



Puntland Ministry of Education (MOE)

# TEACHER FACILITATION GUIDE



## Facilitating Civic Education on Security, Peace, Reconciliation, Democracy and Good Governance



**PDRC**  
PUNTLAND DEVELOPMENT  
RESEARCH CENTER



**PUNTLAND MINISTRY OF EDUCATION (MOE)**

# **TEACHER FACILITATION GUIDE**

**FACILITATING CIVIC EDUCATION ON  
SECURITY, PEACE, RECONCILIATION,  
DEMOCRACY AND GOOD GOVERNANCE**

**Garowe, Puntland/Somalia**

# Acknowledgements and Attribution

## Teacher Facilitation Guide

### Facilitating Civic Education on Security, Peace, Reconciliation, Democracy and Good Governance

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# Preface

This manual is the product of joint efforts of the Puntland Development Research Center (PDRC), the International Peacebuilding Alliance (Interpeace) and the Puntland Ministry of Education (MOE). The book is part of a European Union (EU) funded research project and implemented by PDRC's Mobile Audiovisual Unit (MAVU). Additional funding was provided by Danida, DfID, Norway, Sweden (SIDA), Switzerland and USAID. The project particularly focused on students in the secondary schools in Puntland and on youth in general.

Through the screening of documentary films in which the students and the youth were given the opportunity to discuss the film's essence and key messages, youth were able to improve their knowledge on social affairs, particularly on issues related to education, democratization, empowerment of youth and women and anti-piracy.

The manual has been realized through the use of Participatory Action Research Methodology (PAR), which enabled the interaction between the key stakeholders of the manual such as the Ministry of Education, students of the secondary schools, teachers, members of civil society organizations and the youth. Representatives of these groups took part in film-based discussions, focus group discussions and consultation workshops organized by the researchers of both PDRC and Interpeace.

In line with the participatory approach of PAR, the concept, content and the essence of this manual were validated through a consultative workshop in which 30 prominent and key stakeholders took part. The principals of major Puntland secondary schools, relevant Ministry of Education officials and some key regional education officers thoroughly discussed, edited and advised on all three chapters of the manual. The participants also chose the official title of the Somali version of the manual as "Bare-Kaabe" (Teacher Guide). Although this manual should be used by any teacher who has an interest, the participants of the consultative meeting advised that "Social Science" teachers are best-placed to use the manual as a guide to civic education on peace, security and democracy.

This edition of the manual is a starting point. We hope to further build upon this resource with the experience and the lessons learned by the users of the manual.

# Introduction

This manual has been developed as a practical guide for secondary and post-secondary teachers. It provides them with input on approaches and tools that aid awareness-raising in young people of issues relating to peace, democracy and security, and create opportunities for constructive dialogue on such issues. Film documentaries provide the initial stimulus and context for such work.

The manual aims:

- To support teachers in facilitating discussions of the films provided.
- To enable teachers to develop facilitation skills and to continue to use them after the film units have gone.

Teachers play a critical role in supporting the learning of young people and have the potential to support development of their understanding and appreciation of conflict management, peace, reconciliation and the democratization processes. Dialogue and discussion play an important role in enabling participants to gain new information and provide time and space to discuss their newly acquired knowledge with others, and to explore what it means in terms of their existing attitudes, beliefs and experiences. This, in turn, brings out diverse views and perspectives and helps those in the group to work with the challenge such differences bring. Discussions are managed so that all voices can be heard and so that those from minority or disadvantaged sectors of society are not silenced.

## Background and Context

Somalia is emerging from two decades of shattering civil strife. During this period of disarray and anarchy, not only were physical structures destroyed, but its social fabric fell apart. The educational system collapsed with the disappearance of the state in 1991. As a result a culture of violence and disregard for national pride has thrived, especially among the youth whose only experience is that of chaos and statelessness. According to UNDP's "Human Development Report 2012"<sup>1</sup> youth (under 30 years of age) make up 70% of the whole population with an unemployment rate of 67% of the total young population.

Rebuilding the physical structures of a nation that is recovering from the legacies of civil strife is more straightforward than rebuilding the relationships of its communities

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<sup>1</sup> Somalia Human Development Report 2012, <http://www.so.undp.org/shdr/Somalia%20Human%20Development%20Report%202012.pdf>

and replenishing its human resources. Constructive relationships require trust and a willingness to respect each other, despite differences and a shared, difficult past. This requires time, work and hope in a better future. Without such connections between people peace is fragile and violent conflict threatens to take over once again (War-torn Societies Project 2005).<sup>2</sup>

In 1999, Interpeace (at that time known as the War-torn Society Project, WSP) introduced innovative use of audio-visual resources in its Somali programme in order to support the rebuilding of community relationships, with particular attention to be given to the youth. Within its methodology of Participatory Action Research,<sup>3</sup> Interpeace supported the establishment of the Puntland Development Research Centre (PDRC) and has since provided institutional and funding support to it. An audio-visual unit was also established in PDRC for production of film documentaries in order to enhance dissemination of research findings, catalyze public debate on central issues of concern for peace building and state formation and promote public participation in governance and development issues

## **The Manual**

Audiovisual material provides an engaging approach for young people and, in combination with discussion and dialogue, promotes understanding of key concepts on the part of the teachers as well as of the students. This manual constitutes an educational tool for teachers and, additionally, provides interpretation of certain key concepts related to peace, democracy, reconciliation, security and local governance. It provides teachers with the means of facilitating discussion whilst respecting key principles of Participatory Action Research used by PDRC. They will be able to guide youth in listening to each other and in preparing them to be responsible adults who are imbued with peaceful and democratic values. Guidance is provided on ways to create a constructive atmosphere and to enable social interaction between the pupils, on managing expression of emotions and strong feelings, and on the use of questions to stimulate exploration of the issues and debate.

While this manual is a product of PDRC's Mobile Audio-visual Unit (MAVU), a project that is grounded in the film-based discussion approach, it is recognized that not all schools will have the capacity to show films in the classroom. The manual can

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<sup>2</sup> Rebuilding Somalia: Issues and Opportunities for Puntland; June Kane, WSP/International, 2001, p 31, HAAN Associates, ISBN 1 874 20904 9.

<sup>3</sup> Interpeace/ PDRC's Participatory Action Research (PAR) methodology ensures that ordinary citizens and vulnerable groups in particular are given a safe and neutral space to express their views and needs. The methodology embraces a set of values (democratic, consensus-seeking, commitment to peaceful change), methodology (participatory, research-based, flexible) and practical goals (policy-oriented, macro, consensus-built results).

be used in conjunction with PDRC's films, but the material provided can also stand alone and serve as a resource for engaging students in discussions on these topics even without film screenings.

This manual or facilitation guide is designed for use by the teachers of the Puntland/ Somalia secondary schools and at the same time coordinated by the Ministry of Education with the assistance of volunteering civil society organizations.

## **The Role of Facilitator**

The teachers in this context are not delivering lessons to the students, rather they are facilitating discussions, exchanging and sharing of ideas on specific issues and topics. The teacher/facilitator is a facilitator of learning.<sup>4</sup> The role of the facilitator is to fairly and honestly manages the discussions, guiding participants to harmonious understanding and to desired outcomes. By the use of the facilitation tools provided in this guide, the teacher facilitator will ensure that the students / youth get the opportunity to discuss and analyze the below topics.

Themes and Topics: This guide covers the following themes and topics in two sections:

- PEACE
- RECONCILIATION
- SECURITY
- DEMOCRACY
- LOCAL GOVERNANCE

Definitions, meanings and descriptions for each of the above topics are provided in the following chapters of this manual, although it should be remembered that these concepts are subject to different interpretations. Guidance and tools on facilitating group discussion is provided for teachers in the following chapter.

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<sup>4</sup> The Role of the Teacher in Small Groups Faculty Development, London Deanery (<http://www.faculty.londondeanery.ac.uk/e-learning/small-group-teaching/the-role-of-the-teacher>)

# Chapter 1: Facilitation

## Groupwork and Facilitation

This section considers groups and the need for facilitation, the role of the facilitator, principles underpinning facilitation practice, and guidance on basic frameworks, tools and planning of discussion sessions.

### Groups and Groupwork

#### Group Characteristics

- ⇒ A group is formed from 2 to hundreds of individuals, and can be formal or informal, tightly or loosely structured.
- ⇒ A distinguishing feature of groups is interdependence of the members – they are connected by social relationships.
- ⇒ Groups often share a common purpose or goal, or are dealing with a shared situation.
- ⇒ Groups are complex as there is a continual dynamic between expression of different individual identities and the identity of the collective group – the whole is greater than the sum of its parts.

People come together to form groups when they wish to work together to an agreed purpose or identify with each other in some way. Thus a group can be made up of individuals from a range of backgrounds, cultures, values or beliefs who find that they share something with the other members. This makes for a complex mix, made more so by differences in communication and learning preferences.<sup>5</sup>

#### Why is a facilitator needed?

Groups can, and do, work well without the help of a facilitator. However, this is dependent on its members collectively having the necessary skills and attitudes that enable all to participate, allow for different viewpoints to be heard and one's assumptions to be challenged, and enable productive management of any arising conflicts. The likelihood of an inefficient and ineffective group process increases with increase in group diversity, difficulty of task or contentiousness of the issues

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<sup>5</sup> Howard Gardner developed the theory of multiple intelligences (<http://www.multipleintelligencetheory.co.uk/index.aspx>), in 1983, the 3 main ones being visual, auditory and kinaesthetic (VAK). Another approach was developed by Peter Honey and Alan Mumford (1986a) who identified four learning styles or preferences –theorist, activist, reflector and pragmatist. They suggested that most of us use one or two of these styles, and that different learning activities may be better suited to particular styles (Your Learning Style) (<http://www.open.edu/openlearn/science-maths-technology/computing-and-ict/information-and-communication-technologies/living-the-internet-learning-online/content-section-1.2.1>)

under discussion. A dysfunctional group process allows some members' views to dominate, results in loss of interest or withdrawal by others, and creates the danger of 'group-think',<sup>6</sup> which hinders effective decision-making. The result is that the group does not achieve its stated objectives.

#### Group Facilitation

- ✓ Facilitation is a process of 'making easy' and Group Facilitation is the process of making easier working together in groups.
- ✓ The Group Facilitator is someone who is acceptable to all members of the group, does not try to influence the group or take decisions for them, but manages the group process so that the group can reach its objectives.
- ✓ Group Process is how a group works together – how they talk and interact with each other, address problems, make decisions and handle disagreement and conflict. The facilitator is expert in designing and managing such matters.
- ✓ Content is what the group is working on. This could be discussing topics of shared interest or concern, agreeing a plan of action or creating a new product. Content belongs to the group members and they take responsibility for it.

#### Attributes of a successful facilitator

The facilitator creates the space for the group to focus on the matter in hand and to engage with each other. It is important that the facilitator

- is clear on his or her role, and the distinction with that of group members
- is able to develop the trust of, and acceptance by, all group members
- can put aside his or her own views and opinions whilst in facilitator role, step back and not get involved emotionally in group discussion and interactions
- keeps alert to what is happening in the group and has awareness of group process.

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<sup>6</sup> Group-think is where the views, thinking and assumptions of the majority of group members, or of dominant members, prevails without full examination and challenge. Any dissenting voices are ignored or silenced.

The facilitator needs to be seen as impartial by all group members i.e. not favoring any group member or showing preference for any one viewpoint. This helps members to trust that their views will be heard and respected. It does not mean that the role of facilitator is a passive one. On the contrary, managing group process is very demanding requiring thorough preparation in designing the session, attention to detail and a strong presence during the session. By paying attention to the group interactions, the facilitator becomes aware of arising issues in the group and can undertake an appropriate intervention to address the situation. For instance, the facilitator may notice that one person is doing most of the talking and can help others to contribute by acknowledging the points made by the talkative person, then asking if anyone else would like to say something.

### **Debate, Discussion or Dialogue?**

Here are particular definitions of debate discussion and dialogue that help to illustrate the differences between them.

#### **Debate- Discussion- Dialogue**

**Debate:** Formal debate is an intellectual contest between 2 contrasting views with the aim of convincing an audience or judge that the view of one side is more valid than the other. It follows set procedures and contestants attack ideas not each other. The activity can be very illuminating and educational for all concerned. If managed badly, debate can be destructive as personal attacks may occur.

**Discussion** may take many forms but here is considered to be a sharing of views and information between 2 or more people. The process may be very informal or formal with set rules and procedures. The aim is to achieve some degree of consensus on an issue or agreement on a course of action. If the topic is very contentious, if communication between participants is ineffective (e.g. due to cultural, language or learning style differences), or if there is something at stake (e.g. loss or gain of resources) discussion can become more like a debate where one side seeks to win out over the other.

**Dialogue** differs from debate and discussion in that its sole purpose is to explore, to inquire and to reach a deep and shared understanding of different views and beliefs. The process is a learning one and new insights and meanings emerge as it evolves. It is a conversation that requires participants to listen respectfully to each other, withhold judgment and be open, at times, to discomfiting and unsettling feelings as awareness is raised and new perspectives challenge existing ones.

Debate, discussion and dialogue differ primarily in purpose and type of outcome:

- Debate has 2 opposing sides and seeks a *win-lose* outcome where one side wins the argument and the other loses.



- Discussion can involve a number of parties and many viewpoints, and may range from a *win-lose* outcome where the views of some win out over others, to a *win-win* outcome, where agreement is reached even if that is an agreement to differ.
- Dialogue involves a few or many people, often having very different or opposing views and beliefs, who seek to explore and reach a deeper understanding of their differences and to create new meaning in the process. Outcomes are not really a relevant concept here but *win-win-win* would be appropriate.

