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We don't turn our backs on conflict.

CIVIL PEACE SERVICE

Our Innovative Methods and Concepts for Transforming Conflicts in Africa

A Collection of Articles written by Peacebuilding Advisors
Summary of Topics of the CPS Africa Regional Conference in Kenya (2018)

Our Innovative Methods and Concepts for Transforming Conflicts in Africa

The Civil Peace Service Programme

The Civil Peace Service (CPS) is a programme aimed at preventing violence and promoting peace in crisis zones and conflict prone regions. It aims to build a world in which conflicts are resolved without resorting to violence. Nine German peace and development organisations implement the CPS together with local partners. CPS is funded by the German Government. CPS peacebuilding advisors support people on the ground in their commitment for dialogue, human rights and peace on a long-term basis. Currently, more than 300 international CPS peacebuilding advisors are active in 42 countries.

Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ) GmbH – the only state body involved in the programme – is part of the consortium of the nine peace and development organisations that implement the programme together with partner organisations in the countries of assignment.

- AGEH – Association for Development Cooperation (Arbeitsgemeinschaft für Entwicklungshilfe e.V.)
- forumZFD – Forum Civil Peace Service (Forum Ziviler Friedensdienst)
- BfdW – Bread for the World (Brot für die Welt)
- AGDF – Action Committee Service for Peace (Aktionsgemeinschaft Dienst für den Frieden)
- WFD – World Peace Service (Weltfriedensdienst)
- EIRENE – International Christian Service for Peace (Internationaler Christlicher Friedensdienst)
- PBI – Peace Brigades International
- KURVE Wustrow – Education and Meeting Centre for Non-Violent Action (Bildungs- und Begegnungsstätte für gewaltfreie Aktion e.V.)

The executing organisations second peacebuilding advisors to partner organisations in the countries of assignment, under the provisions of the German Development Workers Act.

Thanks to the different executing organisations involved, the programme can draw on and pool the wealth of diverse experiences and contacts that each member brings to the consortium, as well as their different resources, approaches, abilities and methods. CPS leverages its links with different partners to pursue joint objectives, generating synergies and increasing the effectiveness of results in the process. The work carried out by the individual organisations is guided by joint values and principles.

The executing organisations involved in the CPS consortium came together to work on and further develop the programme's strategic orientation. CPS is financed by the German Federal Ministry for Economic Cooperation and Development (BMZ).

The approach adopted by CPS is unique worldwide in that it brings together governmental and non-governmental services to work on building peace. 'Working to resolve conflict' involves questioning behaviour, establishing a culture of dialogue and, first and foremost, stepping up civil society involvement. CPS proves that it is possible to channel the resources of civil society to promote peace and prevent conflict.

Background Information to this Publication

REGIONAL AFRICA CONFERENCE OF CIVIL PEACE SERVICE IN MOMBASA, KENYA

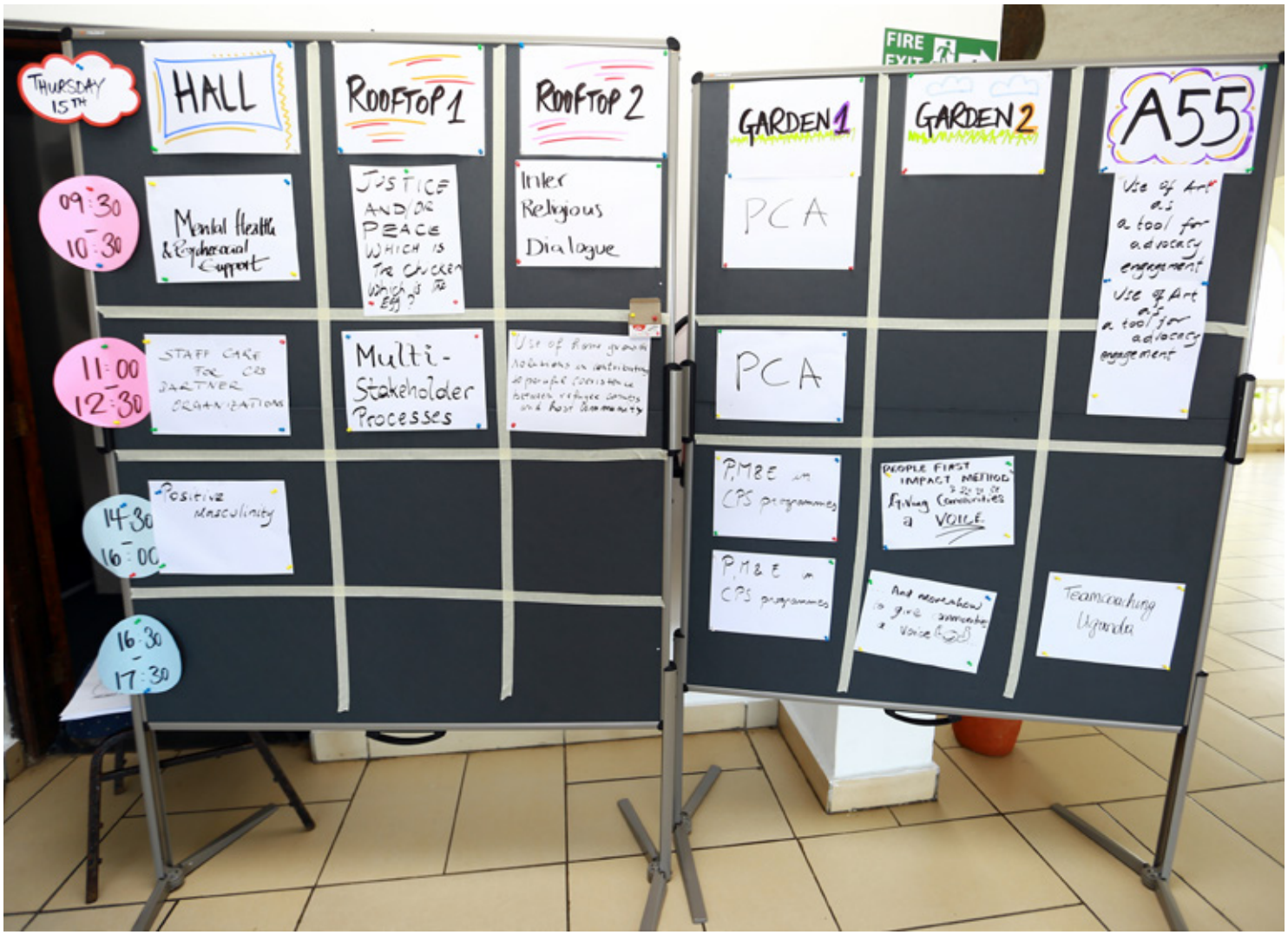
NOVEMBER 2018

This publication is based on the presentation of methods and concepts for transformation of conflict of the five GIZ CPS programmes in Sub-Sahara Africa at the Regional Africa Conference (RFT); it includes also articles about contextual discussions, themes or planning processes that are crucial for our work.

The 2018 Regional Africa Conference (RFT) of the GIZ Civil Peace Service took place in Mombasa, Kenya, from 11th -17th November. Participants derived from all five CPS programmes in Sub-Sahara Africa which are implemented in eight countries, namely Kenya, Uganda, Ethiopia, Rwanda, Burundi, Niger, Burkina Faso DR Congo, Benin and Niger, and from GIZ Headquarters in Germany. Among the more than 90 participants were five GIZ CPS Programme Coordinators, 19 national programme advisors and 32 International Peace Building Advisors, 12 Administrative Staff from all five GIZ CPS programmes, 17 representatives and local experts from Kenyan partner organisations as well as two representatives from MISERIOR Kenya. Other implementing CPS agencies (WFD and AGEH - Kenya, Eirene - Burundi) and one representative from Engagement Global also attended the event. From GIZ Headquarter in Germany the Head of Section for Peace and Security, Mrs Anja Gomm, Claudia Schwraewer (FMB), Michael Eberlein (representing GIZ CPS) and Julian Dauben (GIZ CPS Head of Finance) were present. The RFT in Kenya set its focus on the concepts, approaches and methods, the CPS programmes and their staff are designing and utilizing to achieve the intended impact. The conference theme was chosen deliberately with the aim to allow CPS personnel from across Africa to exchange extensively practical aspects of their work, after having discussed SDGs at the last RFT in Zimbabwe in 2016.

For the first time in recent RFT history, the conference followed the open space format. The agenda of an open space is mainly participant-driven The Open Space Technology (OST) is a framework for conferences developed by Harrison Owen (on the following page), which was applied, but alternated according to the needs.

The gathering offered a unique opportunity to tap into a rich and divers pool of expertise and practical experience from participants with different professional backgrounds – in particular from East Africa. The open space format allowed for a comprehensive presentation and in-depth discussions about conceptualization and implementation of our work.



What is Open Space Technology?

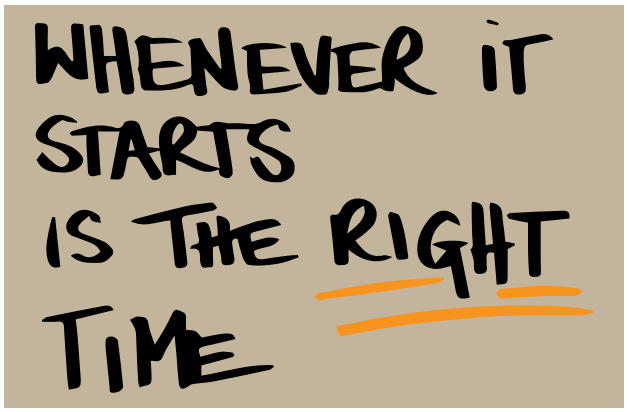
Open Space Technology was devised by Harrison Owen in the 1980s as a result of repeating conference experiences: the time best spent during big international conferences were the coffee breaks. Not because of the coffee, but because of the conversations which happened outside of the framework of schedules meetings, speeches, panel discussions and the organised spaces of meetings. In the coffee breaks, the actual interesting bits were discussed, new relationships formed and maybe even new projects designed. We are sure you have made these experiences yourself.

