



UN
DP

Community Conversations:

Harnessing the power of communities
to solve security, justice and land issues
June 2019 – April 2021



Kingdom of the Netherlands



Sweden
Sverige



ukaid
from the British people



PEACEBUILDING
FUND



Community Conversations:

Harnessing the power of communities
to solve security, justice and land issues

June 2019 – April 2021



Kingdom of the Netherlands



Sweden
Sverige





Community Conversation session in Garowe.
PHOTO: UNDP

Contents

Executive summary	6
Recommendations	7
Introduction	9
Context	9
Objective of the report	9
Rationale for community conversations	10
Objectives	10
Methodology of community conversations/community capacity enhancement	11
Implementation	13
Guaranteeing the ‘community-owned, community-led’ principle	13
Implementation	13
Selection of master trainers	14
Stakeholder engagements	15
Selection of sites	15
Selection and training of community facilitators	15
Community entry	15
Community conversations sessions	16
Participation	16
Building trust and identifying concerns	17
Exploring concerns	18
Decision-making and implementation of actions	22
Reflect and review	26
Relationships with local authorities and government	26
Debriefing and mentoring sessions with master trainers and community facilitators	27
Online training on Nonviolent Communication	28
Corrective actions taken during the implementation process	30
Findings	31
The role of the NGOs	31
Non-payment of incentives	31
Creating a much-needed space for dialogue and sharing	32
Building social cohesion	34
Bringing together the voices of all the segments of the communities into responses to justice and security issues	34
Generate a deep and complex understanding of the nature of the fair justice and security issues within individuals and communities	35
Building a new social contract	36
Building a pool of resource persons with transformative leadership	36
Supporting the resolution of cases to redress power imbalances	36
Using community conversations as a starting point for community-based transitional justice and healing of the past	37
Conclusion	38
Recommendations	38
Annexes	39
Annex 1	39
Annex 2	39
Annex 3	39
Annex 4	40

Executive Summary

The report provides an overview of the community conversations initiative, evaluates the impact and challenges encountered, and identifies lessons learned and recommendations for the next phase.

Since late 2019, the Joint Justice Programme has supported community conversations to enable community-led discussions to identify, reflect upon and find local solutions to shared issues of justice, security, and land use. Local non-governmental organizations (NGOs) in each Federal Member State (FMS) were engaged to select master trainers, who in turn trained facilitators selected from the local community to guide the conversation sessions and enable free and open discussions. As per the community conversations/community capacity enhancement methodology, the sessions started with a group of a 30 to 50 community leaders, but as participants were encouraged to invite other community members, this number would increase over the sessions. This open invitation functions well in some locations such as Baidoa, Garowe and Dhusamareb, where the number of participants increased by an average of 10–15 percent from one session to the next. The sessions were paused from March 2020 due to the COVID-19 pandemic and resumed in Q3 2020, with adherence to safety guidelines on social distancing and hygiene. By April 2021, a total of 8,138 community members (F:4,571, M:3,576) had participated in the sessions.

Under the community conversations/community capacity enhancement methodological framework, the community conversations follow a cycle of different stages: building trust, identifying concerns, exploring concerns, making decisions, implementing decisions and 'reviewing/reflecting' on actions taken. Communities identified common concerns, which included sexual and gender-based violence (SGBV) issues, high rates of crime, land disputes, and the lack of effective and trustworthy local justice and police services. The community facilitators then encouraged the participants to further explore these shared issues to unpack the root causes. Since it was difficult at first for the communities to go beyond superficial factors and not rush into decisions, the master trainers were advised to slow down the process to allow more reflection about the underlying social dynamics and cultural norms. The exploration process took time and is still ongoing, but the communities were able to discuss and explore topics including control of powerful clans over justice and security institutions, gender social norms, land grabbing by powerful individuals or militia, etc. However, the communities seem to be reluctant to delve deeper or discuss some sensitive issues, such as Al-Shabaab.

The sessions focused on determining solutions to address the issues. Although at first the suggested actions were vague, with guidance the participants were increasingly able to identify practical, community-led solutions, where necessary, with the involvement of local authorities. An increasing number of participants, particularly vulnerable ones, started to submit individual cases to the sessions, particularly land or domestic disputes. Solutions found together with the community reinforced social cohesion and reduced division along clan lines. In other sessions, participants in community conversations sessions discussed solutions to broader issues of security and justice, such as agreeing methods of improving interactions and communication between the community and police, engaging with the police to patrol specific areas, or engaging with local youth gang leaders to reduce crime.

The report analyses the impact, successes and challenges of the community conversations. A key value of the community conversations lays in the core principle

of community-owned and community-led solutions, emphasized by the facilitators and reinforced through the non-payment of incentives.

The report concluded with the following findings:

- The NGOs played a key role in mobilizing the community and the local authorities; however, their responsibilities would need to be redefined to enable communities to take over and organize sessions based on their needs.
- While the non-payment of incentives for participation in the sessions was very challenging at first, because it is contrary to how other projects are being implemented, UNDP remained consistent to its principle. The continuing participation in the sessions demonstrated the true interest of the community in this initiative and enabled true community empowerment and sustainability in the future.
- The community conversations created a much-needed space for community members to share stories from the past, often painful ones. Having suffered from so much violence, they appreciated finding a space where they could be listened to with empathy; hence the community conversations have the potential to contribute to the healing process of community.
- By enabling communities to reflect on their common issues and concerns, and finding solutions together, the community conversations strengthened social cohesion and gave participants a sense of the changes they can bring when they work together.
- While the power imbalances and bias embedded in Somali society were still often reflected in the sessions, for example, women participants' reluctance to contribute at first, changes occurred over time with more participation from women as well as minority clans. These are encouraging signs that community conversations can provide a space for transformative changes to occur.
- The community conversations began to generate a deeper understanding among participants and communities of the nature of the fair justice and security issues; however, the communities were reluctant to delve deeper on some 'hot topics', such as the control of some clans over the judiciary for fear of creating tensions in the sessions.
- The fact that individual cases where there was a strong power imbalance between the parties could be solved satisfactorily by the communities indicates that the community conversations could serve as a framework for a new social contract to emerge.
- While master trainers and community facilitators had been trained and mentored, sustained investment is required over time to build transformative leadership skills necessary to support the transformation of communities.
- Community conversations demonstrated the need for conflict resolution mechanisms that address power imbalances, such as restorative justice mechanisms.
- Community conversations have highlighted the need for communities to address their past and the need to establish community-based transition justice mechanisms. As such, they can provide a useful entry point for such transitional justice process to occur.

Recommendations

- Organize in each site one or two 'review and reflect' sessions with master trainers to assess: (i) whether the community conversations sessions are meeting the initial objectives and complying with the guiding principles of community conversations of all participants for mutual respect, diversity, tolerance, etc. and how to improve them if needed; and (ii) the actions carried out by the communities following the

sessions and their impact on justice and security and land issues as a way to increase their capacity for self-reflection.

- Select from the most skilled and engaged master trainers and community facilitators a group of 10 to 12 resource persons who will be trained and coached over a long-term period (minimum three years, ideally five years) on transformational leadership and Nonviolent Communication (NVC). These individuals will need to commit to self-growth and be willing to move beyond their own certainties. They will also need to commit to organizing monthly practice sessions and will take the lead in leading community conversations, transferring their skills, and supporting the expansion of the community conversations in the communities.
- Strengthen capacities in NVC among resource persons, as well as among the communities during the sessions as a means to delve into individuals' and communities' needs to develop a social contract based on win-win solutions.
- Strengthen the linkages between the community conversation initiative and the alternative dispute resolution (ADR) centres, and support restorative justice mechanisms in the ADR centres or restorative practices mechanisms within the local municipality as a means to address power imbalances and restore relationships.
- Use the community conversations forum to start discussions on how to deal with the past, including the establishment of locally based transitional justice mechanisms.
- Review the role of implementing partners to enable organic expansion with a focus on monitoring and evaluation (M&E) and operational support to enable for the process to be more community owned and grow organically.

Introduction

Context

The United Nations Development Programme (UNDP) has been supporting the Government of Somalia, in collaboration with a wide range of stakeholders, in its effective implementation of the National Development Plan (NDP), which is aligned with the global Sustainable Development Goals (SDGs).

The UNDP Rule of Law (RoL) Portfolio includes a 30-month Joint Justice Programme, implemented together with the United Nations Assistance Mission in Somalia (UNSOM), United Nations Children’s Fund (UNICEF), United Nations Entity for Gender Equality and the Empowerment of Women (UN Women) and the International Development Law Organization (IDLO) (as a non-United Nations entity). During its implementation, the Joint Justice Programme shifted its approach, based on community conversations, to emphasize a bottom-up approach. The Programme included the sub-outcome “inclusive community dialogue on justice and security issues leads to the development of action plans at the local level that informs the support for institutional strengthening, federalization of the justice sector, financial sustainability, and the establishment of accountability mechanisms”. The Programme recognized that RoL reforms cannot be achieved solely through top-down institutions and capacity-building initiatives, but also require a socially transformative approach with strong citizen participation.

The aim of this initiative was to engage the communities to deeply reflect on justice and security issues, unpack the social dynamics, mental models, values and assumptions at the root of these issues, seek community-based solutions, and build effective partnerships with local authorities to implement and assess them.

Community conversations have been used in many countries in the health sector and in other areas such as good governance and gender. They have proven a powerful tool to empower communities in collective thinking and to find creative and locally owned solutions to solve complex social issues. Through facilitated and inclusive dialogues based on equality, trust and acceptance, communities can explore their own development issues, discover new perspectives, and take responsibility for their future.

The Joint Justice Programme has supported community conversations in the five Somali Federal Member State (FMS) capitals through five local civil society organizations. The activity started in November 2019 for an initial period of 12 months. However, due to COVID-19 precautions, conversations were suspended in March 2020, resuming during the second half of 2020 and later extended until April 2021. As new funding arrived, the initiative was further extended until July 2021; however, this report covers only the period of June 2019 to April 2021.

Objective of the report

This report seeks to:

- take stock of the results, successes and challenges of the community conversation initiative;
- evaluate the community conversation initiative by looking at the initial objectives and identifying lessons learned;
- make recommendations for the next phase.

