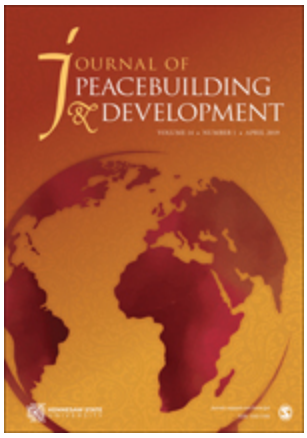

How can community-driven reconstruction in post-conflict and peace-transitioning societies address sources of division? A Ground Theory Case study of reconstruction projects and activities in Yemen

Journal:	*Journal of Peacebuilding & Development*
Manuscript ID	RJPD-2025-0007.R1
Manuscript Type:	Original Article
Keywords:	Grounded theory, Reconstruction, Collective action, Yemen, Post-conflict reconstruction, Decentralisation

How can community-driven reconstruction in post-conflict and peace-transitioning societies address sources of division? A Ground Theory Case study of reconstruction projects and activities in Yemen

Abstract

Recent literature highlights the role of community participation in reconstruction for sustainable peacebuilding, yet studies show limited integration of community empowerment into theoretical frameworks. This study examines community-driven reconstruction (CDR) in Aden and Marib, Yemen, during liminal periods before stable peace. Using a grounded theory (GT) approach, this study analyses data from 40 semi-structured interviews across two post-conflict contexts, rural and urban communities- to address the research question: How are local communities empowered to drive reconstruction in post-conflict settings? Four conceptual categories emerged: indigenous knowledge, local governance, social acceptance and aligning personal and community interests as key drivers of empowerment. This model offers a framework for understanding how community-led physical reconstruction fosters social cohesion and sustainable recovery in post-conflict settings, offering strategies for empowerment in similar contexts.

WHAT IS ALREADY KNOWN ON THIS TOPIC?

Community participation is vital for sustainable peacebuilding, but its integration into theoretical frameworks remains limited.

WHAT THIS STUDY ADDS?

I present a novel social model identifying factors promoting or hindering community empowerment to violence drive reconstruction after a conflict.

Four key factors were identified—indigenous knowledge, local governance, social acceptance, and aligned interests—that empower communities to lead reconstruction efforts in post-conflict Yemen.

HOW THIS STUDY MIGHT AFFECT RESEARCH, PRACTICE, OR POLICY?

It offers a framework to guide research and inform policies on empowering communities for cohesive and sustainable recovery in post-conflict settings.

Keywords: Reconstruction, Yemen, Conflict, Empowerment, Social cohesion

Introduction

Despite extensive scholarship on peacebuilding and its links to community empowerment, decentralised governance, and post-conflict reconstruction (Bajon, 2022), significant gaps remain in understanding how local communities drive reconstruction efforts. The conflation of empowerment and participation in existing literature highlights this oversight (Kamruzzaman and White, 2018). Top-down approaches, shaped by international security priorities (Menocal, 2011) or technocratic state-building agendas (Smith et al., 2020), often neglect the complexity of post conflict environment (Piccolino, 2015). For example, in Iraq and Afghanistan have prioritise external strategic objectives over the needs of local communities and context-specific solutions (Evans and Barakat, 2012). The emergence of illiberal actors in reconstruction has produced exclusionary and fragility outcomes that diverge from liberal peacebuilding (Abboud, 2021). Ethnographic studies reveal how localised inequities and reconstruction challenges are frequently ignored by abstracted system-level frameworks (Baines and Gauvin, 2014). These findings underscores the need for reconstruction efforts grounded in the lived experiences and aspirations of affected communities. The counter-narrative for autonomous recovery without international assistance highlights the resilience and agency of local communities, emphasising indigenous knowledge and existing social structures (Weinstein, 2005). Accordingly, this study addresses the critical question: How are local communities empowered to drive reconstruction in post-conflict settings? It pursues two objectives: first, to examine how various local practices in a post-conflict context enable communities-driven reconstruction, and second, to develop a grounded model based on rural and urban case studies that explores empowerment dynamics and provides theoretical insights. Using constructivist grounded theory, the study identifies community empowerment emitting from self-efficacy, social identity and collective action, offering practical model for sustainable recovery in similar contexts. The article proceeds as follows: Section 2 provides background

on Yemen's conflict. Section 3 outlines the research design and methodology, while Sections 4 and 5 present the case studies contexts and findings. Section 6 synthesises findings from both cases, and Section 7 details the model development process, proposing a theoretical framework of empowerment. Section 8 concludes with the study's findings, limitations, assessing its generalisability and directions for future research.

Conflict in Yemen

Yemen's history of instability predates the 1990 unification of North and South of Yemen. Despite financial and political challenges, the two regions form The Republic of Yemen, aiming for regional stability and cohesion. However, unification was fraught with economic and political crises, pushing Yemen to brink of collapse by 1991 and culminating in 1994 civil (Stephen, 2012). Grievances grew in the south over land confiscations and dismissed southern official fuelled the Southern Movement, Al-Hirak. The Sa'adah conflict (2004–2010) caused widespread displacement, infrastructure damage, and social disruption (Boucek, 2010). The 2011 "Revolution of Change," inspired by regional uprisings, was led by youth, the Joint Meeting Parties (JMP) coalition, and the Houthis (Iriani et al., 2020). However, rather than uniting the nation, the revolution deepened divisions. Both Al-Hirak and the Houthis participated in the National Dialogue Conference (NDC) to address grievances, but elite self-interest undermined the process. President Hadi's six-state federal proposal was rejected due to inadequate consultation (Forster, 2017). In 2015, the Houthis and Saleh's loyalists seized Sana'a, forcing Hadi to flee to Saudi Arabia, which launched a military coalition to counter Houthi advances amid fears of Iranian influence (Jones, 2021). The coalition imposed a blockade and initiated an aerial campaign. A fragile truce brokered by the UN in April 2022 suspended military actions, facilitated humanitarian aid, and reopened limited flights (International Crisis Group, 2022), While Yemen as a whole remains in conflict, Aden and Marib—key areas of this research—can be considered in a post-conflict phase under the ceasefire. In this context, local communities have begun reconstruction efforts, including rehabilitating roads, schools, health centres, and utilities. While international responses emphasise top-down reconstruction, community-led initiatives may foster more sustainable recovery and social cohesion.

Research design

This study uses GT to develop a substantive theory of empowerment in post-conflict Yemen, addressing gaps in existing frameworks. GT has evolved into three main versions

due to conceptual disputes among its founders: the Glaserian version (Åge, 2011), the Straussian version (Heath and Cowley, 2004) and the constructivist version by Chamzen version (2016). This study adapts Chamzen version for two key reasons. First, it emphasises a deductive, comparative, emergent and open-ended approach rooted in symbolic interactionism and pragmatism. Second, it priorities participants' perspectives, embracing flexibility and subjectivity in data.

However, the constant comparison method from Glaserian version was used as the primary analytical tool to support theory building strictly from data.