Building upon this, Harrison Owen decided to develop a meeting format which corresponds to one large coffee break. Meaning: participants are in charge of what to discuss and when to discuss – and if one feels that a certain discussion is not suited to their needs, then they are free to leave and find a group to which they can either contribute more to or learn more from. The meeting therefore starts with an empty agenda which is consecutively filled by the participants and their needs to discuss. Therefore, an Open Space is driven by self-organisation, commitment and self-responsibility.

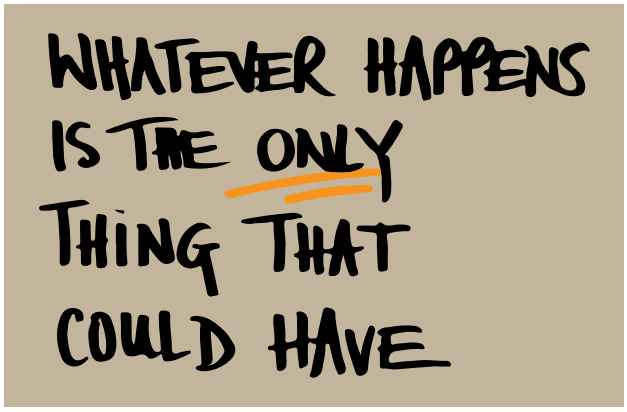
The agenda of an Open Space is mainly participant-driven. Anyone could offer a workshop or initiate a discussion on a conference related topic and could claim a slot or slots in the open space timeframe between 9.30 and 18.00 hours. This form of conference is particularly useful when the attendees – like at the RFT - generally have a high level of expertise or knowledge in the field the conference convenes to discuss. Because open space conferences are participant driven, the format allowed to include the participants' expectations and to discuss certain issues at an in-depth-level.

For the Regional Conference (RFT) 2018 in Mombasa, Kenya, the Planning Team had decided to employ the Open Space Technology for 3 entire days of the conference. Some workshop offers had been collected from the participants in advance to allow for preparation, and a rough schedule had been devised in advance as well to make sure all material needs could be catered for (esp. projectors).

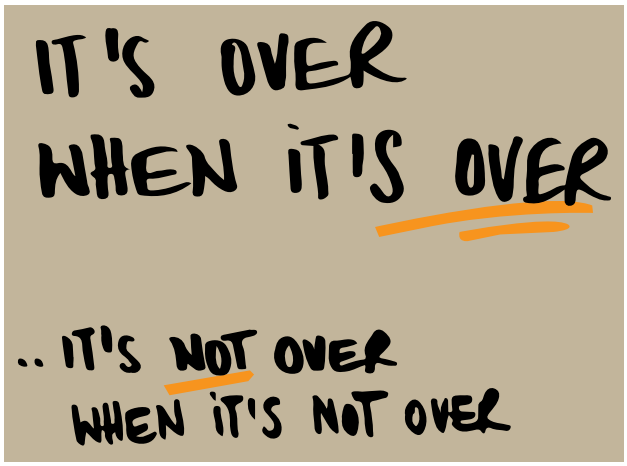
GUIDELINES FOR THE WORKSHOPS IN OPEN SPACE



Not everything works according to schedule and plan: During a session, it might happen that half an hour into the discussion the creative flow or really interesting bit all of a sudden comes up. Allow for it, allow to be flexible, and allow to not plan everything

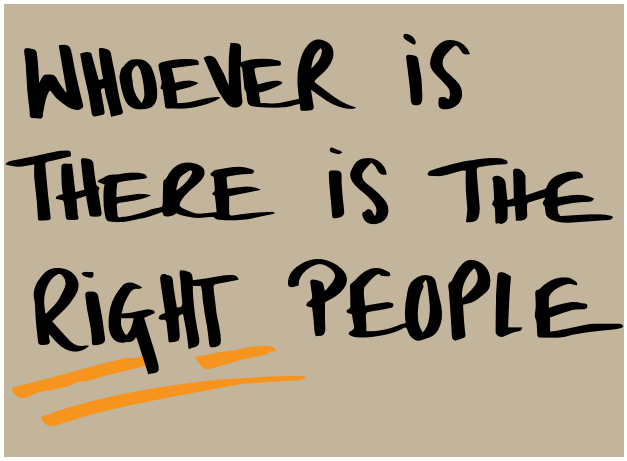


Self-evident yet important: There is only one thing that can happen at a time. If things work different from what you have planned, if a different topic than expected becomes important, if nothing happens: all of this is the only thing that could have.



Even though we are dealing with timed schedules – you might finish earlier than planned, maybe after 30 minutes everything has been said already. Allow a session to be over when nothing else needs to be added.

However: time might be up but the discussion is not. That's perfect! Just announce at the agenda that you are continuing your discussion and go on for as long as you need.



Don't wait for that special somebody to show up to your session but work with who is there instead. Even though that one particular expert you were hoping for to join might not show – you never know how much expertise might be among your participants! Whoever comes to your offer comes for a reason and they will be the exactly right people.

20 YEARS

zfd Ziviler Friedensdienst
Civil Peace Service
We don't turn our backs on conflict.

MESSAGE FROM THE ACTING HEAD OF ZFD (CPS) OF DEUTSCHE GESELLSCHAFT FÜR INTERNATIONALE ZUSAMMENARBEIT (GIZ) GMBH:

This publication "Our Innovative Methods and Concepts for Transforming Conflicts" is a product of the Civil Peace Service (CPS) Regional Africa Conference in 2018 in Kenya. It provides an insight into the diversity of our work in Africa and may be a source for learning and inspiration to other peacebuilding practitioners worldwide.

20 years after CPS was founded, its mission could not be more topical: The promotion of peaceful coexistence remains a major challenge all over the world. In consequence the crucial question for our programme remains: How can we best support the people and local partners we are working with, in order to contribute to a peaceful future?

Under the heading "Our Innovative Concepts for Transforming Conflicts" about 100 participants came together to exchange about our approaches, our methods and instruments for conflict transformation.

Reflection and exchange are essential parts and preconditions for peacebuilding. Our regional meetings provide the space for it. The very first regional meeting of the CPS took place in Uganda in 2002. At that time, we had 15 participants, joining the meeting. Since then, every two years, regional meetings in Africa, Asia and Latin America have taken place. In the year 2018, we were about 100 participants attending the Conference!

I´m really proud to see in which way the Civil Peace Service has grown over the past 20 years. It not only increased in terms of figures and number of staff, but also in quality and in professionalism.

The CPS program is very much characterised by the commitment of the people who work in it. Compared to 2002 the commitment is still the same, but the composition of the staff has changed. In the past, the CPS interventions were very much focused on the contribution of the international peacebuilding advisors. Now we collaborate with a large number of local experts and national peacebuilding advisors. Moreover, we managed to establish CPS admin teams in every country programme, working at a high professional level.

We have evolved from small national CPS measures with one or two very dedicated peacebuilding advisors to the establishment of efficient and functional programme structures. In Africa GIZ CPS implements five programmes in nine countries: Burundi, Rwanda, DR Congo, Uganda, Ethiopia, Kenya, Niger, Burkina Faso, Benin.

This publication is a rich pool of peace expertise; it documents the continuous development of methods and concepts within our programmes as well as the discussions we have in order to create sustainable impact.

I thank the GIZ CPS Kenya team for their dedication to organise the Regional Africa Conference and to put together this valuable information.

Acting Head of GIZ Civil Peace Service Programme, Romy Stanzel

Foreword

Welcome to this collection of articles portraying the way the Civil Peace Service (CPS) works on conflict. All topics found in this publication, show how the CPS contributes towards preventing the outbreak of violent conflicts and resolving conflicts in a nonviolent way using various methods and approaches of conflict transformation to work towards the overall goal of a sustainable and positive peace.

During the CPS Regional Africa Conference in Mombasa, Kenya (November 2018), about 100 participants from the wider CPS family joined the Kenyan GIZ CPS team in the great possibility to present their methods and concepts to transform conflicts, to exchange on their practical experiences and to discuss creative ways of developing or designing their work in a useful and context appropriate manner.

This publication aims at sharing the content of our work, the discussions of the Regional Africa Conference and the collected knowledge with other peacebuilding practitioners.

We, the GIZ CPS Kenya team, hope that the articles within this booklet explaining the different methods and concepts implemented in the nine African GIZ CPS countries, inspire other peacebuilding practitioners in Africa and even globally.

We are deeply grateful to everyone who contributed to this publication and who has been sharing their knowledge, experience and opinions with us.

Thank you, Asanteni, Vielen Dank!

Dr. Verena Waldhart (Coordinator GIZ CPS Kenya)

Anne Schollmeyer and Carolin Herzig (Peacebuilding Advisors)

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List of abbreviations

AGEH	Arbeitsgemeinschaft für Entwicklungshilfe e.V. (Association for Development Cooperation)
AGLI	African Great Lakes Initiative
AJS	Alternative Justice Systems
AVP	Alternatives to Violence Project
BfdW	Brot für die Welt (Bread for the World)
BTP	Boundary Tree Planting
CEPGL	Communauté Économique des Pays des Grand Lacs
CICC	Coast Interfaith Council of Clerics
CIRGL	Conférence Internationale sur la Région des Grands Lacs
CBO	Community Based Organisation
CPS	Civil Peace Service
CSO	Civil Society Organisation
DRC	Democratic Republic of Congo
EEAR	Eglise Evangelique des Amis au Rwanda
EIRENE	Eirene Internationaler Christlicher Friedensdienst e.V. (International Christian Service for Peace)
EWS	Early Warning System
FLRT	Family-Land-Rights-Trees
FMB	Fachund Methodenbereich (Sectoral department for technical and methodological services)
GBV	Gender Based Violence
HI	Humanity & Inclusion
HQ	Headquarter
HSG	Home Grown Solutions
IDP	Internally Displaced Person
IEBC	Independent Electoral and Boundaries Commission
IG	Interest Group
IGAD	Intergovernmental Authority on Development
IRD	Interreligious Dialogue
IT	Information Technology
KCOMNET	Kenya Community Media Network
KITUO	Kituo cha Sheria
KOR	Coordinator
MSHP	Multi-Stakeholder Processes
MHPSS	Mental Health and Psychosocial Support
MINEMA	Rwandan Ministry in Charge of Emergency Management
NGO	Non-Governmental Organisation
NVC	Non-Violent Communication
PAV	Projet Alternatives à la Violence (Alternatives to Violence Project)
PB	Peacebuilding
PBA	Peacebuilding advisor
PCA	Peace and Conflict Assessment
PFIM	People First Impact Method
PIASS	Protestant Institute of Arts and Social Sciences
PILPG	Public Interest Litigation and Policy Group
PME	Planning, Monitoring and Evaluation
PO	Partner Organisation
POV	Post-election Violence
PSPB	Psychosocial Peacebuilding
SIF	Sonderinitiative Flucht (Special Initiative on Displacement)
SNNPRS	Southern Nations Nationality Peoples Region State
TEKAPIP	Teso-Karamoja Peaceful Coexistence Initiative Program
THARS	Trauma Healing And Reconciliation Services
TLS	Trägerübergreifende Länderstrategie (Joint Country Strategy)
UN	United Nations
UNHCR	UN Refugee Agency
WFD	Welftfriedensdienst (World Peace Service)
ZIF	Zentrum fürInternationale Friedenseinsätze (Center for International Peace Operations)
ZFD	Ziviler Friedensdienst (Civil Peace Service)