This report is based on the quarterly and session reports from the implementing civil society organizations (CSOs), debriefing and coaching sessions with the master trainers, and observations of community conversation sessions by the UNDP team, which attended at least two sessions monthly.

Rationale for community conversations

The community conversations initiative is based on the premise that communities and societies are complex systems, and that justice, security and land issues are complex social issues. Upon recognizing that communities are complex living systems, the programme shifted from a mechanistic view of development where a system consists of clearly defined parts with clearly defined roles and predictable outputs, to an organic view of development.

The recognition that communities are living systems has several implications:

- A living system only accepts its own solutions.
- A living system pays attention to what is meaningful to it.
- A living system is in constant change.
- A living system seeks diversity.
- A living system cannot be steered and controlled – change occurs through emergence.¹
- A system changes when its perception of itself changes.

Therefore, the community conversation initiative embraces a development approach aimed at setting the conditions for the system (i.e. the different parts of the system and how they interact with each other) to transform itself so that changes can emerge, be it in the way justice and security institutions function and disputes including land-related disputes are resolved, or in the way that issues are resolved by the communities before they turn into open conflicts.

Objectives

Based on the worldview explained above, the initiative identified several core objectives:

- 1 To build the capacities of communities and create a safe space within them to self-reflect on their justice and security issues, and how their social dynamics, values and assumptions affect them.
- 2 To generate a deep and complex understanding of the nature of a fair justice system and security issues among individuals and communities, and to create social cohesion that contributes to a suitable environment for political, legal and ethical change.
- 3 To bring together the voices of all segments of the communities into responses to justice and security issues.
- 4 To support community empowerment, self-responsibility and self-confidence by supporting community leadership in the identification and implementation of actions agreed by the community.
- 5 To examine social contracts between different categories in the community and create a new one based on equality and 'power with' instead of 'power over'.

¹ Emergence is a key concept in complexity where the system takes new form of properties or characteristics as a result of interactions between its individual parts but which cannot be inferred from properties of their parts. See <https://cssociety.org>

- 6 To build a pool of resource persons with transformative leadership competencies and facilitation skills in community conversations to scale up community response to justice, security and other related issues.
- 7 To bring the voices of the people into the response and integrate community concerns and decisions into state and municipality actions, with the aim of linking resources to individuals' and collective needs.
- 8 Establish sustainable mechanisms within a framework so that communities engage, reflect and act on their issues.
- 9 Support the development of community action plans on justice, security and land management issues.

Methodology of community conversations/community capacity enhancement

The community conversations are open forums where diverse members of the community, ranging from 50 to 120 participants, meet to discuss issues that affect the life of their community. Participation in the session is not limited to a certain number of individuals, and each member of the community is invited to participate, provided that he/she is willing to respect the basic principles. At the end of each session, participants are encouraged to inform other community members (neighbours, relatives, etc.) and invite them to join if interested. This enables participants to be as diverse as possible and not to be limited to community leaders, and allows the process to grow organically. When a group reaches its maximum capacity (usually 100–120 participants), it is divided into two to accommodate all the community members.

The community conversations methodology is based on a set of guiding principles:

- sensitivity to local, family and community experiences – working on issues by inviting interlocutors and being committed rather than imposing on others;
- respect of differences, mutual trust;
- based on universal human rights values;
- a gender sensitivity focus on the participation and inclusion of women and girls, and addressing gender issues;
- experts who facilitate rather than intervene;
- the belief that communities have the capacity to identify needed changes, to own changes and to transfer changes to other communities;
- mutual learning (facilitators with community, community with facilitators, community with community, between community members, organization to organization);
- participatory approaches with space for listening, inclusion, agreements, expressions of concerns, etc.;
- facilitation of community conversations as spaces for interaction, change and transfer;
- team formation at organizational and community levels for implementation;
- subsidiarity – emphasis placed on what the community can do for itself before requesting support from others;
- working in partnership with non-governmental organizations (NGOs) and community-based organizations (CBOs);
- facilitators willing to engage in a process of self-development.

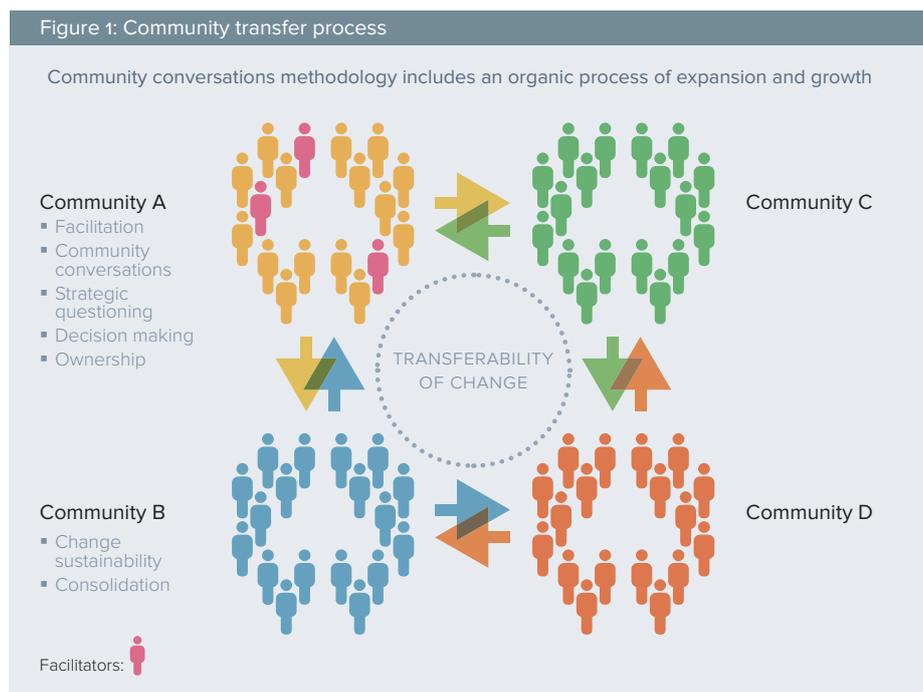
Community conversations methodology includes a set of competencies, skills and dialogue tools that community facilitators and trainers are expected to master to create the safe space and the right conditions for dialogue.

Competencies and skills:

- Analysis of community perspectives.
- Analysis of community maps.
- Use of dense descriptions.
- Documentation.
- Community process facilitation.
- Use of generative and empowering language.
- Generative (active) listening.
- Reflection and introspection.
- Respect of differences.
- Storytelling.
- Strategic questioning.
- Tolerance.
- Teamwork.

Tools:

- Historical timeline.
- Participatory group exercise on stocktaking, team building, change and language, power relations.
- Mapping.
- Strategic questioning.
- Five friends of planning.
- Methodological framework.
- Storytelling.
- Transect walk.



Implementation

The initiative began in June 2019 with an exploratory mission by the international consultant. Community conversation sessions commenced in December 2019 after the training of trainers for a period of 12 months. However, due to COVID-19, sessions were suspended from April 2020. In August 2020, UNDP informed the NGOs that they could restart the sessions provided that they comply with the COVID-19 precautionary measures, namely observing social distancing, wearing masks and providing hand sanitizers. The equipment was provided by UNDP, but due to delays in the procurement and delivery process, the NGOs only resumed the activities in the second half of 2020.²

Guaranteeing the 'community-owned, community-led' principle

Ensuring that this activity is and remains community-owned and -led has been at the core of the implementation process and led UNDP to take a few key decisions:

- Reducing UNDP's visibility: To ensure that the initiative was not seen as a UNDP project but a community one, it was decided that UNDP's visibility would be very limited. The only visibility given to UNDP and donors was during the launching ceremony in the different FMS capitals.
- Keeping support to the organization and participation in the session to a minimum. It was agreed that participants and community facilitators would not be paid for their transportation or their participation, and that a community venue would be used, if possible. Master trainers were given a small financial compensation of around U\$80 per month since they were expected to provide training to community facilitators and attend each session in each location. Support for the sessions was limited to stationery and refreshments, and, as discussed with the NGOs at the onset of the initiative, refreshments were also expected to be reduced over time when the community would organize the sessions themselves and provide their own. The limited support was a deliberate choice for several reasons: First, not providing incentives to community members to participate was deemed the only meaningful way to assess the relevance of the initiative because this way, the participants would not be participating not for the incentives but out of inner motivation. The second reason was to ensure as much as possible the sustainability of the initiative from the beginning, the rationale being that the lower the cost, the easier it would be for the community to take over and continue after the end of the initiative. To this end, community centres and even madrasas in Garowe were also used where possible to avoid renting halls.
- Ensuring that the authorities do not take over the process: authorities such as the police, the judiciary and local government authorities were only to be invited as resource persons to provide information to the community if needed, and not act as chairpersons or leaders of the meeting.
- Ensure that the community conversation process follows a process of organic expansion, where as more people join the session, new groups are established.

Implementation

An international expert on community conversations/community capacity enhancement was recruited in June 2019 to support the technical aspects of the implementation process. This would entail conducting an exploratory mission in July 2019, developing a facilitators' handbook, conducting a training of trainers, as well as providing a quarterly review workshop and a final refresher training.

² In Baidoa in August 2020, in Kismayo in November 2020, in Dushamareb in December 2020, and in Jowhar and Garowe in October 2020.

The NGOs were selected through a call for application. The selection panel included representatives from UNDP, UNSOM and the FGS Ministry of Justice. One representative from each FMS Ministry of Justice was present as an observer.

Five NGOs were selected³ as implementing partners. They oversaw the selection of the master trainers and community facilitators, training of the community facilitators and the mobilization of the community. They also organized the sessions of the sessions and were responsible for reporting, monitoring and evaluation.

In September 2019, the international expert conducted an introductory session with the NGOs on community conversations. During the session, the principles and process of the community conversations/community capacity enhancement were presented. A key element was the need to encourage the community to own the process and to organize their own sessions when they feel the need to for further discussions.