GT, combined with case study, explores complex social issues, enhances knowledge, and supports theory development (Woodside and Wilson, 2003). This combination helps create theoretical frameworks applicable to new settings (Lauckner et al., 2012). Using open-ended questions, this study adopts a relativist framework, recognising empowerment as shaped by unique backgrounds and post-conflict challenges. The research design employs theoretical sampling to refine the emerging model, targeting data sources that fill gaps, clarify categories, and explore relationships between concepts (Kolb, 2012). This process continued until-theoretical saturation- no new patterns or insights emerged (Glaser, 2001). Consistent themes across rural and urban data enhanced reliability, with findings from the first case study enriching the analysis of the second.

Coventry University approved the ethical application for remote fieldwork on June 30, 2021 (reference number P114707) due to COVID-19 and security concerns. Participant selection combined purposeful sampling to target individuals with relevant experiences and snowball sampling to broaden reach, capturing diverse perspectives from youth, men, women, leaders, and internally displaced persons (IDPs). Semi-structured interviews were conducted in Aden over eight months (October 2021–May 2022) and in Marib over a year (October 2022–September 2023). Two pilot interviews—one male and one female—assessed the interview guide and practical aspects. Interviews, lasting 30–40 minutes, were digitally recorded with participant consent. Ethical protocols were explained at the start, with consent given verbally or in writing. Participants had ten days to raise concerns, with no response taken as consent. Confidentiality and anonymity were upheld. Interviews were conducted in Arabic and translated into English, prioritising meaning over literal phrasing, with a portion of transcripts reviewed by an Arabic-speaking PhD student for accuracy.The analysis draws on 40 interviews (21 from Aden 20 from Marib), using memo writing and coding to identify themes in community empowerment. This study follows the memo process in three stages, as outlined by Adu (2019): (1) initial memos captured reflections and preliminary codes; (2)

analytical memos identified themes and data gaps; and (3) integrated memos consolidated codes and refined the emerging model. This iterative process enable constant comparison of data, codes, and categories, ensuring alignment with participant perspectives and guiding the transition from analysis to manuscript drafting (Charmaz, 2014)

Case Study One: The Aden Governorate

Background

The Aden Governorate, located on the northern coast of the Gulf of Aden, includes eight districts surrounding AlTawahi Harbour. It is characterised by secular and egalitarian identities, organised around villages or urban centres rather than tribes (Bonnefoy and Poirier, 2009). Aden's identity reflects its colonial and postcolonial evolution, maintaining a unique collective memory influenced by diverse cultures (Suvorov, 2021). Fishing communities further anchor Aden's social and economic fabric, with cooperatives contributing to local routines and markets. Civic associations, established as early as the 1920s, grew significantly post-1990 alongside civil society organisations (CSOs), enhancing community welfare and activism. However, recent conflicts have disrupted community structures, intensified competition, and strained Aden's resources, especially after the 2015 influx of 3,600 IDPs, which worsened access to water, sanitation, and essential services (Elayah et al., 2024). The 2020 flood exacerbated these challenges, causing extensive damage in an already resource-limited environment (UNOCHA, 2020). By 2022, humanitarian needs rose sharply, with 66% of the population in severe need. COVID-19 added further strain, worsening food insecurity and disease outbreaks (OHCH, 2022). Following the 2022 ceasefire and the beginning of the post-conflict period, local communities, CSOs, and INGOs launched reconstruction efforts focusing on resilience and livelihood recovery (International Crisis Group, 2022). Collaborations, including the Saudi Development and Reconstruction Programme, have rehabilitated housing and revitalised infrastructure to support IDPs, returnees, and host communities (SDRPY, 2021). Local community led efforts include road repairs and school rebuilding, indicating active community engagement in recovery (Sana'a Centre, 2019).

Initial Coding

For the Aden case study, I began initial coding by analysing the transcribed interview line by line. It was an essential step in grounded theory allowing detailed data comparison and open analytical inquiry (Charmas, 2014). The analysis was guided by Charmaz's (2014) questions like, how processes developed, how participants engaged, and what changes occurred. Using a Word document, I manually created initial codes by categorising text segments into nodes and maintain open to various meanings and labelled codes. Codes were developed by comparing data fragments, which fostered an open approach to emergent patterns (Charmaz, 2014). This method deepened understanding of participants' experiences in CDR. As coding progressed, I refined codes, reaching theoretical saturation when new insights ceased, and data supported robust theoretical codes (Charmaz, 2014). The second column in Table 1 lists 71 initial codes, while the third and fourth columns show the frequency of data sources per code and the number of references for each code.

Table 1: Initial codes generated from Aden case study

NO	**Initial codes**	**Sources**	**Ref**
1.	Representative of community	20	148
2.	Urgent needs	20	144
1.	Solidarity strong sense of connection	9	23
2.	Unity among individuals	3	3
3.	Ownership leads to participation	18	62
4.	Community leaders as coordinator	13	27
5.	Maintaining community works	9	9
6.	Positive effects of CDR	12	12
7.	Trust and the relationship with other	11	22
8.	Elite capture	17	17
9.	Inclusion led to cohesion	8	12
10.	Shared identity helps work together	18	134
11.	Collaborative problem solving	16	33
12.	Criticism of top down	11	28
13.	Gender inequalities	21	56
14.	Diaspora support	5	5
15.	Collective memory	3	5
16.	Negative behaviour change	5	28
17.	Sense of belonging	15	73
18.	Relationships with outgroup	13	29
19.	Culture change towards inclusivity	11	44
20.	Culture as part of sense of community	7	16
21.	Common aim toward collective action	21	65
22.	Supporting from vertical capital	19	65
23.	Values and principles drive people	11	26
24.	Top down for capacity building	11	62
25.	Mutual support	17	47
26.	Shared experience	8	14
27.	People motivated by transparency	8	15
28.	Rely on strong family bonds	9	15

29.	Reward as motivated for participation	9	14
30.	Self-interested	10	28
31.	Peer learning	7	12
32.	Community committees as key factor	8	12
33.	Leaders in the middle of a hierarchy	8	8
34.	Inclusive lead to collective work	20	168
35.	Lack of skills and knowledge	8	8
36.	Damage in physical infrastructure	17	27
37.	Quota for women participation	7	7
38.	Motivated by the difficult situation	16	39
39.	Restoring what was before	19	51
40.	Abandon responsibilities	10	16
41.	IDPs move where they have relatives	13	66
42.	Collective work mitigate capture	15	32
43.	Inclusive decision making	15	37
44.	Division due to selection	4	5
45.	Negotiation skills	2	3
46.	Gender equality rebuilds cohesion	4	5
47.	Combat corruption linked with reconstruction	2	3
48.	Communities issue regulatory	15	27
49.	Improves wellbeing	9	12
50.	Excluded from decision-making	3	3
51.	CDR undermined the state legitimacy	3	11
52.	Integrating IDPs	3	3
53.	Lack of security	12	18
54.	Security and safety group	6	8
55.	Bringing the community together	21	318
56.	Co-finance	7	18
57.	Excluded due to identity	2	2
58.	Community self-reliance	8	8
59.	Reconstruct trust	12	36
60.	Duality of community committee	2	2
61.	Commitment to community	19	67
62.	Local authority was obstacle on CDR	7	7
63.	Local initiative	12	36
64.	Information flow	6	11
65.	Reintegrate youth into community	8	8
66.	Reconstructing existing schools	8	23
67.	Local assets used in CDR	6	10
68.	Personal interest	5	5
69.	Opportunities for dialogue	9	13
70.	In-group cooperation	14	29
71.	Access to local market	7	7