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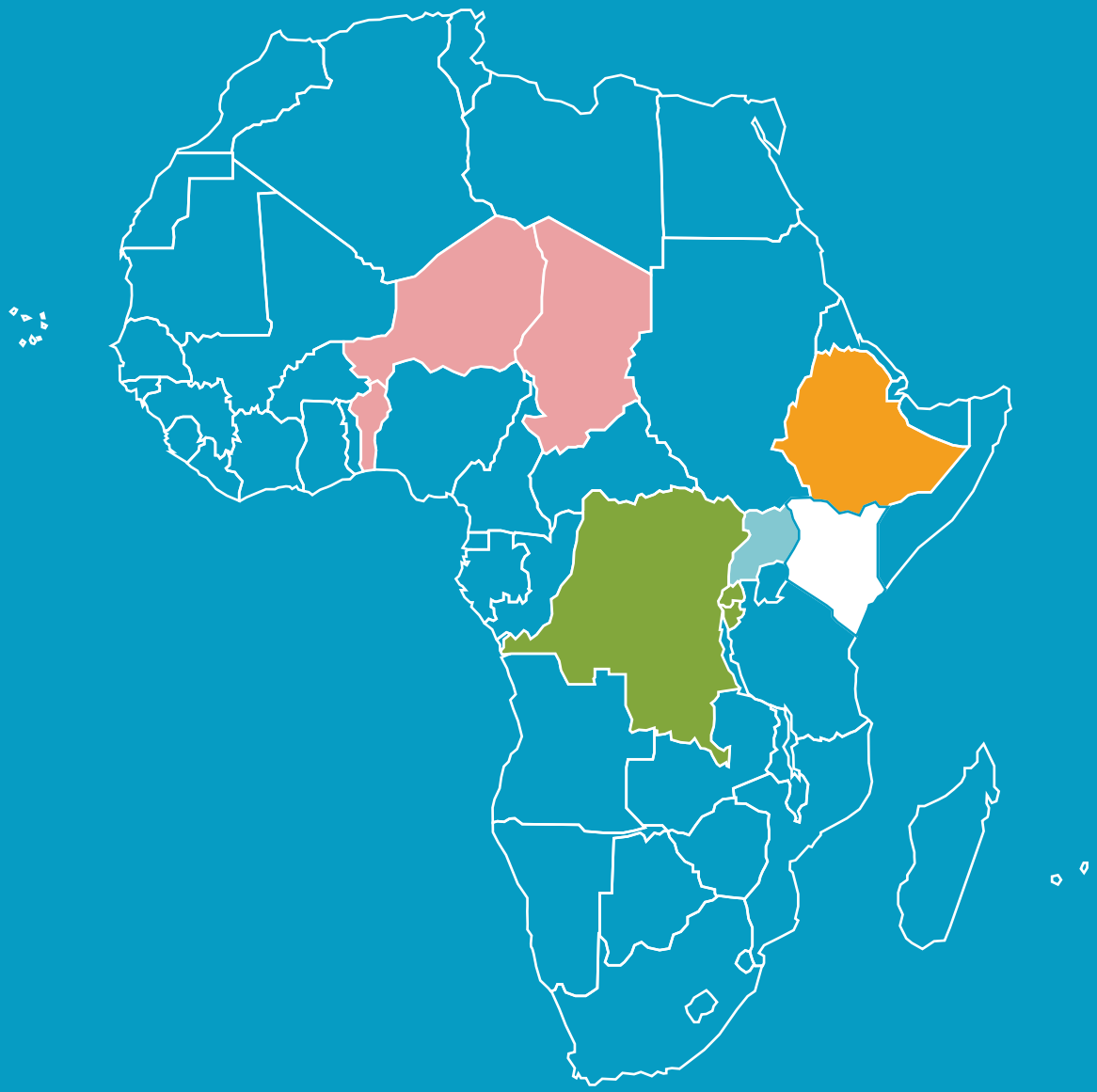
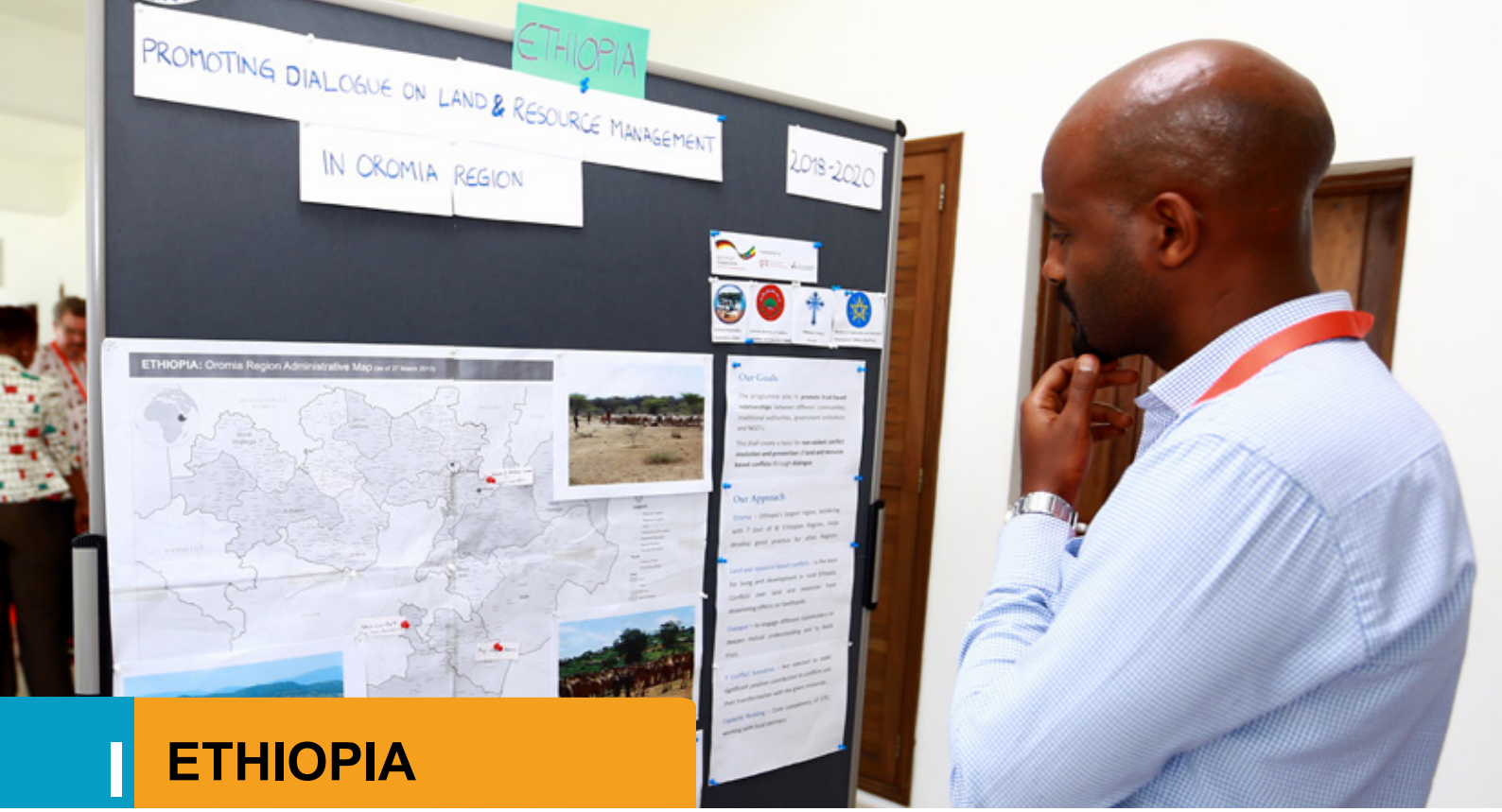
This icon shows that the article is describing a concept





ETHIOPIA

Back to Back and Broken Squares: Participatory Exercises for Trainings on Mediation & Non-Violent Conflict Transformation

By Nicole Tejiwe Tigest, National Peacebuilding Advisor, GIZ Civil Peace Service (CPS), Ethiopia

Introduction

This article gives a brief insight of GIZ CPS Ethiopia's experience with regards to using the interactive exercises Back to Back and Broken Squares. It shall give the reader a feeling of what the tools are about and in which context they may be used. This is then followed by the description of the exercises. In the end, the article gives a brief overview of the debriefing points brought up when the exercises were applied during the RFT in Mombasa as well as a summary of the final plenary discussion held on the usefulness of the tools.

CPS Ethiopia's Lessons Learned on the Tools

Over the past years, CPS Ethiopia has been using **Back to Back** and **Broken Squares** exercises in mediation and non-violent conflict transformation trainings. They have been one of the most favourite interactive methods mentioned by participants in feedback sessions. These participatory exercises are methods which allow participants to engage in active learning related to the issues of **communication** (Back to Back) and **cooperation** (Broken Squares). Puzzle sets are needed to carry out the exercises. They can also be made from thick cardboard. CPS Ethiopia requested a workshop with people with disabilities to manufacture the puzzles out of thin wood plies.

Participants who took part in these trainings in Ethiopia were people from partner organisations (peace experts in NGOs and government, social workers, church leaders, lawyers). Hence in most cases the exercises were tried out with participants with some levels of education up to higher levels of education.