For the purposes of this manual, we are concerned mainly with constructive discussion - that aimed at sharing understanding and coming to some level of agreement - and dialogue. At times, one or the other may be more appropriate. Dialogue<sup>7</sup> is an intensive and long-term process requiring time and commitment as it requires slowing down the process of communication. This can mean checking for meaning of individual words, phrases and tones of voice. All of which may carry hidden assumptions, values and beliefs from past / present experiences and have the potential to create misunderstanding and conflict.

### **Film as a Stimulus and Basis for Discussion**

The saying goes that '*a picture is worth a thousand words*' and it is also said that stories use words to paint pictures. Film brings together both elements – stories and pictures and so forms a very powerful means of communicating and engaging with the audience. Our minds are wired to respond to imagery, created by images and/or words, and they tap into our imagination, fantasies and dreams. In the moment, imagery has no need of the mind's processing capacity and draws on our multiple means of knowing (hearing, seeing, sensing, imaging, creating, remembering) – it is only afterwards in discussion that we draw on analysis and words to explore what the experience has meant or said to us. Each person may see and respond to the same imagery in different ways so reflecting afterwards on the film and sharing its meaning, if well conducted, can open up new thinking and understanding, as well as identifying common concerns and shared joys.

### **Session Planning – Before, During and After**

This section provides input on the process of facilitating a discussion session and covers three stages: (1) planning the session (2) facilitating the session (3) review and learning from the session in order to develop the process.

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<sup>7</sup> Dialogue (<http://www.beyondintractability.org/bi-essay/dialogue>) by Michelle Maiese (2003)

## **Before the Session – Planning**

Careful planning of a group session is key to its success. The aim is not to create a detailed plan that will dictate every step of the process – this is unwise as a group never behaves as expected. Rather the plan is created so that it can be thrown away during the session! This may seem to make preparation a waste of time. However, the process of detailed planning helps the facilitator to see the full picture, to identify any practical difficulties or impracticalities, to see what is feasible to achieve in the available time and to prepare the mind for any eventuality. It gives confidence and assurance that will be noticed by the participants on the day and, in turn, gives them confidence in the ability of the facilitator to manage the session well.

### **The centrality of purpose**

The most important prelude to planning is clarity on the purpose of the overall session – why are people coming together, what do they hope to achieve? You should also consider what you wish to achieve and if it differs from that of participants. As a facilitator, your main goal should be to facilitate a session such that participants achieve their aims.

Purpose dictates design of the session and the activities selected. By asking “how does this fit with the session purpose?”, you will ensure that all you do will be coherent and fit together.

*Appendix 1 provides a list of considerations for planning the session and one version of a session plan. If useful, this plan can be used as a template and adapted in any way that suits your purpose.*

Before the session:

- Have a good overview of the day’s debate topic, concepts (including the supporting material);
- Inform the students of the upcoming discussion at least one day in advance;
- Identify individual expectations; concerns and questions in order to better consider the apprehensions and emotions of the participants.

*Q: How do I find out about my participants – their hopes, expectations and any issues I need to consider in my planning?*

A: A useful way to get information from participants is to ask them to complete a simple questionnaire. If you have Internet access, you can create a simple survey

using **surveymonkey** (<http://www.surveymonkey.com/>). Otherwise a form such as that shown in appendix 2 will suffice. Alternatively, you could hold a short pre-session discussion with the group. The use of this preparatory work is threefold: It

- provides you with valuable information in your session planning and alerts you to any issues.
- informs participants about the session, gives them an opportunity to contribute and feel a part of the process
- starts to build the facilitator-participant relationship.

## **The venue, layout and session content**

### *The Venue and Layout*

Too often, little attention is given to the impact of the meeting space and how it is organized on the ability of participants to interact well. The venue should be welcoming, airy and pleasant, attention given to details such as drinks and toilet facilities, and the space arranged according to the purpose of the session. Special needs of any participants should be taken into consideration.

The venue needs to facilitate interaction and visual contact between the students. Therefore how the space is physically organized will influence the group dynamics.

- Where is the most adequate venue considering the purpose, topic debated and composition of the group?
  - In an **outside open space** such as under a tree, or in a courtyard?
  - In a **classroom**?
- What is most appropriate setting?
  - In a **'U' shape** facing the facilitator and the flipchart;
  - In a **circle** which encourages people to look at each other and interact;
  - a circle creates a sense of equality between all present.
- Specific attention should be given to:
  - **Gender sensitivity** – seating arrangements should consider gender sensitivity; female students should be able to participate freely – consider how best to set the tone of the event and prepare the venue to ensure this is more likely
  - **Surrounding environment** – Be attentive to the light, the air, the possible distractions, the audiovisual motivation, etc.

- What materials are necessary?
  - o **Ensure the supporting material** (audiovisual tools, cartoons, pictures, poems, etc.) are ready for utilization;
  - o **Flipchart, markers, handouts** are prepared;

### *Content and the Facilitator Role*

The facilitator's role has been identified as one where she or he is expert in the group process and the group is expert on the content. This means that it is for group members to decide what they make of the films and the discussion topics without influence or imposition of the views of the facilitator. However, this can create somewhat of a dilemma for the facilitator as he /she needs to have some knowledge of the topics and arising issues in order to prepare, design and facilitate the session appropriately. A further difficulty is that the facilitator is likely to have feelings, views and experiences related to the topics, but any partiality or bias will be noticed quickly by the participants and will impact negatively on the facilitator-group relationship.

#### **Tips for Maintaining Impartiality**

- ⇒ The best management tool is awareness: think about your own views, feelings and biases on the discussion topics. How do they affect you?
- ⇒ Think in terms of role. '*I am now in teacher role*', '*I am now in facilitator role*,' *I am now in participant role*'. Create a mental image of each role. Even more powerful, is to have a physical symbol for each role – a badge, headgear or object. Take on and off as you change roles.
- ⇒ Be honest with participants and be open to challenge. Ask participants to help you. If you do slip out of facilitator role and a participant brings it to your attention, acknowledge and thank them. Then try to get back into facilitator role.
- ⇒ If you feel too strongly and cannot maintain impartiality, tell the group. A symbol is again useful – it shows the group which role you are in.
- ⇒ Have someone else present in *expert* role on the topics and/or a support facilitator.

## **During the Session – Creation of a Relaxed and Safe Space for Discussion and Dialogue**

This section considers elements of facilitating the group discussions, including the use of icebreakers, energizers and games, use of small groupwork and forming of such groups, questioning and communication, and management of strong feelings and conflict in the group. The session planning process will have enabled you to identify how all the parts fit together, and your role. An important consideration is to maintain flexibility and adapt the session plan to the needs of the group, rather than adhere to a rigidly-defined process.

### **Setting of ground rules or freedoms**

Ground rules or freedoms are agreed by the group and can be referred to at any stage by the facilitator if group members are not abiding by the agreement. They should serve primarily to support constructive interaction and discussion. The group may be asked to come up with their own rules –this can be an extended exercise that builds group cohesion, or the facilitator can suggest some for the group to consider.

Examples

- I have the freedom to be heard and to have my point of view respected
- I have the freedom to agree or to disagree with others
- I have the freedom to choose to participate in the best way and level that suits my needs.

### **Icebreakers, energizers and games**

The same activity could be used as an icebreaker, energizer or game. The difference comes in the purpose.

- *Icebreakers* do just that –‘break the ice’, they are a means of helping group members get to know each other, relax and get into the mood for the work-in-hand. Thus, they are often used in opening a session.
- *Energizers* are used to get energy flowing in the room, or as a break from a taxing, difficult session.
- *Games* can be used in any of the above ways, and also as a means of forming small groups and developing skills such as communication and collaboration.

## Sample Activities

### ✓ **Excitement Sharing (Icebreaker)**

Each participant shares something exciting that has happened to them recently. For example: “My friend came to visit”; “it rained”. This creates a lot of positive energy for the meeting and puts people more in touch with each other’s lives. Make sure people keep it brief. Discourage comments or questions. Don’t confuse excitement sharing with announcements.

*See Appendix 3 for another ice-breaking activity.*

### ✓ **Clapping Game (Energizer)**

One person, the seeker, leaves the room, another hides an specified object. The seeker is called back in and the rest of the group help him/her to find object by clapping louder as she/he gets closer to the object and softer as he/she moves further away.

### ✓ **Fruits (Icebreaker, Energizer or grouping/ mixing game)**

Choose the names of 5 fruits and go around the circle giving each person the name of a fruit following the same order e.g. apple, pear, banana, pineapple, cherry. Remove one seat so that one person has nowhere to sit (facilitator to start). Call out e.g all pears change places, or all apples and bananas change places or any combination of 1, 2 , 3.... fruits. Everyone runs to get a seat (facilitator included), the person left standing makes the next call. Continue for a set number of rounds. To use to create small groups, put all apples together, all pears etc.

### ✓ **10s (Energizer, learning communication and cooperation)**

All stand in a circle. Each person counts as their turn comes and may choose 1, 2 or 3 numbers in sequence e.g first person counts 1, second counts 2, 3, 4, third person counts 5, 6 and so on until 10 is reached. The person who has to count 10 is ‘out’ and sits down. The aim is to try and ensure you don’t end up as ‘10’. A challenge can be issued to the group in that they have to ensure one or two people are kept ‘in’ i.e. don’t end up with 10. This may require some to ‘sacrifice themselves’ for the sake of the group goal.

## Why such activities work

Activities such as group games require participation of 2 or more people and are fun, lively and create a changed group dynamic, particularly those involving movement. Children love them and, so do youth and adults when they feel they have permission 'to play'. Play is central to learning in the young, yet as we grow we seem to think it is immature and inappropriate to continue to do so.

The energy and laughter engendered helps to create a dynamic atmosphere and works on mind, body and soul. However, playing games can also be used in learning and skills development. Working together, communication and listening skills are required and the process can provide numerous opportunities for discussion. For instance, when a game isn't going as expected, the group can be asked why? The opportunity may arise to consider the need for rules, for a referee and issues of fairness and different abilities. The facilitator can take part but may need to stop the game at times to referee or ask '*what is going wrong here?*' It adds to the learning to allow group members to work out better ways of playing the game, to agree the rules and help settle disputes.

### Small Group Activity

There are many reasons why you may want to split into smaller groups. Large groups can sometimes become dominated by a few people or ideas, inhibiting creativity and the contributions of others. By contrast, smaller groups allow time for everyone to speak and to feel involved and can be a lot less intimidating. It can also increase the energy in the room since more people are actively engaged.

Think about the sort of group you need – a random gender balanced split or groups of people with particular experience or skills or with energy for the topic?

## Supporting Discussion with Good Questions

*"Questioning breaks open the stagnant, hardened shells of the present, opening up options to be explored"* – Fran Peavey

Good conversations happen because they are stimulated by good questions – ones that provoke thoughtful exploration and evoke creative thinking.

- Use **open-ended questions** (as opposed to yes/no questions) as it tends to stimulate more reflective thinking and a deeper level of conversation. For example, using words toward the top of the pyramid can make many questions more powerful and robust:



- Try to gather **additional information** by asking e.g. is there anything important we have not talked about?
- Alternate sensible or controversial questions with questions more open, less sensible to retain the attention of the students;
- Do not try to answer questions but involve the group in answering it.

**Keeping focus** – if someone comes with a point or question that seems to interrupt the conversation on another topic or question, then suggest to the group and ask the participant who raised it whether it is okay to put it temporarily on the side. (The ‘Parking Lot’ is sometimes useful when faced with such a situation).

### **Parking Lot**

This makes sure all ideas get recorded and participants don’t feel like they’ve been ignored. Whenever anything comes up that’s not relevant to the discussion at hand ‘park’ it in the parking space (on the flipchart). This allows you to stay focused but reassures participants they will be heard. Consider having a dedicated time to deal with those parked items.



## Managing Strong Feelings and Group Conflict

The films and discussion topics may provoke strong reactions and feelings. There may be a high level of disagreement between some group members resulting in conflict. The facilitator has a critical role to play in ensuring that group members feel safe in such situations and that they can rely on him/ her as a figure of authority. It is important that the facilitator is attentive and recognizes the arising tensions such as change in body language, tone, energy in the room, and maintains a cool head in order to assess the need (or not) for intervention. The calmness of the facilitator is in itself a powerful soothing force.

One of the most powerful interventions that the facilitator can make is to 'name the thing' i.e. to tell the group what he/she is observing and sensing, and check if this is the case. The facilitator may ask questions such as the below examples. All are a simple form of 'I-statement' showing that the facilitator is taking responsibility for the viewpoint and is willing to accept other interpretations. This opens the space for dialogue rather than closes it down.

- I see that the group has gone very quiet, and I wonder if *anyone would like to say something?*
- I notice that *xxx has turned away and looks unhappy*. Could anyone help me to understand what is happening?
- I am *hearing a lot of anger in your voice and it creates some tension for me*. Could you tell me if this is the case?

The facilitator will need to be sensitive to the situation and decide whether to make such observations to the whole group, a small group or to an individual, or work through a sequence of these.

