



National Reconciliation Framework

True Reconciliation: Repairing our broken *Haan*

"Let's repair our broken Haan, together!"

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

"God does not change nation until they change themselves" The Qur'an

Ministry of Interior, Federal Affairs and Reconciliation

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Acronyms

African Union Mission in Somalia (AMISOM)

Building Bridges for Peace (BBP)

District Development Plans (DDPs)

Facilitating Partners (FPs)

Federal Government of Somalia (FGS)

Federal Member States (FMSs)

Healing, Peace and Reconciliation Commission (HPRC)

Local Peace Committees (LPC)

Monitoring and Evaluation (M&E)

National Reconciliation Framework (NRF)

Ministries of Interior (MoIs)

Ministry of Interior, Federal Affairs and Reconciliation (MoIFAR)

National Development Plan (NDP)

Operational Guidelines (OGs)

Public Service Announcements (PSAs)

Somalia Development and Reconstruction Facility (SDRF)

Somali Youth League (SYL)

Sustainable Development Goal (SDG)

Transformative Peace Leadership (TPL)

Truth and Reconciliation Commission (TRC)

United Nations Development Programme (UNDP)

United Nations Assistance Mission in Somalia (UNSOM)

Wadajir Framework (WF)

Message from the Minister of Interior, Federal Affairs and Reconciliation

The protracted conflict in Somalia has destroyed our social fabric and thus the nation, but recovery is possible. A comprehensive national reconciliation based on the Somali tradition, Islamic peacebuilding teachings, lessons learned from the past experiences as well as from other parts of the world is currently needed throughout Somalia if the country is going to be able to build a secure future. To take advantage of the increased stability at this particular moment in time, the Ministry developed this National Reconciliation Framework to pave the way for such a process.

The ultimate goal of developing the National Reconciliation Framework (NRF) is to rally all sectors of society in social, political, religious, cultural, and economic spheres to reject violence emphatically; and to begin focusing all of our collective resources on healing, peace, and reconciliation. To achieve the desired outcome of national reconciliation – “Dhab-u-heshiin,” the framework proposes five broad-based interwoven pillars with their corresponding activities.

The Framework is designed to define a strong vision; ensuring Somali leadership for a national reconciliation process, and providing innovative policy for the coordination of the various new and ongoing efforts around reconciliation and peacebuilding across the country. Reconciliation efforts by the community, government institutions or NGOs, must be relevant and based on the needs. This Framework helps both Federal and Federal Member States to coordinate reconciliation efforts. The Framework asserts the government’s commitment to the Somali people to begin the process of national reconciliation, rightly expressed in Somali as “Dhab-u-heshiin.”

In developing the Framework, the Ministry commenced with the National Consultative Conference on Reconciliation in June 2017, followed by consultations at the federal level, in all Federal Member States and Banadir Region attended by approximately 1,000 participants throughout the country. To ensure inclusivity and broad participation of the consultation process, participants came from all sectors of the society. Their ideas, contributions, perceptions, and feedback have been captured and incorporated into the framework. The multi-sectoral and geographical approach was a deliberate strategic move from the onset to ensure the Somali people own the final product.

The line ministries of the Federal Member States are essential partners in both informing and developing the National Reconciliation Framework. Despite tensions between the different levels of government (at the time of developing this Framework), the MoIFAR team was able to work effectively with the Federal Member States - thanks to the solid working relationship between MoIFAR and its line ministries. The NRF is a positive example of the federal and state governments working together on a joint priority in the best interest of the Somali people.

The development of the framework was not easy. As we launch the National Reconciliation Framework, I wish to thank all those who have been part of the development process, especially the President of the Federal Republic of Somalia, H.E. Mohamed Abdullahi Mohamed; Prime Minister H.E. Hassan Ali Khayre; MoIFAR Ministry leadership and senior staff; Federal Member States’ Ministries of Interior and Reconciliation; the consultation participants; the donors particularly the Finnish Government (through Finn Church Aid and Network for Religious and Traditional Peacemakers), Norwegian Government (through NIS Foundation), and the United Nations Development Programme (UNDP); the United Nations Assistance Mission in Somalia (UNSOM); the University of Winchester;

and the NRF team. The Ministry and its partners plan to use the framework to ensure sound coordination of reconciliation efforts aimed at achieving sustainable impact in the country.

H.E. Abdi Mohamed Sabrie, Minister of Interior, Federal Affairs and Reconciliation (MoIFAR)

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1. Executive Summary

The **National Reconciliation Framework (NRF)** is designed to define a clear vision; ensuring regional and national leadership for a national reconciliation process, and provides a new platform for coordinating the various ongoing and new efforts around reconciliation and peacebuilding throughout Somalia. The framework is the government's commitment to the Somali people to begin a process of national reconciliation.

It is important to note, the NRF based its principles and mechanisms on Somali cultural practices and Islamic traditions. The NRF team consulted 1,000 Somalis in different parts of the country as the framework developed. It was critical for each person that the framework is genuinely Somali. Thus, the framework must also be culturally and religiously relevant so that ordinary people have ownership over the process.

MOIFAR began developing the NRF in June 2017 when it hosted "The Consultative Conference on National Reconciliation" in Mogadishu. Three hundred participants attended the conference from the Federal Member States, Benadir Administration, Federal Government, civil society, women and youth, traditional and religious leaders. The main recommendation from the conference was the development of a framework supporting National Reconciliation.

The NRF is designed as a two-phase document for two-three year phases, for a total of six years. This document focuses on the strategy and proposed interventions for the first half of the framework time-frame. Given the current fragility, the second phase of the framework will be developed during the 3rd year of the current programming after a program evaluation review.

During the consultation process, it was clear the Somali population believe the time for reconciliation is now. Participants stated for national reconciliation to be successful, Somali cultural traditions and Islamic practices must drive the interventions. Somalis must own their healing and reconciliation process or else the current attempt will have the same results as the past 19 externally driven processes, which widely were considered unsuccessful. Thus the concept of repairing the national *haan* (traditional milk container) has become the new symbolism for national reconciliation in Somalia. When it is broken and cracked, Somalia cannot effectively use her resources. However, as every rural woman knows how to repair the *haan*, the Somali people also know what is needed to begin and sustain a meaningful reconciliation process.

The National Reconciliation Framework has an overall goal and five pillars. Working together, the five pillars are designed to overcome the barriers hindering a comprehensive and coordinated approach to all levels of national reconciliation. The framework goal and pillars are:

1.1. Goal and Pillars

National Reconciliation Framework Goal: To contribute to a sense of sustained peace and stability by laying the ground for genuine, comprehensive national reconciliation for the Somali people by restoring trust among themselves and increasing confidence in all levels of government institutions, resulting in peaceful coexistence, renewed relationships, and social and economic recovery.

Crosscutting Pillar I: Re-imagining a national *heshiis bulsho* (social contract) by developing a shared vision of an interdependent, fair and secure society

Pillar II: Acknowledging and dealing with the past

Pillar III: Restoring and transforming community relationships

Pillar IV: Building trust in government institutions and structures

Pillar V: Supporting economic and social recovery activities

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2. Introduction

2.1. Consultation Process

After the first consultation conference, the concept became a national priority under the Inclusive Politics Roadmap. The MoIFAR developed a roadmap jointly with the FMS line ministries. It was viewed as necessary to build the NRF from a consultation process with Somali people in different parts of the country. In general consultation, participants reiterated there is a need to deal with the past, the restoration of positive relationships, nationalism, the restoration of trust and confidence in governance, capacity strengthening of the government institutions to rebuild the country. Another overarching and repeatedly reiterated issue was around injustice and impunity. They underlined that all those issues that led to the conflict should be identified and not repeated.