Pic: Back to Back: Training participant instructing the other

Pic: Broken Squares: Participants looking for solutions

Exercise: Back-to-Back

Instructions

Break up participants into groups of two using one of the methods for group division. Give each pair a bag with two sets of the back-to-back puzzle which are the same colour. Tell participants:

- Each of you will receive a puzzle set containing three pieces.
- Each of you will have the same shapes and they will be the same colour.
- Sit down back-to-back, so that neither one of you can see what the other is doing.
- You need a table or another surface to arrange the pieces on.

- Choose who will begin.
- The one who begins lays out an arrangement with the three puzzle pieces. When she/he is done, she/he will explain to the other how the pieces are arranged. The other person has to try and make the same arrangement.
- You are both allowed to talk and ask as many questions as you want.
- When both of you think you have got it right, you can look at both puzzles and compare them to see if the puzzle arrangements match.
- Now change roles. Again, you do not need to repeat the exercise if someone got it 'wrong'.
- Continue as before.

Debriefing

- How did it go?
- Who had problems? Tell us what was challenging.
- Who managed to get it right? How did that happen? E.g., by naming the pieces first, finding a common language.
- What lessons can we draw from this exercise on communication? E.g., it is difficult without a common language, sometimes we think we have understood correctly, when in fact we did not (a communication trap). It is always important to ask 'Did I understand you correctly that ...?)
- What does the exercise have to do with communication in conflict? E.g., this exercise was fun, but conflicts are always charged with emotion.

Purpose of the Exercise

The purpose of this exercise is to highlight the challenges of communication. Although initially the exercise seems like it would be very easy, it is actually difficult and many groups end up with patterns that don't match. This makes them understand how complicated communication can be if we do not listen carefully, reflect back to be sure we have understood what was said and ask questions. Communication in conflict is even more difficult because the emotions make it harder for the conflict parties to listen to each other with an open mind and heart.

Exercise: Broken Squares

Instructions

Divide participants into groups of five. Ask each group to sit around a table. If people are left over they can act as observers. Give each group a set of five bags with puzzle pieces (all the same colour).
Tell the participants:

- You each get a bag with pieces for making a square. if you need to, explain the difference between a square and a rectangle).
- The goal of the exercise is to make 5 squares and all the squares must be the same size. At the end, each of you will have a square and all the squares will be the same size.
- The rules are:

1. You are not allowed to talk to each other in any known language and you are not allowed to use body language to communicate.
2. If you do not need a piece you can put it into the middle of the table
3. You are allowed to take pieces from the middle of the table.
4. But you are not allowed to take pieces away from anyone else.
5. You are also not allowed to do another person's puzzle for them.

If participants break the rules remind them again. If they make squares of different sizes then remind them that the square must all be the same size.

After a while, if groups have not managed to make the square, don't discourage them from helping each other. You may also ignore that they are perhaps whispering with each other.

If you see that they are really struggling, tell them: 'sometimes, you think you got it right, but you didn't'. If that doesn't work after a few minutes, you can tell the person who has the wrong combination of pieces that their puzzle is wrong.

Do not allow any of the groups to fail. If they are discouraged, tell them 'It IS possible!'

Debriefing

Ask the participants to sort the pieces back into the bags as marked. Questions for reflection:

- How did it go? (let the groups report).
- What was difficult?
- How did you manage to figure out how to do it? E.g., by cooperating.
- What worked well?
- What does this exercise have to do with finding solutions for conflicts or transforming conflicts? E.g., we need to trust each other - giving up pieces that worked for you without knowing what you will get in return requires trust. It is important to believe it is possible to find a common solution and to think 'outside of the box'.

Purpose of the Exercise

The purpose of this exercise is to raise awareness about cooperation and conflict transformation. Cooperation means working together and everyone contributing, no one dominating. The only way to find common solutions is to cooperate with each other. At the beginning of this process no one knows how the conflict will be transformed. The parties must trust each other and be willing not only to take but also to give. They must let go of the idea that their solution is THE solution and have an open mind while struggling together in a creative process of finding a way for everyone to get their needs met.

What was done at the RFT Conference?

In the RFT held in Mombasa in November 2018, a session was offered for those who are interested to try out the two exercises. First the Back to Back exercise was carried out in pairs, which was followed by a debrief in the plenary at the end of the exercise. Then the Broken Squares exercise was carried out in groups of four to five people, and debriefed in the plenary. At the end of the session the floor was opened to ask questions as well as discuss the strengths and perceived shortcomings of the tools.

Debriefing: points raised at the end of the exercises

Back to Back: participants reflected on issues such as the need of a common language, levels of frustration, differences of perspective, differences in agenda, trust, limited insight/ picture of the whole and rumours in communication.

Broken Squares: participants reflected on the issue of giving up personally for the common good, win-win solutions and the factor of limited communication related to cooperation. It was also raised that this exercise could be used to bring up the issue of resource sharing when resources are scarce.

Plenary discussion about the tools

The main question which came about in the plenary discussion was the question how far this tool is applicable for communities who are not literate. Participants shared their experience that it is even harder to make associations to certain issues with illiterate groups. The CPS Ethiopia team shared that they have mainly been using this tool with partner organisations who have people with better education levels. One of the partner organisations in Ethiopia is thinking to try out the exercises with youth in a more rural setting. The lessons for this are yet to be collected.

Another question brought up was at which stage of a conflict and with how many conflicting parties this exercise can be carried out. It was advised to be careful to bring conflicting parties together in the early stages where people will find it difficult to discuss communication and cooperation. At such as state it would be better to first start with separate sessions. Overall participants were very interested to use this tool and were eager to get blueprints to be able to reproduce the puzzles. CPS Ethiopia could provide each CPS programme with one trainer's pack. Hence those who are interested should be able to try out these exercises.

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Dialogue Approaches in Ethiopia

By Eyob Yishak and Girma Zewdie, National Peacebuilding Advisors,
GIZ Civil Peace Service (CPS), Ethiopia

Introduction

This article is a summary of the workshop by GIZ CPS Ethiopia on their Dialogue approaches. It has three parts. Part I is about the conflict constellation between the ethnic groups of Borena, Gabra and Guji in the Borena-Zone, which is part of Oromia regional state in southern Ethiopia and the experiences of CPS Ethiopia in working with traditional structures. Part II is about a theoretical framework for dialogue on shared resource management, to understand how dialogue can contribute to conflict transformation and how a dialogue intervention can be measured. As a reference, the case of Nechsar National Park, which is located south of Addis Ababa, next to the city of Arba Minch, is used. In Part III the workshop discussion and lessons learned are summarized.

Part I: Promoting trust based land and resource management among Borena, Guji and Gabra Clans through Dialogue

The CPS programme in Ethiopia plans to promote dialogue among the conflicting parties by taking into consideration the lessons learned during previous intervention by CPS and other organisations. In the upcoming project cycle, the programme is planning to follow the Community Dialogue for Sustainable Peace (CDSP) model developed by UNDP Tanzania (UNDP 2017).
The approach has six major points:

1. Comprehensive context analysis which allows understanding of the situation
2. Community dialogue where every stakeholder participates
3. Acknowledgement of social justice during the dialogue
4. Referring to conflicting parties openly - admitting the harm they caused, and the harm inflicted on them
5. Community negotiation on a shared future, social contracts, which refers to agreements and contracts signed by the conflicting groups
6. Jointly designed and executed peace/recovery projects; projects which serve the benefit of all stakeholders

CPS Ethiopia believes that this approach could address the limitations in previous dialogue interventions. Particularly, the idea of having a shared future and jointly designed projects can address the problem of lack of commitment towards agreements.

I.I Background: Land Tenure System in Ethiopia

There are two sources of land holdings, formal and informal.

Formal source: The formal sources are the federal and the regional Constitutions. According to the Constitution, people and government own the country's land. The government owns the land and individuals have user rights over the land. As a result, land is not subject to sale or other forms of exchange.

Informal source: The informal sources are customary land holding rights. It governs 64 percent of Ethiopian total land mass (pastoralist land), but has no legal recognition.

About 12 percent of the Ethiopian population are pastoralists. Pastoralism makes up for 24 percent of the agricultural Gross Domestic Product (GDP) and 11 percent of the national GDP. However, the Ethiopian government's policy towards pastoralists focuses on curbing pastoral mobility and persuading them to engage in crop production or a settled way of life.

I.II Borena, Gabra and Guji Conflict

Borena, Gabra and Guji are clans of the Oromo ethnic group, who are pastoralists. The predominant land tenure system in the area is communal; the Gedda system is the customary institution that governs land and resources in the area. Aba Deheda, directly translated as father of pasture, is one of the positions in the Gedda system. In this role, one is responsible for ensuring that dry-season and wet-season grazing patterns are closely observed. In addition to the Gedda system, the community uses movement as a means of resource management.

However, due to various factors, the system is becoming insufficient to manage land resources and as a result conflicts are arising. Some of the factors causing conflicts are:

- a gradual collapse of traditional norms and value systems, particularly by the youth.

- unpredictable periods of drought which have weakened the position of Abba Dheda, who used to give directions during dry and wet season
- the rise of farming and private enclosure (Kalo), which has affected the usual communal land holding culture of the community, and become a threat to the pastoralist way of life
- ethnic clashes with neighboring ethnic groups, which have blocked the movement of pastoralists in search of pasture and water
- Government policy that restricts pastoral mobility

I.III Previous Interventions

The Maikona-Dukana Peace Declaration is the result of a five year dialogue process (2005-2009). It came about as a result of a violent conflict that occurred in 2004 between the Borena and Gabra communities who inhabit southern Ethiopia and northern Kenya respectively. The conflict resulted in restriction of mobility, resource sharing, communication breakdown and unpredictability of behavior.

The declaration passed through three phases: the communication phase, the dialogue phase and the peace consolidation phase. In the first phase, elders and traditional leaders took the initiative to restore communication and were supported by government and civil society organisations. In the dialogue phase, communities discussed on mobility, resource sharing, conflict management, crime and compensation. In the peace consolidation phase, community members came up with a customary rule that governs resource sharing, punishment for crime, procedures for conflict resolution, information sharing and enforcement mechanisms (inter-clan committee, cross border peace committees and an elders committee). The final result was adopted by representatives of both communities in the Maikona and Dukana areas in northern Kenya.