Selection of master trainers

NGOs were requested to select five master trainers, who underwent a training of trainers on community conversations. The master trainers in the respective locations were selected by: the NGO jointly with the Ministry of Justice, the local community leaders and local authorities in Dushamareb; local community leaders and local authorities in Dushamareb; the NGO and local authorities in Jowhar; the NGO and local community in Kismayo; the NGO, UNDP staff, the Ministry of Justice and the local authorities in Baidoa, and the NGO and UNDP in Garowe

The master trainers were selected in a gender-sensitive process based on the following criteria:

- Must be a well-known and respected member of the community.
- Must be able and willing to work voluntarily.
- Must be willing to contribute his/her knowledge and experience with the communities.
- Must be familiar with local context.
- Must live in the FMS.
- Must have some background on RoL and land disputes.
- Must have experience in community work.
- Must have facilitation skills.
- Must have a good relationship with the community and the local authority.
- Must have basic knowledge of Somali and English.

The group of master trainers were composed of one elder or religious leader, one woman, one youth and one representative from the local authority. The master trainers underwent a seven-day training in Addis Ababa from 27 October to 3 November.

³ See Annex I: list of implementing partners per location

At the end of the training, the participants developed an action plan consisting in the following stages:

- Stakeholder engagement and relationship building (local government, ministry)
- Assessments and selection sites
- Community entry
- Community capacity enhancement facilitators: selection and training
- Launching
- Community conversations sessions: two per site per month, and monthly debriefing sessions with facilitators.

Stakeholder engagements

Each NGO presented the community conversations initiative to the relevant ministry, usually the ministries of justice and security, as well as the local authorities, the local district council and the local police. Bringing the local authorities on board was critical to ensure that sessions could take place and be promoted. The initiative was very well received by all stakeholders. It was deemed important to stress the ‘community-owned, community-led’ principle to prevent the activity from being taken over by the authorities.

Selection of sites

Three locations were selected per FMS capital. During the training of master trainers, it was decided to select sites representing different communities (the host community, returnees, internally displaced persons or a combination of some of the host community and IDPs). NGOs selected the sites with UNDP. Additional criteria used were the level of vulnerability of the community, the availability of a community centre, minimum security conditions, and willingness to participate.

Selection and training of community facilitators

Thirty community facilitators were initially selected in each location (ten per site) according to the following criteria:

- Must be a well-known and respected member of the community living in an area targeted by the initiative.
- Must be able to read and write.
- Must be able and willing to support their community voluntarily.
- Must be willing to share knowledge with the community.
- Must have some experience in facilitation.
- Must be familiar with local context.

The community facilitators underwent a five-day training conducted by the master trainers.

Community entry

The implementing partners and master trainers conducted a series of meetings with the local authorities and community leaders to explain the community conversations/ community capacity enhancement initiative. They also explained that participation was voluntary and that no fees would be paid. They then selected the initial group of participants.

Community conversations sessions

Participation

The community conversations sessions started with an average group of 40 to 50 participants selected among the community. The initial group was composed mainly of community leaders (clan elders, religious leaders, women and youth leaders). However, since community conversations are open, at the end of each session participants were encouraged to invite other community members if they felt that the conversation was relevant. This enables community conversations to open the space for community members, other than the leaders, who are not usually part of public fora and therefore whose voices are not usually heard. The concept of open invitation functioned well in Baidoa, Garowe and Dhusamareb, where the number of participants gradually increased generally between 10 and 15 percent as the community began to recognize the value of the sessions, and the master trainers and NGOs were particularly active in mobilizing the community. It was hampered by the pause due to the COVID-19 pandemic. Subsequently, when the community conversation sessions resumed in autumn 2020 with social distancing restrictions, the number of participants was limited. The maximum allowed varied depending on the size of the venue, ranging from 15 to 20 in Baidoa to 35 to 40 in Jowhar and Dushamareb, in Garowe, Jowhar, Dushamareb. The number of people allowed in the sessions depended on the guidelines issued by their respective Ministry of Health. This clearly had an impact on the diversity of the group. It was also noted that some implementing partners seemed to not encourage new arrivals due to the impact on the budget. Usually, one community conversations took place in each selected location per month.

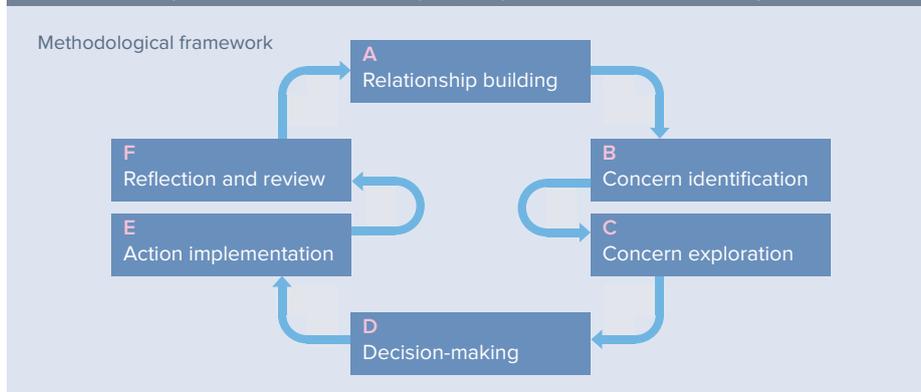
The 8,138 participants of the community conversations represented the diversity of community groups:⁴

Table 1: Number of participants per disaggregated data

Women		Men	
Female youth (up to the age of 30)	1,150	Male youth (up to the age of 30)	995
Women, internally displaced persons (IDPs)	739	Men, internally displaced persons (IDPs)	415
Minority women	678	Minority men	487
Women (others)	2,003	Elders, religious leaders	917
Total number of women	4,571	Men (others)	753
		Total number of men	3,567

⁴ See Annex IV: Disaggregated Data per Location.

Figure 2:
The community conversations/community capacity enhancement methodological framework



Participants were asked to follow the different phases of the community conversations methodological framework (Figure 2).

Building trust and identifying concerns

During this phase, the session facilitators explained the initiative to the participants, “emphasizing the community-owned, community-led principle”, and introduced the participants to the ground rules and principles, such as the facilitation process, trust, teamwork, mutual respect, and active participation. Facilitators also began by setting the conditions for dialogue by using different tools, such as the historical timeline, to encourage them to share their stories but also their concerns. This phase is a key element to the process and is emphasized at each session by creating an atmosphere of non-judgment and where every contribution is valued. This phase was also used as a way to identify concerns related to justice, security and land issues.

The main concerns identified in the different locations are shown in Table 3:

Table 3: List of main concerns identified by location

Kismayo	<ul style="list-style-type: none"> ▪ Security: night robberies ▪ Gender-based violence, particularly rape. ▪ Land disputes among the community: They said that people in the community tended to disagree most about this issue, and no solution had yet been agreed upon. One of the community members said that there were usually cases of disputes every week or two. ▪ Domestic violence. ▪ Economic effects of COVID-19.
Garowe	<ul style="list-style-type: none"> ▪ The local garbage collection centre located in Horseed village. ▪ Low community integration with the police. ▪ In camp Jillab, internally displaced persons (IDPs) are more vulnerable to domestic violence, particularly during COVID-19. ▪ Women cannot comfortably speak in front of the elders. ▪ In camp Jillab, external intruders from powerful clans were targeting and attacking minority IDPs by forcefully robbing their land resources. ▪ In Hodan village, there was initially a greater number of drug-induced (khat) mobile snatching incidents. ▪ Weak formal justice system – traditionally, the elders and customary law are stronger than formal justice.

continued...

Table 3 ...continued

	<ul style="list-style-type: none"> ▪ Marginalized groups such as of women and minorities lack access to legal land protection. ▪ Gender-based violence concerns, particularly rape.
Dushamareb	<ul style="list-style-type: none"> ▪ No trust in the local court, which sometimes releases criminals and takes too long to issue a verdict. ▪ Land access, use and ownership. ▪ Skewed resource sharing. ▪ Scarce water and grazing spaces – limited access to and use of scarce resources. ▪ Poor local formal justice administration and reliance on informal justice systems. ▪ Lack of effective local law enforcement agencies. ▪ Judicial processes that deny victims justice take too long. ▪ Courts are too expensive. ▪ Development of justice institutions are hindered by corruption and lack of support from FGS and the international community.
Baidoa	<ul style="list-style-type: none"> ▪ Clan leaders/community elders influence the formal justice system. ▪ Weak law enforcement and delay of court decisions. ▪ Corruption, bribes in police stations and in court. ▪ Challenges in accessing medical facilities at night and security problems at night. ▪ Women at Tawakal 1 IDP camp face gender-based violence. ▪ Land dispute (borderline) in Isha village. ▪ Dispute for land ownership in Hawlwadag village. ▪ Sanitation problem in Isha village. ▪ Traditional elders' injustice decision-making (self-interest). ▪ Weak justice system. ▪ Problem with women accessing justice ▪ Post-COVID-19: A prevalent increase in drug use, domestic violence and burglary.
Jowhar	<ul style="list-style-type: none"> ▪ Land disputes. ▪ Lack of a competent justice/court system. ▪ Lack of rule of law enforcement. ▪ Domestic violence during the COVID-19 pandemic. ▪ Strengthening the justice system of Hirshabelle.

Exploring concerns

After the identification of concerns, communities were expected to select the most urgent ones and explore them more deeply to unpack the root causes. This phase proved difficult for them because they tended, particularly at the beginning, to accelerate this process and move very quickly into the decision-making phase. Hence, the exploration phase was superficial and did not unpack the deeper layer of the root causes. For example, communities identified the years of war, the lack of stable government and the corruption in the justice system as the root causes for the lack of trust in the judiciary. The programme advised the master trainers to slow down the process and take time for greater reflection on the underlying social dynamics and cultural norms that affect justice, security and land issues.

After a few months, communities were able to delve deeper into their concerns and started to further analyse social power in the community; they mentioned, for example, the control of clans over the justice system, including recruitment of judges based not on merit but rather on clan affiliation. Despite this progress, the conversations seemed

at times to be contradictory: while communities often raised the issue of institutions being controlled by majority clans or powerful individuals, they also suggested strengthening these same institutions or establishing new ones. For instance, participants in one location in Dushamared suggested the establishment of a land commission to settle land disputes without realizing that strengthening current institutions or establishing new ones could perpetuate and further institutionalize the power of certain clans.