**Emotions** – All emotions are valid and, in themselves, not harmful. Their expression can cause alarm and distress to others, especially individuals who are adverse to, or avoid conflict. Emotions become problematic when their energy is acted upon and directed inappropriately (e.g. by hitting a person rather than a punchbag), or if they are denied and bottled up. They need to be acknowledged and respected for the message that they are conveying. Usually, it is necessary to deal with the immediate force of the emotion before examining its cause, for instance, by allowing the person to cry, shout at the sky (abusive language towards another would not be acceptable in the group) or express the feelings in some other way.

Asking the individual to take time out from the group, or stopping the session, should only be used in extreme cases as the emergence of emotion is part of the whole group's process rather than solely the responsibility of the person expressing it. If a halt is needed, then time should be taken later to allow the whole group to acknowledge and talk over the incident.

**Reflecting and Reframing** are effective conflict management tools. Reflecting involves summarizing back to the speaker what they have said. It shows them that they have been listened to and they have the opportunity to correct any misinterpretation or omission. Reframing is the removal of abusive, blaming or aggressive language by substituting less loaded and judgmental words or phrases.

*Appendix 4 provides an activity on blaming language that can be used as a group activity.*

**Miscommunication.** We tend to simplify and to divide the world into categories so that we can make sense of its complexities. We then forget that we have created these categories and act as if they were perfect representations of the real world. Many difficulties between people, particularly of different backgrounds or cultures, are caused by the different ways in which language is heard and interpreted, by assumptions about meanings. There may be little meaningful communication even though everyone thinks there is.

Miscommunication often causes conflict yet is one of the easier causes to address, if its nature is recognised and effort is made to unravel the mixed communication channels. It can take a little time and digging as it is not always clear where the problem lies. Use of open different forms of questioning – exploratory, inquiring, checking, focussing- and of reflection helps in identifying communication difficulties.

**“TO LISTEN”**

Ear

**聽**

You  
Eyes  
Undivided  
Attention  
Heart

**Active Listening<sup>9</sup>**

This Chinese symbol tells us that to listen we must use both ears, watch and maintain eye contact, give undivided attention, and be empathetic.

Active listening means being fully present with the person who is speaking and listening with

<sup>9</sup> The Art of Active Listening (<http://www.mitoaction.org/pdf/tipActiveListening.pdf>)

an open curious mind and heart, putting aside all preconceptions and personal judgments on what is being said and on the person who is speaking. Perhaps one of the most challenging aspects of active listening is to 'sit with silence'. When there is no sound between 2 people or in a group, many rush in and feel they have to say something, encourage someone to talk or fill the gap in some way. Sitting with silence and being fully present is difficult but can provide the space for new insights and for difficult realizations to emerge.

Active listening asks that the listener

- seeks to understand before seeking to be understood
- is non-judgmental
- gives undivided attention to the speaker
- uses silence effectively.

## **Paired Listening**

Listening in pairs is also a good way of developing skills in active listening. Put the group in pairs or ask them to self-select. They then go through 3 rounds of listening to each other in turn. Each person in the pair selects a personal story that is meaningful in some way to them.

Round 1: Both try to tell each other their respective stories at the same time.

Round 2: One tells his/her story and the other listens, but shows no interest in the speaker's story. Swap around the other tells his/her story.

Round 3: One tells his/her story and the other listens actively. Swap around the other tells his/her story.

Afterwards each pair spends time in their pairs discussing the experience and how they felt in the role of listener and speaker in each round. The facilitator then asks for feedback and comments to be shared with the whole group.

## **Special Considerations**

- Personal situation – Individual preoccupations can be shared with the group to trigger further interpretation and reactions unless it is strictly personal or confidential;
- Provide some flexibility for the students to own the open space provided for dialogue; do not try to over-structure and over-discipline a group from the outset; a group needs time to find its own identity and dynamic;

- Inclusiveness/ representativeness:
  - o Ensure everyone starts participating and contributing without putting pressure on quiet participants;
  - o Be gender sensitive

## **Conclusion/Evaluation of the Session**

Exchanging on the way the debate took place, seeking the level of appreciation of the participants and gathering suggestions and recommendations allows the facilitator and the participants to learn from their experiences. It should constitute a regular part of the session as it gives a chance for honest feedback on the process and content of the event, allowing improvement in the future. It is important to point out what was successful as well as what could have gone better. Bear in mind that there will be differences of opinion and that it is not necessary for the group to come to agreement on the matter.

As well as getting feedback in the group setting, providing time for personal reflection and feedback can provide very enlightening and useful information for the facilitator in developing further the process. It is best done by allowing some time towards the end of the session and asking participants to complete an evaluation sheet, the format of which can be designed to suit the needs of those present.

*Appendix 5 provides an evaluation sheet template that can be used for getting written feedback from the group.*

- ⇒ Sit in a circle and ask for volunteers to highlight what they see as main lessons/ outcomes of the discussion. The rest of the group contributes as they see fit.
- ⇒ Have a round where everyone sums up their feelings or ask everyone to write down comment on a piece of paper. Provide a prompt such as 'Today I feel that I have.... or Now I feel.. Be prepared for less-than serious responses!
- ⇒ Ask everyone to call out two or three high and low points of the discussion.
- ⇒ Ask "What are you taking away from this discussion?" this rapid review can help people notice what they have learned.
- ⇒ List the expectations/ objectives gathered at the beginning of the session. To what extent were they satisfied or changed as the event progressed?
- ⇒ Use a graph on a large piece of paper representing the entire session. Each participant, using a different colored pen, crayon, chalk, draws a line from one end to the other, drawing it above or below a central line depending on how much he/she has enjoyed/ gained from the session.

## References

(See page 74 for suggestions on additional resources).

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# Chapter 2: Peace, Reconciliation and Security

## Introduction

The vast majority of the Somali people have lived in permanent fear for more than two decades. Protracted and often devastating political, social and religious conflicts dominated most of people's daily lives. There are generations that have been deprived of the benefits of rule of law. Peace, Reconciliation and Security are terms that are widely used in the vocabulary of all. On the other hand, conflict resolution, peacebuilding and peacekeeping have also become fashionable jargon for civil society organizations and the international community. While it is necessary for everyone to play a role in addressing these issues, youth in particular have an important role to play. Youth cannot be "Tomorrow's Leaders" when they are the "Firewood of Today's Conflicts".

In Puntland, youth are the largest social group, and they suffer the most in the wake of conflicts of any nature. They can be easily divided on clan lines to kill each other. They are often the primary social group that is sent to the frontlines in times of conflict. Moreover, youth can be recruited into subversive congregations and affiliations.

Youth can play a fundamental role in successful peacebuilding efforts (e.g. the Rako Conflict-Youth refrained from fighting for their sub-clans). The capacity of youth to act as autonomous social agents and their propensity towards gathering and forming group associations creates both threats and opportunities in peacebuilding efforts.

The threat is that youth may be easily mobilized to participate in disruptive actions that lead to conflict and violence, particularly as a by-product of social challenges such as high unemployment rates. As a result, in Puntland/Somalia, where protracted conflict is prevalent and stability is a prime necessity for social reconstruction, targeting youth as agents of peacebuilding and social reconciliation takes on the utmost importance.

The opportunity is that youth often have great energy, and can be more open-minded and forward-looking than other segments of society. If this energy and ability to look to the future is harnessed for peace, it can be a very powerful tool.

## How to Use this Chapter

This chapter seeks to equip teachers to facilitate discussions on the key themes of peace, reconciliation and security. It also considers the concept of conflict, as this

provides an important basis for discussion of these other topics, which are often thought of or defined in relation to conflict.

The chapter starts by giving background information on these themes to provide the teacher/facilitator with content for the discussion. This content can serve as a starting point and teachers are encouraged to do further research, and also to invite in guest speakers with additional knowledge and expertise on these issues.

The next section provides additional tools that can help the teacher/facilitator in engaging the students. These tools can be used individually or in combination within a lesson/discussion. They are as follows:

- **Initial questions for discussion.** Teachers can add other relevant questions that complement their plan for the discussion, and/or that reflect the context and current events.
- **Suggestions of activities** to help students actively think about and engage with the material.
- **Pictures that relate to the various themes.** These are accompanied by some preliminary discussion questions. The teacher/facilitator can start by showing the picture to the students and asking them what they see in the picture, and how they think it relates to the themes under discussion, afterwards moving on to the other questions. This can also be done in a small group activity in which each group is given a picture and questions, and presents their picture and answers to the rest of the class.
- **Proverbs and poems that relate to the themes.** Initial questions to foster discussion on the poems and proverbs follow. Students can also be encouraged to write poetry of their own on these topics.
- **A list of films that support these topics.** While it is understood that not every teacher will have the capacity to show films, this sub-section provides a list of relevant films from Puntland Development Research Center and its Mobile Audiovisual Unit. It gives a description of each film, followed by questions for discussion and in some cases suggested accompanying activities.

## Conflict

As peace is often understood in relation to conflict, before considering peace and how we can arrive at peace, it is important to think about what is conflict and how we see it in our lives. Peace does not always mean the absence of conflict! There will be conflicts even in societies that are generally considered “peaceful”. However, these societies have ways of managing the conflict so that it does not become violent and hurt people.

## Definitions of Conflict

a) *Conflict is a situation that occurs between two or more persons (groups, organizations, states) when they have different points of views, different goals, different needs and values and they fight over limited resources to address them.*

b) *Conflict exists when two or more parties perceive that their interests are somehow mismatched or diverging, and therefore show hostile attitudes towards each other; or when the parties pursue their interests through actions that harm the other party or parties.*

These parties may be individuals, small or large groups, and even countries. Interests, however, can diverge leading to conflict in ways that include:

- Over **resources** - territory, money, energy sources, food — and how they should be distributed/shared.
- Over **power** — how control and participation in political decision-making is handled.
- Over **identity** — concerning the cultural, social and political communities to which people feel tied.
- Over **status** — whether people believe they are treated with respect and dignity and whether their traditions and social position are respected.
- Over **values** — particularly those embodied in systems of government, religion, or ideology.

Conflicts can become violent when parties are unable to settle their differences or attain their goals peacefully, resorting to force in order to achieve their goals or to try and keep the other party from achieving its own interest.

## Attributes of Conflict

- **Conflict is a natural part of life.** Whenever two or more people are gathered there is conflict or potential for conflict. An existence free of any conflict would be very stagnant and boring.
- **Conflict is neither good nor bad.** The way we solve conflicts or the outcomes of conflicts can be good or bad. We should not eliminate conflicts, but we should know how to have lively controversies instead of deadly quarrels, and how to create constructive conflicts and avoid destructive ones.
- **Constructive conflicts have many positive outcomes.** People's interest and curiosity are stimulated. People grow and establish their group and personal identities.



- **Destructive conflicts are violent and have negative outcomes.** When parties try to coerce, dominate and destroy each other, conflict becomes problematic. Destructive conflicts have a tendency to expand and escalate.

## **Peace**

There is no specific definition of peace, but it is often understood as:

- A state of freedom from war, violence, strife or dissension, which allows people to live and work harmoniously together.
- The absence of interruption, annoyance, worry, problems, noise or any other unwanted actions.
- A state of mutual harmony between people or groups, especially in personal relations.

## **Peacebuilding**

The activities related to establishing peace between people who are in disagreement. Peacebuilding is not only establishing peace, but also ensuring its improvement and sustainability, and finding tools to help a society manage conflict without resorting to violence. In Puntland/Somalia peacebuilding efforts can be made by various groups of people, including religious leaders and traditional elders, women and youth.

## **Peacebuilding in the Islamic Perspective**

Islam is a peaceful religion that encourages justice and respect for human dignity. The Islamic perception of peacemaking and maintaining peace is rooted in basic principles that form the foundation for making sure that peace is sustained. In a book chapter entitled, "Muslim Perspectives on War and Peace," professor and scholar Dr. S. Ayse Kadayifci-Orellana has elaborated on the Islamic conception of peace, and on these basic principles:

**Tawhid:** This is the notion that everything comes from Allah and was created by him. It is therefore considered the basis for "Islamic universalism," which emphasizes the "oneness" of all life (regardless of religion, gender, ethnicity or even species) and implies the need for harmony, understanding and tolerance towards humankind and all of Allah's creation. "Therefore, Unity of Being, God's One reality is the source of harmony, order and peace and from the Islamic point of view recognizing Unity of all Being and obedience to God's wishes will lead Muslims to work toward creating harmony and peace on earth." According to Kadayifci-Orellana, the notion of Tawhid is best expressed in the Quranic verses: "Oh mankind! We created you from

a single (pair) of a male and female, and made you peoples (or nations) and tribes that you may know one another.”(49:3),

( يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ )

*Al-Xujraat (13)*

and “To each among you have We prescribed a Law and an Open Way. If Allaah had so willed, He would have made you a single People, but (His Plan is) to test you in what He hath given you: so strive as in a race in all virtues. (5:48)”

( لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ )

*Al-Maa'idah (48)*<sup>10</sup>

**Compassion:** The centrality of compassion in the Islamic tradition is underscored by the invocation “Bi Ism-i- Allah al-Rahman al-Rahim,” or “Begin in the name of Allah the compassionate (al-Rahman) and merciful (al-Rahim). Many Muslims use this invocation on a daily basis, and almost all chapters of the Quran begin thus. Other relevant verses include:

“My Mercy extends to all things. (Q7: 156)

( وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ )

*Al – A'raf (156)*

and “...To be one of those who believe and urge each other to steadfastness and urge each other to compassion. Those are the Companions of the Right.” (Q17: 18).

( ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ \* أُولَٰئِكَ أَصْحَابُ الْمَيْمَنَةِ \* )

*Al-Balad (17-18)*

Additionally, according to a famous Hadith, Allah states: “Without doubt My Mercy precedes My Wrath,” which is one of the crucial principles of Islamic thought. The Quran also refers to the Prophet Mohammed as “Mercy of the World” (Q21: 107)

( إِنَّ اللَّهَ كَتَبَ كِتَابًا قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ: إِنْ رَحِمْتِي سَبَقَتْ غَضَبِي، فَهُوَ مَكْتُوبٌ عِنْدَهُ فَوْقَ الْعَرْشِ )  
thus,

{ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ }

*Al-Mu'minuun (107)*

as the messenger of Allah, he represents Universal Mercy. According to these and other Quranic verses as well as the Hadith, mercy and compassion are key Islamic virtues, and a Muslim must show these values to all humankind (regardless of religion, race, gender etc.) and in fact to all of Allah's creation. Following from these

<sup>10</sup> S. Ayse Kadayifci-Orellana, “Muslim Perspectives on War and Peace,” in Mohammed Abu-Nimer & David Augsburg, eds., Peace-Building by, between and beyond Muslims and Evangelical Christians (Lanham, MD: Lexington Books, 2009), 21-22.

principles, a Muslim must be sensitive to the suffering of others, and must not willfully cause harm to any person or creature but instead respect them and offer them the best.

**Fitrah:** The belief that every human is created in the image of Allah, meaning that in striving to reach the perfection that this implies, it is our responsibility to work for peace and harmony. As humans are endowed with reason and free will, they can choose to follow this path. This principle acknowledges the goodness and perfectibility of all people, and stands as a reminder to see the humanity even in those who are different. Relevant Quranic verses include: Q 17: 70, 95: 4, Q2: 30-34,33: 72,

ولقد كرمنا بني آدم وحملناهم في البر والبحر ورزقناهم من الطيبات وفضلناهم على كثير ممن خلقنا تفضيلا  
*Al-Israa (70)*<sup>11</sup>

“We have indeed created man in the best of forms”<sup>12</sup>

{ لقد خلقنا الإنسان في أحسن تقويم }

*A-Tiin (4)*

[mention, O Muhammad], when your Lord said to the angels, “Indeed, I will make upon the earth a successive authority.” They said, “Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?” Allah said, “Indeed, I know that which you do not know.” And He taught Adam the names - all of them. Then He showed them to the angels and said, “Inform Me of the names of these, if you are truthful.” They said, “Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise.” He said, “O Adam, inform them of their names.” And when he had informed them of their names, He said, “Did I not tell you that I know the unseen [aspects] of the heavens and the earth? And I know what you reveal and what you have concealed.” And [mention] when We said to the angels, “Prostrate before Adam”; so they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers.”<sup>13</sup>

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ  
وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ \* وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ  
كُنْتُمْ صَادِقِينَ \* قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ \* قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ  
بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ \* وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا  
لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

*Al-Baqara (30-34)*<sup>14</sup>

<sup>11</sup> Kadayifci-Orelana, 25-26.

<sup>12</sup> [http://ibtra.com/pdf/journal/v6\\_n1\\_article3.pdf](http://ibtra.com/pdf/journal/v6_n1_article3.pdf)

<sup>13</sup> Sahih International (<http://quran.com/2/30-34>)

<sup>14</sup> Ibid, 22-23.

**Justice:** In the Islamic tradition, justice is a necessary foundation for the establishment of peace and harmony. It is a universal necessity for both Muslims and non-Muslims alike, and Muslims must therefore work to ensure that there is justice for all. This means not only combating injustice, but also working actively towards spreading social and economic justice.

The Quran emphasizes the need for and universality of justice in verses that include: “O ye who believe! Stand out firmly for justice as witnesses to Allah even as against yourselves, your parents or your kin, and whether it be (against) the rich and poor...” (Q4: 135)

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوِّمِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ)

An-Nisaa (135) and others (Q 57:25; Q5: 8; 2:178; Q2: 30; Q16: 90)

(لقد أرسلنا رسلنا بالبينات وأنزلنا معهم الكتاب والميزان ليقوم الناس بالقسط)

*Al-Xadiid (25)*

(إن الله يأمر بالعدل والإحسان وإيتاء ذي القربى)

*An-naxal (90)<sup>15</sup>*

**Forgiveness:** The importance of forgiveness is a recurring theme in the Quran, and it makes clear that this virtue should take precedence over violence and revenge. Thus Muslims are expected to forgive each other as a necessary component of reconciliation.

According to Kadayifci-Orellana, “The Quran stresses that forgiveness is a higher value than to maintain hatred as the believers are urged to forgive when they are angry (Q42: 37).

(وجزاوا سينة سينة مثلها فمن عفا واصلح فاجره على الله انه لا يحب الظالمين)

*Ash-shuraa (40)*

The verse ‘the recompense of an injury the like thereof: but whosoever forgives and thereby brings about a reestablishment of harmony, his reward is with Allah; and Allah loves not the wrongdoers’ (Q42: 40) advocates sincere forgiveness as the preferred option to establish Allah’s harmony on earth. Even the Prophet himself was told by Allah to forgive in the verse ‘Keep to forgiveness (O Mohammed) and enjoin kindness, and turn away from the ignorant’ (Q7: 99).”

{خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ}

*Al-Acraaf (199)<sup>16</sup>*

<sup>15</sup> Kadayifci-Orellana, 23-24.

<sup>16</sup> Ibid, 24.

**Khalifa (Vicegerent) and Social Responsibility:** “According to Islamic theology, when Allah created human beings, He made them His vicegerents or representatives on earth (Q2: 30 and 33:72). Thus each individual as a representative of Allah on earth (khilafat Allah fi l-Ard Q2: 30) is responsible for the order thereof and to contribute towards bringing all creatures under the sway of equilibrium and harmony and to live in peace with creation.”

(وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً)

Al-Baqara (30)<sup>17</sup>

**Many other Islamic values relate to the Islamic conception of peace.** In an article on Muslim peacebuilding compiled by the Salam Institute, the following principles are listed as examples of other important values that contribute to peace and underscore its importance in the Islamic tradition: “pursuit of love, kindness, benevolence, wisdom and knowledge, service, social empowerment, universality and dignity of human life, sacredness of human life, equality, quest for peace and harmony, creativity and innovation, individual responsibility and accountability, patience, collaboration and solidarity, inclusion and participation, diversity and unity, among others.”<sup>18</sup>

## Reconciliation

Reconciliation is a process of re-establishing peace, harmony and social relations between two persons or groups of people who conflicted in the past. Through “negotiations” and “mediation” the process of reconciling people can be achieved. The process of reconciliation involves the parties controlling the means of violence, demonstrating compromise and tolerance, and accepting each other’s co-existence.

In Puntland/Somalia reconciliation is done at various levels:

- Political Reconciliation – The actors are politicians, clan elders and Civil Society Organizations (Example: Puntland Constitutional Crisis in 2001).
- Community Reconciliations – In which the actors are, generally, the community elders and prominent personalities and Civil Society Organizations including local and international NGOs (Example: The Adaadda in 2007 and Rako in 2012 - Reconciliation processes).

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<sup>17</sup> Salam: Institute for Peace and Justice, Muslim Peacebuilding Actors in the Balkans, Horn of Africa and the Great Lakes Regions, May 23, 2005, 8.

<sup>18</sup> Ibid.

## Security and Rule of Law

### Security

**National Security** may be described as the measures taken by the State to ensure its security and continued existence, as well as the protection of its citizens and interests. In the Somali/Puntland context, national security includes: armed forces, emergency preparedness; creation of resilience; national infrastructure; deterrence of local and foreign threats; and maintenance of law and order internally through the police and other arms of the Criminal Justice System.

**Community Security:** Enabling communities to achieve freedom from fear and developing the necessary processes that facilitate the establishment of peace.

### Democratic Rule of Law

Democratic rule of law is fundamentally about ensuring that the authority of the state and government is regulated by laws that are consented to by the people. It is a way of ensuring that power of the state cannot run unchecked, and that citizens have a say in the laws they are governed by. “The rule of law is the supreme check on political power used against people’s rights. Without the regulation of state power by a system of laws, procedures, and courts, democracy could not survive.”

According to the scholar Rachel Kleinfeld Belton, five principles that underpin the rule of law are:

- a government bound by and ruled by law;
- the equality of all people before the law (no one should get special treatment, and the law should apply to all people in the same);
- the establishment of law and order within society;
- the efficient and predictable application of justice; and
- the protection of human rights.

Instruments and institutions such as a constitution, impartial judicial system and a trained and regulated police force are important to supporting and upholding a democratic rule of law.<sup>19</sup>

### The Security Vision of the People of Puntland

Puntland aims to establish a safe and secure environment in which it can focus on achieving a prosperous, democratic, peaceful and dynamic society which upholds

<sup>19</sup> Democracy Web: Comparative Studies in Freedom, Rule of Law: Essential Principles (<http://www.democracyweb.org/rule/principles.php>)

the fulfilment of human rights, dignity for all persons, and builds continual social progress based on shared values. It aims to provide an environment in which the people of Puntland can experience freedom and all the other benefits guaranteed by the Constitution that are within the Islamic principles.

## **Discussion Questions, Activities and Films**

### **Key Questions for Discussion**

- Why we need peace?
- What does peace mean to you?
- What is the difference between peacebuilding and reconciliation?
- How do you reconcile or make peace in your class/school?
- What is the role of youth in:
  - o Conflict prevention
  - o Peacebuilding
- Why is security important to your life?

### **Activities**

#### **The Conflict Tree<sup>20</sup>**

This tool is used as a visual graphic of the conflict. It serves both those who want to find a solution to their disputes and those who are willing to mediate the conflicting parties.

Briefly, the tool deals with varying differences between structural and dynamic factors of the conflict. It also establishes links between the conflict issues. Specifically, the conflict tree analysis helps:

- In understanding the causes and effects of conflict
- Analyze the root causes of conflicts that are often unseen
- A group agree on what is the core problem
- Groups agree on the priorities for addressing the conflict
- To look beyond the symptoms (effects) of the conflict
- To identify the real issues (core problem)
- To probe the cause of the problem (roots)

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<sup>20</sup> Simon Fisher, et al., *Working With Conflict: Skills and Strategies for Action*, (London: Zed Books, 2000), 29-30.

## Conflict tree exercise

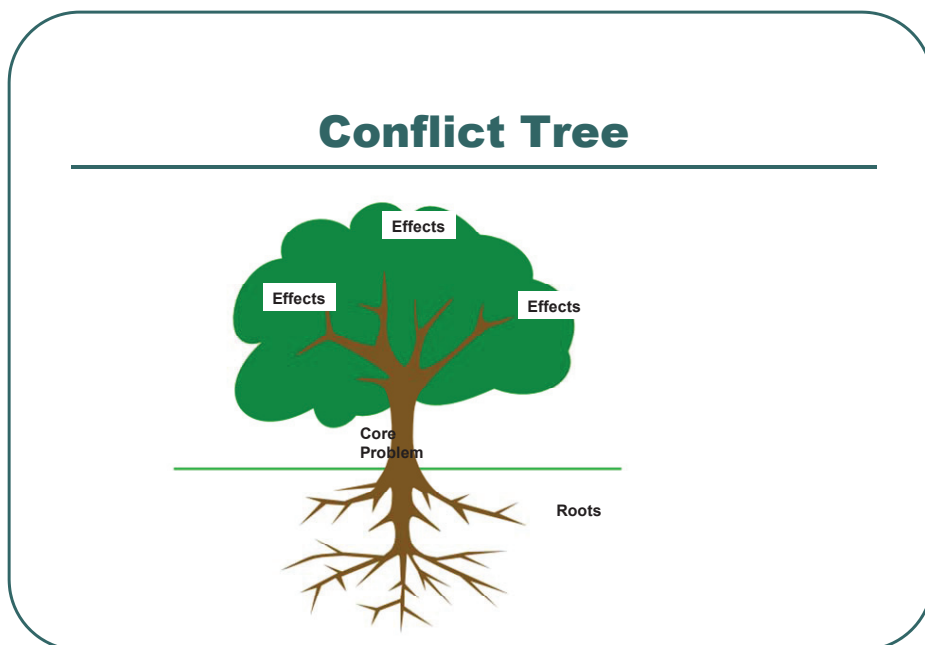
**Purpose:** to learn more about root causes, core issues and effects of conflicts.

**Material:** flipcharts and markers, conflict tree diagram

The teacher discusses the difference between a root cause, a core issue and an effect of a conflict, giving a Somali example of a conflict which incorporates all three aspects.

Students are divided into groups. Each group is asked to select a conflict in Somalia that they are familiar with. Ask the students to think about how particularly youth were involved and/or affected by the conflict. The teacher may want to provide a list of examples on the flipchart or board.

Students make their own conflict trees for the conflict that they have chosen, identifying what they think are key issues in the conflict. After they have come up with a list of key issues, they should discuss whether they think these issues are best classified as **the main problem, underlying causes or effects, and the issues** should be placed on the tree accordingly. Group members may not all immediately agree on the placement of the issues, and should discuss among themselves until they have a consensus and can explain their reasoning. These conflict trees should then be presented to the rest of the class for discussion.





## Picture Discussion



Traditional Peace-building Session - Tuulo Jalle, Mudug Region

- ✓ What do you see in this picture? Is it a market place or a meeting?
- ✓ What is the importance of this meeting?
- ✓ What might the major topics of discussion be? Reconciling two groups/ sub-clan/social groups?
- ✓ Why should villagers convene such a meeting?
- ✓ How do you organize social meetings in your school?