The declaration has restored freedom of movement of people and livestock; enabled joint resource management and sharing; reduced cattle raids and facilitated the return of strayed animals; restored order, peace and stability, and stopped intra and inter community violent disputes from recurring. From these achievements, we can infer that peace processes mediated by traditional institutions and supported by government(s) have the most legitimacy and a higher chance of success, as the peace accord brought relative peace in the area.

However, the declaration is not without challenges. Weak legal backing from the government and a lack of harmonization with formal institutions, inadequacy of enforcement mechanisms/frameworks to affect the agreement, weak regular follow-up and review of the declaration limited its effectiveness.

Part II: Discussions and Lessons Learned

II.I Discussion

Here you can find the summary of some discussion points after the presentations during the regional CPS workshop.

Elders – youth relationships: CPS Ethiopia works with traditional structures, as it is an approach to complement government activities. However, the audience was critical about the relationship between elders and youth, as there exists a conflict between them with regard to traditional systems and values. The elders believe that young people should follow the traditional system, however, the youth are not represented in this system and have no interest in following these traditions. Strengthening these systems might increase conflict between these two groups. The question is then how to adequately represent youth in dialogues.

Difference in the meaning of dialogue in theory and practice: The term dialogue is in theory about an exchange of information on an equal power level in order to gain a better understanding of each other. It is highly participatory. In practice, the term dialogue is also used for arbitration or activities like relationship building. This means that the term can have different connotations in practice and lose the original meaning.

Participation of women in the dialogue process: The Gedda system is a male dominated system. Women are not directly involved in decision making processes. However, there is a parallel traditional structure for women called Sinke. The leader of Sinke has an active role in solving conflicts, partic-

Pic: What is Dialogue?

ularly reducing violence against women. However, the role of women in the community dialogue process, especially in decision making, is very limited. One of the strategies we might use is the traditional coffee ceremony, where every community member without hierarchy can participate. Our partners have experiences with women committees as well which we can build on.

Cross boarder dialogue: Pastoralists have no boundaries, like nation states have. Borena pastoralists in Ethiopia frequently cross the international border to Kenya. This can create conflict. The crossing is considered an intrusion into a sovereign state and the use of domestic resources by foreigners a theft. There might be a potential of CPS Kenya and Ethiopia to have a cross-border dialogue or at least to connect important actors.

Imbalances of power: On one side, conflicts between pastoralists and local authorities are very difficult to solve through dialogue because pastoralists are armed. On the other side, pastoralists usually live in marginalized areas with little or no infrastructure and weak government representation. Furthermore, the pastoralist lifestyle is perceived by the government as backward. These imbalances in power pose serious threats to dialogue, which is based on an equality of power.

II.II Lessons Learned

The open space format and the discussion during this workshop helped our work in different ways. Primarily, it helped us realise that there are similar situations in different parts of Africa: Kenya, Sudan, Uganda, Niger, Benin and Mali. This creates an opportunity to learn from one another and share experiences.

We were also reminded to find ways of including women and youth in our dialogue process. This might be one of the biggest challenges when facilitating dialogue based on traditional structures.

Another important lesson taken during the discussion was the recommendation to consider cross border dialogue with neighboring countries like Kenya and Uganda.

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Developing Indicators for Trust in the Borena-Guji-Gebra Conflict

An Article on an Open Architecture Session at the Regional Africa Conference in Mombasa (Kenya), October 2018

By Jürgen Göbel, International Peacebuilding Advisor and Sisay Govessa National Peacebuilding Advisor, GIZ Civil Peace Service (CPS), Ethiopia

Background

In its current programme, CPS Ethiopia seeks to promote trust-based land and resource management in the Oromia region in Ethiopia with a focus on three conflict scenarios. One of them is the conflict between the Borena, Guji and Gebra. This scenario seemed to offer particularly favorable conditions for us to develop an indicator for trust.

There is a broad range of general concepts on how to develop a trust indicator. However, the Planning, Monitoring and Evaluation (PME) unit of CPS Ethiopia initiated a discussion on to how to measure this best in an African, pastoralist context.

A general concept of measuring trust

Trust is essential for human life. From the beginning of our lives, we as human beings seek to build trustful relationships, especially with people we already depend on. In such relationships, we can successfully meet our needs and resolve conflicts in a rather stress-free manner. Thus, trust can make us happy.

As essential as it is, trust has many aspects. Firstly, trust is a person's feeling that is based on the expectation that they have about the future behavior of others:

"Will this person do me good or bad?"
The answer will depend on real or believed experiences of the past.

"If that other person has a good reputation and did me good last month, then I can trust them to some degree."

Hence, a trusting person is willing to rely on the actions of the trusted person. They will (voluntarily) abandon control over the related actions by the other person. Thus, trust implies a risk of failure or harm to the trusting person if the trusted one does not act in the expected way.

With all its different aspects, it becomes more than a simple exercise to measure trust. In a direct way, one could ask a person in a conflict scenario:

"Generally speaking, do you trust most people, the leaders or the institutions of the other group?"
But, one might quickly find out that the answers to that question are rather unreliable, rather inaccurate.

The main reason for that would be that trust - after many possible reflections - is at the end, a feeling. People have difficulties in expressing these feelings, in evaluating them. Moreover, these feelings are very unstable. They can be mixed with, covered or replaced by other feelings. Thus, it seems to be advisable to base the measurement of trust on a broader concept.

One such concept can be social capital. Social capital describes all those factors or resources that promote a good functioning of a social group. Such factors – beyond trust – can be, for instance: shared values and norms, a shared sense of identity, or a shared understanding of the group. These factors thus help to form better interpersonal relationships. They are all closely related to each other. Hence, for our purpose of measuring trust, they all can be used as proxy indicators.

Based on the concept of social capital, we might use the following measurement items:

- In interaction with that group, one has to be alert or someone is likely to take advantage of you.
- Most people in that group are willing to help if you need it.
- If an interaction does not directly benefit you but has benefits for others in that other group, how much time or money would you spend in such interaction?
- If you suddenly needed to borrow a small amount of money, are there people to whom you could turn and who would be willing and able to provide this money? Who are they?
- How happy are you in relationships with that other group?
- In general, how safe from crime and violence do you feel at those places?

Pic: Defining indicators for change is a challenge

Why trust is so important in the Borena-Guji-Gebra conflict

In the past, the Borena pastoralist communities Borena, Guji and Gebra (Gabra in the "Borena region") had strong historical and ethnic links with each other, as well as regular present day social interchanges. This was particularly due to centuries-old customary institutions and systems that enabled them to provide a reliable base for social order and virtue, and for being well understood and respected across the borders, regions and administrative areas.

These communities had a complex customary administrative structure that governed socio-economic, environmental and political affairs. They peacefully and productively coexisted under the traditionally negotiated system of shared management of natural resources, resolving conflicts between them through traditional conflict resolution mechanisms.

However, gradual erosion of customary institutions (customary law) of the pastoralist communities in the last five decades seems to have – in particular – created mistrust among them.

The Measuring of Trust in a More Specific, African, Pastoralist Context

Our discussion was guided by the following questions:

- What do you think is culturally specific about trust?
- How would you measure trust in a culturally specific way?
  - o Which indicators would you use?
  - o Which items?
  - o Which scales?
  - o Which instruments?
  - o Which settings?
  - o Which sources?

Some insights from our discussion include:

- Find a shared definition of trust in discussion with your target group.
- Ask them also how they would go about measuring trust or what would be the most successful way of asking them this.
- Speak in advance with them about typical situations in which their trust gets affected; positive situations in which they gain trust, because they are helped by the other group; or negative situations in which mistrust gets stronger, because they hear about an in-group member who was cheated on or attacked by an out-group member.
- Measure trust when the target group has entered into relevant action or is believed to practice their common agreements with the conflicting party.
- Measure trust with different segments of a community, particularly with separate sex groups. This could give more accurate indicator values and show the differences in trust concepts and values between the different groups.

For further inquiry, the following questions were raised:

- How can you isolate your measurement from the biases resulting from unequal power relations?
- How can you reach the "hard-to-reach"?
- What strategy is best to minimise losses out of the use of different languages?
- How do you avoid creating wrong expectations about what the measurement means for the conflict situation itself?
- How do you transmit the generated data onto other, higher levels of CPS operations?

Theoretical Excursion: Social Capital as a Concept for Transforming Natural Resource Conflicts through Dialogue

By Erik Burtchen, International Peacebuilding Advisor, GIZ Civil Peace Service (CPS), Ethiopia

Introduction

This article reflects on the dialogue approach of GIZ CPS Ethiopia, regarding land and resource management between communities in Ethiopia. The role of trust is very strongly emphasised in the original proposal. The simplified theory of change is that participatory dialogue increases trust where conflicts on resource and land management between communities are dealt with non-violently.

Trust by itself is a normative term which is hard to define. It can indicate that a relationship is based on good experiences or a common identity (high trust) or bad experiences and a perception of strong difference (low trust). When it comes to trust in conflict resolution, it is an ambivalent concept. On one hand, a certain level of trust is needed to start participatory conflict resolution, like dialogue. On the other hand, the conflict resolution, if successful, will create higher levels of trust. So, trust is the condition for and at the same time the result of a successful conflict resolution. The interpretation of the author is that trust is not an end by itself in the dialogue programme in Ethiopia. Trust is seen here as means for non-violent collective resource management. Thus, increased trust can indicate successful or unsuccessful conflict resolution, but it has limits for explaining the reasons of success or failure.

Therefore, land and resource management is understood first and foremost as a governance task and dialogue should contribute to resource governance. The assumption is that when dialogue can improve the governance of natural resources by agreeing on norms and rules, then conflicts can be transformed non-violently. The question arises now, how can natural resources be governed and what is the task of a successful natural resource governance?

Outline and aim of the article

After looking at the problem of natural resource governance, which is seen here as the dilemma between individual and common benefits, presented with the terms social dilemma and tragedy of the commons, the concept of social capital is introduced. Social capital expands trust with other elements to explain collective action in resource governance. Successful resource governance in that case refers to relationships, rules and regulations that guide individual behaviour in a collective interest. The task of a dialogue would then be to contribute to social capital and collective action between communities in order to improve resource governance.