The exploration phase is an ongoing process, and communities might not be ready to address some sensitive issues because of security concerns or because they are too emotional. For example, the topic of the Al-Shabab courts was discussed during the training of master trainers but in only in one community conversation session and no further. With regard to the issue of sexual and gender-based violence (SGBV), the conversations remained at a superficial level. They focused on the need to have cases sent to the formal justice system and the problem of the elders influencing the cases, but the social and cultural norms that can be the root causes of violence were not explored. A possible explanation for this is that these norms are so embedded in the mentality of the participants that they might not be aware of how they harm them. As communities grow and develop their capacities for self-awareness, it is expected that they will delve deeper and uncover deeper layers of reality. This development will require strong support from facilitators.⁵



Community dialogue in action. PHOTO: UNDP

⁵ See below on debriefing and mentoring sessions, NVC sessions and findings on building a pool of resource persons with transformational leadership skills.

Table 4: Examples of explored concerns, by location

<p>Baidoa</p>	<ul style="list-style-type: none"> ▪ The state government is not strong enough to counter the power and influence of the elders, who sometimes intervene in court cases to withdraw files from the court. ▪ The community trusts the formal justice system more than the traditional one because under the traditional system, perpetrators are not held accountable. ▪ Law enforcement of court decisions is weak due to weakness in the state government, such as poor cooperation between police and judges, insufficient capacity of duty bearers, and clan-based employment of government institutions such as the police. Even the general security situation of Somalia leads judges to be careful about court decisions for the sake of their own safety. Judges' salaries are insufficient to provide for their own security. ▪ The state government suspended the adjudication of land dispute cases until the establishment of the Judicial Service Commission, and the passing of the Land Law bill by the Parliament, except for cases involving returnees or dual citizenship cases for individuals who reside in another country. People recur to Al-Shabab mostly for land dispute cases because decisions are swift and enforced. ▪ Corruption and bribes in the judiciary, particularly in the courts: Cases are processed only if the plaintiff pays bribes. There are middlemen at the court who ask people to pay in order to obtain court decisions, and they deal with individuals on behalf of the judge. The party who pays the most obtains a favourable court decision. ▪ The Berdale community has problems accessing its medical facility at night, which is a problem especially for pregnant women when they go into labour at night. Access to the medical facility is restricted because police block the main roads after sunset for security purposes. ▪ Women in Tawakal IDP camp fear being raped at night because the camp is dark, and IDPs do not live in hard wall houses but rather makeshift homes of plastic, which makes it easy for intruders to enter.
<p>Garowe</p>	<ul style="list-style-type: none"> ▪ Customary law is stronger than the formal justice system in Puntland: <ul style="list-style-type: none"> • The formal justice has a higher level of corruption since the Government cannot fully pay the legal staff. • There are long-standing customary laws of the clans that are more likely to be followed. • Marginalized communities do not trust the formal justice system because it takes a long time to resolve cases. ▪ In Hodan, the security situation had been deteriorating before the community conversations, for example: <ul style="list-style-type: none"> • snatching of mobile phones fueled by the recent increase in young drug users; • poor availability of the village police station. ▪ Interaction and communication between the police and the community were very poor because the community perceived that the police do not engender trust, do not care about civilians, and lack training on how to best communicate with the community. This has resulted in community-wide reluctance to share information with the police. ▪ Domestic violence is of a particular concern among IDPs and more vulnerable communities. It often results from arguments over money issues and can be encouraged by traditional beliefs, particularly among people displaced from the southern Somalia. ▪ Rape and other SGBV issues are exacerbated by the lack of patrols in IDP camps and the poor accessibility of the water points and toilets for women and girls, because they are not separated from the men's toilets. ▪ Women's reluctance to speak freely in front of male counterparts was also very common in the target communities and often mentioned as a part of Somali culture.

continued...

Table 4 ...continued

	<ul style="list-style-type: none"> ▪ The targeting of IDPs including old landlords or their relatives who claim they own the land and attempt to evacuate the IDPs by force by gangs is widespread across all regions in Puntland.
Jowhar	<ul style="list-style-type: none"> ▪ Land disputes are the most common disputes among community members. ▪ There is a lack of competent courts. Some of the villages in rural areas are ruled by Al-Shabab. People tend to recur to Al-Shabab courts when they have a problem because there are no functioning courts in the areas, and Al-Shabab courts are efficient in enforcing decisions. ▪ There is a lack of rule of law enforcement: Some of militia men have taken by force the property belonging to other community members, and the court failed to return it to the rightful owners. Some of the community members stated that at times they are not able to travel because of these militia men who would threaten them. ▪ Domestic violence during COVID-19 increased because of the stress it caused in the family.
Dushamareb	<ul style="list-style-type: none"> ▪ There are issues of social justice, particularly rights violations, equality, and mechanisms of achieving social justice within the community. ▪ There are problems in the formal justice sector in Galmudug, including clannism⁶ in the justice sector, low capacity of judges and lack of pay to judges. In addition, recruitment of judges is not based on merit, judges are not trained, and courts are too expensive. ▪ The procedures in the formal justice system are lengthy: People have lost confidence in the local courts, given the long time needed to reach a verdict, and sometimes criminals get released without any proper explanation. ▪ There are land issues, including the problem with land registration and lack of a proper system for adjudicating land disputes. ▪ Crimes are committed by clan militia.
Kismayo	<ul style="list-style-type: none"> ▪ Security: <ul style="list-style-type: none"> • Participants mentioned that everyone’s participation in security discussions is needed, since the community needs to understand security issues more deeply. • Crime results from Somalia’s long history of instabilities, civil war, lack of employment, drug addiction and theft. • Youth are particularly affected by insecurity, which can shape their support for the Government. • Security should be prioritized so that the community can co-exist peacefully. ▪ Justice and corruption: <ul style="list-style-type: none"> • A case was discussed, which was recently witnessed in court, between a poor man who lost his land to a rich man. The poor man, the genuine owner of the land, had all his documents ready, but the rich man produced fake documents and bribed the judges. It was clear to the witnesses that the poor man was the owner of the land, but due to the bribery, the judges ruled in favour of the rich man. A community leader commented that if there were justice in the courts, the poor man would have reclaimed his land, but instead, he was left with nothing due to the corruption of the judges.

6 Clannism (in Somali culture, qabiilism) is system of society based on clan affiliation. The Islamic world, the Near East, North and East Africa in general, and Somali culture specifically, is patriarchal and traditionally centred on patrilineal clans or tribes.

Decision-making and implementation of actions

After exploring the different issues, communities focused on determining the actions to address them. The facilitators advised that actions should focus on what the community can do and that they should be sufficiently precise and time-bound, and that a responsible party should be identified within the community. It should be determined who in the community should engage the authority to whom an action is directed. This instruction on how to develop actions aims to encourage the community to take responsibility and also to facilitate the last stage of the community conversations/ community capacity enhancement methodological framework 'reflect and review'.

The decision-making phase was a challenge for the community at first since most actions were merely vague objectives directed at others without defining how the community should take responsibility. The exploration of actions to take in response to the concerns was often too superficial to result in actionable decisions. For example, in most conversations, the first actions selected were training more judges and ensuring the diversity of judges, transparent and fair land disputes resolution mechanisms, and fair trials. Also included were combating corruption in the justice system and clannism; however, little consideration was given to how this could be achieved and what the community's role should be in this.

After numerous debriefing sessions with the implementing partners and master trainers, and explaining the need to have targeted actions points, the situation started to improve. While some of decisions agreed on by the community were still vague regarding actions for improvement, the communities increasingly decided on concrete action points that they would lead.

There are three categories of actions decided on and implemented by the community conversations members: (i) solving individual cases; (ii) solving local security or justice issues; and (iii) addressing more systemic problems.

Solving individual cases

Community members at times came to the sessions with specific cases, and the group often decided to take action to solve them.

In Kismayo, one of the master trainers was a woman leader in the IDP camp who had returned from Dahab to Kismayo after being informed that her land had been taken by the member of a powerful clan in Shaqalaha village, Kismayo. After being selected as a master trainer among the women leaders in the IDP camp, she chose to share her story during one of her sessions. The community members agreed to help Amina to get back her land. The key influential community persons interviewed Amina's witnesses and confirmed that the land belonged to her family. Then they started to talk to clan elders from the family that grabbed Amina's land. They pressured them to recur to the local *ulamas* (religious leaders) from the local mosque in order to get the land back. Through this community mobilization and activism, and with support of the local elders and religious leaders, Amina successfully got back her land only after 30 years. Amina said:

The Human Development Concern (HDC) community dialogue was a blessing; through this, people sitting here in this dialogue and community mobilization, I got my land back after it had been out of my possession for almost 30 years.

Also, in Kismayo, a woman shared during a session the dispute she had with her neighbour over a plot of land. She initially did not want to refer the matter to the court because she believed it to be heavily corrupt. After the participants in the community conversation encouraged her to do so, she eventually filed a complaint to the court and won the case.

In addition, after a domestic issue was brought to a session, the participants in the community conversations and the peace committee became involved and listened to both parties. The dispute arose between the couple when the husband was taking drugs. The husband agreed to participate for 40 days in the *Tabliiq* religious rehabilitation programme to strength personal faith and discipline, and bring spiritual and religious behavioural healing. According to master trainers, the situation of the couple improved, and the husband stopped consuming drugs.

In Baidoa, Isha village section 5, a single mother complained to a community conversation participant that her neighbour, a man from a powerful family who had just recently bought the plot of land next door, started to destroy her fence and brought stones to build a border stone wall on her land. She complained to the neighbour but he ignored her request. The community conversation participant suggested that she approach the community conversations sessions. The community facilitators together with the community members visited the site and questioned the villagers about the ownership of the border fence. After a long discussion and mediation, the community managed to reconcile the disputed parties. The neighbour agreed to build the wall 5 metres away from the complainant's fence.