Focus Coding

Focused coding, the second major phase of data analysis, involves a more selective and conceptual approach than initial line by line coding, organises initial codes into broader categories (Charmaz 2014). After establishing analytical directions, initial codes were refined and regrouped to capture more conceptual insights. Throughout this process, I compared codes with data and codes with codes to ensure consistency (Charmaz, 2014). Guided by Charmaz's (2014) questions like, what do I observe, what patterns emerge from initial codes,

what is the data's central idea, what relationships exist between concepts and are there any gaps in the data. This analysis identified four focus codes: security and stability, capacity building, power and resource sharing arrangements, and managing intergroup tensions. These code were then linked to main category of collective efficacy, which refers to a community's shared capacity to work together to address common challenges (Ntontis et al., 2020a). Additionally, two focus codes were identified: sense of belonging and responsibility. These code were then linked to main category of shared identity, which refers to individuals perceive themselves as part of a group united by shared experiences, particularly during crises or disasters (Drury, 2018). Finally, two more focused code were identified: horizontal and vertical connections. These code were then linked to main category of collective action, which refers to small groups can effectively self-organise and manage collective resources (Ostrom, 2015). These categories are detailed in Table 2, which provides a detailed classification from the focused coding process.

Table 2: List of theoretical categories emerged from the initial code analysis of Aden case study

Theoretical code	**Focus code**	**Initial code**
Collective efficacy	Security and stability	Representative of community, urgent needs, solidarity strong sense of connection, unity among individuals, ownership leads to participation, community leaders as coordinator, maintaining community works, positive effects of CDR, trust and the relationship with other, elite capture, inclusion led to cohesion, shared identity helps work together, collaborative problem, solving, criticism of top down, gender inequalities, diaspora support, collective memory, negative behaviour change, sense of belong, relationships with outgroup, culture change towards inclusive, culture as part of sense of community, common aim toward collective action, supporting from vertical capital, values and principles drive people, top down for capacity building, mutual support, share experience, people motivated by transparency, rely on strong family bonds, reward as motivated for participation, self-interested, peer
	Capacity building	
	Power and resource sharing agreements	
	Managing intergroup tensions	

Shared identity	Sense of belonging	learning, community committees as key factor, leaders in the middle of a hierarchy, inclusive lead to collective work, lack of skills and knowledge, damage in physical infrastructure, quota for women participation, motivated by the difficult situation, restoring what was before, abandon responsibilities, IDPs move where they have relatives, collective work mitigate capture, inclusive decision making, division due to selection, negotiation skills, gender equality rebuild cohesion, combat corruption link with reconstruction, communities issue regulatory, improves wellbeing, Excludes from decision-making, CDR undermined the state legitimate, integrating IDPs, lack of security, security and safety group, bringing the community together, co finance, excluded due to identity, community self-reliance, reconstruct trust, duality of community committee, commitment to community, local authority was obstacle on CDR, local initiative, information flow, reintegrate youth into community, reconstructing existing school, local assets used in CDR, personal interest, opportunities for dialogue, in-group cooperation, access to local market
	Sense of responsibility	
Collective action	Vertical relationships	
	Horizontal relationships	

The constant comparison method requires analysing the code patterns from the Aden case study alongside those from the Marib case study to advance the analysis. Therefore, the next section details Marib case study and the processes of initial and focus coding.

Case Study Two: The Marib Governorate

Background

Marib, located in Yemen's rural north, around 173 kilometres northeast of Sana'a, contrasts with urban Aden's in south of Yemen. This region is home to the Bakil tribes, whose communities are unified by shared ancestry, traditions, and geographic affiliations. Tribal leaders play roles in emphasising shared accountability and mutual support, particularly during times of conflict (Al-Dawsari, 2012). Its economy mainly relies on livestock and agriculture.

In 2015, the conflict transformed Marib into a haven for IDPs from northern and western Yemen, primarily due to unwelcoming receptions in Aden (Al-Salsalehi, 2021). In Marib, IDPs constituting 70% of a population increased from 40,000 to over 1.5 million (IOM Yemen, 2020). Many IDPs lack social networks, instead depending on tribal connections for support, underscoring the need to strengthen social capital. CSOs grew from 90 to 160 to meet heightened demands for services, unlike restricted areas under Houthi control (Balghaith, 2022). Conflict has severely damaged infrastructure, worsening humanitarian conditions and limiting access to healthcare, further exacerbated by COVID-19 (UNOCHA, 2019). Since the 2022 ceasefire marked the beginning of the post-conflict period, reconstruction efforts have focused on restoring infrastructure to improve education, healthcare, and economic opportunities, particularly for women and youth (UN-Habitat, 2021)

Initial Coding

Following a similar approach to the Aden case study, the analysis of Marib case involved reviewed of 19 remotely semi structured interviews. A line by line analysis of the transcripts to identify emerging concepts. During initial coding, I intentionally approached Marib's data without constraining it to the codes identified in the Aden case study, allowing new insights to emerge freely. This process resulted in the identification of 77 initial codes capturing the unique dimensions of the Marib context while maintaining analytical rigour. The second column in Table 3 details the initial codes. The third and fourth columns specify the data sources associated with each code and the frequency of references within the data set.

Table 3: Initial codes generated from Marib case study

No	Initial coding	Resources	Frequency
1.	Knowledge sharing	19	36
2.	Volunteerism	13	21
3.	Innovation and creativity	8	18
4.	Common experiences	16	26
5.	Female headed households	12	23
6.	High unemployment	11	11
7.	Personal interests/ Financial strain	10	14
8.	People with low income	6	8
9.	Pre-existing social networks	19	78
10.	Revenge issues	1	3
11.	Conflict over available resources	10	23
12.	Mutual support and collaboration	10	26
13.	Smuggling activities	1	1
14.	Legal uncertainties	2	5
15.	Aggressive behaviour	4	7
16.	Sense of responsibility toward other	16	26
17.	Sense of happiness to work for others	12	14