The aim of this chapter is to reflect about a simple theoretical framework for dialogue interventions in natural resource conflicts which can be used for planning, monitoring and evaluation throughout the dialogue process. The author uses the case of Nechsar National Park in Ethiopia, a conflict between park management and the Guji and Koore communities. It is basically a conflict about biodiversity, conservation, access to grazing and farming land and administrative borders. The terms commons, land, resource and natural resource management are used here interchangeably. Reference point for conflicts talked about are inter-community land and resource conflicts which can have a legal land dimension through formal and informal institutions or a natural resource dimension from who has access to resources, who can make rules and how are they implemented.

The Problem of Individual Action: Social Dilemma

How can the situation in Nechsar National Park in Ethiopia be described theoretically? In social sciences, a social dilemma exists in situations when individuals can benefit from selfishness rather than following collective norms (Lam 2011). In a social dilemma, one has to choose between high individual benefits with low investment and little collective benefits and higher investment. For example, an individual has an interest to pay little or no taxes, but to use collective goods that are financed through public finances, like public transport, roads, schools, unless the selfish behaviour is sanctioned.

That means individuals benefit short term more than following collective norms. The dilemma is choosing between individual versus collective action or high individual short-term versus low collective long-term benefits. In a situation of social dilemma, there is an incentive to act selfishly, but if every individual acts selfishly, the whole group loses. Therefore, it is necessary for institutions implementing rules and norms for individuals to act in the collective interest.

Governance in and around Nechsar

Generally, Ethiopia is an ethnic federal state, which means that different levels of state law exist. From a legal perspective, the case of Nechsar is a conflict over land with different government systems involved and with no clear border demarcation of the park and the regions surrounding it, which are Oromia Regional State and the Southern Nations Nationality Peoples Region State (SNNPRS). The land of the national park is managed by the federal government. The Guji community, who live inside and outside the park, associate themselves with the Oromia region and claim that the land they live on belongs to Oromia. The Koore community who live outside the park are part of SNNPRS. Regions in Ethiopia have their own land legislation. On top of that, Ethiopia has a challenge of implementing government laws in remote areas which applies for the area around Nechsar.

Apart from the formal systems, there are traditional ways of administrating land. Originally, land was cultivated and administrated on a first come, first serve basis, so whoever came and cultivated the land first had ownership rights. Through time the system developed further, and the knowledge of which land belongs to whom was with elders. However, this was not formalised. Apart from that, the Guji are agro-pastoralists and use land for farming and grazing while the Koore are farmers, also using shifting cultivation. Thus, the communities have different livelihood strategies, use land differently and belong to different regions and ethnic groups, governed by different formal and informal governance systems.

The Challenge of Individual Action in Collective Resource Management

In land and resource governance a social dilemma has a specific concept: Tragedy of the commons. The famous example used to explain it is a common grazing area. Like in a social dilemma, every herder has an incentive to feed his livestock as much as possible to benefit from the common grazing land, rather than restricting his livestock to leave grass for others or keep the grass vegetation in a healthy state, especially when the herder cannot be sure whether other herders will leave sufficient grass for him. As described before, the dilemma is that people benefit individually by using common or shared resources more, when they don't invest into the maintenance. So, the actual tragedy is that by being rational in the sense of maximizing one's individual benefit. If everybody acts like that, it will destroy the common grazing area and in the long run everybody will lose as the grass cannot regenerate, due to overgrazing

Nevertheless, commonly owned land is a reality in most parts of the world and does not necessarily lead to this tragedy. Common property is not automatically doomed to failure. If there is a governance system in place, then individual behaviour will be guided and punished if it deviates. The long-term existence of communities usually depended, and still depends, on a sustainable management of common property. For example, pastoralists will use common land to graze their cattle as well as fishermen use public waters. Individuals do have some incentives to use resources sustainably, especially, when it comes to their offspring, the future existence of the community and what resources they are able to use in future.

An alternative explanation for the failure of governing commons is that sustainable collective resource management is challenged, when there is no working governance system or different overlapping, competing or contradictory governance systems, that lead to a de facto situation of open access. Open access in resource governance refers to a situation, where individuals follow no common rules or norms at all, so there is no restriction and regulation of access. Without a working governance system in place, there is no common corrective for individual behaviour in place, which may lead to the tragedy of the commons. But in the mentioned situation, it might be called tragedy of no commonly agreed and accepted governance system for the commons. It is a situation where an individual can choose from the competing governance systems or question rules and norms, with the criteria of what suits his selfish interests most. Maybe today the traditional system and tomorrow the formal state system, while all choices follow the overall interest of maximizing individual benefits and decreasing investment costs into the maintenance of commons.

In the circumstances of Nechsar, there are certain factors that push people into expanding land and there are different narratives about the historical rights to certain land. The picture is much more complex than a failure of governance and there are certain reasons why governance systems fail, but the fact of overlapping and competing governance systems leading to

no commonly agreed system can explain some of the failure in collective natural resource management. There are also reports from around Nechsar that criminals use the confusion of different formal and informal laws to hide themselves, by shifting their identity of being Guji or Koore, with the consequence of not being held accountable for their actions. However, a detailed discussion would exceed the purpose of this article.

Social Capital for Collective Action in Natural Resource Management

In the situation of social dilemma, which leads to a tragedy of commons and governance, how can dialogue make a difference in natural resource management? To understand the link between dialogue and collective action, social capital is a useful concept. It is a very broad concept used in different academic disciplines. Generally, it refers to the idea that quality and quantity of social relations are a factor for social, economic, and political wellbeing. It broadens the capital term beyond economic assets, so it is not only about financial or human capital, and sees the social embeddedness of an individual, like forms of relations and networks, as a collective value (Kotzé & Steenekamp 2011).

How can social capital be useful in collective resource management? For the Ethiopian case, Pretty (2003) gives a better understanding. He describes four elements of social capital for resource management which are: relations of trust, reciprocity and exchange, common rules, norms and sanctions, and lastly, connectedness in networks and groups.

The idea behind social capital in cooperation is that a high social capital will decrease transaction costs of cooperation, which can mean that the cost of coordination and cooperation is decreased. For example, through a high level of trust and strong rules, norms and sanctions, the cost of control of the implementation of agreements for each party, is reduced. Pretty's concept of social capital goes beyond trust, and claims that more is needed to successfully manage common resources. There should be reciprocity and exchange: an active cooperation and inter-dependence. Mutual inter-dependence will increase the need for a successful cooperation. It is easy to trust somebody I am not depending on. Common rules, norms and sanctions are very crucial to balance trust and mistrust. It is easier to trust, knowing there are limits to trust and if one side is using more trust than granted, there will be sanctions. And there needs to be a connectedness between communities and an active relationship, which is a crucial part in dialogue. Therefore, trust is, among others, one element of social capital for resource management to be successful.

There are not only four elements of social capital a dialogue should work on; there are also different forms of social capital. Mercy Corps (2017) conceptualised 3 forms of social capital: 1. bonding: horizontal relationships in a homogenous group (e.g. peer, group, family), 2. bridging: horizontal relationships between heterogeneous groups (e.g. different religions, ethnicities, communities etc.), 3. linking: Vertical relationships between social networks with different levels of power or social status (it means linking different stakeholders, e.g. communities with the government). Therefore, dialogue practitioners should be aware of which form of social capital is lacking and which needs to be worked on in order to transform conflict through dialogue.

When the bonding social capital is strong in one community, then it is easier to organise the communities. In the case of Nechsar the bridging social capital is weak as communities of Guji and Koore have a long history of conflict and failed peace attempts. There is also a strong sense of difference in levels of education (e.g. Guji see themselves uneducated and Koore as educated), lifestyles (Guji see themselves as warriors, while Koore are more economically developed, living in a resource rich area), ethnic identity (both speak different languages) and belong to two different administrative regions. Hence the bridging social capital is very challenging, but crucial for the success of a dialogue programme. The linking social capital is very different between Guji and Koore. The Koore land is resource rich and famous for the quality of forest coffee. The area is connected through a very costly road that is built into the mountains. There seems to be a lot of taxes the government can collect through high economic activities. The Guji have no proper road and even had to build the school building by themselves and have no obvious shops or restaurants in their village. For the Guji the linking social capital to the government, including their own region, is very weak.

Social Capital in Ethiopia

How is social capital defined in Ethiopia? Mohammed and Fekadu (2016) suggest that in rural Ethiopia social capital is defined through kinship, marriage and cultural values. Therefore, social capital in rural Ethiopia is more defined through informal institutions. In Western countries, it is popular to measure social capital through membership in formal institutions like societies or universities. As already mentioned in the case of Nechsar, dialogue has to bridge two very different groups and should create a space for communication across differences of culture in order to increase social capital between communities and later on with the park management.

Conclusion on Dialogue and Social Capital in Natural Resource Management

According to social capital, more than trust is needed in land and resource management. The four elements and three forms of social capital are one way of conceptualizing how collective action in resource management is possible and to plan how dialogue can contribute to it.

Social capital defines different levels of trust: inter-community, intra-community and political trust. To balance trust and mistrust, there should be common norms, rules and sanctions. In case of Nechsar to reach that common understanding is the challenge and a dialogue would have the task to contribute to it and harmonised different formal and informal laws in the way they are practised between Guji and Koore. Social capital puts trust into the context of natural resource management, as by itself it might only give us information about the quality of relations, but not why the quality is how it is.

Whether the links between dialogue - social capital - collective action – and natural resource management can be made, and explain the failure or success of a dialogue process in resource management in our programme, remains to be answered in practice. Nevertheless, the concept of social capital might be useful in planning, monitoring and evaluation for other dialogue programmes.

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II Great Lakes

New Exercise to Introduce/Support Critical, Reflective and Responsible Thinking

By Anna Müller-Holtz, International Peacebuilding Advisor, GIZ Civil Peace Service (CPS), Rwanda

What is your first association when you hear critical thinking?

Maybe it is: thinking deep, rethinking, trying to be objective, trying to find the source/the intention of the information, trying to think clearly….

Maybe it is: confusion, questioning, curiosity, changing perspectives and exploring different options on how to think or behave.

Yes, it is all of this!

A search for answers will result in many definitions with different foci, all however leading back to Socrates and his "Socratic Questioning", driven through a sense of curiosity and responsibility instead of blindly following orders from so called "authorities."