In Baidoa, a man complaining about a land dispute approached Hawlwadag community conversations session and stated that a wealthier man was trying to steal his house. The community listened to both sides and visited the neighbourhood to understand the circumstances of the dispute. Following discussion, they acknowledged that although the complainant lived in the house, the wealthier man was indeed the owner. According to the master trainers, since the dispute was brought to the community conversation session and not directly to the elders of the involved clans, as is normally the case, it was considered a community issue with a community-based mediation rather than a clan-based mediation (often based on aspects of the history of clan relationships). This contributed to strengthening social cohesion and unity within the community and reduce division along clan lines.

In Horseed village, Garowe, a mobile phone had been snatched from a girl but she did not share the incident with anyone because she believed that it could not be recovered. In one of the sessions, she felt confident in sharing the incident with the other people. Together with the community police and youth at the meeting, some of whom previously engaged in such activities themselves, the thief was identified, and the mobile phone was returned to the girl.

In Jilab village in Garowe, a woman from a minority clan had been living on a property for 10 years with her four children. After the city expanded and the value of the property increased because of new infrastructure in this area, the woman who had no any property rights over the land was evicted by a member of a powerful clan who claimed land ownership. She had to relocate far from the city centre in a location with little transport and poor facilities. Her case was brought to the community

conversations. A committee of elders was appointed to handle her case. With the help of the village committee and the municipality authorities, the issue was settled by allocating her a specific plot of land with a formal, written lease agreement.

In Jowhar, a woman addressed the community conversations group to share that she had suffered domestic abuse by her husband. The facilitators and participants resolved to help her and invited the husband to the next sessions, where he was reprimanded for his actions and reminded that he acted against the law. He accepted this, and both he and his wife were offered psychosocial support by one of the master trainers who were trained accordingly by UNICEF. The couple's relationship eventually improved.

In Waabe village, Dushamareb, after a boy from a majority clan was beaten by a boy from a minority clan, the situation escalated between the two families of the clans. The case was brought to the community conversations by the neighbours of the families, and the community intervened with the two families to bring reconciliation.

In Hodan village in Dushamareb, a man from a minority clan reported to one of the community conversation sessions that his land had been taken by one member of the majority clan. The community decided together to contact the elders from the majority clan to discuss this matter. After the elders intervened, the land was returned to its owner.

Solving local security or justice issues

The community conversations provided a good forum for communities to discuss their local problems and find solutions either on their own, or with the support of the local authorities and police, for example:

- In Berdale village in Baidoa, the deterioration of the socio-economic situation due to the COVID-19 measures resulted in an increase in burglary and theft. The Berdale community shared their security complaints at a community conversations session. Participants explained that thieves armed with knives broke into houses at night and took valuables. Following the session, the community met with the police in charge of the police office in Berdale. The police patrol at night was extended, and some of the thieves were arrested.
- After the Berdale community complained during a community conversations session that pregnant women could not access medical assistance at night because of the police blockade, the community invited some police officers of the Berdale village police post to attend a session and later met with the chief of the police station to discuss this issue. Since then, communication between the community and local police has improved. When a community member needs to visit a medical facility at night, he or she can be connected with the officer in charge at the police post, who can then provide permission for their vehicle to travel to the medical facility. As a result, members of the communities have not encountered any problems at night while seeking medical attention.
- In Garowe, in order to strengthen information sharing on crime, a committee was set up to tour neighbourhoods twice a week to gather information on crime and find people in need. The information collected was discussed during community meetings and shared with the local government authorities where assistance is needed. This has made it easier for people to keep abreast of what is going on in

their neighbourhoods. It has also made it easier for the police to obtain accurate information on crimes in the area.

- In Garowe, the problem of young people stealing mobile phones at night was discussed by the community, and it was decided to invite the leaders of the gangs to one of the sessions. Although it was difficult to convince them to join, they ultimately decided to participate and were joined by their peer groups, who were invited to influence the gang members. After the session, the gang members joined the youth volunteers in charge of neighbourhood safety and hygiene. In addition, new initiatives such as community-based sports were also developed and organized to entertain them and keep them busy. Since this engagement with the gangs, the number of mobile phone theft cases in Hodan village has decreased from 15 to just 5.
- In Dalxiska village in Kismayo, after the community conversations participants discussed the situation of insecurity at night, a committee was set up to contact the police to raise this issue. As a result, some arrests were made for theft of mobile phones, and the police agreed to conduct regular night patrols.
- In Hodan village in Dhusamareb, the community decided to establish a committee consisting of 15 members (5 males from community elders and religious leaders, 2 females from the host community, 2 government officials, 2 males from IDPs, and 2 males and 2 females from the minority clans). The committee started to conduct door-to-door household visits and spoke about social injustice inflicted on minority groups. It underscored the local authority's efforts to curb such crimes and informed the public about the consequences of taking the law into their hands.

Community conversations were also used to discuss and solve problems not directly related to justice, since security and land issues were also of great concerns to the respective communities.

For example, in Baidoa, Isha village, the community addressed its sanitation and road problems during the session. At the end of the session, the community discussed the issues and agreed to approach the local government to obtain assistance for the clearance of the garbage and to keep the area clean. The local administration cleared the garbage and promised to keep the sector clean. A guard was employed to prevent people from disposing their garbage in this area. The community also made a local contribution for a road repair vehicle to level the area of the main road that had remained dirty and flooded during the rainy season.

In Garowe, following a community conversation session, the community sent a committee to the municipality to explain that the garbage should not be dumped in their neighbourhoods because it was worsening the spread of diseases and that the hole where people dumped their garbage should be covered. To collect garbage at the site, volunteers were selected to clean up the rubbish from the hole. Radio announcements were broadcast, organized by the community with the support of the local government, asking people not to dump rubbish in their neighbourhood.

In Dushamared, one of the transit roads was once blocked by some police traffic officers by building a shade structure on the road section for keeping their cars. This infuriated the community members who were using that access road. The matter was

brought to the attention of the police on several occasions but no action was taken. After the issue was discussed in a community conversation session, the case was referred to the Acting General of Galmudug, the commander of the local forces. He was asked to destroy the structure and reopen the road for public use again. However, no actions were taken because community members were divided over police action, with some supporting and others opposing it. An inter-clan committee was formed as a result of a community conversation and collaborated with the district commissioner to discuss and resolve the matter. After discussion, it was agreed that the section of the road would be re-opened so that the community members could use it.

Addressing more systemic problems

To date, it is only in Baidoa that the community has sought to address more systemic problems such as corruption in the court system. It invited the Chief Justice and Attorney General to different sessions, which focused on the functioning of the court and on complaints from all three locations about bribes at the courts. The representative from the different justice institutions received information on the processing of cases. The chief justice, for example, explained that the court fee for one case is US\$50, which is directly deposited in the account of Southwest State Ministry of Finance. He explained the nature of the fees and the reasons for their collection. The Attorney General said, *"I have been in the position less than two years; judges now get a salary, and everyone who files a case and is asked to pay money must call me. The Ministry of Justice put in place individuals in charge of preventing bribes who observe the courts, asking people if there is someone who asked them for money."* He further gave the community contact details where they can report any court officer who demands a bribe and promised to take action. However, during a debriefing session, it was stated that these authorities addressed the communities instead of participating as resource persons. Further, UNDP had to remind the implementing partners and master trainers of the community-owned and community-led principle, and of the need to ensure equality among all participants, whether representatives of institutions or a community member. The reason this initiative took place only in Baidoa is not clear, but the programme did not greatly insist on including representatives from FMS institutions at this stage because it considered that communities needed to gain more confidence and explore the issues at a deeper level before dealing with higher authorities.

Reflect and review

As of April 2021, most towns had not conducted any sessions focusing exclusively on reflecting and reviewing. This may be because some actions improved the solutions immediately, for example, talking to the police to increase patrols, or because other actions required some time to produce results. However, in one of the last debriefing sessions, the programme requested implementing partners to organize reflection and reviewing sessions to encourage communities.

Relationships with local authorities and government

The relationships between the community conversations initiative, local authorities, and the FMS authorities differ from one place to another, depending on the needs and actions expressed by the community and on the NGO's initiative. At the onset of the initiative, a presentation was given at the Rule of Law Working Group in Garowe and Jowhar.

In Garowe, the implementing partner Youth Empowerment Solution (YESO) participated regularly in the justice coordination meetings and provided information regarding

the progress of community conversations. Plans have been made to invite some committees from villages where the community conversations took place to also share their experience in this forum.

In Baidoa, some important policy decisions were discussed during the community conversations, including the draft Land Law Act, which were approved by Southwest State Cabinet Ministers. Isha Human Rights Organization (IHRO) introduced the bill and decided to meet the Human Rights Commission of the Parliament in a consultative meeting on how to put forward its approval.

Cooperation with the local authorities, particularly the local police, has also increased through community conversations and the different initiatives to approach them to solve some problems. In many of the locations, the local police were invited to participate in the sessions and deliver presentations. In Baidoa, for example, while the first sessions with the police were difficult because of numerous complaints by the community over indiscriminate arrests, apologies by the police to the community contributed to increasing the trust between them. Today, the police have observed an increased number of reports by the community after its participation in the sessions. They have also begun to act as mediators in cases of family and neighbour disputes at the village level. In Garowe, relations between the community and the local police have been strengthened. Participants in the community conversations stated that the collaboration with the police had increased since the community conversations. The police also confirmed that the community was more open and more willing to share information with them.

Debriefing and mentoring sessions with master trainers and community facilitators

The initiative initially planned to organize quarterly, five-day debriefing and mentoring sessions in Mogadishu with the international consultant master and the master trainers; however, due to COVID-19, the debriefing and mentoring sessions were conducted online. From July 2020 to April 2021, the international consultant conducted debriefing and refresher sessions with each FMS NGO and team of master trainers, and then bi-monthly debriefing and coaching sessions with all master trainers and NGOs. Sessions lasted around two to three days, two to three hours per day. Some sessions were very challenging because the internet connection in some towns was not optimal, and participants kept being disconnected.