In August 2018 the consultation process began. There were 14 consultations in seven locations throughout the country — federal level (2); Benadir Administration (2); Puntland (2); South West (2); Hirshabelle (2); Jubaland (2); and Galmudug (2). In each location, there were 100 participants from government authorities and civil society sectors.

Re-defining reconciliation from “dib-u-heshiisiin” (reconciliation) to “dhab-u-heshiin” (“genuine” reconciliation)

From the consultative meetings, there was a clear overall message. Somalis across the country are calling for a “genuine” reconciliation process which embodies a renewed sense of national unity.



In the past Somalis have used the term “dib-u-heshiisiin” which means reconciliation. During the consultations in Banadir Administration, one of the women participants said, “reconciliation has been overused, and the ears of the citizens are tired of the meaningless word because there are no tangible results. Instead today I suggest we talk about “dhab-u-heshiin” (“genuine” conciliation). So that we see dhab-u-heshiin today is different than what came before. “Dib-u-heshiisiin” talks about “reconciliation” which means going back to the previous situation where everything was “good” and reconciling to that state. While “dhab-u-heshiin” implies sincere and genuine dialogue and agreement.” Participants in the other consultation locations agreed with the woman in Banadir. They also said “dib-u-heshiisiin” had been overused and had become meaningless. Thus, in the NRF we are talking about “dhab-u-heshiin” or “genuine” conciliation.

The scale of destruction and trauma since the late 1980s (and even before) contributes to and perpetuates a cycle of violence still gripping many local communities in the country. Central to this cycle of violence is a pattern of thought and behavior locking people into seeing themselves as victims

and others as perpetrators of violence. The cycle of violence leaves individuals traumatized and destroys trust and reciprocity within and between communities and clans. It stops people rebuilding their lives, leaves communities fragmented, increases the appeal of extremist groups, weakens local governance, and inhibits sustainable development. There are an additional six key takeaways from the consultation process used to develop strategy, the proposed interventions and the policy recommendations found in the NRF.

2.1.1. The time for dhab-u-heshiin is now

People are ready now because there are legitimate institutions and systems at federal and state levels to implement and sustain a national reconciliation process. People are weary of the chronic and prolonged violence. In the past, the violence was primarily political based, evolved to clan conflict, but today the primary violence is from extremist ideologies tied to international terrorism. It feels Somalis no longer control it and they want the violence to stop.

2.1.2. The Somali fragmentation has destroyed the social-cultural, political and economic fabric of society

Mass displacement and civil wars since the late 1980s has caused the Somali national identity to fragment. The recent state formations process, while welcomed as a process of decentralization has also caused a further fragmentation. Consultation participants throughout the country noted there was a lack of nation-wide dialogue about reconciliation which reaches local communities outside of regional capitals.

2.1.3. Every Somali feels they are victims and there is a genuine need for social healing addressing the wounds of the past

Almost everyone, as clans and individuals feel victimized by the decades of conflict and very few groups or leaders are willing to take responsibility for the decades of chronic and protracted violence. Moreover, the consultations recognized particular groups of minorities feel they have always been victims because of the social and cultural norms and structural violence. The participants requested for a national social healing process to deal with the issues of the past.

2.1.4. Social cohesion is weak, and there are millions of broken relationships.

The participants said cohesion among communities and clans continues to erode. The Heer is strained, and old traditional agreement mechanisms between clans impact distrust, fear, and historical grievances as a result community collaboration and peaceful co-existence are complicated and often conflictual. Participants requested ways to restore trust through social integration activities.

2.1.5. The introduction of Federalism has led to confusion, and all levels of government Institutions and systems are weak and ineffective at service delivery

Reconciliation means social healing and cultural integration ultimately leads to political agreements and improved governance. Participants in the consultations said reconciliation is first required to allow for a meaningful national dialogue about governance systems, structures such as federalism, resource-

sharing, and representation. In many ways, Somalia has moved first to political reconciliation through the state formation process before tangible social reconciliation, and this is why state formation continues to encounter challenges.

2.1.6. There are strong cultural traditions and Islamic values for addressing issues of healing, peace, and reconciliation

Consultation participants strongly felt there are mechanisms, principals, concepts and tools which can help them reconcile today. They said the young people in Somalia today (70% are under the age of 30) do not have access to information and knowledge about the cultural practices and traditions, and do not understand the usefulness of their own culture and religious practices. Participants suggested cultural traditions and practices needs documenting, and young people engaged in how to use traditional and religious mechanisms. It's clear these tools have the potential to support the reconciliation process through healing, renewing relationship in Somalia today.

2.2. Somali Principles of Genuine Reconciliation

The consultations highlighted traditional Somali reconciliation and conflict management principles such as: *garawshiiyo* (acknowledging the wrongdoing), *dhagahin* (showing sympathy), *gargaadasho* (acceptance of justice), *cafis* (forgiveness), *isu-hoyasho* (reaching out), *qoor-dhiibasho* (going the extra mile for acknowledgment) and *xalay-dhalay* (burying the past), *xaal-marin* (apology/pardon), *isu-tanaasul* (compromise), *mag-dhaw* (compensation), and, *dhagax-saar* (burying the past with a rock). Participants identified the concepts as indigenous resources for the national reconciliation process. The participants were keen to have the concepts and processes documented so they could hand them onto the current Somali youth, as well as, future generations.

2.3. Islamic Principles of Reconciliation

Many of the consultation participants expressed concern their Islamic values have been warped and misused by the extremists. Instead, they highlighted their tradition of Islam as a religion of peace in the fullest sense of the word. The Qur'an calls its way 'the paths of peace' (Qur'an 5:16). It states God abhors any disturbance of peace (Qur'an 2:205). The meaning of Islam is peace. So the spirit of Islam is the spirit of peace. According to the Qur'an, Prophet Mohamed was sent as "mercy to the universe" (Qur'an 21:107). The beginning of 113 chapters of the Qur'an breathes the spirit of peace. It reads: "In the name of God, the Most Merciful, the Most Compassionate."

Similarly, the consultation participants stressed the need to explore and utilize Islamic principles such as *musaalazo/sulh* (reconciliation), *raxmad* (Mercy); *cafwu/saamaxaad* (forgiveness), *cadil* (justice), *saraaxa* (being truthful); *kalimatu-xasana* (goodness); *ixsaan/samafalida* (charity), and *xukum* (judgement) among others. The norms and principles and many more are deeply ingrained in the Somali religious culture and have been practiced for centuries to settle conflicts and reconcile at the community level. Islam advocates keeping straight the connection between the community and fixes the damaged relationships. Also, it encourages the mercy, kindness, forgiveness, and justice between the societies.

2.4. The root cause of the protracted conflict

During the consultation, the facilitators asked the participants what they considered were the root causes of the conflict. There were many different perspectives, but there were four categories. These included: 1). Perceptions, attitudes and grievances factors including marginalization, stereotypes, historical misconceptions, distrust, trauma, hatred, and victimhood; 2). Social structures factors, such as injustice, strained heer, nepotism, weaken cultural tradition, moral decay, religious extremism; 3). Social-economic-political factors such as the failure of leaders, disputes around administrative boundaries, lack of political space, unclear power-sharing mechanisms, weak institutions, misconception of the role of the modern state; and 4). External factors, such as the strategic location of Somalia, geopolitical agenda, foreign intervention, and terrorism. These are the leading root causes which came from the consultations but are not all of the root causes mentioned. However it should be noted, it is critical to deal with the root causes to reach a sustainable peace.