18.	Financial compensation	9	15
19.	Elite capture	2	5
20.	Nepotism effecting trust	2	6
21.	Self-funding/fundraising and financing	10	19
22.	Food rations	10	15
23.	Common aim/goal	15	37
24.	Concern over landmines and safety	2	5
25.	Community interest	11	24
26.	Social cohesion and trust	19	47
27.	Engagement of diaspora	3	3
28.	Long-term stability	10	23
29.	Recognition of IDPs value	14	38
30.	IDPs cultural adaptation	7	16
31.	IDPs seek job opportunities	11	34
32.	Access to local assets/innovation and creativity	10	25
33.	Culture influences the kind of work for women	19	26
34.	Local authority sought legitimacy	12	23
35.	Local authority abandons its responsibilities	4	9
36.	Committees seek influence and authority	5	6
37.	Community committee as a key for CDR	8	16
38.	NGO provide support	5	9
39.	People self-reliance	13	21
40.	Work opportunities	19	33
41.	Culture change	8	18
42.	Top down policies	6	15
43.	Peer learning	8	24
44.	Influence and authorities	10	22
45.	Dominant idea/view	8	11
46.	Conflict mediation	10	12
47.	Negotiation and dialogue	12	32
48.	Sense of community	11	22
49.	Tribal system/traditional practices	11	21
50.	Local ownership	6	6
51.	Sharing information	10	16
52.	Division due to selection	3	8
53.	Participation to enhance skills	7	7
54.	Need for top down intervention	12	27
55.	Security is pre condition	16	42
56.	Collective problem-solving	16	33
57.	Enacting law and regulations	11	28
58.	Favouritism linked to lack of trust	3	9
59.	Leader control for community interest	15	30
60.	Lack of institutionalisation	2	6
61.	Fragile local authorities	7	11
62.	People exclude themselves	5	5
63.	Access to service and resources	6	13
64.	Acknowledge the role of local authorities in CDR	6	14
65.	Lack of skills and knowledge	6	6
66.	Dispute around water resources	9	28
67.	Corruption with top down interventions	1	2
68.	Sense of belonging	11	11
69.	Solidarity with other	10	13
70.	Unity among people	11	22
71.	Women led mediation	11	17
72.	Local initiative	6	6
73.	Constructing new infrastructures	5	11
74.	Capture learning opportunity	5	6

75.	Reconstructing local market	9	42
76.	People rely to their family bonds	5	5
77.	Local access to information	7	16

Focus Coding

The theoretical saturation of initial codes marked the beginning of focused coding process. This involved a two-step approach: first, identifying Marib's unique focus codes without confining the analysis to predefined categories, and second, constant comparison to refine thematic insights. This led to core categories consistent with Aden's case study: collective efficacy, shared identity, and collective action. The collective efficacy category includes four focus codes: social catalysts, social barriers, economic catalysts, and economic barriers. The shared identity category encompasses two essential focus codes a sense of belonging and sense of responsibility. The collective action category encompasses both personal and community interests, highlighting how individuals are empowered through vertical and horizontal relationships that support meeting these interests collectively. These categories are detailed in Table 4, which outlines the classifications that originated directly from this focused coding process.

Table 4: List of theoretical categories emerged from the initial code analysis of Marib case study

Theoretical code	**Focus code**	**Initial code**
Collective efficacy	Social catalysts to engaging with others	Knowledge sharing, innovation and creativity, volunteerism, peer learning, sense of others, community interest, people self-reliance, engagement of diaspora, fundraising, access to services and resources, work opportunities, long term stability, IDPs seek job opportunities, collective problem solving, sense of happiness to work for others, leader control for community interest, financial strain, income generation, sense of connected, sense of community, solidarity with others, unity among people, common experiences, common aim/goal, cultural adaptation , mutual
	Social barriers to engaging with others	
	Economic catalysts to engaging with others	

	Economic barriers to engaging with others	support and collaboration, recognition of IDPs value, women led mediation. conflict mediation, negotiation and dialogue, sense of happiness, long term stability, pre-existing social networks, social cohesion, trust, financial compensation, legal uncertainties, people rely on family bonds, low income, high unemployment, personal interests, food rations, lack of skills and knowledge, top down policies driven inclusion, committees seek influence and authority, lack of institutionalisation, corruption on top down policies, Fragile local authorities, division due to selection. elite capture, nepotism effect on trust, need for top down intervention, need to enact laws and regulations, concern about landmines and safety, acknowledge the role of local authorities
Shared identity	Sense of belonging	
	Sense of responsibility	
Collective action	Personal interest	
	Community interest	

In this phase, the constant comparison method was expanded to Marib's data to refine core categories across both case studies. By comparing Marib's focus codes with those from Aden, common theoretical categories were identified. Charmaz (2014) and Glaser and Strauss (1967) highlight that the constant comparison method allows researchers to clarify and enrich each category's properties. Initially, it appeared that the codes from Aden and Marib were organised under different labels, suggesting distinct coding systems. However, further examination indicated these differences were semantic rather than conceptual. For example, in Aden, collective efficacy is grouped into four focus codes: security and stability, capacity building, power and resource sharing, and managing intergroup tensions. Marib's codes, however, organises all related codes under focus areas: social catalysts and barriers, economic catalysts and barriers to engagement. The constant comparison indicated that security, stability, and capacity building are dimensions embedded within the focus codes of social catalysts and barriers in the Marib. Similarly, intergroup tensions act as a dimension of social barriers that can impact collaborative efforts. Additionally, a lack of capacity building links directly to economic catalysts and barriers, showing that economic challenges and opportunities both were shaped by capacity-building efforts.

As another example, In the Marib, the collective action defined as the interaction among individuals supporting both personal and community goals, was organised through horizontal and vertical relationships. The use of relationships aligns with findings from the Aden case

study, where both horizontal and vertical relationships were similarly identified as critical for mobilising collective action and meeting diverse community needs. These theoretical connections between focus codes across both case studies suggest the need for further refinement to capture the interrelations accurately. Although the codes were labelled differently, the research objectives for both studies are aligned, using common core categories supports the integrity of the data analysis. Thus, both case studies ultimately centred on the same four main categories- peer learning, local governance, social acceptance, and aligning personal and community interests. The following subsections explore these categories that emerged within each theme and examine the variations in code patterns and their intensities across the case studies.

Discussion Emerged Categories

Indigenous knowledge

Indigenous knowledge emerged as a crucial factor in empowering post-conflict communities, with participants frequently use local practices and cultural knowledge to address challenges. Hiwasaki et al. (2014) highlight the role of indigenous knowledge in enhancing resilience and Raeburn-Gibson (2022) observation its role in self-recovery in Syria. In contrast, the liberal peacebuilding model, often marginalised local communities despite their valuable knowledge (Dardel et al. 2006). Communities with strong indigenous knowledge and self-efficacy transitioned more effectively than external aid dependency. The application of local knowledge not only addressed immediate recovery needs but also built long-term community investment. For example, in Marib, women's roles in mediating conflicts were acknowledged, unlike in rural Aden, where their contributions were less visible. This recognition helped overcome barriers such as resource conflicts and symbolic inclusion of women, fostering greater social acceptance. Barakat (2003) asserts that labour needed for CDR activities can range from unskilled to skilled labour. However, unskilled workers were often reluctant to involve in CDR. Eight participants from Aden and six from Marib were excluded due to insufficient skills, highlights how abilities influence inclusion or exclusion, as noted by Fallov (2010). This lack of skills negatively impact social acceptance and undermine inclusive local governance efforts, echoing McInerney's (2010) observation that a lack of knowledge and skills is common in post-conflict situations, particularly among vulnerable groups. Nevertheless,