Regular debriefing sessions with the community facilitators focused on the process of community conversations and the use of tools and facilitation skills, and explored the issues more deeply. The debriefing sessions were very challenging at first because the NGOs and master trainers, on the one hand, and UNDP and the international consultant on the other hand, had different objectives. For the master trainers and the implementing partners, the main focus was on showcasing successes and reassuring UNDP that the initiative was going well, while UNDP and the international consultant were keen on reflecting, learning and growing from the sharing of experience. For example, when asked what the challenges during the sessions were, the implementing partners and master trainers usually said that all went very well, that there was no problem, and that people were satisfied. UNDP constantly emphasized that becoming a skilled facilitator takes time and can only be achieved through practice, challenging situations, and self-reflection. It also stressed that tension in the group is a good sign that the participants are moving deeper into an issue. It has taken

time and persistence in each debriefing session to be able to bring to the surface the challenges and to have a clear idea about what was taking place. For example, while, according to the community conversations report, all participants participated equally, during the debriefing sessions, it appeared that session facilitators did not know how to deal with the elders who monopolized the conversations since it is not culturally appropriate to cut them off. Also, the debriefing sessions revealed that some master trainers, particularly the religious and traditional leaders, were not ready to go deeper into some issues, particularly on the role of women, and just dismissed the problem of power imbalances by saying that it was in accordance with Sharia law. As a next step, the programme team decided to further develop the skills of master trainers and support a change in mindset.

Online training on Nonviolent Communication

In March 2020, since the initiative was extended until July 2020, it was decided to provide training to the implementing partners and master trainers on Nonviolent Communication (NVC)⁷ by an NVC certified trainer.⁸ Each group of master trainers except for Baidoa⁹ underwent an online training of 6–9 hours depending on the availability of the participants. There were four objectives of the training:

- To increase the master trainers' facilitation skills through NVC.
- To increase their self-confidence and self-awareness by giving them the tools to identify their own needs and express them in a non-violent way.
- To increase their capacity to explore deeper justice, security and land issues by delving into the deeper needs of communities and individuals.
- To start a transformative change process within the master trainers.

The sessions started with an introduction to NVC and a practical exercise. Master trainers were encouraged to share the challenges they faced during the sessions and also regarding some cases, and to solve them using the NVC model.

The training brought up some interesting points. For example, the participants discussed a situation where members of the communities invited to the community conversations refused to attend when they learned that they would not receive any incentives. The trainer asked the participants to engage in a role play with one playing a member of the community rejecting the invitation because of lack of immediate benefit. In the role play, the participants said that when solutions to their problems are

7 *Nonviolent Communication* (NVC) was developed by the American psychologist, Dr. Marshall Rosenberg, based on the long tradition of nonviolence as practised by Mahatma Gandhi and Dr. Martin Luther King, Jr. The NVC model is the symbiotic integration of four main components: **Consciousness:** A set of principles and perspectives that support living a life of compassion, collaboration, courage and authenticity, both within ourselves and in our interactions with family, friends, coworkers, or anyone else with whom we might interact; **Language:** Understanding how our words, as well as the words of others, contribute to either connection or distance, helping or hurting, compromise or conquest, in an interaction or situation; **Communication:** Knowing how to ask for what we want without threatening, demanding or coercing, how to hear others (even in a disagreement) without absorbing self-criticism or blame, and how to move toward mutually beneficial and positive outcomes for all parties involved in an interaction or situation; **Means of influence:** Learning how to share our power with others instead of using our power over others in order to facilitate an environment where all parties feel equally honoured, valued, respected and safe. NVC is based on a four-steps process: (i) observations; (ii) feelings; (iii) needs; (iv) requests. See: <https://www.nonviolentcommunication.com/publisher-about-us/>, www.cnvc.org

8 The trainer is certified by the Center for Nonviolent Communication. She was already hired by the programme to provide training on NVC for some ADR centres.

9 Baidoa town experienced serious internet connection problems at that time, and it was not possible to organize any training with the trainers there.

made by others, they are unsustainable, that is, it is they who know best what serves them, and that this was an opportunity for taking ownership (needs for autonomy, sustainability, meaning).

Transcript of a role play (Kismayo)

- Community conversation facilitator (**CCF**): “You ask me what the benefit is. Are you worried about wasting time that you could better use doing something else?”
- Member of the community (**MOC**): “ Yes, why should I go there? There is no money. I need to care for my family.”
- **CCF**: “I understand that you need to care for your family and don’t know where to get the money to buy food for them, is this your concern?”
- **MOC**: “Yes.”
- **CCF**: “Would you like to know why I am doing this as a volunteer and what you can get from it?”
- **MOC**: “Yes”.
- **CCF**: “I can’t give you money. I myself am working as a volunteer. I can offer to bring you all together and support you in finding solutions for challenges and conflicts you have in the community. I would like to support you to find your own solutions, take ownership of your situation. Then the solution will be more sustainable. You are the experts of your life. Would you like to come to the meeting?”

During the role play, the master trainers realized that it was more helpful to sit with the people and talk instead of pressuring them to attend the sessions, to help them to delve deeply and identify the problems they were having

During a session, one of the trainees reported that a community member brought up a rape case. The participant mentioned two neighbours, one of whom had a son, and the other a daughter. The son raped the daughter. In the community conversation sessions, participants discussed what they could do as the parents. The community conversation session participants arrived at three different solutions:

- 1 Take the daughter away from the community.
- 2 Have the daughter marry the young man who had raped her because the relationship between the neighbours is not good.
- 3 Seek justice at the formal court.

During the training, the case was used again, and the trainer asked the participants to identify the needs that the communities sought to meet with each one of the options:

- 1 Why bring the girl to a different place? The reason relates to caring about her reputation and ensuring that she does not live with the trauma.
- 2 Why marry her to the man who raped her? This is out the need to protect her reputation and that of her family. The marital relationship would restore the relationship between the two families, which had been disrupted. There would then be peace in the neighborhood, and when the couple have children, they will forget about it.
- 3 Why bring the case to the formal court? The reason is that she might not otherwise get the required justice. The girl would need to tell her story, and her reputation might suffer, and it would take a long time. Also, they would need to bring her to the hospital, which would be painful, and she would have to narrate the incident repetitively. Everyone would know about it, and it would be bad for her reputation.

During the discussion, the trainer clarified that it was not the girl's fault, but the man's. The trainer then asked the participants to divide into small groups and engage in role playing, and for each option, consider the girl's needs by 'stepping into her shoes' and find with solutions. The participants realized that the girl was under a great deal of stress and would need medical attention, and that she would need a change of environment where she could feel comfortable, perhaps with trustworthy relatives. All the participants in the group were against marrying her to the perpetrator because this would encourage more rapes and would not help the girl. The group realized that it was important to give priority to the girl and her dignity, and concluded that it would be important to seek justice. Participants found it useful to look at the girl's needs and helped them to expand their perspective on the situation. This example showed that some social norms are profoundly rooted in the communities, but by using NVC and creating an empathic connection with the individuals, communities can start moving away from their traditional solutions.

Corrective actions taken during the implementation process

The role of community facilitators and master trainers

According to the design of the initiative, UNDP trained 25 master trainers (five per FMS) who in turn trained 30 community facilitators per FMS. Under the initial set-up, community facilitators were to facilitate the session with the support of the master trainers, who were to play a monitoring and evaluation role. However, it very soon became clear that the master trainers also needed to develop hands-on experience in facilitating and building their capacities before being able to transfer their skills to the community facilitators. It was therefore requested that they take the lead in facilitating each session with the support of a few community facilitators, usually the most engaged ones. The increasing attention to master trainers was also justified by the fact that they spoke English, and that it was easier to organize coaching and debriefing online sessions with them, the international consultant and UNDP than with all the community facilitators together. For the sake of efficiency, it was decided that it was better to strongly invest in the master trainers rather than thinly spreading the capacity development support.

Slow down the process

After the first sessions, it became clear that the process was moving too fast into decision-making without giving the space for communities to take the time for sharing, delve deeper into the issues and exploring the underlying causes. For example, in Garowe, after the first sessions, one community decided that to curb petty theft by youth at night, street lighting would be installed, for which UNDP requested funding. UNDP suggested that the communities explore the matter in greater depth because theft by youth revealed much deeper problems than the lack of street lighting, and that while street lighting was certainly relevant, more sustainable solutions focusing on supporting youth to change their behaviour may be found, for example, by inviting the leaders of youth gangs to the community conversations.

Community transfer

Soon after the launching of the initiative in the different FMSs, NGOs reported that neighbouring communities also requested to have their own community conversations. However, UNDP decided to wait until the master trainers and community facilitators practised their newly acquired skills and gained experience.

Findings

The role of the NGOs

While the NGOs played a critical role in raising awareness among the local authorities, conducting the community entry process and ensuring the mobilization of the community, the NGOs' mindset focused on projects, targets and budget can also, in some cases, be a major obstacle to community empowerment and the organic expansion of the community conversations. For example, in one debriefing session, a member of an NGO mentioned that the community wanted to implement an awareness project on the prevention of gender-based violence, but that it would require developing a completely different approach rather than encouraging the community to take its own initiative using its own resources. However, not all NGOs agreed with this, and some of them, such as Youth Empowerment Solution (YEA) in Garowe, started to support solutions that can be implemented by the community.

In another debriefing session and in some reports, two implementing partners reported that community members were requesting additional sessions for further discussion, because communities wanted to meet more often and two sessions per month were not sufficient. The proposal was rejected since there was no budget for additional sessions. UNDP and the international expert made clear numerous times that under the community conversations/community capacity enhancement natural growth process, communities organize their own sessions. For example, if communities would like further discussions, the facilitators should encourage them to organize the session, find the location, and bring their own refreshments. Instead of encouraging this, it seems that the NGOs, in the expectation that they would receive further funding for the expansion of the initiative, were discouraging – or at least not actively promoting – community initiative and leadership. The role of the NGOs should be reviewed further, for example, by limiting their responsibility in operational tasks and monitoring and evaluation, and paying compensation for master trainers to support and train new community facilitators upon request from the community.