One clear example of drastically different perceptions is about when the conflict started. Everyone has their own opinions. For example,

- Some people believed it started from the colonial division which imposed a modern state system without giving a chance to incorporate to the culture and religion;
- Others believed right after independence,
- While many others refer to the socialist military rule;
- While others talk about the cold war and the conflict with the neighbors;
- Others referred to the clan-based armed oppositions, and
- While many others mention that biggest problem started with the collapse of the state; and
- Some people believe they have always been marginalized and victimized.

It was clear, location, age, social status, and education levels influenced the participants' perception of the root cause of the conflict.

After the collapse of the state, citizens were dispersed across the country as IDPs and even in neighboring countries as refugees followed by the rise of warlords and inter- and intra-clan conflicts. Mid-200s gave birth to the Islamic Courts, who evolved into violent extremists resulting in external intervention. The Ethiopian action triggered an uprising until a permanent government formed after much violence. Today the country remains poised to begin to deal with the violence of the past, recover and move forward. The focus since 2012 is on rebuilding the governance structures from the federal to regional administrations. Local governance efforts are currently ongoing.

3. National Reconciliation Framework

The NRF fits directly under all five pillars within the Somalia Development and Reconstruction Facility (SDRF) and Benchmark 1 and as a priority program within the National Development Plan (NDP). The NRF so clearly links to Sustainable Development Goal 16 (SDG) -- Peace and Justice and Strong Institutions and Vision 2030. Peace is a cross-cutting theme of the 2030 Agenda, with the SDG Goal 16 dedicated to "promote peaceful and inclusive societies for sustainable development, provide access

to justice for all and build effective, accountable and inclusive institutions at all levels.” The NRF places important peace and reconciliation work back in the hands of the government rather than donors and provides an opportunity for the government to play an active and prominent leadership role in healing, peacebuilding, and reconciliation.

3.1. National Reconciliation Framework Goal

To contribute to a sense of sustained peace and stability by laying the ground for genuine, comprehensive national reconciliation for the Somali people by restoring trust among themselves and increasing confidence in all levels of government institutions, resulting in peaceful coexistence, renewed relationships, and social and economic recovery.

3.2. Crosscutting Pillar I: Renewing a national heshiis bulsho (social contract) by developing a shared vision of an interdependent, fair and secure society

Proverbs: “If God wants to make someone rich, God firstly shows the right path to it.” ‘

“Kinship who do not have law is like livestock without shelter. Kinship with laws will never be weak.”

Given the fact, Somalis are interdependent, and they must co-exist based on mutual respect and justice to achieve a shared future. The question remains, “how can a common Somali vision be created today?”

The development of a vision of a shared future requires the involvement of the entire society, at all levels. Although individuals may have different opinions or political beliefs, the articulation of a shared vision of an interdependent, equitable, open and diverse society is a critical part of any reconciliation process.

3.3. Pillar II: Acknowledging and dealing with the past

Proverb: “The offender will treat a harm inflicted to a brother eventually.”

As we know, Somali people have inflicted each other with atrocities and experienced violence at different times, and it is the reality that we cannot go forward and have shared future until we deal with our past. Therefore, to address the past different methods such as acknowledging the past, compensating, forgiving, forgetting – as we agree among ourselves.

3.4. Pillar III: Restoring and transforming community relationships

Proverb: “Even a broken bone is attached to the one next to it.”

In the past, there are stories of how Somalis enjoyed good relationships, high-level trust and confidence among themselves. Their love to each other, brotherhood/sisterhood, unity, and nationalism reached to the extent they sacrificed themselves for each other (e.g., Somali Youth League (SYL) youth movement 1943). However, the widespread violence which occurred over the past

decades and at different times in various locations damaged the relationships and replaced the goodwill with negative perceptions, mistrust, enmity, stereotypes, prejudices, and suspicion.

3.5. Pillar IV: Building trust in government institutions and structures

Proverb: "A single man digs a well, yet hundred people get water from it."

Governance is not possible without meaningful reconciliation. Effective governance requires high levels of trust, reciprocity, and willingness to cooperate at the grassroots of society. To break the cycle of violence, reconciliation must begin with healing at the grassroots, from individual and community through to the clan, region, and nation. The conventional analysis suggests conflicts revolve around clan identities, are re-exploited for political purposes. Clan-based analysis has led to an internationally driven focus on political reconciliation through clan power-sharing arrangements at the national level. However, a nation is only as stable as the sum of its parts, and governance – or the process through which citizens determine and apply the rule of law – is critical to achieving stability. Without a governance framework, system, structures, and the policy and human resources required to populate its workings, long-term stability is not possible.

3.6. Pillar V: Supporting economic and social recovery activities

Proverb: "Peace is Nurturing."

The social, and economic structures which gave rise to the conflict and estrangement are identified, reconstructed or addressed, and transformed. The lessons of the past 25 years tell us reconciliation must be built from the grassroots up - from the individual and community through to the clan, community, region, state, and nation. It must also be culturally relevant, so ordinary people have ownership over the process. This proposal proposes a national, Somali-led social reconciliation program that seeks to break the cycle of violence and pave the way to a peaceful, positive future for Somalia.

4. Background

National reconciliation is a necessity for both Somalis and external actors who from 1991 tried to resurrect the failed Somali state on many occasions. The decades-long civil war has destroyed the concept of governance and state institutions but also damaged the social fabric of society.

The outcomes of at least 19 conferences eventually laid the ground for a consensus-based political system, agreements on political representation and power-sharing between different government institutions and for laying down the provisional constitution. The political agreements ultimately resulted in legitimate and representative governance structures both at Federal and Federal Member State level. Today, the primary Federal Government institutions, for example, the two Houses of Legislature, Judiciary and Executive (Cabinet) are in place. District council formation is the last remaining process of building the state governance structure.

The majority of the externally sponsored “National Reconciliation” conferences took place in outside of Somalia, focused on political aspects. Although the 2000 conference in Arta, Djibouti had some component of social reconciliation. Another reconciliation process which included social reconciliation held in Mogadishu in 2007 where many recommendations and actions were issued but not implemented due to renewed conflict at the time. In 2009 a National Reconciliation Committee was formed after the national conference. It still exists, and they have worked through hardships although the new Provisional Constitution which was approved after the Committee changes the name and restricts the number and their combination.

As cited in the Portfolio of Expert Briefing Papers on Peace and Reconciliation (2018), Somalia made remarkable achievements in recent years: “Political dialogue has nevertheless delivered results: a provisional constitution, the establishment of Federal States, an Upper House of Parliament that represents the country’s regions and not just its clans, an electoral process in 2016 that was limited but more inclusive than any since 1969, transitions of central power, a national development plan, an agreement on the national security architecture”.

A “genuine” healing and reconciliation process has not yet taken place. Today the grievances, injustices and human rights violations of the past are complicating the present and impeding Somalia’s future. Until national reconciliation takes place from the grass-roots Somalia continues to struggle. Nationwide social reconciliation restoring trust and fostering unity and interdependence is critical. The necessity for a “genuine” national reconciliation process is pending since 2012. Since the Provisional Constitution (2012), every leaders’ speech and government document refers to reconciliation, but there is not a coherent document outlining the issues and priorities of national reconciliation. It is against this backdrop the process of developing a National Reconciliation Framework began.