## Discussion of Proverbs and Poems Relating to Peace

No:	NABADDA	PEACE
1	Belaayo ka hortag mooyee, ka dabatag ma laha.	One can avert misfortune, but can't control if it has already happened.
2	Colaadi yaryareysi ma laha.	There is never a small conflict (i.e. Each enmity can bring trouble).
3	Dhagarqabe dhulkaa u dhaqdhaqaaqa.	The ground quakes under an offender (i.e. It seems to him that he is pursued).
4	Markii ceelalyo heshiisaa xooluhu biyo cabaan	Only after herders agree can animals drink.
5	Dagaal wiilbaa ku dhintee wiil kuma dhasho.	In a war sons are killed, but none are born.
6	Nin gardarani ma guuleysto.	An offender never prospers.

7	Dab munaafaq shiday muumin baa ku gubta.	A fire fueled by a sinful man burns an innocent man.
8	Rag- Xumaato kasta ku sameeyayoo, Wallaalow wuxuu ku dhaamo garan waayey.	<p>Brotherhood is the best bond between men. (Said by Garaad WiilWaal on 1860 in JiJiga)</p> <p><i>What is name of such wisdom in your Somali language? Is it a proverb or poem or something else?</i></p> <p><i>What do you think the composer was telling us?</i></p> <p><i>Do you agree with his conclusions? Give an example of a true story you know or heard about that complements this conclusion.</i></p> <p><i>Why do think he said this? Does he surrender?</i></p> <p><i>To your knowledge in inter-clan fights, have you ever heard a clan declaring victory against the other party? (Usually there is no winner — why then are they fighting?)</i></p>

### **General questions for discussion**

What does this proverb mean? How would you explain its real essence? What is it trying to tell us?

When is it used and for whom (who says it and who is the audience)? Give examples.

What do you call this kind of statement in your Somali language? And why do you think that how it is said is often different than what it is meant for?

When do you think it is useful to say this statement? What is it demanding for or appealing for?

Does the intention of the sender often match with the response from the recipient?  
If not, what follows? How does the sender react?

### **Nabadda**

*(Peace)*

Rag gogoshii waa nabad

Dhagar-qabe dhulkaa u dhaq-dhaqaaqa

Sow godobi surinkaad martaba sabab qarsoon maah?

Peace is man's resting ground

The ground quakes under an offender

Isn't offense a time bomb?

## **Films**

### **Burtinle Peace Agreement (2008)**

**Description:** This film depicts a reconciliation process between two sub-sub clans of Harti, namely Omar Mohamoud and Bah-hararsame of Majerten and Dhulbahante respectively in 2007.

### **Accompanying questions/activity**

- What does this film convey?
- What do you understand from it- how has it touched you?
- What was the most difficult part of this process?
- Why do you think elders appeal for peace? And why not youngsters?
- Why do you think this reconciliation was so important? And/or why do you think that it was indispensable that both parties reach a peace treaty regardless of their differences and human loss?
- How does clan conflict and peace reconciliation affect youth/students from the warring parties?
- What was the role of women throughout the reconciliation period?
- Do you support Godob-tir (act of goodwill to cleanse/remedy the hostility by way of marrying off the murderer's closest female kin to the victim's next kin)?
  - Students should write down their views and defend why they support (or not). This can be done as a debate.

### **Women peace messages film (Rako Reconciliation Process) (2012)**

**Description:** This short film captures the role of women in the Rako reconciliation process that took place between two brotherly sub-clans of Majerteen namely Ali Saleban and Ugar Saleban.

In the Somali tradition (custom), women, children, elderly people, religious leaders and titled chiefs cannot be intentionally targeted in a situation of clan fighting. They are called “Biri ma geydo” or “They are free from the sword.” In this case, facts are different; women were victimized in various aspects; they have been targeted: killed and wounded, traumatized, their husbands and/or children killed, displaced and under constant harassment and intimidation because they are married to the other clan.

However, since the start of peace talks from December 2011 to April 8th 2012, women from two warring clans were the key actors of peace. They exchanged peace messages appealing for unconditional peace talks and harmony. This was done using various methods including through poetry and peace statements.

#### **Accompanying questions**

- What did you learn from this film? What has touched your feelings/emotions?
- What do the women in the film talk about [replay the film, divide the class into 4 groups, each group will be given a flip chart and marker-pen, tell them to listen/understand each poem carefully and write down the substance and what they think has caused the presenter to cite the poem.]
- Traditionally, women have neither been part of the war nor the peace talks; why do you think they have been targeted in this particular instance? What does the culture/custom say when such things happen to women?
- Why do you think women from the warring clans understood the socio-economic implications of the conflict and appealed for peaceful reengagement before men and other groups talked about it? Women played a critical role in this peace process, yet they haven't been part of delegations and negotiations. Why do you think this is? To which clan does a woman belong, the clan she was born into or the clan that she marries into?
- What is the role and benefit of poems in such difficult times?
- Do you see anything that you think makes this process different from the Burtinle peace reconciliations? (This question will only be applicable if students watched Burtinle film).

### **Counter-piracy campaign film (2012)**

**Description:** This short film aimed to educate the public about the risks and threats posed by Somali pirates. It was a response to the fact that most coastal communities and pirates themselves were unfamiliar with how piracy affected global maritime security and the economy. Likewise they did not know about the world's anti-piracy responses in terms of resolutions, acts and deployment of foreign military forces to patrol the Somali coast. Furthermore, the film featured how Somali pirates are apprehended and how they are jailed in more than 20 countries across the world. This film constitutes clips and material used for public awareness as well as responses and special stories captured from those hotspot areas along the coastline – Eyl, Jarriban, Bandar-bayla and Bosaso .

### **Accompanying questions**

- Why do you think Somali piracy attracted the attention of the world's most powerful governments?
- What do you think caused Somali piracy to begin?
- How has piracy impacted schools/students?
- What do you remember about the bad acts done by the pirates in our community?
- Why do you think people living in piracy hotspots like Eyl, Jariban and Gara'ad have started to expel pirates from their towns only very recently and not during earlier years?

### **Charcoal production film**

**Description:** This film shows the environmental catastrophe caused by the charcoal production business (filmed in eastern Sanaag region). The film portrays a considerable number of live trees having been cut down to make charcoal and the harmful consequence this has on livestock and human populations.

These shocking clips about charcoal production convey a powerful message raising the awareness and strongly influencing the mindset of the audience. It is, therefore, up to them to carefully study the problem and take determined actions against this destructive practice. The instructor might wish to replay/reshow the film allowing the students a second chance to watch carefully and to take notes in order to work out the assignment/questions that will come after the second show. This exercise should be done in small groups; the activity will start with simple questions that all students might know about but the discussion of these questions should gradually involve an awakening, and the instructor's facilitation mode and dynamism will be important in encouraging the critical thinking of the audience which is crucial to the outcome.

### **Accompanying questions**

- What does this film tell you? What is the core message you understood from it?
- What did you learn from this film? Is there a specific part of the show that conveys special feeling/emotions? If yes, let student(s) come in front of the class and share with other colleagues in the class.
- Why do you think environmental preservation is so important?
- What does the environment mean to you? How do the trees shape our lives and livelihoods; Ask students to list advantages of trees and forests.
- Why do you think charcoal burning is practiced in Puntland? What is gained from doing it?
- Do you know any laws banning charcoal production and exporting?
- Ask students to brainstorm and discuss about negative implications of charcoal burning and deforestation.

### **Somali Women: A Force for Peace (2012)**

**Description:** This film describes the role Somali women have in peace building, family sustenance, leadership and state building. It demonstrates these roles by following the work of a number of women in three different zones, namely: South-central Somalia, Puntland and Somaliland.

### **Accompanying questions**

- What does this film tell you? What is the core message you understood from it?
- What did you learn from this film? Is there a specific part of the film that gives special feelings (sorrow and aspirations)? If yes, let student(s) come to the front of the class and share with other colleagues in the class.
- What do you think is the status of Somali women in society? Do their roles and status change during times of conflict?
- Discuss the rights of girls and adult women in relation to men; how does this film present the life and role of women in the Somali context?

### **SYL (Somali Youth League) (2009)**

**Description:** This is a documentary on how a group of youth, through unity of purpose and cooperation, led Somalia to independence in a struggle that started in 1943. This documentary has attracted a nation-wide interest of youth and served as a useful icebreaker in many film-based discussions on the role youth can now play to make a positive change in conflict-divided Somalia.

### **Accompanying questions**

At least one day before the presentation of this film, students should be assigned to research the SYL pre- and post-colonial era. Students should also find pictures of SYL founders and make hand-drawn cartoons of the faces of SYL founders with captions of names, titles and nick-names as well.

- What did you learn from this film? Did it teach you anything new?
- What was this struggle about?
- What united these youth? Why were they united? What did they unite for?
- When was the SYL formed? What are the number and names of its founders?
- Was this struggle successful? What results were achieved? What achievement do you think has been most lasting in the minds of Somalis to the present day?
- Compare the SYL to the youth of today-what are the differences?
- Who were the colonial powers? When did they first come to Somalia and when and how did we regain our independence back? Which governments colonized which parts of Somalia?
- When did we get independence; provide the date(s), month and the year?
- What were the names of our first president, prime-minister and speaker?

# Chapter 3: Democracy and Local Governance

## Introduction

In Puntland, the democratization process is underway and the debate on democracy is almost everywhere among the stakeholders and in all social circles. This training program is devoted to providing answers to the growing demand for discussion of these issues, particularly from students and youth in general. It will engage students in activities to discuss a variety of issues in relation to democracy including: democracy theory (meaning, history, concepts, principles, social function) and democracy practice (types of democracy, political parties, elections, parliament, government and state).

This chapter also focuses on local governance, as the decentralization of government is an important element in Puntland's democratization process.

The objective of the training is to prepare and educate citizens and future leaders. Students are encouraged to develop understanding of key concepts through exploration and investigation.

## How to Use this Chapter

This chapter seeks to equip teachers to facilitate discussions on the key themes of democracy and local governance. It starts by giving background information on these themes to provide the teacher/facilitator with content for the discussion. This content can serve as a starting point and teachers are encouraged to do further research, and also to invite in guest speakers with additional knowledge and expertise on these issues.

The next section provides additional tools that can help the teacher/facilitator in engaging the students on these themes. These tools can be used individually or in combination within a lesson/discussion. They are as follows:

- **Initial questions for discussion.** Teachers can add other relevant questions that complement their plan for the discussion, and/or that reflect the context and current events.
- **Suggestions of activities** to help students actively think about and engage with the material.
- **Pictures that relate to the various themes.** These are accompanied by some



preliminary discussion questions. The teacher/facilitator can start by showing the picture to the students and asking them what they see in the picture, and how they think it relates to the themes under discussion, afterwards moving on to the other questions. This can also be done in a small group activity in which each group is given a picture and questions, and presents their picture and answers to the rest of the class.

- **Proverbs and poems that relate to the themes.** Initial questions to foster discussion on the poems and proverbs follow. Students can also be encouraged to write poetry of their own on these topics.
- **A list of films that support these topics.** While it is understood that not every teacher will have the capacity to show films, this sub-section provides a list of relevant films from the Puntland Development Research Center and its Mobile Audiovisual Unit. It gives a description of each film, followed by questions for discussion and in some cases suggested accompanying activities.

## **Democracy**

### **What is Democracy?**

The word democracy originates in the Greek word “Demokratia,” which is composed of two words: “Demos” and “Karatos” with the respective meaning of “people” and “power”; the two words together mean the “Power of the People”. The word “demokratia/democracy” is a very old one; almost 2500 years of age.

### **What is the role of citizens in Democracy?**

Democracy is the process which gives people (citizens) a voice in how their society is run, and allows them some input and influence on decisions that affect their lives. It allows each citizen who is eligible to vote to influence directly or indirectly (usually through elected representatives) how the country is governed. In a Democracy the government comes into power through an election process of one man (person) one vote, and rules over the country on behalf of the people.

### **How does democracy function?**

Democracy is about the rule of the majority and the respect of rights, including those of minorities, and freedoms (freedom of speech, freedom of press, freedom of association...) as well as good governance, political parties, free and fair elections, distribution of state power and its checks and balances. The freedoms listed above imply that people should be able to communicate and express their opinions

(including in a published form) and gather together freely without the interference of their government. These freedoms allow citizens to be adequately informed and empowered in order to vote according to their interests and beliefs.

### **Democracy is associated with the following concepts and principles**

Human rights, freedoms, civil liberties, due process, right to petition, political pluralism, periodic competitive elections, majority rule and minority rights, political competition, political opposition, alternation of political power, compromise and non-violence, power separation, checks and balances, independent civil society organizations, independent media etc.

### **Democratic and non-democratic systems**

#### ***What are the types of democracies?***

**Direct Democracy:** the people (in small communities) govern themselves; they have direct participation in the decision making of the government; they vote directly for new laws and public policies instead of relying on intermediaries or representatives. In this model of direct democracy, citizens participate directly in government affairs.

**Representative Democracy:** the citizens (in populated areas) exercise the political power indirectly through elected representatives who speak and/or decide on their behalf. Indirect democracy relies on formal election procedures for voting and formal mechanisms for citizen participation.

In some representative democracies we also see components of direct democracy, such as **referendums**, in which citizens can cast a vote to decide directly on a particular issue.