peer learning emerged as a solution, with skilled individuals teaching others. This aligns with Hara's (2008) "communities of practice" concept, illustrates how informal of knowledge-sharing promote engagement and adaptation. Pre-existing skills, knowledge and experiences varied across the case studies because different social norms and practices. For instance, in Marib, disputes over water resources were resolved through open dialogue facilitated by tribal leaders, while such dispute resolution was absent in Aden, as communities relied on the central water tank funded by external aid. The variation aligns with Dasgupta and Beard (2007) emphasis on culturally rooted local knowledge. However, while indigenous approaches offer benefits, they also carry risks, particularly in divided societies. Mac Ginty and Hamieh (2010) caution against idealising these methods, as reconstruction—especially in urban settings—often demands professional expertise, limiting community involvement in technical decisions. Employing indigenous knowledge and actors foster participatory processes due to their cultural proximity, yet, it also risks elite capture. Establishing inclusive local governance that ensures the acceptance and inclusion of vulnerable groups, as explained in the following sections.

Local Governance System

In both cases, communities addressed social fragmentation by establishing governance systems for CDR, included written agreements, defined responsibilities, and fundraising protocols. Community committees were central to these efforts, formed through traditional methods in Marib—where there prior governance experience was limited —and more democratic processes in Aden. This highlights the important of indigenous skills in strengthening local governance systems, recognising traditional practices in empowerment (Themnér and Utas, 2016). In Marib, the inclusion of IDP in local governance was facilitated through a signed agreement, ensuring respect, dignity, and participation in CDR efforts. Conversely, in Aden, collective integration of IDPs was avoided, as the Southern Transitional Council (STC) excluded northerners (Forster, 2017). In Marib, strong tribal structures have filled gaps left by state institutions, facilitating cooperation and conflict resolution. These mechanisms were adapted in reconstruction to establish rule for working together and ensure local security. As a result, interviewees did not mention communities establish specific groups or committees for security purposes. This aligns with Somalia, where tribal systems adapted to ensure security in the absence of formal governance (McRobbie, 2010). In Aden, lacking both tribal system and collapse of security institutions led communities to form security committees to fill the governance vacuum, similar to

Kenya, where "vigilante groups" that managed micro-level security in the absence of state presence (Ayiera, 2017). However, Bowles (2006) indicate that group membership significantly influences interactions, with conflict often strengthening bonds within groups while weakening connections with inter-group. In Marib, the tribal system fosters security but may not represent all community interests equally, aligning with concerns raised by Casey et al. (2011) call for equitable legal frameworks to empower communities. Therefore, this article argues that communities must address inward-focused group bonds by promoting social acceptance and inclusion, as illustrated in the next section.

Social Acceptance and Inclusion

Acceptance and inclusion are essential for fostering social cohesion in post-conflict recovery. Both case studies revealed that women, previously symbolically involved, became active participants in reconstruction when their skills and contributions were valued. Traditional gender roles shifted due to men's injuries or casualties that enabled women in Marib to assume roles in conflict resolution and, in Aden, to work in public roles like policing and healthcare. Mehmet Gurses et al. (2020) argue that post-civil war dynamics provide opportunities for women to engage in society opportunities. This study supports that perspective, showing how educated IDP women introduced new cultural norms, fostering greater acceptance of women's roles in reconstruction. Local men increasingly recognised women's contributions, with women in IDP camps often mediating access to essential services and addressing community educational needs. Economic change emerged as a key motivator for women's participation, with five women in Aden and four in Marib citing employment opportunities as their primary driver. Women were particularly active in reconstructing schools and health centres, where they secured jobs, while showing less interest in projects like roads. World Bank (2017) similarly notes that women's engagement in community development is often linked to clear economic benefits, but this study adds to the economic benefits of building shared identity and social cohesion, which could further strengthen women's engagement. Despite increased participation women's participation, half of the participants in both cases stressed the need for central government support through legal frameworks to sustain women's involvement. This concern stems from the tendency of post-war societies to revert to pre-war values (Demeritt et al., 2014). Initiatives like women's quotas in Aden and designated roles for women in Marib often primarily aimed at securing NGO funding, reflecting concern about tokenism in local governance (Bakonyi et al., 2015). Exclusion of

groups such as ex-combatants or those displaying conflict-related behavioural changes, like distrust and aggression, disrupted trust and cooperation in local governance system. Similar challenges in Guatemala and Timor highlight how post-conflict trauma undermines public trust (Kaltenborn-Stachau, 2008). Addressing these issues, identity-based approaches have proven effective in fostering unity and collaboration (Ratanakosol et al., 2016). For instance, communities used shared symbols like "Aden Beautiful" to build a common identity, incorporating those with behavioural shifts into the local governance system. This aligning with Ntontis et al. (2020a) findings on shared identity's role in enhancing cooperation and social support.

Aligning personal preferences with community goals

This study found that economic pressures in Aden and Marib influenced individual decisions, as high poverty levels led people to prioritise personal needs over community goals. Watkins (2005) suggests that effective local participation requires addressing underlying inequalities and barriers within target communities. In Marib, resource conflicts, like land disputes, emerged as primary reconstruction challenge, while in Aden, war economy dynamics -smuggling and armed recruitment- posed the greatest obstacles. Collier's (2009) observation that war created opportunities for smuggled goods aligns with the study's findings. Economic strain in Aden, exacerbated by population density and disrupted state salaries, contrasted with Marib's dependence on agriculture, underscoring region-specific economic challenges. Some participants, particularly the unemployed, sought tangible benefits from reconstruction activities. Hoffman and High-Pippert (2010) argue that aligning individual goals with collective action is crucial. For instance, in both cases, communities organised fundraising for food distribution to address immediate needs. Similarly, in Nicaragua, women's organisations established food distribution networks to support their communities (Demeritt et al., 2014). In contrast to those driven by personal interests, communities in Aden and Marib demonstrated a heightened sense of cooperation and solidarity after experience conflict. This reflects "post-traumatic growth" (Henson et al., 2021), where shared hardships strengthened communal bonds and fostered a commitment to rebuilding. Calvo et al. (2020) noted increased cooperation within in-groups post-war, though they diverge from Hager et al.'s (2019) found reduced cooperation with both in-group and out-group members post-conflict. Langer et al. (2017) argue that economic factors like quality of life are important for social cohesion, but they are not as fundamental as trust,

cooperation, and identity. Therefore, the study highlights the need to balance personal and community interests to foster social acceptance and inclusive local governance.

Empowerment in a Post-conflict Communities

The previous analysis compared categories from both case studies, highlighting variations in focus codes and concepts, which provided preliminary insights into the emerging model. The next analytical phase will use theoretical coding to explore relationships between focus categories and establish how these relate to main concepts. Fig 1 brings these relationships together to clarify the model that have emerged.