One of the outcomes of the CPS programme in Rwanda, where we work with/on critical thinking is:

- Thanks to their independent thinking, youth and young adults are able to express themselves and state their positions, as well as to reflect and integrate other views. Through this they can critically question any possible instrumentalization and resist calls for violence.

My partner organisation (Never Again Rwanda) contributes to this with one of their project outcomes:

"Participants take responsibility for their thoughts and actions."

As we say that:

"If we increase the capacities of young people in critical and responsible thinking, then we will strengthen mutual understanding and the will to find non-violent conflict resolutions because youth will be aware of their responsibility and the consequences of division; while having a wider repertoire working towards peace in the region and a network they can ask for support."

As of this year, we have increased the target group size. Before, only students connected to peace clubs in schools were

involved. Now, independent and self-organised peace clubs, mostly from rural areas, are also involved. This challenged us to adapt the approach towards a more experience-based learning method. Skills to analyse written documents or converse in debates are less important. Alternatively, reflecting on practical exercises is more helpful.

One of the exercises we often used as an entry point during the trainings is the one I presented during the Regional Africa Conference 2018.

Pic: Brainstorming on critical thinking

Pic: Anna Müller Holtz during her presentation

Circle 'you want to get in'

Objective

The exercise aims to give participants personal experience on how quickly group dynamics can lead to a decision without critical thinking. Later, this personal experience can be used as a reminder in daily life.

WHAT WILL PARTICIPANTS LEARN BY DOING THIS EXERCISE?

- They will experience the effects of group dynamics.
- They will see how their personal reaction is different when they are not given enough time to think critically about something.
- They will experience a sense of unity, while excluding others simultaneously. They will discover a starting point for when they should use critical thinking.
- They will experiment with different forms of communication and ways to be included in a group.

NEEDED MATERIAL

No materials needed – if you have an outdoor space, make use of it.

TIME NEEDED: ABOUT 30 MIN

STEPS TO BE TAKEN BY THE FACILITATOR

Preparation:

It is best if the facilitator gives as little explanation as possible, so that the participants get the chance to experience the group dynamics and to see how they react naturally without being advised by the facilitator. Using a surprise angle gives more space for reflection afterwards.

Facilitation:

First step: The facilitator asks for three volunteers. They are then separated from the larger group so that they do not see or hear the instructions.

Second step: Ask the big group to make a circle and face outside of the circle.

Third step: The facilitator walks around the outside of the circle and shows with gestures to hook your arms into your direct neighbour's arms, so that your elbows are crossed (best shown, not explained)

Fourth step: The facilitator goes quickly to the three volunteers (without giving any further instruction to the big group)

The first volunteer will be introduced to the exercise with the words "you want to get into the circle," but please no injuries.

Please make sure that the remaining volunteers are not hearing or seeing what the exercise is about, yet! (They each get the introduction when it is their turn.)
When one has finished or stopped the attempt, they become mute observers.

The facilitator watches the strategies of the attempts made and the reactions of the group. They will only intervene if people could get injured and then repeat "please no injuries." Otherwise, the facilitator tries to give no comments, as it will be shared after all three people have made their attempts.

Reflection:

All people come back together in a circle facing the inside of the circle and one-by-one should give a short comment about…

- How did you feel during this exercise? Please focus on the feelings and not on explanations, yet.

The members of the big group (a few words/ one sentence) should start and the three volunteers will speak at the end and are allowed to say a few sentences.

reflection:

1. How did you feel during the exercise? Start with the members of the big group so that the volunteers will speak last. Ask the big group members to give you one or two words on how they felt during the exercise. The volunteers can say a few more words. Please stick to feelings at this point.

The following questions can be chosen depending on the group dynamics and behaviour of the group/volunteers used:

2. Why did you not let the volunteers (who kindly offered to be volunteers) in?
   Were there really instructions given? And if so, who said that you needed to follow them? What made (the volunteers) suddenly outsiders of the group?
3. Why do people need a reason to join the group? (Often the big group asks the 'outsider' why they wants to get in the circle)
4. Why did you actually want to get into the circle? What was desirable about being inside there?
5. What 'beliefs' made you behave as you did? How else could you or the group have reacted?
6. What strategies for communication did you use?

   The facilitator can take up points that were mentioned by the group to start a very lively discussion among the group. The facilitator can connect this with further input on critical thinking.

What should the facilitator be aware of?

The focus of the exercise is to give participants experience with how quickly group dynamics take over and decisions or exclusions are made. Even though some of the participants might be confused about what to do, it usually takes a while before this confusion turns into communication.

The facilitator must make sure that he/she focuses on the experience which is gained through this exercise that is, how quickly people decide how to behave and the importance of not judging one's behaviour as better than another.

Many groups show similar reactions and behaviors, to not include the volunteers, seeing them as dangerous. At the same time, they develop the need to protect the randomly formed group and communication is very limited, connected with suspicion towards the "outsiders". The group and the volunteers have the feeling that they have to follow some instructions which were actually not given. Afterwards, participants often express feelings of confusion, unity, exclusion, strength, uncertainty, feeling the need to protect and the need to follow the so-called instructions.

This exercise is very helpful to introduce the cycle of critical-thinking processes as participants get a personal experience.

Characteristics to support the critical thinking - cycle in four steps:

1. **Confusion – Initiation – Ambiguity** is the first step of a critical thinking process:
   - A challenging situation on an emotional and cognitive level (not too shocking)
   - It should concern the daily life of participants
   - Create ambiguity / confusion
   - Participants are encouraged to think critically about this issue

2. **Process of forming an own opinion/ self-reflection/ interaction**
   - Individual analysis, comparing newly gained knowledge with previous knowledge and personal experience
   - To understand the opinions of others, the facilitator asks questions.
   - It is a good sign if participants with different opinions are interacting.

- The practice of open-mindedness

3. **Developing alternatives – How else can I think/ behave? And how else… ?**
   - Reflecting on the consequences a changed opinion/behavior could have on daily life – how does it affect others?
   - How else could you react/think/ behave? – open the repertoire of options and then choose
   - How could the new experience/ thought be used – how can it influence our behavior?

4. **Integration of developed alternatives**
   - Participants will try to integrate what they have acquired from the process between steps 1-3 into their daily lives – choosing an option gained during the process.
   - Critical thinking continues in reflecting whether the changes lead to a positive outcome or not.

A continuous circle of reflection/ critical thinking starts and in a new challenging situation a practitioner knows that they are at step 1 and can use their curiosity to explore the process.

In order to get a deeper understanding of the whole process, it is very helpful to find a personal experience from the past where you struggled with a situation and went through different steps before finding the chosen solution.

The following are some of the feedback shared by participants:

"I used to participate in spreading rumors at my school. Now that I have some knowledge on the critical thinking approach, I always challenge those who come to me and tell me about others. I ask them how they know the story, the evidence - they have to make me believe it and tell me the benefit they get from spreading such kind of news. Some of them didn't like me at the beginning. I am glad they changed their minds. Currently, we are using our free time to discuss about things which matter."
"Combining critical thinking skills with theatre will lead to effective ways of approaching people to engage them in our daily discussions, with the aim of reconstructing Rwanda's social fabric."
"I believe critical thinking is the light that guides us when we face any challenge, it is and should be the one thing to guide our actions whenever we are challenged by anything in order for us to overcome the challenge."

"An individual is responsible for the consequences of their actions regardless of whether they are positive or negative."

"It's our responsibility to interpret what we see or hear from our surrounding society, otherwise we risk being manipulated into committing crimes especially we as the younger generation."

Feedback from participants after the session held during the RFT in Mombasa 2018:

"Very helpful as practising reflection often starts too late in life (sometimes only in university) and this gives chances to try it from an earlier stage/age."

"Good exercise and a reminder to start trainings with confusion, for having an effect and making experiences memorable."

Reminder for: "taking time – step back – and think again."

"Good exercise, simple and effective."

"Good and helpful for the context of peacebuilding."

"Helpful method for challenging prejudgments."

"Great for changing perspectives and practising to develop alternatives"

The critical thinking toolkit may be downloaded here: http://neveragainrwanda.org/tools. Hopefully the newly used exercises will be available soon, too.

For any more questions or feedback please feel free to write me! anna.mueller-holtz@giz.de

Home Grown Solutions (HSG) as Culturally Owned Methods for Peacebuilding

By Michel Muhirwa, National Peacebuilding Advisor, GIZ Civil Peace Service (CPS), Rwanda

Background of HGS (Rwanda):

HGS can be defined as culturally owned ideas, approaches and initiatives that shape sustainable development programmes in a specific country or region. In Rwanda after the genocide against the Tutsi, seven HGS were (re)introduced, tested and proven to be effective and efficient in facing challenges left by the genocide. These are Gacaca, community courts based on restorative justice; Ubudehe, which supports rural communities to collectively solve problems related to poverty; Imihigo, performance contracts which enable citizens to keep their leaders accountable; One Cow per Poor Family programme also known as Girinka; Umuganda (unpaid community work); Abunzi, community mediators; and Umushyikirano, the national dialogue.

Rwandan HGS have been identified as "entry points" by some international development cooperation actors and currently, different countries are analysing how they could adopt or adapt them to their specific context. In the context of integration of refugees in the Rwandan socio-economic systems, some of the HGS are also implemented in refugee camps, one of them being Umuganda. Once a month, refugees get together and decide what they could do in their community in order to improve their environmental living conditions.

Umuganda activities vary from cleaning streets and/or sanitation facilities, rehabilitating common fences, schools, houses, planting trees, etc. Sometimes, specific age groups such as youth also organize special Umuganda on their own.

Home Grown Solutions and peacebuilding

During one of different youth peace related gatherings facilitated by the CPS refugee component in Rwanda, refugees and Rwandan youth facilitators (also called "éclaireurs") came up with an idea of organizing special youth Umuganda to support both refugees and host community members who have special needs. The idea was positively welcomed by both refugee and host community leaders who came up with clear propositions on which specific groups could benefit from special youth Umuganda.