#### ***Basic Democratic Institutions***

Democratic institutions provide structure and mechanisms for the purpose of making and enforcing laws that govern a country in order to preserve its social order and to reconcile differing opinions, interests and conflicting ambitions and behaviors.

**A parliamentary democracy** is a democracy in which the head of government (executive) is selected by legislative representatives, who in turn were selected by the people. In a presidential democracy, the head of government is elected directly by the people.<sup>21</sup>

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<sup>21</sup> John M. Carey, "Presidential versus Parliamentary Government," in C. Ménard & M. M. Shirley, eds., *Handbook of New Institutional Economics* (Berlin: Springer, 2005), 91.

### ***Examples of non-democratic systems***

In contrast, there are other political systems and forms of government which differ from democracy in terms of concepts, values and practices. Examples include: the Clan system (Puntland), Monarchy, Oligarchy, Dictatorship etc.

## **State and Government**

### **Government**

Government refers to the group of people and institutions that govern a country, deciding on and enforcing its policy.

### ***What are the main Branches of government?***

They are: 1) Legislative branch, 2) Executive branch, 3) Judiciary branch

### **What defines a state?**

*(For picture for discussion, see Discussion Questions, Activities and Films section)*

There are 4 main elements that define a state:

- 1. Population:** The traditions, language, ethnic background of the people who live in a state.
- 2. Territory:** Geography is another element that helps define a state.
- 3. Sovereignty:** A state must have the power to carry out its own foreign and domestic policies.
- 4. Government:** The political organization of the state that exercises its power.

## **Functions of Political Parties and their Role in Democracy**

### **What is a political party?**

According to the Britannica Online Encyclopedia, a political party is “a group of persons organized to acquire and exercise political power.”<sup>22</sup>

Parties originate from citizens who nurture similar perspectives on how to tackle political issues and develop ways to achieve these goals. Although they may not always agree, party members work together to build consensus around common policies and an approach to governance.

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<sup>22</sup> <http://www.britannica.com/EBchecked/topic/467631/political-party>

## What is the purpose or function of a political party?

The purpose of a political party consists of some or all of following points:

- Build a political party organization
- Coordinate and channel public concerns into a political platform
- Educate and inform the public on the state of affairs of the country
- Involve more people in the participation of the political process
- Build public consensus around major issues
- Generate political cadres and leaders for the party
- Promote political candidates for office
- Mobilize voters and compete in political elections
- Organize an opposition to the government policies and offer better alternatives
- Win election contests and form governments

## What are Elections?

Elections are the process through/by which the citizens exercise their political will and power to select policies and elect candidates they deem important for the wellbeing of their community. Through free elections citizens have the opportunity to elect the government of their choice. Free and fair elections are the foundation of democracy. Democracy depends upon each citizen's voting choice!

Discuss with students:

- How do we participate in the government? (Through our elected representatives)
- How do we express our voices into the laws the government makes? (Through petitions and political pressure)
- How do we choose the right person to represent our beliefs and interests? (According to political programme, candidate credibility and leadership)

## Parliament

*(For picture for discussion, see Discussion Questions, Activities and Films section)*

The Parliament is the seat and the body of the elected representatives of the voters. It is the very center of democracy in a country where the representatives of the political parties (in a multiparty political system) discuss and deliberate on the laws that govern the country.

The functions of Parliament include:

- **Representation:** All members of Parliament are elected by the voters;
- **Legislation:** Law making is the primary function of any legislature.

- **Scrutiny:** The Parliament overviews, examines and challenges the work of the government.
- **Government Formation:** In a multiparty system the MPs from the majority party and its coalition form the government.

## **What is the Clan System, and how does it differ from the Democratic System?**

After the students have acquired understanding of the basics of what is democracy and how it works, the facilitator/teacher should engage them in discussing the Clan System from different angles and in respect to the democratic system.

### **The history and the origin of the clan system:**

The clan system is the oldest form of socio-political organization, and it exists until today in several countries of the world; it precedes all the other known forms of social organization. This system is a direct extension of expanded families. In Puntland/Somalia the vast majority of the population identify themselves with a clan or sub-clan and are traditionally bounded by its allegiance and loyalty.

The clan system is patrilineal; clan members can often retrace a common ancestor back to many generations.

### **What is the role and social function of the clan system?**

The clan system plays an important role in the lives of the people in that it provides the basis for social and physical security. It provides identity, protection, access to resources (water and land) and now to political power as well as conflict resolution.

### **How does the clan system work?**

*(For picture for discussion, see Discussion Questions, Activities and Films section)*

The clan system of governing is based on 1) the rule of titled elders 2) the consultative council of elders 3) the traditional legal system (*xeer* - non codified constitution). Elders are selected based on inheritance, wisdom, knowledge of traditional laws and traditional oral literature and skills to maintain intra-clan and inter-clan harmony.

### **How is the clan-based system different from the democratic system?**

- The clan members are held together by blood relation and tradition
- The members of a political party are held together by ideology or interests

- The clan system is governed through **xeer** (non-codified constitution), the decision taken by the consultative council and executed by the titled elders
- The democratic system is governed through a constitution, parliament and a government

## **Democratization in the Puntland Context**

### **Why and How was Puntland State Established?**

When the Somali state collapsed in January 1991, an all-out civil war broke out in the country followed by the fragmentation of the country into clan fiefdoms and an utter failure of all attempted national reconciliation processes.

A large number of displaced people from south central Somalia returned to their ancestral homeland in the North East regions of Somalia (present-day Puntland). Titled and traditional elders, political leaders, high ranking military officers, elites and administrators as well as the public, men and women, were much aware of what was at stake. They strived and contributed to build from scratch the present Puntland State.

The first Transitional Charter (1998-2001), the Provisional Constitution (2001-2011) and the new Constitution endorsed by a Constituent Assembly on 15 April 2012 envision that Puntland State is an integral entity of the Somali State and is conceived to be the first building block through the “bottom-up approach” of the new Somali Federal Republic.<sup>23</sup>

### **Key milestones in the Puntland democratization process?**

*(For picture for discussion, see Discussion Questions, Activities and Films section)*

After long delays, Puntland is now on the threshold of a transition process to democracy:

- The Constitution has been endorsed in Garowe on the 15th of April 2012 by a Convention of 480 delegates selected by the elders and the communities.
- The Electoral Commission (TPEC: Transitional Puntland Electoral Commission) took office (after being trained by Interpeace) and is geared up to accomplish its institutional tasks.
- The laws that regulate the political parties and elections have been promulgated by the Parliament.

<sup>23</sup> Puntland Development Research Center (PDRC), Puntland Note: Mapping the Foundations of Peace, November 2010, 40-41.

- The licensing (registration) of the political organizations has begun.
- The timetable for the preliminary elections (within 2013) has been definitively set up.

### **What are challenges faced by the Puntland democratization process?**

Students will discuss the following challenges regarding the Puntland Democratization Process:

- The transition or shift from clan based system to the multiparty system
- The clan system and the role of the traditional elders in democracy
- The issue of democracy and Islam

## **Local Governance**

This section breaks down and explores the key concepts and definitions that relate to local governance. It also explores how these concepts play out in Puntland.

### **Decentralization**

Decentralization is a process of transferring authority and responsibility for public functions, such as education and health services, from national level to local levels. Decentralization often involves the establishment of democratically elected bodies who play a key role in governance at the local level and have important roles in planning and decision making, for example, the District Council.

Decentralization can take on any of the following forms:

**Deconcentration** is a form of administrative decentralization where central government officials are placed in local areas. These officials undertake regional programmes and are expected to ensure the wishes and interests of the central government are not compromised. Final constitutional authority rests with the centre with the power to create and dismantle the sub-national entities. This is considered the weakest form of decentralization.

**Delegation.** Another, deeper form of decentralization is delegation, which involves the transfer of responsibility for certain governmental functions to entities that must answer to the central government but are not controlled by it, and therefore have autonomy to make decisions for themselves. This type of delegation of authority can be seen in public bodies that deal with housing, transportation and education, among other things.

**Devolution.** Whereas delegation passes on authority for a specific issue (for example housing) from the central government to a semi-autonomous body (which could be a lower level of government or a specially created agency, corporation or other organization), devolution passes on authority over a particular issue or range of issues from a higher level of government to a lower level of government which generally will have its own elected officials and raise its own revenues. For example, the central government could devolve authority over health, environment and education to a regional/local government.<sup>24</sup>

## **Governance**

In general, the term “Governance” refers to the ability of government bodies to provide the services that citizens need, in an effective and efficient manner.

### **Good Governance**

We can say that ‘good governance’ involves decision-making for the people and with the people.

Some of the characteristics of good governance include:

- **Participation:** this refers to the ability of all citizens to be part of decision-making processes, for example, decisions that relate to planning priorities in the district.
- **The Rule of Law:** this includes the presence of legislation and public obedience of the laws. It also requires an incorruptible police force and an impartial judiciary.
- **Transparency:** this refers to a government being able to clearly demonstrate how its decisions have been made and to show that these decisions are according to the wishes of the community.
- **Responsiveness:** this relates to a government being dedicated and committed to governing well, rather than just for its own benefit.
- **Equity and inclusiveness:** this is about the need for governance for all citizens and not just the most rich and influential.<sup>25</sup>

## **Decentralization and Local Governance in Puntland**

### **Background Information**

In 1998, the Puntland State was established as an autonomous sub-national administration within the framework of a future Somalia federation.<sup>26</sup> The Puntland

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<sup>24</sup> “What is Decentralization?,” The Online Sourcebook on Decentralization and Local Governance

<sup>25</sup> [http://www.ciesin.org/decentralization/English/General/Different\\_forms.html](http://www.ciesin.org/decentralization/English/General/Different_forms.html)

<sup>26</sup> Local Development International, UN Joint Programme on Local Governance and Decentralized Service Delivery, Report of the Mid-Term Review, August 15, 2011, 25.



Constitution adopted in April 2012 nevertheless emphasizes the importance of building foundations for democratic and participatory governance at all levels. In this regard, the Puntland Constitution places emphasis on the ‘principles of self governance’ and recognizes local autonomy and the double responsibility of Districts to implement national policies and develop their own local policies, plans and programmes.

In Puntland, the actual decentralization process started only half a decade ago with a firm commitment of the Puntland government to devolve political and administrative powers to local government in order to improve governance, transparency and accountability and to provide better services through institutional development and capacity-building.

In mid-2003, the government of Puntland formulated policies and laws for local government as part of its commitment to the democratization of the Puntland political system through devolution of administrative power down to the citizen.<sup>27</sup> To this regard, the Puntland Parliament ratified the Local Government Law No. 7 dated 23rd Sept 2003, giving legal status to local government in a decentralized setting.

Although the decentralization strategy was formalized in 2003 under the Local Councils Law No. 7, the real commencement of local district council formations initially took place in April 2005. The first district that formed a local council was Garowe, Puntland’s capital, in 2005.

### **Constitutional and Legal Foundation**

Four levels of government are specified in the Puntland Constitution. These are state government, regional administrations, districts councils and village committees.<sup>28</sup> The Constitution places emphasis on the principles of decentralized autonomous/self-governance and a system of idea sharing and collective decision-making while District Self Administration Law No.7/2003 defines the decentralized structures and their mandate in local governance and provision of basic services. The new Puntland Constitution defines decentralization as a system of governance. For instance, the Article 120 states: “Puntland will adopt the principle of decentralization system of governance (and) to embark in the decentralized power of administration, Puntland territory is sub-divided into regions and district”. The constitutional provisions relating to local government are set out in Articles 123-127 of the Puntland Constitution approved in April 2012.<sup>29</sup>

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<sup>27</sup> PDRC, 73.

<sup>28</sup> Office of the Minister, Ministry Of Interior Affairs, Local Government & Rural Development, Induction Module For Councilors And Technical Staff, June 2009, 1.

<sup>29</sup> Puntland Constitution

## **Local Government Functions**

The Constitution of Puntland and Law No. 7/2003 vest in the District Councils self-administration powers including the power to plan for their economy, social affairs and the security, levy and collect taxes, manage finances, provide services, lead district development undertakings and enact local by-laws. The services one could expect from immediate local government include solid waste management, street lighting, sewage system, drainage facilities and, to some extent, the provision of primary education and health services. Apart from delivery of services, local governments are mandated to administer land management and planning issues (spatial and strategic) as well as revenue collection and public expenditure management at the district level.<sup>30</sup>

## **Local Councils' Selection Process**

The Puntland government resulted from a broad-based congress attended by representatives from the different clans residing in the state, including traditional elders and political leaders. It has been using the clan-based system as the formula for sharing political power and selecting the seats of Parliament and cabinet ministers. In the absence of an electoral system, the selection process of local council members is based on a clan-based quota system, although local councils will be elected democratically under the new constitution primarily in 2013.

Practically, a selection committee nominated by the state government instructs the local traditional elders in the targeted district to share and divide the defined number of council members among their sub-sub clans in a ratio they have agreed upon or according to their local norms. This selection committee, which derive its legitimacy and executive powers from the nomination decree usually issued by the President, has the mandate to receive the list of candidates for local council seats for review and screening of their personal histories in accordance with the set selection criteria stipulated in the local council law no. 7.<sup>31</sup>

After each clan selects its council representative according to the preset power-sharing formula, the selected council members swear in, and subsequently vote for the mayoral candidates. The candidate who attains the majority of votes is officially announced as the district mayor. In the same process the deputy mayor is elected. The election of the mayor and his/her deputy is done by show of hand. As per Article 123 of the Constitution, district councils will hold the office for 5 years starting from the date when the constitutional oath of office is administered to each member. Any Puntland citizen who has attained the age of 25 years and is responsible and of sound mind can be a member of the local councils.