Non-payment of incentives

The decision not to give incentives for the participation of community members was initially met with serious misgivings from the implementing partners. The partners doubted that the initiative on the ground would be successful because all of the other organizations pay incentives for participation in community activities and they could benefit from an unfair advantage in attracting participants. Regular reports from the implementing partners mentioned the challenges that community facilitators and master trainers were facing due to community members complaining about the lack of incentives and the need to give a small compensation. UNDP remained consistent with its approach, for example, when a member of CDRC explained that participants requested a small amount of money in lieu of refreshments, UNDP requested the NGO to comply with the agreement. UNDP continued to emphasize the same point – that the initiative was community-owned and community-led, and that community members were not obliged to attend but were invited if they found the initiative meaningful. UNDP's resolution not to neglect this principle was to ensure and assess the communities' true motivation in the initiative. It is also a critical element of supporting true development, setting the conditions for sustainability and not creating further dependency. Paying incentives would mean that once the initiative was over, the community conversations would likely stop since participation would be conditioned by payment. While it was very difficult for master trainers and community facilitators during the session, these kinds of reactions from the community

are slowly diminishing, and the consistency of UNDP's policy is paying off. Indeed, participation continued, and communities are starting to understand the core principle of 'community-owned and community-led'. They also understand the need to build sustainable mechanisms that would allow them to discuss their problems and find their own solutions as a means to build resilience. In one NVC session, a master trainer from Dushamareb reported that some community members initially refused to participate in the community conversations due to a lack of payment of incentives. Upon hearing from other participants what happened during the conversations, they regretted not having participated and joined the other sessions. While it will require time to eliminate practices that are being perpetuated by some organizations, this is definitely a step in the right direction.

Creating a much-needed space for dialogue and sharing

Based on the reports from the master trainers, NGOs, on-site observations, as well as from growing numbers of participants before COVID-19, it emerged that the community conversations provided a useful space for people from different segments of society to come together and share stories that are important to them.

According to several participants, some sessions were particularly moving when some community members shared their stories about their land and their displacement: for example, a community member at a session in Shaqalaha, Kismayo related how his land had been seized by men who had threatened him. He took the case to court, but after the occupiers produced fake documents, the court ruled against him, and he is still waiting for justice.

During one session on security in Midnimo village, Kismayo, one female participant shared: *"One night, my husband came to their house half-naked and when I asked what happened to him, he told me he came across some thieves who took what he had including his clothes at a gun point."* During another session on SGBV in the same town, one participant shared a story about a girl who was raped repeatedly by three men who were subsequently arrested. However, after some time, the families of the three men paid money to the police and to the elders, and the men were set free.

In Jowhar, a community member shared a story dating back to the collapse of the government in 1991. Their family farmland was seized by militia men who remained in possession of the land ever since. The family went to court in an attempt to get their land back, but the court was unable to resolve the issue. The militia has a large force, which makes the return of the land to the rightful owners unlikely.

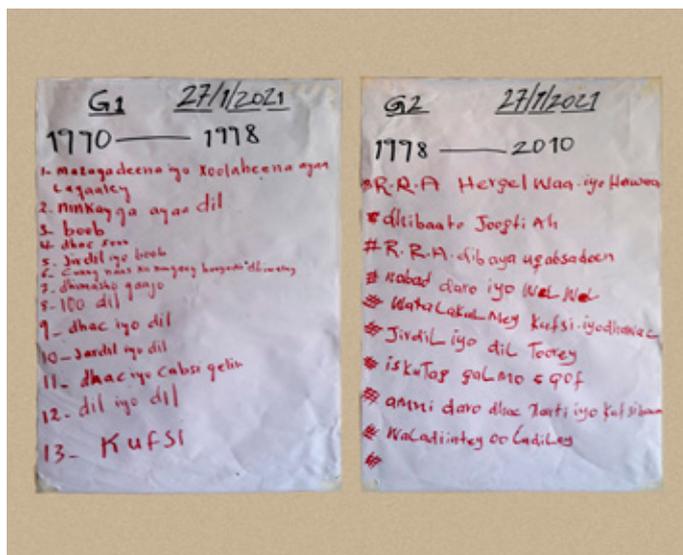
In Garowe, a 16-year-old girl shared a story of the time she left her village to collect firewood and was raped by two men. She related how she shared the incident with her mother but her mother refused to report the incident, believing that she was defending the family's dignity and assuming that the police would cover up the case in any event. The girl became pregnant from the sexual assault, and the perpetrators were never identified. The mother now regrets not reporting the attack at the time.

In Dushamareb, a participant from a minority clan, Mr Farah, shared a story of his experience dating a girl from a powerful clan. The couple agreed to marry and follow the Somali marriage system. Mr Farah's father and five male relatives went to the girl's parents to request the engagement of the couple and offered a dowry. However,

the girl's family refused since it was not a common practice for members of majority clans to marry members from minority clans. They returned the dowry and forbade their daughter from marrying anyone from a minority clan. A few days later, Mr Farah received death threats from members of the girl's family, demanding he leave the area and never return. He was forced to flee the area he grew up in and came to Dhusamareb to establish a new life. Members of the community requested Mr Farah to share this story in the media to raise awareness of the impact of community discrimination practices.¹⁰

In Baidoa, participants shared the story of Maryan (not her real name), a 47-year-old woman from a minority clan in Baidoa. Her family fled Somalia when she was 18 years of age, and she settled in a refugee camp in Kenya, later getting married and having children. After the establishment of federalism in Somalia, refugees could return to the country, and Maryan was informed by her old neighbours that a house had been built on her family's plot of land. She decided to return to Baidoa to see for herself, and discovered that the land was occupied by a man from a powerful sub-clan, who warned her to forget about her ownership of the land if she valued her life. She approached elders from her clan to help get back her plot of land or at least receive compensation; when the elders told her that they couldn't help, she took the case to court. The case was handled very slowly, and after a long time, the court had still not reached a decision. With little hope of a resolution and not wanting to be separated from her family any longer, she abandoned the case and returned to the refugee camp in Kenya without getting justice.

A 'historical timeline tool', where participants looked at the last 30 years or so and identified the major positive and negative political and security events, was particularly appreciated because it helped them gain perspective and create deeper connections by looking back at the events that they had been through together and give them meaning.



The 'timeline tool'.

10 Somali National TV broadcast on Mr. Farah's story: www.youtube.com/watch?v=kodUdUG-Tjs (in Somali).

In Baidoa, the historical timeline tool especially encouraged participants to talk about the deep trauma that resulted from these events in Somali history. They particularly insisted on the human rights violations in 1992 committed by Siyad Bare militias. Participants spoke of horrifying, degrading violations including forcing men and women from the same family to have sex in front of the militias and raping women in front of their relatives.

Whereas communities in Somalia traditionally gather to solve specific problems such as building a new road or refurbishing a school, the community conversations created the forum for people to share what was meaningful to them. After what the country had been through and continues to go through, people's need to share what they are holding within and be listened to without judgement is very strong. In this regard, the community conversations have the potential to contribute to the healing process of community by providing a space for empathy and deep listening.

Building social cohesion

Reports from the community conversation sessions and on-site observations showed that the community conversations created an impact at the *mesolevel*¹¹ in all FMSs, where intergroup relations and cross-group friendships seemed to improve following the community conversations. For example, in Waber and Hodan villages, Dushamarreb, young people who used to play separately along clan lines started to play together after participating in community conversation sessions. A.K, a young man from a minority clan, said, *"As youth from minority clans, we never had an opportunity to play together with our peers from majority clans before the implementation of this initiative."* Reports from community conversation sessions showed that people were interested and appreciated coming together to discuss their issues. Community members also brought some individual cases or issues to seek help from the community, which strengthened the sense of belonging and connection among them. The community conversations began to give participants a sense of their potential for bringing change, which lies within a community when people act together. As one female participant from Geele, Garowe said, *"Poor persons cannot afford to proceed in the justice system because they are required to pay some fees ahead of the court. But if we stick together as a community and support him or her, we will all have access to justice."*

Bringing together the voices of all the segments of the communities into responses to justice and security issues

Reports from the sessions show that the groups were usually highly diverse and represented the different segments of the communities. The reports state that all of the different segments usually spoke on an equal footing; however, this needs to be taken with caution for different reasons. First, master trainers and implementing partners might have wanted to portray their activities as overly successful and might have been reluctant to report on these elements. Second, they might not have been able to identify all of the signs of power imbalances and dynamics because they are usually so ingrained in the collective psyche that they would need to develop a high level of awareness to perceive them, which is not yet the case. This view is

¹¹ The term *mesolevel* describes *interpersonal* phenomena, or ways that intergroup relations influence and emerge within the content of interpersonal interactions that involve members of different social groups. Cross-group friendships and casual daily interactions between members of different groups are examples of these *mesolevel* phenomena (Wright, S., Mazziotta, A. and Tropp, L.R. 2017, Contact and Intergroup conflict: New ideas for the road ahead, Journal of Peace Psychology, Vol. 3).

substantiated by discussions during the debriefing/coaching sessions where male master trainers dominated the discussion. If this occurred among master trainers, it is very likely that they were not able to fully guarantee equality in the sessions. However, it seems that some progress was made during the sessions. UNDP colleagues who attended regular community conversations observed that women's participation and contribution increased significantly with time. They noted that, although the women were initially very shy and did not dare to speak, they gradually gained confidence to the point that they felt comfortable in increasingly sharing their concerns in the sessions. Some of the community conversation sessions are now chaired by women facilitators, and committees established during the sessions are mostly led by women. One woman took the microphone to sing songs and recite poems, and encourage people to attend the sessions. One woman said of the session in Jowhar:

It is not [part of] Somali culture that women talk in front of men, especially young girls. I felt courage and self-belonging in the community, to be part of community dialogue mechanism to find out common solutions for the community.

Another woman in Garowe commented:

Women are not usually consulted about issues related to justice and security of the neighbourhood, even if these issues are a hindrance for women. The elders and men would make decisions for us without paying attention to our feelings and thoughts.

In Dushamareb, it was noted that that women, girls and minority clans had little opportunity to participate in public forums on such issues. A female representative from a minority clan stated: "As women, we have never had an opportunity to publicly participate in such forums to discuss issues of property rights before and we are very excited to be involved in the community conversations." Also in Dhusamareb, members of the minorities were asked to share with the others about their life in the communities as well as the difficulties and discrimination they face. According to the master trainers, this session was an opportunity for other participants to understand at a more personal level the hardships that minorities face and empathize with them. Many participants subsequently took the floor to express their willingness to bring changes to those communities. While addressing power imbalances or discrimination can only be achieved through long-term transformative change, there are some encouraging signs, which indicates that community conversations can provide a space for such changes to occur.