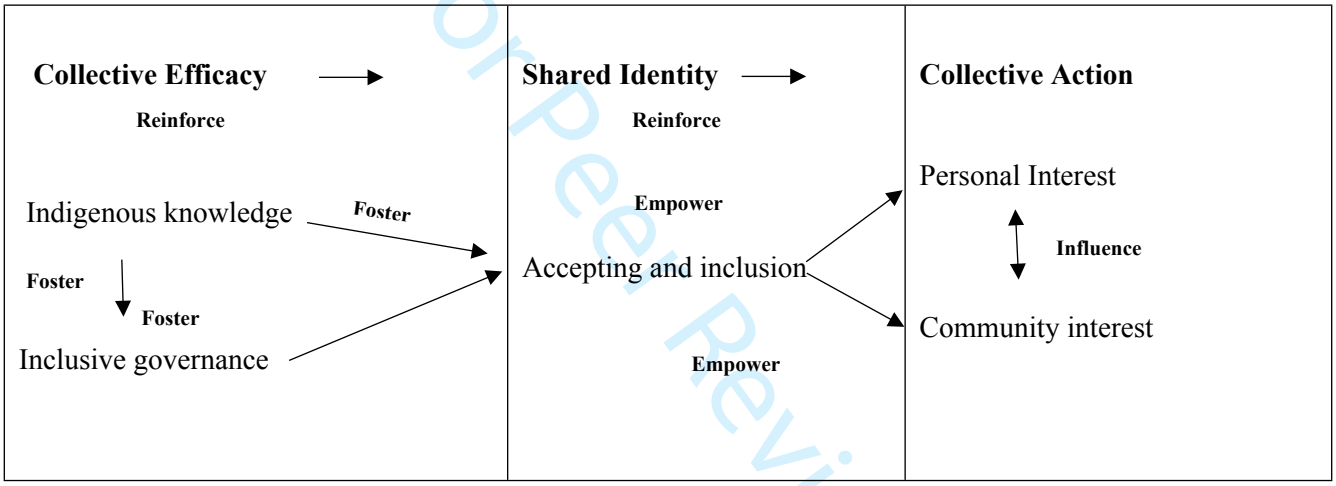

Fig. 1. Model of Empowerment in a Post-conflict communities

The proposed relationships among the four focus categories- indigenous - knowledge, local governance, social accepting and inclusion, and aligning personal and community interest - form a foundational framework for empowering community in post-conflict settings. According to Urquhart (2013), integrative diagrams illustrates the connections between concepts in emerging model. In this study, Fig 1 shows a theoretical connection between indigenous knowledge and inclusive governance, and the main concepts of "collective efficacy". Indigenous knowledge enhance knowledge sharing through cohesive networks and fosters inclusive governance by empowering members through shared skills and collaborative. Second, it shows how "indigenous knowledge" and "inclusive governance" foster "acceptance and inclusion" in CDR. Thus, relationship of "fostering" between

governance and acceptance was evident as inclusive practices encourage individuals to participate in decision-making, fostering shared identity. Third, it highlights that fostering "acceptance and inclusion" align "personal and community interests". Mansuri and Rao (2004) indicate that community cohesion strengthened when personal motivations intersect with collective goals.

On the other hand, Fig. 1 highlights the interplay of collective efficacy, shared identity, and collective action for empowerment. It illustrates how collective efficacy, built on indigenous knowledge and inclusive local governance, reinforces a shared identity. Johnston and Taylor (2018) link collective efficacy to enhance social identity. Participants in this study emphasised how inclusive governance fostered acceptance and inclusivity, even for individuals exhibiting survival-driven behaviours, promoting collaboration based on a shared identity. Ohmer (2016) links collective efficacy with social capital and cohesion. Further supporting this perspective, Somasundaram et al. (2023) demonstrated that collective efficacy among IDPs in Sri Lanka reduced post-traumatic stress, while Barceló (2020) observed that war experiences can strengthen civic engagement and collective action through psychological growth. Moreover, participants highlighted that development a shred identity not only strengthened social bonds but also facilitated collective action, as individuals felt empowered to contribute to recovery efforts. Henson et al. (2021) argue shared identity foster motivates individuals to engage in community activities. This shared understanding creates a collective mind-set that is crucial for collective action. These findings highlight the need to empower communities to lead recovery efforts through shared goals, values, and actions. The link between collective efficacy, shared identity, and collective action is vital for fostering collaboration and driving reconstruction. However, fostering a shared may also raise concerns about identity-based violence (Desrosiers, 2015). Thus, empowering communities must consider their diversity and sensitivities to ensure sustainable cohesion and resilience.

Conclusions

I developed an empirical grounded model identifying factors that motivate and hinder empowerment in CDR in Aden and Marib governorates, Yemen. Key themes emerged, including indigenous knowledge, local governance, social acceptance, and alignment personal and community interests. Rather than adhering a single explanation, it integrates multiple theoretical paradigms. For instance, indigenous knowledge aligns with local and indigenous knowledge for community resilience (Hiwasaki et al., 2014), while local

governance corresponded to decentralisation and local governance after conflict (Jackson, 2016). Social acceptance agreed with changing attitudes and behaviours essential for stability after conflict (Wilke and Chivvis, 2011). The alignment of personal and community interest reflect incentive-based theories of participation (Gram et al., 2019). These factors are synthesised into the empowerment model, highlighting interplay between collective efficacy, shared identity, and collective action that can serve as foundational mechanisms for empowering communities.

Expanding community-drive development (Barron, 2011), this model provides structured guidance on key factors that empower local communities. To enhance generalisability, the model has been abstracted to address broader post-conflict contexts, as Cathy Urquhart (2013) suggests. This abstraction moves beyond micro-phenomena offering applicability to settings like Ukraine and Gaza. Using Walsham's (1995) four analytical generalisations—concept development, model generation, actionable implications, and rich insight— help evaluate its broader relevance. Therefore, the study introduced main concepts: collective efficacy, shared identity, and collective action, as crucial in post-conflict recovery. In Syria, fostering shared identity through inclusive governance could help rebuild fractured communities. In Lebanon, collective efficacy may empower marginalised groups and encourage collaboration across sectarian divides. In Gaza and Ukraine, these findings provide actionable insights for recovery efforts, helping strengthen social cohesion, resilience, and local ownership of reconstruction.

Acknowledgement

I would like to acknowledge the contribution of the internal review at the Centre for Peace and Security, as well as the supervision team of my PhD research, for their invaluable assistance in writing, technical editing, language editing, and proofreading. Finally, I would like to thank all those who participated in the interviews.

Statements and Declarations

The study, part of the author's PhD work, was approved by Coventry University's Centre for Peace and Security on 30 June 2021 (ref: P114707) for remote fieldwork. Participants provided informed consent verbally and in writing. Data was securely stored on a password-protected Coventry University computer, accessible only to the main researcher.

The author self-funded the research, with no external grants or sponsorships, and retains full ownership of the manuscript content.