<sup>30</sup> Puntland Local Government Law No. 7

<sup>31</sup> PDRC, 81.

## **Discussion Questions, Activities and Films**

### **Key Questions for Discussion**

- What does good governance look like?
- How can we achieve good governance?
- What is a district council? And what does a district council do for the public?
- What are your rights and responsibilities as a citizen?
- What do the terms ‘transparency’ and ‘accountability’ mean to you? Can you give some examples?
- Why do you think devolution of power/governance is needed?
- Do you know the number of councilors in your districts? What is name of the mayor?
  - o When was the last time they were elected or selected? What are their terms in office?
  - o Are there female councilors? What are their names?
- What is the job of the councilors? Are they performing/executing as you might think they would have to?
- Would any of you like to be councilors? What would you do for your district if you were a council member or even the mayor?

### **Activities**

#### **City Council Assessment**

Divide the class into three groups of both boys and girls. Ask each group to critically scrutinize how the city council is responding to the public. What are areas where the council is not performing well or delivering services that it should? For instance, one issue might be lack of hygiene in the town. Ask students to pick the top three priority issues. Each group should work on a plan to address one of these issues. Furthermore, students should be thinking about ways to channel this plan to the councilors and communities to make a joint effort by all to overcome the challenges they have identified. Things to consider include: consultation meetings between the community and councilors; fundraising ideas; mode of implementation and timeframe.

#### **Good Governance at Your School**

Ask students: “do you love your school?” Ask them how they would like their school to look? Also, “What do you do for your school and what does your school do for you?”

Ask them to list things they would like to see improved and have done for their school that neither the school management (MoE), nor the students/parents have addressed.

Possible answers can include but are not limited to the following;

- Our school has no plantation and no proper fence to keep out animals
- The hygiene of the toilets is not good and there is no water system
- We don't have a library or tea shop
- We don't have a student union and/or our union does not represent our interests and has never been changed
- We don't have enough textbooks
- One of our best math teachers left the job because he was threatened by one of the students because of his tough exams
- etc

Ask them, "Would we like to see all said problems being solved?" If YES, tell them it's the students who can solve them — encourage them that together they can do it and can succeed!

If you succeed in correcting these matters it is like you corrected your governance system and the process is similar to the following:

- We take our school as our nations
- Students are citizens
- Students union=government
- Challenges are mentioned and you want solve them

*The below model is useful but also time-consuming and could be an extra load to the school management and students' studies — its application will therefore require endorsement from school principals and MoE's regional and district Eos.*

Ask students to form at least 4 parties and to run for student union through popular elections.

Before they form a party, they need to prioritize challenges, and strategize on agreed upon means — surely different groups will look at it differently-ask them to group themselves accordingly.

Ask each party to prepare their program and present to all students on different dates and to nominate their leaders/candidates, seeking to win the majority of votes.

## Picture Discussion



*Council of Clan Elders — Lebikhatumo locality, Rakko district of Karkaar region—On January 29, 2011, a council of elders decides on the resolution of a conflict between two neighboring clans, namely, Ali Saleban and Musse Saleban.*

1. What is the role of the council of elders in their community?
2. What are the specific matters they normally handle?



*Puntland Parliament — Members of Puntland Parliament voting on November 13, 2012 on the laws that regulate the imprisonment of pirates relocated to Puntland after being convicted abroad.*

1. What is the role of the Puntland Parliament?
2. How and with which system was the Puntland Parliament established?





*Puntland Constitutional Convention — 480 delegates from across Puntland's regions and districts debating in the Puntland Constituent Assembly in Garowe from 15-18 April 2012 on the adoption of the Puntland State Constitution.*

1. What was the role of Puntland Constitutional Assembly?
2. There is another system of voting on a constitution; what is its name?



*The Puntland Flag — On 22 December 2009 the Puntland Parliament adopted this new flag as the Puntland State's symbol.*

1. What are the distinctive symbols that officially can represent a State? (Flag, Emblem, Anthem)
2. Why does Puntland have its own flag?
3. What do the colors of the Puntland flag symbolize? (Blue with star for national unity, white for peace and green for prosperity).



Focus Group Discussion—Bander Bayla District—The picture shows that representatives of all community sectors are involved in local government affairs (planning and decision-making processes).

1. Are you involved in the decision-making process in your district? If yes, in which way?
2. Does the district council organize public meetings whereby local people provide inputs and receive feedback?



Garowe District Council Selection Process 2005—In the current context, members of district councils are selected through a clan-based formula for sharing seats. However, local councils will be elected democratically under the new constitution primarily in 2013.

1. Which do you feel is better: the current clan-based system of district council selection or free and democratic election of district councils? Why?
2. If you become a council member, whom do you represent (your clan, party, all people in the district).

### Discussion of Proverbs and Poems Relating to Good Governance

No:		
1	Erayga alifka ka qalloocdaa AL BAQRA kuma tooso.	If you make an error in the first letter of a word, it will not become better by the last letter. (A minor mistake in the beginning can lead to a serious setback in the end).
2	Oodo dhacameed, siday u kala sareeyaan baa loo kala guraa.	As the branches of a fence are piled up, so they should be taken down. (First things first; one thing at a time)
3	Wadiiqada yar, Waddada weyn ayey kugu riddaa.	The small path will take you to the big road.
4	Hadaan la kala roonaan Roob ma da'o.	Unless one of the debaters gives in it will not rain (i.e. Nothing good comes without sympathy for one another).
5	Nin lagu seexdow ha seexan.	The man who is responsible for the sleep of others should not sleep. (Those who protect others have a responsibility to be fully alert).
6	Doonni laba naakhuude way jabtaa.	A boat with two steersmen sinks.
7	Taladaan la ruugin waa lagu rafaadaa.	An unconsidered decision will make you suffer. (A problem that is not well analyzed leads to failure).
8	Ama waa la muuqdaa, Ama waa la maqnaadaa.	Either be useful or be absent from the scene) (Don't sit on your hands, and make your voice heard).
9	Awrba awrka ka horeeyuu saanqaadkiisa leeyahay.	A camel (in a caravan) follows the tracks of the leading camel.  <i>Is it always good to follow your leaders? What if the leader is taking you in the wrong direction?</i>



10	“Meel “‘hoo’ u baahan hadal wax kama taro”	<p>Talk will not satisfy one who has a need for a hand/support</p> <p><i>Do you agree with this statement? Does it fit all the time? Is it right all the time?</i></p> <p><i>Is this applicable when you are making decisive determinations; when choosing whom you want to be your representatives what demands would you base your decisions to vote or vote against him/her?</i></p> <p><i>Is there a time when giving advice is much better than feeding someone?</i></p> <p><i>Do you think that peace, prosperity, tranquility, status and prominence are all Allah-given? Or is it a matter of causes and impact, actions Vs reactions?</i></p>
11	Intaadan falin ka fiirso.	Think before you do something. (Look before you leap...)
12	Ma tashiishe waa ka mid kuwa rag ugu liita.	He who is wasteful is among the lowest of men.

**General Questions for Discussion**

What does this proverb mean? How would you explain its real essence? What is it trying to tell us?

When is it used and for whom (who says it and who is the audience)? Give examples.

What do you call this kind of statement in your Somali language? And why do you think that how it is said is often different than what it is meant for?

When do you think it is useful to say this statement? What is it demanding for or appealing for?

Does the intention of the sender often match with response from the recipient? If not, what follows? How does the sender react?

Do you agree with this statement? Does it fit all the time? Is it right all the time?

### **Sinnaanta iyo Dimuqraadiyadda**

*(Equality and Democracy)*

*(Poet: Saahid Qammaan Bulxan 1920,  
Qabridaharre, Ethiopian Somali Region)*

**Rag waxaan ku maamuli aqaan ama ku maamuusi**

**Masa inaannu nahay oo tashigu meerto noo yahaye**

**Massallaha ninkaan ii dhigayn kayga uma meersho**

**Ninkii aniga iga maarmi kara, uma muraad yeesho.**

*I can only rule or respect men, When we're equal and alike, He who doesn't recognize my status, I deny his, He who disregards me, I simply ignore him.*

### **Faa'idada Midnimada**

*(The Importance of Unity)*

*(Poet: Salaan Carrabey, 1945, Burao)*

**Nafta lama xaqiro Eebbahay xay ka soo dhigaye**

**Qudhaanjaba Xakiimka Alle yaa ku xusay aayade  
Taageeraday laba gacmood tamar ku yeessaane**

**Waxay midig tis qaadda hadday tirisaa bidixe  
Tis waxaa la qaadaa markay tirisaa bidixe**

**Hadday midig tis keli taagan tahay, tahar ma goyseene.**

*Never disgrace anybody/soul that Allah endowed freedom; Allah's Quranic Verses even cite ants to prove its worthiness; Two are stronger when they support each other; The right hand cannot lift a bundle of shrubs when the left doesn't support.*

### **Midnimada**

*(Unity)*

*(Poet: Haji Adan Ahmed – Afqalooc, 1947, Erigavo)*

**Ilko wadajirkooday**

**Hilbaha adag ku gooyaane,**

**Hadday midiba meel taagan tahay, adhax ma feentaane.**

*Teeth can cut hard meat more strongly when together; but if they do not support each other they cannot peel a tendon from the spine.*

### **Caddaaladda**

*(Justice)*

*(Poet: Ali-Dhuuh, 1917, Buuhoodle, Hawd)*

**Rag caddaalad waaya sidii cawsha kala yaac.**

*Men deprived from justice become as game in the bush.*

### **Maamul-wanaagga**

*(Good Governance)*

*(Poet: Haji Adan Ahmed- Afqalooc, 1966, Erigavo)*

**Tusmaa uunku kala leeyahee, teennanaa simane  
Tartanka iyo garab-yaacu waa tu aan bannaanayne.**

*Other nations embrace systems to rule, but we are unruly.  
Antagonism and confusion shall not be allowed.*

## **Films**

### **Planting Democracy in Puntland (2012)**

**Description:** This is the product of an awareness raising exercise on Puntland's democratization process jointly carried out by the Transitional Puntland Electoral Commission (TPEC) and PDRC's MAVU to areas in Mudug and Nugal regions.

This was the first time such topics/discussions were brought to the regions, districts and village levels. It was the first time that many Puntland citizens heard about registration of parties, identification of polling stations and the freedom of associations through which they will influence/choose who will represent them.

This film focuses on the awareness campaign, people involved, places visited as well as the perspectives of different communities on the process.

#### **Accompanying questions:**

- What did you learn from this film?
- How did different respondents express their views? What was the consensus?
- Why do you think a democratic system suits your country/people?
- How does democracy impact and/or shape your life directly or indirectly?
- To what extent can a citizen like you impact and/or influence the clan-based governance and what is going to change if a multi-party system is adopted?
- Has anyone read the constitution? What are the fundamental rights of citizens under this constitution?

#### **Establishment of Puntland State (2008)**

**Description:** This is a history film on how Puntland state was founded in 1998. It describes how, after 8 years of statelessness, the people of Puntland decided to come together and unite under one administration, a time when economy was in ruins and the public infrastructure did not exist at all.

Accompanying questions/activity:

- Why do you think we needed to establish Puntland? Who established it? How many regions does Puntland have?
- Why did we develop a new constitution? And what constitution did it replace? When was it adopted and why did we need to change it?

#### **Group assignment**

Divide the class into 4 to 5 groups. Give the assignment to prepare a maximum of two pages about Puntland political trends including:

- What was the structure of governance that existed before the establishment of Puntland?
- Why was the establishment of Puntland needed?
- When, where and who? (Name regions and key figures)
- What were immediate and secondary objectives of the establishment of Puntland?

- What were the names of the president, deputy and the speaker?
- How has Puntland moved forward; name subsequent governments, presidents/deputies?
- Overall achievements, key failures and way forward + recommendations?

### **Puntland Constitution film (April 2012)**

**Description:** This film tells the story of Puntland constitutions; starting from 1998 at the establishment of Puntland state to the recent “Convention of Peace” where the constitution has been voted for by over 480 delegates from all over Puntland. The story also highlights the ongoing democratization process in Puntland, the onset of political parties and scheduled general elections as well as the role and work of Puntland’s Transitional Electoral Commission.

### **Accompanying questions/activity:**

Give the assignment to prepare a maximum of two pages on why the democratic system is suitable and how it is different than the clan system in regard to the following:

- What are the types of government branches? What are the functions of each in regard to current traditional governance and will they function when the democratic system is adopted?
- What will change with the democratic governance system? Think about overall changes in governance, security and overall socio-economic improvements. Focus particularly on the following areas;
  - a. Peace and security
  - b. Politically
  - c. Economically
  - d. Representation
  - e. Freedom
  - f. Political participation
  - g. Social services
  - h. Development

### **One Step at a Time**

**Description:** A film on the successful development of united curricula for Puntland’s secondary schools, and the subsequent accomplishment of the Ministry of Education to secure scholarships for top students in neighboring countries. The film features the benefits of good education, and shows scholarship winners leaving for universities abroad.

**Accompanying questions:**

- What did you learn from this film? Is there a specific part of the show that conveys special feeling/emotions? If yes, let student(s) come to the front of the class and share with other colleagues in the class.
- How does the improved education system—unification of curricula, centralized exam and performance-based scholarships affect you and your family, your peers and your community?
- Does the film contribute anything to your knowledge, awareness or even your outlook/horizon in the medium and long-term goals/plans?