Article 111(i) of the Provisional Constitution states that “there shall be established a Truth and Reconciliation Commission” whose mandate is to “foster national healing, reconciliation, and unity.” The independent commission is tasked to “promote forgiveness, reconciliation and national unity.” To form this Commission, the Ministry of Interior, Federal Affairs and Reconciliation (MoIFAR) is currently drafting the Truth and Reconciliation Commission bill for Parliament’s approval. While the Act defines the legal status of the Commission, the National Reconciliation Framework is designed to lay the ground for reconciliation before the creation of the commission.

Reconciliation is also referred to in the National Development Plan (NDP) in both Benchmark and the Policy Priority sections. Achieving reconciliation is the first of the eight benchmarks of the NDP which reads “Secure environment, more open politics, and reconciliation.” Putting reconciliation as the first benchmark of the NDP underscores its significance. Reconciliation is also the second of the eleven Policy Priorities of the NDP which reads, “Make significant inroads towards a society where our citizens can live in security, including a larger proportion of our territory under firm government control, a reduction of terrorist attacks and the reconciliation of communities that have been or are living in adverse relations”.

4.1. Lessons Learnt from previous reconciliation efforts

Since the civil started or even before, there has always been efforts aimed to stop the violence. Although there has been a successful one, the major problems were neither prevented at the first place nor immediately resolved when they escalated. However, to learn from the previous

reconciliation efforts and why they failed, below are some lessons learned that came out from the consultations and other studies.

The lessons learned are summarized and grouped into three categories which are: 1) social structures factors including, weakened traditional structures (strained), exclusive (only limited to elderly men), inherent injustice, impunity, lack of enough time to address all issues, not addressing the root causes of conflict, criminal issues linked to clan, dominant clans centered solutions; 2) those caused by socio-economic-political factors such as: absence of law enforcement agencies e.g. agreements reached, lack of or weak government structures, power-imbalance, weak trust on representatives or mediators, uncoordinated reconciliation efforts, e.g. lack of framework, Somali tradition, and Islamic principles were not given a chance, clan-based power-sharing, leadership failure, lack of accountability; 3) and those caused by external factors such as most of the national reconciliation conferences were foreign-sponsored and outside the country, conflicting foreign interests in play, international terrorism, Somali conflict is has become international and securitized, Somali conflict and solution has many foreign stakeholders.

The summary above is from a list of the factors gathered from participants at the consultations. Participants believe many of these factors contributed to the failure of previous reconciliation efforts. The participants underlined it any future national reconciliation process must learn from these. This framework is developed based on the lessons learned.

4.2. The story of the Haan

There is a Somali proverb which says, *"weaving a haan (milk container) you start from the bottom."* When weaving the *Haan* the nucleus is formed and woven upward until completed. The process of making *haan* is long and tedious. The traditional *haan* is woven by Somali women with careful consideration, and it is very important for the livelihood, the culture and heritage, it carries water, stores milk, and transports milk to the market.

In the Somali folktale, the parts of the Haan conversed with one other. The main container (*Haan*) says, *"I swear, if it wasn't for me, the family wouldn't be drinking milk."*

The lid (*haruub*) says, *"If I wasn't covering you, you wouldn't be able to bring milk to the family."*

The sealer (*ningax*) says, *"If I wasn't sealing you, you wouldn't bring anything to the family."*

The belt holding the lid (*higaag*) jumps in and says, *"I wasn't holding you together, you wouldn't bring milk to the family."*

The frame (*saab*) says, *"If all of you weren't inside me, you would all fallen apart, and wouldn't bring anything to the family."*

The ring (*gedaan*) says, *"Hey Saab if I wasn't circling you, you would have fallen apart, and you wouldn't hold anything."*

Finally, the leather binding robe (*jil*) holding the *saab* and *gedaan* tight says: *"Hey saab and geedaan, if I wasn't tying the two of you together, you wouldn't hold anything."*

When the mother puts the milk into the haan, she and her eldest daughter shake it a long time, and it produces butter. In this process, the milk goes to the lid (*haruub*), and it takes back to the container (*haan*) back and forth, and the Haruub says to the Haan, it is better with you, and the Haan sent it back

to the *haruub* and says, it is better with you. So the butter is made through the process of “it is better with you, it is better with you.”

The moral of the story is if the *haan* and all its parts are not linked together, the family has no milk, and forget about butter.

“We know how to repair our cracked haan.”

Imagine our Somali society is like the cracked haan and when the mother puts milk is put into the cracked haan it pours out. The leakages are symbolic because it represents NGOs, donor programs and government initiatives pouring aid and resources into our communities. After a while, we no longer see the haan but only the wasted resources.

The majority of donors and aid organizations focus on what they inject into Somalia; they are pouring "milk" into the country without understanding our cracks, the challenges, and our existing resources. Is the milk (resources) causing even more harm as it leaks?

However, if a haan (and a community) undergo a healing process of the cracks, they can hold the resources being poured in. How do we traditionally seal the haan?

Every rural Somali woman can repair the haan with ghee, xarar (spiny desert tree), and burning wood to seal the leaks. The women can milk the camels, cows and the goats. With the repaired haan, the community can supply its milk use the milk to feed the children and the entire community. In other words, with the traditional and cultural capacities, communities can empower themselves and find solutions to intractable problems.

4.3. Overview of the current situation in Somalia

The existence and recovery of Somalia is due to the Somali people in the country and diaspora who have shown patience, resilience, and never given up on Somalia's recovery from the destruction of war and supporting their people and country.

Somalia is no longer considered a failed state and currently recognized as a fragile state in recovery. Since 2012, when the transitional period of the Transitional Federal Government (TFG) ended, significant progress has occurred including the establishment of the FMSS, the completion of the National Development Plan (NDP), strengthened government institutions, local government formation is ongoing, reform in the security sector, capacity strengthening of a diverse, national army, and law and order is increasing.

The Somali local economy has increased, and an economic council consisting of Somali and international experts was established which will contribute to the economic recovery of the country.

There are many positive developments currently begun. The FGS is working on implementing its mandate for a one-person, one-vote for 2019. In that regard, the government has temporarily registered political parties -- a prerequisite for a one-person, one-vote election. The FGS also made progress by adopting four strategic pillars on stabilization efforts namely inclusive politics, security, economic recovery, and social justice and cohesion through a partnership with international partners. Lastly, the volunteer program called “Is-xilqaan” (Self-reliance) is has created a momentum where Somali people, especially civil servants are rebuilding government buildings voluntarily.

4.4. Why a National Reconciliation Framework Now?

There are many overlapping and scattered peacebuilding and reconciliation programs taking place across the country. The general impression is the variety of efforts produce no tangible results. The National Reconciliation Framework is intended to provide a unified, and common platform to peacebuilding and reconciliation.

The review of the Provisional Constitution is ongoing, and there is a need for political settlements in some of the controversial articles including power-sharing, the powers of the FGS and the FMSs, resource sharing, and taxation. Additionally, the ongoing efforts to take the country to one-person, one-vote, and stabilization efforts of good governance make the National Reconciliation Framework timely now.

The findings of the National Reconciliation Framework Consultations overwhelmingly indicate that Somali people are craving for “genuine” reconciliation, and fed up with conflict and wrongdoings. Our people are waiting for an authentic reconciliation between them that is inclusive, especially women, youth, and marginalized communities, which heals the wounds of the conflict that they are still feeling its grievances. The reconciliation should be Somali-owned and use their resources.