Generate a deep and complex understanding of the nature of the fair justice and security issues within individuals and communities

While communities seem to be aware of some causes for the problems regarding justice, security and land issues, they did not seem to be ready to explore them at a deeper level. For example, the control of judicial and police institutions by powerful clans was mentioned in almost all community conversation sites as a root cause of the problem. However, from the debriefing sessions and the reports, the dialogue did not go further than this. One of the explanations might be that no one in the group was ready to truly address this sensitive problem, knowing that this would create tensions leading to accusations and retaliation, which might cause the group to disintegrate.

Neither the session's facilitators nor participants were willing to go into such a danger zone. This interpretation is supported by the lack of action points to address this issue. Additionally, the ability to work with a group on such issues requires facilitators to have more than basic facilitation skills; they need centredness and introspection to work on these conflicts within themselves to achieve better understanding and to move beyond judgment to be able to develop the space for the dialogue to take place. This work started with one group of master trainers during a NVC training where the NVC expert explored with the participants' feelings and needs underlying the majority clan's strategies to control these institutions. However, this will require more sessions. Also, it is clear that if these are fundamental issues that cannot be avoided if real impact is to be made in the justice and security sectors in Somalia.

Building a new social contract

The question of social power is at the core of the justice, security and land issues and the institutional building process in Somalia. Without the emergence of a new social contract, it is likely that all efforts to rebuild the justice and security sectors will be in vain. While the community conversations have not progressed to a point where such matters can be discussed openly with all stakeholders present, anecdotal evidence – e.g. evidence regarding the different land cases brought to the sessions in the different locations and the conflict between the two families in Dushamareb – might indicate a trend that people are reporting their individual issue or cases to this forum. This occurs particularly when there is a strong power imbalance between the parties who know that in these cases, formal or traditional institutions are paralysed and only the community acting together can bring about a solution or push for it through social pressure. This is an encouraging sign for the programme that indicates that community conversations have the potential to address such sensitive issues. It is believed that building the capacities of facilitators and communities on NVC will ultimately create results, because this will give them the tools and confidence to move beyond judgments, positions and strategies, and build the space to explore and acknowledge the needs (for security, dignity, autonomy) of all social groups to create win-win solutions. While this is clearly a long-term process, it must be acknowledged that there is no short-cut to community development. If these issues are not addressed, they will remain latent that will undermine all other initiatives in this sector.

Building a pool of resource persons with transformative leadership

Through the different training sessions and the experience they gained, master trainers have started to develop and practise their facilitation skills. However, supporting the transformation of the communities requires much more than basic facilitation skills; it calls for people with increased leadership skills, which can only be achieved through a self-transformation process. They must address and solve their own inner conflicts and bias, develop self-awareness and become centred. This requires sustained investment from the programme, and their strong commitment. This pool of resource persons will not only be needed to address the deepest issues in the communities, but also to scale up of the initiative.

Supporting the resolution of cases to redress power imbalances

Current dispute resolution mechanisms are not effective in resolving disputes when the power imbalance between the parties is too great. There is a need, therefore, to support the development of dispute mechanisms that can address these imbalances within the resolution process as a way to transform it. Restorative justice seems to be

the most suitable since it provides a holistic approach to conflict resolution by taking into account the social context – that is, relationship between the stakeholders and not only between the parties, and within the communities. The programme is starting a pilot project on restorative justice with the initial training of a group of restorative justice practitioners in some alternative dispute resolution (ADR) centres. As the community conversation continues, it is expected that an increasing number of cases will come to this forum. It is therefore critical to further develop capacities and strengthen the link between the community conversation initiative and the ADR centres.

Using community conversations as a starting point for community-based transitional justice and healing of the past

The community conversations have been used as a forum for participants to tell individual and collective stories, particularly painful ones. However, while telling the stories is a necessary step for any healing process, greater efforts are needed to address the community's past. The community conversations could be used as a forum to explore ways for the community to achieve this in a more holistic and systemic manner. As such, community conversations can provide a useful entry point to discuss the much-needed issue of transitional justice and start a community-owned and community-led process.

Community Conversation session in Dhusamareb.
PHOTO: UNDP



Conclusion

The community conversations initiative provided a much-needed space for communities to come together, share their experience, and identify and explore their concerns on the topics of justice, security and land issues. Although no incentive was given to community members and the activities were suspended due to COVID-19, the participation in the sessions is evidence that this initiative was relevant and meaningful for the communities. It has produced interesting results at micro and meso levels, such as: providing a safe space for sharing past experience and healing; building social cohesion and trust among community members; resolving cases that would have certainly not have found a favourable outcome without it; and improving relationships between the communities and the authorities, particularly the local police. But most of all, the initiative has great potential for community transformation on condition that sustained investment in terms of capacity is provided over a prolonged period of time.

Recommendations

- Organize in each site one or two ‘review and reflect’ sessions with master trainers to assess: (i) whether or not the community conversations sessions are meeting the initial objectives and complying with the guiding principles of community conversations of all participants for mutual respect, diversity, tolerance, etc. and how to improve them if needed; and (ii) the actions undertaken by the communities following the sessions, and evaluate their impact on justice and security and land issues as a way to increase their capacity for self-reflection.
- Select among the most skilled and engaged master trainers and community facilitators a group of 10 to 12 resource persons to be trained and coached over a long-term period (minimum three years, ideally five years) on transformational leadership and NVC. Those individuals will need to commit to self-growth and be willing to move beyond their own certainties. They will also need to commit to organizing monthly practice sessions. They will be the ones to lead community conversations, transferring their skills and supporting the expansion of the community conversation in the communities.
- Strengthen capacities in NVC among resource persons, as well as among the communities during the sessions as a means to delve into individuals’ and communities’ needs to develop social contract based on win-win solutions.
- Strengthen the linkages between the community conversation initiative and the ADR centres, and support restorative justice mechanisms in the ADR centres or restorative practices mechanisms within the local municipality as a means to address power imbalances and restore relationships.
- Use the community conversations forum to start discussions to identify ways on how to deal with the past, including the establishment of locally based transitional justice mechanisms.
- Review the role of implementing partners to enable organic expansion with a focus on M&E, and operational support to enable the process to be more community-owned and to grow organically.

Annexes

Annex 1

Table 1: List of non-governmental organizations and civil society organizations selected for the implementation of the community conversations initiative

Location	Non-governmental organization or civil society organization
Garowe	Youth Empowerment Solution (YESO)
Dhusamareb	Somalia Rehabilitation and Development Agency (SORDA)
Baidoa	ISHA Human Rights Organization
Jowhar	Centre for Development and Child Rights (CRDC)
Kismayo	Human Development Concern (HDC)

Annex 2

Table 2: Community conversations' sites

Cities / FMS	Village	Description
Kismayo / Jubbaland	Dalxiska	IDP camp
	Shaqalaha	Mainly host community
	Midnimo	Mainly returnees community
Dhusamareb / Galmudug	Horseed	Host community
	Toowfig	Mixed IDPs and host community
	Waberi	Host community
Garowe / Puntland	Hodan	Mainly host community
	Horseed	Mainly host community
	Jillab	IDP camp
Baidoa / South West	Isha	Host community
	Howlwadag	Host and IDPs communities
	Berdale	Host community
Jowhar / Shabelle	Hantiwadaag	Host community
	Kuluundi	Host community
	Buulo Haji	IDPs and returnees
	Bananey	Host community
	Horseed	IDPs

Annex 3

Table 3: Information on community facilitators' selection process and disaggregated data of community facilitators

Location	Parties involved in the selection of facilitators	Female facilitators	Male facilitators
Kismayo	Implementing partner, community leaders	19	11
Garowe	Implementing partner, local authorities, UNDP	14	16
Dhusamareb	Implementing partner, community leaders, local authorities, Ministry of Justice	8	18
Baidoa	Implementing partner, village leaders, women groups	13	17
Jowhar	Implementing partner, UNDP	11	19

Annex 4

Table 4: Disaggregated data per location

Location	Total number of women	Female youth (up to the age of 30)	Women IDPs	Minority women	Women (others)	Total number of men	Male youth (up to the age of 30)	Men IDPs	Minority men	Elders, religious leaders	Men (others)
Baidoa	964	226	118	92	528	724	170	49	62	234	209
Garowe	1,367	265	251	217	634	770	262	100	110	195	103
Dushamareb	935	232	82	176	445	1,063	306	79	193	200	285
Jowhar	720	241	165	128	186	445	59	89	66	158	73
Kismayo	585	187	123	65	210	565	198	98	56	130	83
Total	4,571	1,151	739	678	2,003	3,567	995	415	487	917	753

Table 5: Disaggregated data per site

Jowhar sites	Male	Female	Total
Hantiwadaag	163	298	461
Kaluundi	101	193	294
Cabdi Galadi	77	92	169
Buulo Haji	58	72	130
Bananey	46	65	111
Total	445	720	1,165
Garowe sites			
Horseed village	252	491	743
Hodon village	277	500	777
Jilab IDPs	241	376	617
Total	770	1,367	2,137
Dhusamareb sites			
Hodon	358	308	666
Hawlwadaag	403	305	708
Horseed	302	322	624
Total	1,063	935	1,998
Kismayo sites			
Dalxiska	176	216	392
Shaqalaha	199	175	374
Midnimo	190	194	384
Total	565	585	1,150



United Nations Development Programme
Somalia.
One United Nations Plaza, New York,
NY 10017, USA

As the United Nations lead agency on international development, UNDP works in 170 countries and territories to eradicate poverty and reduce inequality. We help countries to develop policies, leadership skills, partnering abilities, institutional capabilities, and to build resilience to achieve the Sustainable Development Goals. Our work is concentrated in three focus areas; sustainable development, democratic governance and peace building, and climate and disaster resilience.

Learn more at www.so.undp.org