**Civic education**

**Description:** A poetry film in which 5 secondary schools in Puntland contest for knowledge on important issues such as democracy, freedom, civic education, participation in decision-making processes, knowledge, human rights and other equally important matters.

**Accompanying questions/activity:**

- What is the core message that this film conveys? Which part(s) of the show did you like most?
- Do any of the students in the class participate in this poetry contest? If yes, which poem was yours and what was it about? If NO, ask if anyone in the class has composed relevant poems in the past.

**Individual student assignment:** Every student will be instructed to create his/her own poems(s) (Buran-bur, Gabay, Manso, Geeraar). The instructor will advise/help students on the following areas: the length (e.g, four-lines), timeframe (e.g, next period), ethics/exceptions (e.g, religion, clan, insult, warfare), themes (can include but not limited to peace, education, democracy, civic education, cultural leadership, unity and good governance), accreditation mode (e.g, panel of teachers, DAO, cultural experts).

## **Appendix 1: Planning the session: Considerations and Session Planning Template**

### **Planning considerations**

#### **What is the purpose of the process?**

- to involve and engage
- to explore issues and come up with new ideas
- to network and share ideas and practice
- to make a decision
- to inform
- other

#### **What outcomes are required?**

- agreement on purpose and direction, decisions
- identification of issues, benefits and drawbacks
- generation of new ideas and approaches
- enhancement of personal and / or working relationships
- support for an initiative
- other

#### **What are the capabilities of participants in terms of**

- experience
- diversity of background
- relationships between participants
- differences in preferred styles of learning, of perception
- other?

#### **What kind of feedback and information for evaluation will be gathered?**

- facilitator's personal perceptions of the session on the day and reflections afterwards
- discussions with co-facilitators and participants
- feedback on the day and afterwards from participants
- outcomes achieved
- other

#### **What content or input is to be provided?**

- information on the process
- background information on the topics
- core information conveyed by films, pictures, texts etc
- questions and issues to consider

## Design

- underpinning principles
- participatory or other approach
- time, space, resources
- available expertise

## Sample Completed Session Plan – all timings are approximate

Time min	Activity	Style	Equipment	Notes
10.00 (15 min)	Welcome, facilitator into/role; purpose of the day  My name and where I come from (round)	Whole group	Handout –outline agenda, activity briefs  Go round the circle	Room layout: circle or groups of 6-8 approx around tables , café-style  Get a sense of who is in the room
10.15 (5 min)	Ground rules/ freedoms and outline agenda	Whole group	Ground rules/ Freedoms and outline agenda written on flipchart	Helps everyone to see and acts as a reminder if needed.
10.20 (15 min)	Personal – choose a picture, circulate around the room and share with others what it means to you and why you choose it  Pin up with a title  Any comments?	Group members circulate  Whole group	Selection of images and photos (objects can also be used), postits or small sheets of paper, tape or glue	Helps the sharing of personal meanings and getting the group to interact in a safe space. Moving around creates energy.  Pin up in a line or display – creating a pleasing shared product  No need to comment until wish to



10.35 (45 min)	Film viewing  Any immediate questions or comments?	Whole group	Projector, laptop, films  Paper and prompt questions	Can provide prompt questions and allow participants to take notes but only if they wish (many may just want to watch).
11.15 (15 min)	<b>Short break</b>			
11.30 (45 min)	Discussion <ul style="list-style-type: none"> <li>• Personal time: note or draw your thoughts or reactions to the film</li> <li>• Game to form groups</li> <li>• Share thinking and reaction –make sure everyone has a say; Ask someone to note key points</li> <li>• Feedback to the whole group and further discussion</li> </ul>	Individual  Small groups of 4/5  Whole group	Can make use of photos if wish  Flipchart or large sheet of paper with prompt headings or questions; pens  Flipchart or large sheet of paper, pens	Don't dominate; Facilitator may write up key comments for all to see – combines visual and auditory and acts as a reminder and a record.
12.15 (15 min)	Feedback and evaluation  A round to finish-respond to Today I have ....	Individual	Evaluation forms with questions	Final round to bring the group together
12.30	<b>Close and thanks</b>			

## **Appendix 2: Example of a Pre-session Questionnaire**

The purpose of asking these questions is to prompt you in your thinking and to give you the opportunity to ask questions and express concerns. In turn, this will help me in designing the session that best fit the needs of all. *(include information about the session, if appropriate)*

All responses will be treated in confidence and are for my eyes only. Please respond by this date...

Name:.....

- 1. What are your expectations of the discussion sessions planned for....**
- 2. What would you like to see the discussion sessions achieve?**
- 3. Have you any questions or concerns about the discussion sessions?**
- 4. Anything else?**

Many thanks for your help and input.

### Appendix 3: Icebreakers

Edit the content of the sheet as appropriate for the participants – what might be meaningful for them. Be sure to include some unusual or whacky entries. Give each participant a sheet. Group members circulate and try to find a different person to satisfy the criterion of each square. First to complete the sheet shouts ‘Bingo!’ (or cultural equivalent) and receives a token prize.

#### Introduction Bingo

Find someone who ..... (you must have a different name in each box)

Rides a bicycle	Can draw or paint pictures	Has been to Alula
Owens a hat more than five years old	Likes seafood	Likes birds
Has met a famous person	Has an unusual hobby	Swims or runs regularly
Grows vegetables	Whose favourite colour is blue	Can whistle
Speaks at least 3 languages	Owens a cat	Likes to eat chilli

## Appendix 4: Activity on Blaming Language

*(Adapt the statements as appropriate for the group.)*

Language is blaming when

- it makes out that the other person is completely in the wrong
- it claims to know how the other person is thinking or feeling
- it sounds as if the other person is always creating problems or doing something wrong

Tick the sentence if you think the language is blaming

1. I get upset when he shouts
2. Hassan meant to hit and hurt me when he threw that stone
3. Mariam and Ayaan are always creating trouble wherever they go
4. I think you were one of the people involved in that argument
5. You knew what would happen if you spoke to the teacher like that.
6. I often get very annoyed with my brother.
7. You are the most stupid person in the world.
8. You think you can tell me what to do just because you are bigger than me.
9. I wish you would be more careful.
10. You get totally confused whenever you try to explain anything.
11. The problem is that Marian always lets Abdi wind her up.
12. You can't trust people from foreign countries.
13. I feel very nervous when I meet people from other countries.
14. I felt silly when I fell over.
15. My sister enjoyed seeing me fall over.
16. You don't care about anybody but yourself.
17. I think Hooda is a very strange person.
18. That new girl came over and helped me to pick up the books but I know that secretly she was laughing at me.
19. Jama spoke in a rude tone of voice to Mariam and she started crying.
20. Everyone knows that she gossips and tries to get people into trouble.

## Appendix 5: Sample Feedback and Evaluation Sheet

Your feedback on this event – respond to the following statements. Please tell of anything you gained from participating today or anything that did/ did not meet your expectations.

Take the opportunity to note any questions you have or any issues of relevance that concern you.

Your feedback will help me in improving and developing future sessions.

Your Name (optional) .....

1. Today I feel that I have .....

.....

.....

.....

.....

2. I would like to make the following comments .....

.....

.....

.....

.....

3. Issues, concerns, questions that I have include .....

.....

.....

.....

.....

4. Anything else? .....

.....

Leave this form on your table or hand to the facilitator. Many thanks for your participation and input.

## Appendix 6: List of Teachers who Participated in the Consultative Workshop

No.	Name	Title	District	School
1	Bashir Ahmed Khalaf	REO	Galkaio	REO Mudug
2	Isak Mohamed Ali	Teacher	Galkaio	Omar Samatar
3	Muctar Ismael Hassan	Teacher	Galkaio	Omar Samatar
4	Mohamed Ahmed Mohamed	Teacher	Galkaio	Yasin Nur
5	Abdullahi Ali Hersi	H/teacher	Galkaio	Yasin Nur
6	Abdikadir Ali Da'ar	Teacher	Galkaio	Omar Samatar
7	Nur Hussien Mohamed	Teacher	Gardo	Mumtada
8	Said Ahmed Farah	H/teacher	Gardo	Sh. Osman
9	Osman Abdi Haji	Teacher	Gardo	Sh. Osman
10	Abdikarim Hussien Abdi	Teacher	Gardo	Sh. Osman
11	Abdirahman Adam Hussien	H/teacher	Gardo	Nawawi
12	Owais Mohamed Harago	Teacher	Gardo	Mumtada
13	Mohamed M. Warsame	Teacher	Bosaso	White Tower
14	Sayid Ali Ibrahim Hussein	Teacher	Bosaso	Najah
15	Abdi Biriq Nur	Teacher	Bosaso	Garisa
16	Ruun Abdi Nur	Teacher	Bosaso	Shafici Schoo
17	Ahmed Ismael Elmi	Teacher	Eyl	Ayl School
18	Mohamed Haji Muse	Teacher	Eyl	Ayl School
19	Abdifatah Ahmed Abdillahi	Teacher	Burtinle	Burntile School
20	Mustafe Mohamed Ahmed	Teacher	Dangoroyo	Tageer School
21	Hassan Abdullahi Elmi	REO	Garowe	REO Nugal
22	Abdalle Salim Ahmed	H/Teacher	Garowe	Nugal Secondary
23	Abdullahi Yusuf Muse	Teacher	Garowe	Nawawi Garowe
24	Maxamed Muse Farah	Formal Ed. Head	Garowe	MOE
25	Ahmed Isse Abdirahman	Head Master	Garowe	Alwaha School
26	Mowlid Mohamed Nur	Teacher	Garowe	Nugal Secondary
27	Abdiwali Yusuf Ali	Teacher	Garowe	Gambol
28	Omar Adan Yusuf	H/Teacher	Garowe	Alwaha School
29	Mahad Ahmed Omar	Teacher	Garowe	Gambol
30	Abdi Dahir Abshir	H/teacher	Garowe	Nawawi Garowe

## **Appendix 7: Further Reading**

### **On Facilitation**

Roger Schwarz (2005) *The Skilled Facilitator Approach* in *The IAF Handbook of Group Facilitation*, Sandy Schuman (ed), Chapter 2, pgs 21-34.

(<http://rogerschwarzassociates.poweredbyeden.com/files/106/8403.pdf>)

*The Role of the Teacher in Small Groups Faculty Development*, London Deanery  
(<http://www.faculty.londondeanery.ac.uk/e-learning/small-group-teaching/the-role-of-the-teacher>)

### **On Groups**

*Groupwork*, The encyclopedia of informal education

([http://www.infed.org/groupwork/what\\_is\\_groupwork.htm#what\\_is\\_a\\_group](http://www.infed.org/groupwork/what_is_groupwork.htm#what_is_a_group))

### **On Dialogue**

P. Freire and I. Shor (1987) *A Pedagogy for Liberation. Dialogues on Transforming Education*, London: Macmillan.

*The Power of Dialogue*, Scott London 2012 (<http://www.scottlondon.com/articles/ondialogue.html>)

Michael Mendizza (1994) David Bohm's *Theory of Dialogue Touch the Future* ([http://ttfuture.org/files/2/pdf/mm\\_dialogue\\_agenda.pdf](http://ttfuture.org/files/2/pdf/mm_dialogue_agenda.pdf))

Involve (2008) *Deliberative Public Engagement: Nine Principles*, published by the National Consumer Council (UK) (<http://www.involve.org.uk/wp-content/uploads/2011/03/Deliberative-public-engagement-nine-principles.pdf>)

*Dialogue, Critical and Creative Thinking Program* (<http://cct.wikispaces.umb.edu/Dialogue>)

### **On the Use of Games**

*Games and Activities Resource Bank Peace Education*

[http://escolapau.uab.cat/index.php?option=com\\_content&view=article&id=187&Itemid=93&lang=en](http://escolapau.uab.cat/index.php?option=com_content&view=article&id=187&Itemid=93&lang=en)

Very useful online resource provided by The School for a Culture of Peace (escola

de cultura de pau, Barcelona), providing background information, underpinning rationale, and games for use in peace education.

Curtiss Murphy, *Why Games Work and the Science of Learning* ([http://www.goodgamesbydesign.com/Files/WhyGamesWork\\_TheScienceOfLearning\\_CMurphy\\_2011.pdf](http://www.goodgamesbydesign.com/Files/WhyGamesWork_TheScienceOfLearning_CMurphy_2011.pdf)) (On the power of games and laughter)

*ECYC Games Book* ([http://www.ecyc.org/sites/default/files/ecyc\\_game\\_book.pdf](http://www.ecyc.org/sites/default/files/ecyc_game_book.pdf)), The European Confederation of Youth Clubs has produced a compilation of icebreakers, energizers and teambuilding games used in youth clubs from all over Europe. It gives game instructions and tips on how, when and with whom to use these games.

### **On Gender**

<http://www.unesco.org/new/en/unesco/themes/gender-equality/capacity-development/gender-mainstreaming-tools/>

### **On Democracy**

Elections/Instituting Democracy (<http://www.colorado.edu/conflict/peace/treatment/elect.htm>)

African elections database, elections in Somalia (<http://africanelections.tripod.com/so.html>)

Puntland Constitution (contact PDRC for copies)

### **On Islam and Peace**

*The Holy Qur-an*, pp 24, Abdullahi Yusuf Ali, Lahore, Pakistan, 1934;

Fomba V. Sannoh, *Human Right and Human Dignity in Islam* (<http://fomba88.tripod.com/mypersonalsite/id18.html>)







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