Participants expressed “genuine” reconciliation should be between the people and develop social contract based on the Somali culture and Islam. It should be a bottom-up approach (neighborhoods, villages, districts, regions to national). There has to be a dialogue about what happened, to be recognized, admittance, settled, and then forgiveness, and to give back fixed assets.

There is a need for economic recovery as peace dividends including cultivating the environment to prevent conflict based on grazing and the recurring devastating droughts that have been taking place in the country. Our people need and are ripe to develop a shared vision to make a bright future and live peaceful coexistence between themselves and with their neighbors.

4.5. Problem Statement

Somalia is a country recovering from a prolonged civil war. The conflict has had different phases including conflicts based on a grab for power; water, grazing, and environmental issues; financial resources; clan superiority, politics, and religious issues. The protracted conflicts have had a tremendous impact on the Somali society.

Until now, the Provisional Constitution has not established the powers of the Federal Government of Somalia (FGS), and the Federal Member States (FMSs). Moreover, since the Constitutional Court is not yet established issues around resource sharing are not resolved. Infighting is causing tension between FGS and the FMSs.

The government institutions including the justice and judicial systems are still weak and unable to apply the law fairly and appropriately for both the victims and perpetrators or conflicts over constitutional issues, as well as providing services for the people.

Other issues impacting the country include security, and ongoing fighting with the extremists, and a lack of overall disarmament. Moreover, Somalia is still dependent on foreign soldiers from the African Union Mission in Somalia (AMISOM) to provide security in the crucial areas of the country. Other factors driving the conflict include external actors with special interests, benefiting from prolonging the conflict.

4.6. Guiding principles

Proverb: "A once-deeply-considered plan, nurtures future generations."

Somali-led, driven and owned

Somalis possess the answers and know how to solve the problems in the reconciliation process. Outsiders, such as the national government and external donors, do not have all the answers but have financial resources. Instead of working from the 'outside in,' the NRF carves a space for 'outsiders to work in partnership with districts, regions, districts, and communities to encourage them to find their answers to the ongoing violence and the conflicts of the past. Partners in the process must focus on accompaniment, or "walking with," which takes time and effort.

4.6.1. Focus on voluntarism and local engagement and local funding

Somalis must own and drive their healing, peace and reconciliation agenda. Self-reliance and self-sufficiency are the foundations of the framework. As evidenced in the consultations, “genuine” reconciliation needs honest commitment expressed by bringing Somali resources into the process, to make “genuine” reconciliation a reality. Implementation of reconciliation is the responsibility of the Somali people represented by the Federal and Federal Member States.

4.6.2. Ensure inclusive, participatory, and accountable participation in recognizing regional and community diversities



As we learned from the story of *haan*, the framework ensures the participation of everybody. The framework considers inclusivity of different sectors of the society from national to federal member states, district, village and down to neighborhood levels. Somali society is historically egalitarian and emphasizes inclusive consensus-building as the primary process for community decision-making. Years of war have disrupted this important resiliency, but an opportunity exists to recover and

build upon it and promote. Whole functioning communities need to draw on the strengths and assets of all of the groups in the community and respond to each group’s needs. Representation from every group (men, women, youth, religious leaders, traditional elders, disabled, and minorities) is critical in every NRF interventions. If one group is left out or isn’t able to meaningfully participate, the community cannot live up to its potential, and resources leak out of the *haan*. Participation leads to ownership, rooted in sustainable community building processes. Intentional space created for all those traditionally excluded from public decision making roles, with particular attention to making space and invitation for both youth and women’s leadership.

4.6.3. Mainstream Transparency and Accountability

The erosion of traditionally strong cultural values such as transparency and accountability in Somali society is a product of decades of war. They are also essential values within Islam. Based on traditional and religious principles. **Transparency and open communication at every level make for a reliable process. When everyone knows what’s going on and feels their voices heard, they remain committed and cannot work to undermine progress. In this way, community members remember the concept of "dan guud" (for the common good) Individuals are discouraged from trying to gain for themselves while the community loses.**

4.6.4. Non-political and non-partisan National Reconciliation Framework

The NRF activities are meant to unify in the spirit of the collective good. Since the NRF process works for the Somali people, it is essential the initiative is non-partisan and not politicized. Everyone can

participate as an individual community member regardless of political / clan affiliation (and no other purposes promoted in the proposed interventions and structures), and special care is given to ensure national inclusivity.

4.6.5. A bottom-up approach to reconciliation, which is community informed and reflects lessons learned

Peacebuilding and reconciliation processes need to start from the grass-roots and to trust those who conflict have the answers they require to stop the violence. The consultation process has dramatically informed the framework. The NRF team documented many lessons learned and gathered the lesson in the framework.

4.6.6. Building Consensus, Forming Collaborative Partnerships and Fostering Trust

Forming consensus is critical to ensure that no parties are alienated in the national reconciliation process and feel left out and thus become potential spoilers. Therefore, the Framework activities should not create conflict within and between communities and result in additional conflict and violence.

5. Management Modalities

5.1. Explanation of the multi-phased approach

The NRF is designed as a two-phase document for two-three year phases, for a total of six years. This document focuses on the strategy and proposed interventions for the first half of the framework time-frame. Given the current fragility, the second phase of the framework will be developed during the 3rd year of the current programming after a program evaluation review.

5.2. Roles and Responsibilities

5.2.1. Ministry of Interior, Federal Affairs and Reconciliation. (MOIFAR)

The MoIFAR is the line Ministry mandated by the government to support the FMSs to implement the NRF in partnership with other civil society, religious and traditional stakeholders. Its role will be to set policy and help formulate the operational guidelines to provide consistency and nationwide coverage of the NRF. Also, the MoIFAR will be responsible for national level coordination, developing a national monitoring system, ensuring uniformity through operational guidelines, fundraising, building consensus with the FMS and verification of the activities.

The MoIFAR role is to work with the international community to allocate limited resources to districts which have been prioritized by the FMSs to cluster support to maintain the security gains through political stability, thus linking stabilization activities and priorities (i.e., social reconciliation and peace dividends) to the creation of local governance structures and services.

5.2.2. Federal Member States, Ministry of Interiors (FMSs)/Mols

The Ministries of Interior (Mols) of the FMS will be responsible for implementing this program in each of the FMS for which they are responsible. They will be ultimately responsible for implementing reconciliation efforts in their regions. The FGS MolFAR will continue to provide them with technical expertise and support for them to accomplish this goal in the coming year. Besides, national advisors for Monitoring and Evaluation (M&E); and Strategic Communications may be required at the FMSs level.

5.2.3. Facilitating Partners

With support from the international community, the NRF will partner with local and/or international organizations with a proven track record to deliver on various aspects of the program. They will jointly implement the identified program components.

5.2.4. Operational Guidelines

The Operational Guidelines (OGs) are a core part of the NRF and include a systemization of the development and implementation of the framework. The OGs will be critical in that if there is more than one Facilitating Partner (FP), as all partners for particular interventions will be working from the same manual and will have the same level of training support. The Secretariat will be responsible for finalizing, developing and training Facilitating Partners in the operational guidelines.

5.2.5. The Inclusive Approach

The incorporation of an inclusive approach into the design, development, and implementation of the NRF is significant because there are entrenched cultural values prohibit women, youth and minorities from participating in particular public events. The community mobilization process will be specially developed to counteract these gender, youth and minorities imbalance, with focused attention on mobilizing women's, youth's and minorities' voices and leadership. The NRF will support an inclusive approach in all levels of the framework.