References

Abboud, S (2021) Imagining Localism in Post-Conflict Syria: Prefigurative Reconstruction Plans and the Clash Between Liberal Epistemology and Illiberal Conflict'. *Journal of Intervention and Statebuilding* 15 (4), 543–561

Adu, P (2019) A Step-by-Step Guide to Qualitative Data Coding. Routledge, London. https://doi.org/10.4324/9781351044516

Åge, L.J (2011) Grounded Theory Methodology: Positivism, Hermeneutics, and Pragmatism'. *Qualitative Report* 16 (6), 1599–1615

Al-Dawsari, N (2012) Tribal Governance and Stability in Yemen'. *Http://Carnegieendowment.Org/2012/04/24/Tribal-Governance-and-Stability-in-Yemen* (November 2011)

Al-Salsalehi, E (2021) The Other Side of Aden'. *Sana'a Center, www. https://sanaacenter.org*

Ayiera, E.A.M (2017) *Community-Led Security Mechanisms : The Case of Mlango Kubwa and Kawangware in Nairobi*. 44 (1), 27–61

Baines, E. and Rosenoff Gauvin, L (2014) Motherhood and Social Repair after War and Displacement in Northern Uganda'. *Journal of Refugee Studies* 27 (2), 282–300

Bajon, T (2022) Post-Conflict Reconstruction and Local Government. *Peacebuilding* 10 (1), 103–105

Bakonyi, J., Cohen, G., and Bedard, P. O (2015) *A Community Driven Governance Programme in Somalia / Somaliland*. Report, University of Durham, UK, September

Balghaith, M (2022) The Impact of War on Civil Society Organisations in Marib'. *Sana'a Center* www. https://sanaacenter.org

Barakat, S (2003) Housing Reconstruction after Conflict and Disaster'. *Humanitarian Practice Network (HPN)* 44 (43), 1–37

Barceló, J (2020) The Long-Term Effects of War Exposure on Civic Engagement'. *Proceedings of the National Academy of Sciences* 120, 2017

Barron, P. (2011) *Community-Driven Development in Post-Conflict and Conflict-Affected Areas*. Report, https://collaboration.worldbank.org/

Bonnefoy, L and Poirier, M (2009) Civil society and democratisation in Yemen. Enhancing the role of intermediate bodies. ⟨hal-01066200⟩

Boucek, C (2010) *War in Saada From Local Insurrection to National Challenge YEMEN*. Report, Carnegie Endowment, June

Bowles, S (2006) 'Group Competition, Reproductive Leveling, and the Evolution of Human Altruism'. *Science* 314 (5805), 1569–1572

Calvo, T., Lavallée, E., Razafindrakoto, M., and Roubaud, F. (2020) 'Fear Not for Man? Armed Conflict and Social Capital in Mali'. *Journal of Comparative Economics* 48 (2), 251–276

Casey, K., Glennerster, R., and Miguel, E. (2011) 'Reshaping Institutions: Evidence on External Aid and Local Collective Action'. *NBER Working Paper Series* (1), 1–5

Charmaz, K. (2014) *Constructing Grounded Theory*. second eds. ed. by Silverman, D. London: Sage Publications, Inc.

Charmaz, K (2016) The Power of Constructivist Grounded Theory for Critical Inquiry'. *Qualitative Inquiry* 23 (1), 34–45

Collier, P (2009) Post-Conflict Recovery: How Should Strategies Be Distinctive?' *Journal of African Economies* 18 (SUPPL. 1)

Crisis Group (2022) *A Moment of Truth for Yemen's Truce | Crisis Group* [online] available from <https://www.crisisgroup.org/middle-east-north-africa/gulf-and-arabian-peninsula/yemen/moment-truth-yemens-truce> [2 October 2022]

Dardel, J. De, Gustenau, G., and Pantev, P (2006) *Post-Conflict Rehabilitation*. Report, National Defence Academy and Bureau for Security Policy

Dasgupta, A. and Beard, V. (2007) Community Driven Development, Collective Action and Elite Capture in Indonesia.' *Development and Change* 38 (2), 229–249

Demeritt, J.H.R., Nichols, A.D., and Kelly, E.G (2014) Female Participation and Civil War Relapse'. *Civil Wars* 16 (3), 346–368

Desrosiers, M.E (2015) Tackling Puzzles of Identity-Based Conflict: The Promise of Framing Theory'. *Civil Wars* 17 (2), 120–140

Drury, J (2018) The Role of Social Identity Processes in Mass Emergency Behaviour: An Integrative Review'. *European Review of Social Psychology* 29 (1), 38–81

Elayah, M., Al-Sameai, N., Khodr, H., and Gamar, S (2024) Community-Based Initiatives and Public Services Delivery in a Fragile Context: The Case of Yemen'. *Nonprofit and Voluntary Sector Quarterly* 53 (1), 5–28

Evans, M. and Barakat, S (2012) Post-War Reconstruction, Policy Transfer and the World Bank: The Case of Afghanistan's National Solidarity Programme'. *Policy Studies* 33 (6), 541–565

Fallov, M.A. (2010) Community Capacity Building as the Route to Inclusion in Neighbourhood Regeneration?' *International Journal of Urban and Regional Research* 34 (4), 789–804

Forster, R (2017) The Southern Transitional Council: Implications for Yemen's Peace Process'. *Middle East Policy* 24 (3), 133–144

Mac Ginty, R. and Hamieh, C.S (2010) Made in Lebanon: Local Participation and Indigenous Responses to Development and Post-War Reconstruction'. *Civil Wars* 12 (1–2), 47–64

Glaser, B.G. and Strauss, A.L (1967) *The Discovery of Grounded Theory: Strategies for Qualitative Research*. New York, USA: Aldine Publishing Company

Gram, L., Daruwalla, N., and Osrin, D (2019) Understanding Participation Dilemmas in Community

Mobilisation: Can Collective Action Theory Help?' *Journal of Epidemiology and Community Health* 73 (1), 90–96

Gurses, M., Arias, A., and Morton, J (2020) Women and War: Women's Rights in Post-Civil War Society'. *Civil Wars* 22 (2–3), 224–242

Hager, A., Krakowski, K., and Schaub, M.A.X (2019) Ethnic Riots and Prosocial Behavior: Evidence from Kyrgyzstan'. *American Political Science Review* 113 (4), 1029–1044

Hara, N (2008) *Communities of Practice: Fostering Peer-to-Peer Learning and Informal Knowledge Sharing in the Work Place*. vol. 13. Springer Science & Business Media

Heath, H. and Cowley, S (2004) Developing a Grounded Theory Approach: A Comparison of Glaser and Strauss'. *International Journal of Nursing Studies* 41 (2), 141–150

Henson, C., Truchot, D., and Canevello, A (2021) What Promotes Post Traumatic Growth? A Systematic Review'. *European Journal of Trauma & Dissociation* 5 (4), 100195

Hiwasaki, L., Luna, E., Syamsidik, and Shaw, R (2014) *Local and Indigenous Knowledge for Community Resilience*. Jakarta: UNESCO

Hoffman, S.M. and High-Pippert, A (2010) From Private Lives to Collective Action: Recruitment and Participation Incentives for a Community Energy Program'. *Energy Policy* 38 (12), 7567–7574