5.3. Monitoring and Evaluation

An illustrative log frame complete. During Phase I a Monitoring and Evaluation (M&E) plan will be developed. Moreover, an NRF-specific M&E handbook will be produced, covering M&E obligations and activities for all the various type of interventions. The NRF Secretariat (both Federal and FMS levels) accompany the different levels of the government on the day-to-day aspects of setting up a program informing different levels of government to have a real idea of what activities are taking place, where, and the results.

The program activity strands will be assessed against a detailed results framework developed to include detailed qualitative performance indicators. Each of the Facilitating Partners (FPs) will report in the same manner so that data and indicators are aggregated and a big picture can emerge.

An online database will be developed supporting all the components of this program. FPs will be obligated to use the same reporting platform and to regularly upload their indicators and monitoring reports so both the MoIFAR and the FMS line ministries can have an accurate activity picture.

6. Framework Pillars

The NRF fits directly under all five pillars within the Somalia Development and Reconstruction Facility (SDRF) and Benchmark 1 and as a priority program within the National Development Plan (NDP). The NRF so clearly links to Sustainable Development Goal 16 (SDG) -- Peace and Justice and Strong Institutions and Vision 2030. Peace is a cross-cutting theme of the 2030 Agenda, with the SDG Goal 16 dedicated to “promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels.” The NRF places important peace and reconciliation work back in the hands of the government rather than donors and provides an opportunity for the government to play an active and prominent leadership role in healing, peacebuilding, and reconciliation. In particular, Inclusive Politics emphasizes the role of a vibrant, pluralistic and engaged civil society and media.

The Five Pillars are the basis for “genuine” reconciliation. While reconciliation is a long-term process, the five Pillars are the starting points for a comprehensive national reconciliation between the Somalis. They are interlinked, cross-cutting and complementary.

Crosscutting Pillar I: Reimagining a national *heshiis bulsho* (social contract) by developing a shared vision of an interdependent, fair and secure society

Pillar II: Acknowledging and dealing with the past

Pillar III: Restoring and transforming community relationships

Pillar IV: Building trust in institutions and structures

Pillar V: Supporting economic and social recovery activities

6.1. Types of Reconciliation

The social, and economic structures which gave rise to the conflict and estrangement are identified, reconstructed or addressed, and transformed. The lessons of the past 25 years tell us reconciliation must be built from the grassroots up - from the individual and community through to the clan, community, region, state, and nation. It must also be culturally relevant so ordinary people have ownership over the process. This proposal proposes a national, Somali-led social reconciliation program that seeks to break the cycle of violence and pave the way to a peaceful, positive future for Somalia.

The five pillars address three types of reconciliation, identified during the consultations. The 3 types are political, social and religious. **Political reconciliation** issues include power-sharing, representation, the relationship between FGS and FMSs, federalism, devolution, resource-sharing, and constitutional review issues, etc... **Social reconciliation** issues include historical grievances, disputed areas/lands, addressing the past, mistrust, suspicion, clan rivalry, active conflicts, displacement, destruction of traditional mechanisms, poor clan leadership, and the relationship between clan and state. **Religious reconciliation** issues include sectarianism, violent extremism, the relationship between religion and state, the status of religion and the judiciary. The types of reconciliation are enmeshed, interrelated and interlinked with each other.

6.2. National Reconciliation Framework Pillars

6.2.1. Pillar I: Reimagining A National Social Contract by developing a shared vision of an interdependent, fair and secure society

Proverbs: "If God wants to make someone rich, God firstly shows the right path to it." ‘

"Kinship who do not have law is like livestock without shelter. Kinship with laws will never be weak."

Story: How the Issa Clan developed its Heer

The development of the social contract of the Isse Clan began in the middle of the 16th Century and completed around the end of the era. Since the Isse Clan social contract developed it has extended from generation to generation up to today. Heer Isse historically is the oldest known social contract in the East African region today. Historians note, the main reason the Isse Clan developed the social contract, was the internal conflict between the clan members. They were fighting amongst themselves, and there was much distrust. For their survival, the Isse recognized the importance of developing the oral social contract. Over the centuries the social contract has held and been passed down through the generations. Today it is as effective as it was when it first was developed. It addresses all the main aspects concerning people's lives, the environment, and livestock. It also guides the misconceptions of the Isse and highlights the relationships between Isse and other communities surrounding them. The story is an example of a social contract which led the Isse Clan to live peacefully and prosper.

There were two main reasons for the Isse clan developed the social contract: their father had recommended in his last days when he said, "if your number reaches one hundred family members, you should establish a leader and develop a *heer* to resolve issues"; and conflicts between the Isse clan and other local and regional clan continued to be deadly. However, historians note, the main reason the Isse clan developed the social contract, was to quell internal conflict between the clan members.

The social contract of Isse Clan consists of:

- Six main parts (know as literally six pairs of shoes)
- Hundred sixty (160) sections
- Three hundred thirty six (336) units
- Four hundred forty four (444) subunits/articles

The six main parts are: blood (death, injury or related issues); culture (charity, travelers and visitors, arts and literature); economics (livestock, environment); women issues (marriage, abuse); land issues and border defense; and issues relating to non-muslims and foreigners.

For example, one part of the blood part relates to injury. The analogy below illustrates this. If there is an injury to two fingers, the compensation is not the same. Every finger is compensated based on its importance and usefulness, thus, the compensation is higher based on use; for instance, the ring finger is more valuable more than the thumb.

Theory of Change Pillar I

BY inspiring a national momentum for healing, peace and reconciliation, through Somali traditional arts and religious principles and aspiration, **THEN** there will be a national movement towards a common and shared vision, **THEREBY** a “genuine” reconciliation process acknowledges and addresses past injustices and grievances, supports durable peace, sustains development, renews a sense of national unity, and pride in being a Somali.

Introduction Pillar I

Given the fact, Somalis are interdependent and they must co-exist based on mutual respect and justice in order to achieve a common future. The question remains, “how can a common Somali vision be created today?”

The development of a vision of a shared future requires the involvement of the entire society. Although individuals may have different opinions or political beliefs, the articulation of a common vision of an interdependent, just, equitable, open and diverse society is a critical part of any reconciliation process.

The Pillar employs the strategy of promoting collaborative cultural, social and religious activities to achieve social, political and cultural reconciliation, which is:

- Developing adversaries’ acceptance of each other’s right to coexist;
- Nurturing mutual understanding, and
- Moving towards recognition of interdependence.

Objective Pillar I

To inspire a national momentum for reconciliation, dialogue, hope and possibility, fostering a unity through Somali cultural and religious expression as a cross-cutting initiative.

Outcomes Pillar I

1. Somali citizens have a renewed pride in being Somali and in being a part of the national healing, reconciliation and nation-building process underway.
2. Sense of hope and momentum created across Somalia

6.2.2. Pillar II: Acknowledging and dealing with the past

“A harm inflicted to a brother will eventually be treated by the offender”

Theory of Change Pillar II

BY fostering a renewed trust, social cohesion and healing of the past, **THEN** traumatized communities with high levels of distrust are supported to heal from the painful wounds of the past and present, **THEREBY** improving interaction and trust between divided individuals and communities, changing negative attitudes and behaviors, reshaping identities, and transforming relationships.