IOM Yemen (2020) *MARIB RESPONSE*. Sana'a. Report, https://reliefweb.int/sites/reliefweb.int/files/resources/en_iom_yemen_marib_response_update_27_sept-15_oct_2020_0.pdf

Iriani, M. Al, Hassan, H., and Martinez, I. (2020) *Conflict, Peace-Building and Post-Conflict Reconstruction in Yemen*. (1391). Economic research Forum, Working Paper No. 1391 April 2020

Jackson, P (2016) Local Government and Decentralisation in Post-Conflict Contexts'. *Third World Thematics: A TWQ Journal* 1 (6), 747–762

Johnston, K.A. and Taylor, M (2018) Engagement as Communication Pathways, Possibilities, and Future Directions'. *The Handbook of Communication Engagement* 1–15

Jones, S.G (2021) *The Iranian and Houthi War against Saudi Arabia | Center for Strategic and International Studies* [online] available from <https://www.csis.org/analysis/iranian-and-houthi-war-against-saudi-arabia> [3 February 2022]

Kaltenborn-Stachau, H (2008) The Missing Link. Fostering Positive Citizen-State Relations in Post-Conflict Environments'. *CommGap*

Kamruzzaman, P. and White, S.C (2018) Empowerment and Community Participation: *The International Encyclopedia of Anthropology* (September), 1–10

Kolb, S.M. (2012) Grounded Theory and the Constant Comparative Method : Valid Research Strategies for Educators'. *Journal of Emerging Trends in Educational Research and Policy Studies* 3 (1), 83–86

Langer, A., Stewart, F., Smedts, K., and Demarest, L (2017) Conceptualising and Measuring Social

Cohesion in Africa: Towards a Perceptions-Based Index'. *Social Indicators Research* 131 (1), 321–343

Lauckner, H., Paterson, M., and Krupa, T (2012) Using Constructivist Case Study Methodology to Understand Community Development Processes: Proposed Methodological Questions to Guide the Research Process.' *Qualitative Report* 17, 25

Mansuri, G. and Rao, V (2004) *Community-Based and -Driven Development : A Critical Review*. 19 (1), 1–39

Mcinerney, T (2010) *Legal Empowerment : Practitioners ' Perspectives*. Report, DLO, ISNB: 9788896155035

McRobbie, A (2010) Livelihoods in Fashion'. *British Fashion Design* (October 2014), 175–189

Menocal, A.R (2011) State Building for Peace: A New Paradigm for International Engagement in Post-Conflict Fragile States?' *Third World Quarterly* 32 (10), 1715–1736

Ntontis, E., Drury, J., Amlôt, R., Rubin, G.J., and Williams, R (2020a) Endurance or Decline of Emergent Groups Following a Flood Disaster: Implications for Community Resilience'. *International Journal of Disaster Risk Reduction* 45 (July 2019)

OHCH (2022) *HUMANITARIAN THE YEMEN AID OPERATION*. 1–7. Report, https://www.ohchr.org/en/countries/yemen/our-presence

Ohmer, M.L (2016) Strategies for Preventing Youth Violence: Facilitating Collective Efficacy among Youth and Adults'. *Journal of the Society for Social Work and Research* 7 (4), 681–705

Ostrom, E (2015) *Governing the Commons: The Evolution of Institutions for Collective Action*. Cambridge: Cambridge University Press (Canto Classics).

Piccolino, G (2015) Winning Wars, Building (Illiberal) Peace? The Rise (and Possible Fall) of a Victor's Peace in Rwanda and Sri Lanka'. *Third World Quarterly* 36 (9), 1770–1785

Raeburn-Gibson, T (2022) Supporting Self-Recovery in Post-Conflict Situations: A Case Study of Syria'. *Journal of International Humanitarian Action* 7 (1)

Ratanakosol, K., Pathumcharoenwattana, W., and Kimpee, P (2016) Learning Process for Creating Community Identity'. *SHS Web of Conferences* 26, 01067

SDRPY (2021) *The Saudi Development and Reconstruction Program for Yemen*, from <https://www.sdrpy.gov.sa/en> [18 February 2022]

Smith, C.Q., Waldorf, L., Venugopal, R., and McCarthy, G (2020) Illiberal Peace-Building in Asia: A Comparative Overview'. *Conflict, Security and Development* 20 (1), 1–14

Somasundaram, D., Jayasuriya, R., Perera, R., Thamotharampillai, U., Wickremasinghe, R., and Tay, A.K (2023) Effect of Daily Stressors and Collective Efficacy on Post-Traumatic Stress Symptoms among Internally Displaced Persons in Post-War Northern Sri Lanka'. *BJPsych Open* 9 (6), 1–9

Stephen, D.W (2012) Regionalism and Rebellion in Yemen : A Troubled National Union [online] available from <https://locate.coventry.ac.uk/primo-explore/search?query=any,contains,Stephen,

2012 Yemen&tab=local&search_scope=LSCOP_COV&vid=COV_VU1&offset=0> [10 November 2020]

Day, S.W (2012) Regionalism and Rebellion in Yemen: A Troubled National Union. Cambridge: Cambridge University Press (Cambridge Middle East Studies).

Suvorov M. N (2021)The Colony of Aden in Post-Colonial Yemeni Novel. Vestnik of Saint Petersburg University. Asian and African Studies, 2021, vol. 13, issue 1, pp. 32–50. https://doi.org/10.21638/spbu13.2021.103

Themnér, A. and Utas, M. (2016) 'Governance through Brokerage: Informal Governance in Post-Civil War Societies'. *Civil Wars* 18 (3), 255–280

UN-Habitat (2021) *Marib Urban*. Report, UN-Habitat Yemen Office, www.unhabitat.org

Urquhart, C (2013) Grounded Theory for Qualitative Research: A Practical Guide. 55 City Road, London: SAGE Publications, Ltd. Available at: <https://doi.org/10.4135/9781526402196.

Walsham, G (1995) Interpretive Case Studies in IS Research: Nature and Method'. *European Journal of Information Systems* 4 (2), 74–81

Watkins, L (2005) Misreading Needs: The Question of Capacity Building and Local Participation among Displaced Muslim Women in Puttalam District'. *Civil Wars* 7 (2), 138–155

Weinstein, Jeremy M (2005) Autonomous Recovery and International Intervention in Comparative Perspective. Available at http://dx.doi.org/10.2139/ssrn.1114117

Wilke, E. and Chivvis, C (2011) Establishing Social Con-Ditions of Trust and Cooperation'. *Dilemmas of Intervention: Social Science for Stabilisation and Reconstruction* 187–238

Woodside, A.G. and Wilson, E.J (2003) Case Study Research Methods for Theory Building'. *Journal of Business & Industrial Marketing*

World Bank (2017) Women's Empowerment in Rural Community-Driven Development Projects'. *Women's Empowerment in Rural Community-Driven Development Projects. Avaible as https://ieg.worldbankgroup.org/evaluations/women-empowerment-rural-cdd*