Poem

*Either you unite and become siblings
or may you break your thighs not be able to bend
and if the smallest item is demanded from relatives
you will surely be plucked out like grass*
Abwaan Raage Ugaas (AHN)

Introduction Pillar II

One of the daunting tasks faced by a society left in ruin after a war is the reweaving of the social fabric. In societies beleaguered with chronic violence, the outward signs of poverty and destitution often mask the importance of rebuilding the structural social institutions which maintain peace and harmony. The very people and places most ravaged by war can be the most powerful resources in the painstaking work of rebuilding lives, re-knitting communities, and reconstructing nations. And yet, these same people are often the least consulted by their own government and the international community in rebuilding efforts. Community-informed and centered dialogue and reconciliation activities are necessary. As such, platforms for the said reconciliation should be established and strengthened at the village, district, regional and state levels.

Story: "Living each day with guilt and pain"

In the early days of the civil war, Mohamed* was walking home one evening and met a masked, armed gang of men. He was shot and hurt very badly. Before he knew it his best friend Abdi* appeared and took him to the hospital and saved his life. His best friend stayed by his side for the past 25 years and helped him maneuver Mogadishu as a disabled man in a wheelchair.

Both had come to the social healing sessions, and when Mohamed told his story of personal pain and said, "I do not know who hurt me, but I forgive him so that I might move on with my life." Abdi at that moment broke down and began to weep. He said Mohamed, "I have a confession to make. Twenty-five years ago I was a part of the gang and I shot you without knowing it was you. As soon as I realized you were the one, I rushed around the corner, removed my mask and came to help you. I have felt your anguish and pain, every day for the last twenty-five years. Each day I have tried to make it right. I pray you will forgive me so that I may also live again. Please forgive me. "

Pillar II Objective

To foster renewed trust, social cohesion and healing of the past to enable Somalis to lay the foundation for a national reconciliation process

Pillar II Outcome

Individuals and groups break the cycle of violence, through social healing, restorative justice and improved social interaction between previously conflicting communities.

6.

6.2.3. Pillar III: Restoring and transforming community relationships

Proverb: "Hostile brothers bring more cemeteries and reduce their wealth,"

Theory of Change Pillar III

BY increasing social inclusion through developing a culture of peace, **THEN** Somalis will reject physical and verbal violence and support dialogue promoting coexistence, restored relationships and renewed social contracts, **THEREBY** the Somali population will live relatively peaceful and harmonious lives, and their basic needs will be fulfilled.

Story: “It takes just one person to stop the cycle of revenge”

In 1991, militia groups overran a small village outside of Belet Hawa, Gedo. One night, they arrested 27 men in their homes and the following morning, they assembled them in an open field and mobilized all women and children out of their homes to view them being shot in cold blood. They said whoever was found crying would also be shot. The corpses were loaded on to donkey-carts and discarded into a nearby dumpsite, no-one was allowed near the site, and the bodies naturally decomposed without the ceremonial burial required by the Islamic faith. The militia’s intention it was presumed was to dehumanize, traumatize, and instill fear in their rival sub-clan. Among the onlookers was an eight-year-old boy who witnessed his father’s death. As a result, he became withdrawn and determined to avenge his father and uncles killing.

Twenty years later, the young man, now in his late twenties, attended a 3-day community as a facilitator. His family was now living in Kenya as refugees. When he introduced himself during the first day, he only identified himself by his first two names. During the first two days of the session, he was very quiet and appeared sick. On the afternoon of the second day, he opened up to narrate his experience: He stood up and told the forum his three names. There was a gasp in the room when he did this, as the villages knew then who he was. He said, “You know who I am and what happened here in our village 20 years ago and where the mass grave of my father and uncle is located. Initially, when I was invited to this workshop I felt it was pointless and I hated sitting in the same forum with some of you in this meeting. To tell you the truth I had come here to kill you all. But the topic of breaking the cycle of violence touched my heart the most. Avenging my father’s death will neither bring him back nor heal my heart. My own children will grow up having to wait for someone to avenge my crime here today. I had thought I could relieve myself by inflicting the same pain on others. This explains to me why we Somalis continue to butcher one another. Today I am breaking this cycle. I’ve decided to forgive all the persons responsible for my father’s death.” Then an old man in the corner stood up and said: “I am the man you are looking for. I am responsible for an act of killing your father and uncles. Since the day I committed these awful acts I have not been able to sleep. Guilt has haunted me daily and I feel insecure all the time. At the time I was a rich man, with several wives, many children and great herds of camels and goats. Today my wives have all left me, my children have abandoned me, and my camels and goats have all died. I am an empty shell of a man. I would like to say to you, I am sorry for taking your father from you.” The young man accepted and forgave him. The rest of the family from Kenya was called. A traditional reconciliation process was held, land and property were returned and the families from Kenya returned to their village, and today the larger, extended family is living with their neighbors in peace.

Introduction Pillar III

Social and religious reconciliation is integral for longer-term stability and in Somalia. In all regions of Somalia marginalization and discrimination have heightened inter and intra-clan mistrust, and hindered the establishment of stable local governance structures that support and serve all communities equitably. Social atrocities—including rape, forced marriages, forced labor, forced taxation, disappearances, and killings—are mechanisms by which dominant clans express and maintain their power over the ‘other’. This generates resentment and anger toward dominant clans and fuels violent conflict. These issues contribute to a cycle of violence that still grips many local

communities. It enforces a pattern of thought and behavior that locks people into seeing themselves as victims and others as perpetrators of violence. The cycle of violence leaves individuals traumatized and destroys trust within and between communities and clans. It stops people rebuilding lives, leaves communities fragmented, increases the appeal of extremist groups, inhibits sustainable development and weakens local governance.

Pillar III Objective

To bridge historical divides between people from different clans, communities, cultures, genders and socio-economic and educational backgrounds, thereby fostering social inclusion in order for people to live relatively peaceful and harmonious lives.

Pillar III Outcome

Increasing social integration among and between groups with historical grievances and protracted violence.

6.2.4. Pillar IV: Restoring trust in government institutions and structures

Story: One House, One Family

In this metaphor, Somalia is one house and the Somali people are one family who live in the one house., It is important they live in their house peacefully. Somalis are rebuilding their own home to create social cohesion and understanding of federalism. The foundations of the house are the Federal Member States (FMS), and Banadir Region; the rooms are the districts; the decorations in the rooms are the villages; the pillars holding the structure are the diaspora; and the constitution serves as the shield of the house, and the walls which hold and separate the parts of the house. The SFG acts as a roof covering it all together, and woven into the foundation is justice and the judiciary systems. Even though the rooms, living rooms, dining rooms, and walls may look different and get redecorated, defined and refined as the electoral process, and governance building which can be enhanced and slightly changed. The metaphor builds a strong structure for the country. Somalia's future good governance, state-building, peace-building, and reconciliation will depend on how the *OneFamily* rebuilds its *House* and institutions in it, and lives peacefully together and with their neighbors.

Proverb: "A well is dug by a man (person), and hundred people get its water."

Theory of Change Pillar IV

BY bringing citizens into a civic dialogue about important issues underpinning national healing, peace and reconciliation, **THEN** state institutions will begin to develop, support and implement legislation and policies which positively impact the lives of the Somali people, **THEREBY** gives the institutions the opportunity to shape how resources are utilized, promoting social, cultural, and economic inclusion, justice, and fair distribution.

Introduction Pillar IV

Trust in government has been identified as one of the most important foundations upon which the legitimacy and sustainability of political systems are built. Trust is essential for social cohesion and

well-being as it affects governments' ability to govern and enables them to act without having to resort to coercion.

The purpose of Pillar IV is to heal the wounds Somali inflicted upon one another that resulted from the prolonged conflict during the last 30 years, even before in some parts. By restoring the trust, and respect among the Somali citizens it will restore national unity and support rebuilding efforts. The Somali proverb states "the two hands can cut something when together" emphasizes the importance of Somali unity. Thus, is important to restore community-government relationships, trust, and unity between the Somali citizens and all levels of government. Only together can government leaders and the people safeguard our national unity and interest.

Pillar IV Objective

To bring citizens into a public dialogue about important issues underpinning national reconciliation and policy priorities.

Pillar IV Outcome

Putting citizens at the heart of policymaking gives them the opportunity to shape how resources are utilized, and to support the creation of legislation and policies in areas which impact their lives and they care about most.

6.2.5. Pillar V: Supporting economic and social recovery

Proverb: "Peace is nurturing"

Poem

*Our mission that is essential is
National genuine reconciliation framework
That economic recovery is first that I can't forget
We have to be optimistic and collaborate
We are behind, so women must lead the efforts
Our society needs help and enthusiasm
The body parts of our s/heros are spread around
And mothers weeping and we are doomed
Less talk, more work and efficient/effective
Allah is wealthy and we have to be committed
And we shade in afternoon over our marvellous breeze
And we see the tide and be interdependent.*

Jawahir Ahmed, Haweeney Soomaaliyeed oo gabyaa ah

Theory of Change Pillar V

By strengthening the capacity of local communities and by providing practical experience of democratic practice while delivering services, **THEN** socio-economic interventions support service delivery and livelihood activities which benefit all communities, **THEREBY** communities take personal responsibility and ownership, and feel the peace and reconciliation belong to them.

Introduction Pillar V

Supporting economic and social recovery is a comprehensive **Peace dividend projects with economic recovery** including the provision of basic services such as schools, roads, water points, and improving people's livelihoods as well as developing employment opportunities for youth and economic recovery based on Somalia's economic pillars such as livestock, agriculture, fishing and infrastructure development. Supporting economic and social recovery projects can serve as a vehicle for emerging peace leadership to get involved in local governance and development activities. Peace dividends with economic recovery activities have made a highly effective contribution to uniting communities with a history of conflict and cycles of violence and have reduced tension through increased interaction and exchanges. They also serve as visible symbols of peace and development that embody the history of community peace processes.

Pillar V Objective

To build the capacity of local actors by providing practical experience of democratic practice while delivering services which provide "economic and social recovery" to communities previously in conflict.

Pillar V Outcome

Increased understanding of citizens' rights and responsibilities through community-owned and led decision-making for local service delivery and infrastructure development.

7. Annex1.

Activities until 2019-2020

Pillars	Pillar/Focus Area	Intervention	Proposed Dates	
Pillar one	Pillar I: Reimagining A National Social Contract by developing a shared vision of an interdependent, fair and secure society	1.1 National Unity and Peace Tour: Orientating and mobilizing influential figures from civil religious leaders, women, youth and poets among others from diverse clans to visit conflict and fragile zones and raise peace awareness	1-Mar-19	31-Mar-19
		1.2 Organizing peace poem/literature contests for different sections of the community (at least 6 main cities)	1-Apr-19	31-Dec-19
		1.3 Declaration and holding the Forgiveness and Prayer Day in all major cities (at least 16 major cities)		
		1.4 Collection and presentation of of positive stories and events that reinforce peace	1-Apr-19	31-Dec-20
Pillar two	Pillar II: Acknowledging and dealing with the past	2.1 Organizing and holding National True Reconciliation Conference for traditional, religious, women, youth and business leaders (social reconciliation)	1-May-19	31-May-19

		2.2 Organization and holding National Conference for discussion on major national reconstruction issues for scholars and politicians	1-jul-19	31-Jul-19
		2.3 Organizing and holding National Conference for Religious Leaders that produce National Declaration on Reconciliation of the Country	1-Mar-19	31-Mar-19
		2.4 Establishment of National Committee for Return of Properties and Acknowledgement	1-Apr-19	30-Apr-19
		2.5 Recording and Presenting of Story-telling about 1 000 human rights violations for the purpose of learning from what has happened	1-Jan-20	30-Jun-20
		2.6 Nationalization and rehabilitation of armed clan militias and collecting weapons and arms from the hands of civilians	1-May-19	30-Jun-20
Pillar three	Pillar III: Restoring and transforming community relationships	3.1 Establishment and operationalization of Peace Committee at District level who carry out conflict resolution and reconciliation (40 districts)	1-Mar-19	31-Mar-20
		3.2 Restoring dialogue between Federal Government and Somaliland	1-Mar-19	31-Dec-20
		3.3 Producing and Implementation of anti-discrimination and marginalization law	1-Mar-19	30-Apr-19

		3.4 Implementation of social integration programs from district to national level through sports, cultural and arts exchange and self-reliance and voluntary works	1-Mar-19	31-Mar-20
		3.5 Establishment of higher institute for peace and conflict resolution	1-May-19	31-Dec-20
		3.6 Establishment of religious strategy that outlines peace-related religious awareness, education and nurturing to prevent radicalization and misuse of our peaceful religion	1-Apr-19	30-Jul-19
		3.7 Holding annual events memorizing civil war key negative events e.g. Peace and Conflict Museum, Peace Towers	1-May-20	30-Jun-20
Pillar four	Pillar IV: Building trust in government institutions and structures	4.1 Formation of District Councils through consultative and democratic processes in order to deliver services to the people	1-Mar-19	31-Dec-20
		4.2 Establishment of a Reconciliation Unit in the Ministry that implements NRF and carries out conflict mapping, analysis, early-warning, prevention and resolution of conflicts	1-Mar-19	31-Jul-19
		4.3 Resourcing and building capacity of Reconciliation Department within the Ministry in order to support FMS Ministries with training, recording and	1-Mar-19	31-May-19

		monitoring of peace agreements		
		4.4 Establishment of strategic communications that fosters unity, nationalisms and social integration	1-Mar-19	31-Jul-19
		4.5 Support to Somali poets and artists with equipment, logistics, and rebuilding cultural centres in order to transfer rich tradition to the young population	1-Mar-19	31-Dec-19
		4.6 Establish and execute social media platforms for National Reconciliation	1-Mar-19	31-Dec-20
		4.7 Adopt prayer and forgiving moments after completion of meetings in order to revive the forgiveness culture (as opposed to revenge)	1-Mar-19	31-Dec-20
		4.8 Reviewing and enhancing Somali traditional system and structures which has been inflated by politics (Suldanfiliation, Ugaasfiliation etc.. Collecting Somali Xeer and wisdoms for the younger generation		
		4.9 Reviving and implementation of the Presidential Amnesty to the violent extremist groups and re-assumption of structured dialogue		

Pillar Five	Pillar V: Supporting economic, political and social recovery activities	5.1 Establishing peace centres for orientation at district levels (peace houses, peace gardens – Peace Infrastructures)	1-Mar-19	31-Dec-20
		5.2 Establishment of Peace Award systems in order to encourage peace activities and activists	1-Mar-19	31-Jul-19
		5.3 Peace dividend infrastructures and projects for conflict-ridden areas esp. addressing environmental degradation and water scarcity	1-Mar-19	31-Dec-20