Pic: Youth from Mugombwa refugee camp and host community after rehabilitating a house for a communinty member

Pic: GIZ Advisor Michel Muhirwa introduces the concept of using home grown solutions

After a series of youth special Umuganda initiatives, the CPS refugee component noticed that this self-owned initiative contributes significantly to the project's objectives which are:

"Youth of the camps and host community know the needs and potential conflict issues (e.g. drug abuse and prostitution, theft, erosion, wood cutting etc.) of each other, develop ideas and find joint solutions which are based on consensus and are beneficial to camp population and the host community. Such solutions include creating spaces for interaction and exchange which are facilitated by trained "éclaireurs".

It was also noted that although Umuganda initially was not explicitly a peace related activity, it contributes to changing perspectives and perceptions refugees and Rwandans have towards each other. For example, after refugee and Rwandan youth prepared meals for patients at a health centre near Mugombwa refugee camp, the head nurse said:
"This is the first time in the history of our health centre. It is my first time to have this kind charity action here organised by both refugee and Rwandan youth..."

During the conference, participants' discussions focused mainly on better understanding how HGS function in Rwanda and in the refugee camps. They were particularly impressed by the fact that éclaireurs work voluntarily without being paid or receiving incentives. This was attributed to the possibility of coming up with their own solutions - thus developing ownership.

While discussing one example of HGS from Ethiopia termed "traditional agreements", it became clear that government support for HGS is essential for their success as without strong political support, HGS remain unsustainable.

The Alternatives to Violence Project (AVP) / Projet Alternatives à la Violence (PAV) Approach in Civil Peace Service

A Method Used by GIZ Civil Peace Service In Burundi, Rwanda and Kenya (Coast And Prisons)

By Danny Claire Nkurikiye, National Peacebuilding Advisor and Anne Dietrich, International Peacebuilding Advisor, GIZ Civil Peace Service (CPS), Rwanda/Burundi and Peter Onyango Olwal, AVP Coordinator Kenya

A. History of AVP/AVP International

The Alternatives to Violence Project (AVP) is a training programme working to empower participants to find creative solutions to conflict by developing skills in building healthy relationships through good communication, cooperation and conflict transformation. AVP is a volunteer-run not-for-profit organisation offering three-day experiential workshops at three levels: Basic and Advanced Level workshops and Training for Facilitators.

AVP began in 1975 when a group of inmates at Green Haven Prison, New York State, USA started working with youth in the community who were coming into conflict with the law and were often brought to prison. Through collaboration with the Quaker Project on Community Conflict they developed a prison workshop to help these youths gain some conflict resolution skills that would help them when they returned back to the society upon serving their prison terms. The success of this quickly generated requests for more, even from outside prisons, and AVP was born. The programme quickly spread to other prisons and communities in other states of the USA and then to other countries. Currently, AVP workshops are conducted in in 52 countries.

Workshops are held in cities, villages or rural areas, working with the general community, prisons, schools, youth groups, gangs, traumatized communities and groups of refugees or people with special needs, among others. It is open to all ages, backgrounds and genders and the programmes are not aligned to any particular faith or sect. Although AVP began with support from the Quakers (Religious Society of Friends) the programme is non-denominational, and it works in many social and religious contexts.

AVP groups often cooperate in a wide range of partnerships with various types of organisations such as governmental, non-governmental, not-for profit, commercial, community and churches or faith-based organisations. Each setting and culture has its own unique requirements and characteristics (more at www.avp.international).

B. Scope of AV method

AVP is a training programme aiming at enabling participants to deal with potentially violent situations in new and creative ways. It helps individuals gain an understanding of their own ability to transform conflict situations hence preventing them from turning violent. AVP uses the shared experience of participants, self-awareness and interactive exercises, games, discussions and role plays to examine ways in which people respond to situations where injustice, prejudice, frustration and anger can lead to aggressive behavior and violence.

C. AVP Principles

TRANSFORMING POWER

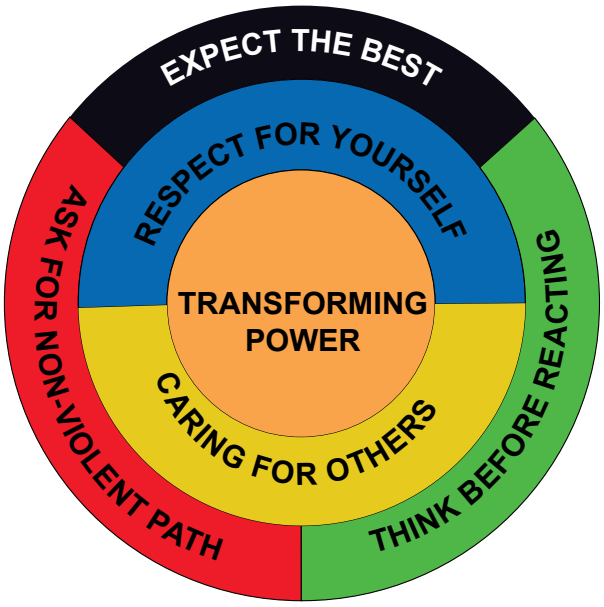

Figure 1: Transforming Power Mandala Diagram

AVP builds on the belief that there is something good, a transforming power, a divine energy or compassion in every person, regardless of their background or previous evil deeds done. In order to let this power work through us, we can use the orientation elements that are depicted in the Transforming Power Mandala Diagram.

Transforming Power describes the power that can de-escalate and transform harmful conflict situations. It activates layers of self-esteem and care, of positive thought and action which can transform our energy from potential violence into constructive solutions. AVP works to reveal and operationalize the Transforming Power in each person to promote peace and justice.

AVP as a Project is based on the following philosophy:

1. There is good in everyone regardless of circumstances or background
2. We are all volunteers, therefore, each person can volunteer to be an agent of peace or nonviolence
3. We are all learners – we are all teachers, therefore, each person is capable of learning something new from another
4. AVP is not therapy but it can be healing;
5. We learn by involvement, meaning we can only be good agents of peace or nonviolence by practising whatever we have learnt
6. AVP is not a religion but it can be spiritual

D. AVP Building Blocks: The Four Pillars of AVP

In order to be able to use alternative ways to deal with conflict and to prevent or de-escalate violence, capacities in all the four areas – affirmation / self-esteem, communication, cooperation and conflict transformation - are needed.

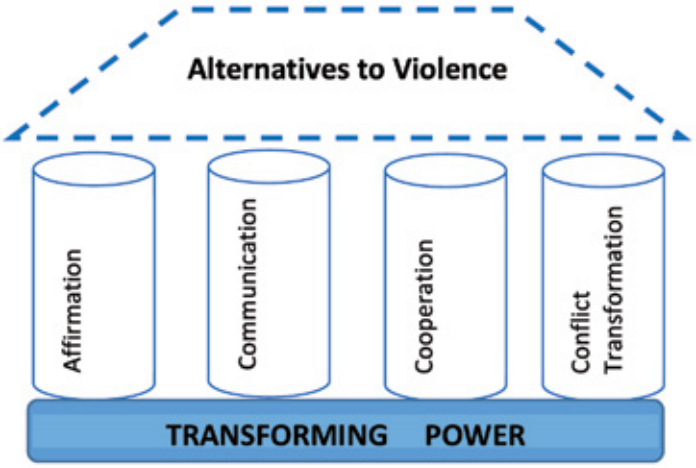

Figure 2: The four pillars of AVP

E. Examples of AVP exercises

Affirmation exercise: The objective of this exercise is to empower participants to value the positive power they have in themselves. Only when we are aware about our qualities and trust ourselves, will we believe that we are able to achieve constructive solutions to conflict.

In a practical exercise on affirmation, participants work in pairs where each person tells their partner what they find positive about themselves. Then, this pair would meet another pair, and each person reports what s/he had heard from their partner. In the harvesting from this exercise, it is often found that it feels unfamiliar and embarrassing to share one's good qualities with another, as many of us are raised not to praise ourselves. When another person shares good qualities about us with other persons, this might encourage and foster the relationship between the pair. It was mentioned that we rarely are conscious about our positive qualities, let alone express them towards others.

Communication exercise: Breakdown in communication is the most common cause of conflict and dispute. Listening to others, reflecting on their experiences and learning, enables us to develop empathy, respect and compassion. One of the most important exercises in this pillar is an exercise on active listening. Here, features of active listening are collected in a brain storm. Pairs are formed and the partners talk to each

other about an experience that was important to them while the other partner listens actively. In the harvesting from this exercise, it is regularly found that it is not easy to focus solely of what someone is sharing without interpretation or with letting one's mind wander back to own similar experiences.

Cooperation exercise: Cooperation is the set of skills we need in order to work with other people constructively, and it is essential to building a sense of community. We need support from others to meet our needs, and others need our support. Working together recognises the value of everyone's contribution and builds respect for all. We can help ourselves by helping others.

The purpose of the "secret spot" cooperation exercise is to learn that, if all want to reach their goals in a group, communication and care for each other are necessary. In the exercise, groups are formed to perform a task together without talking. In the debriefing, participants note that we often use our force to go for our individual goals and use lots of energy to push for them instead of exploring what the other group members' goals are and making best use of possible synergies.

F. How to become an AVP facilitator

The training starts with a three-day experiential basic workshop where sharing of experiences, practical exercises and joint learning from them, as well as role plays and games are in the center.

Those who complete an AVP Basic Workshop can apply to attend an AVP Advanced Level Workshop. The focus of this level is on the underlying causes of violence both in ourselves and in the world in which we live. After reviewing in depth the concept of Transforming Power, a focus topic will be selected by the participants in a consensus exercise. Frequently chosen focus topics of APV Advanced Level Workshops are fear, anger, power, communication in conflict, forgiveness, stereotyping or prejudice, justice, and gender based violence. The aim of the AVP Training of Facilitators is to instill skills for facilitating AVP Workshops. In small teams, participants prepare and facilitate several units together and receive constructive feedback for their performance from their fellow participants and the trainers. This then accords them the status -'Learning or Apprentice Facilitators'. Apprentice Facilitators can then be invited to co-facilitate AVP Basic Workshops in a team with at least two experienced AVP facilitators, and gain further experience and confidence in facilitating AVP workshops.

G. AVP Kenya Coastal Region and Prisons

Since AVP workshops were introduced inside the walls of Shimo la Tewa Maximum Security Prison in Mombasa in 2006, a lot of transformation has been witnessed in the lives of the participants. The programme has gained a relatively wide acceptance by the management and staff of the correctional facility. After 20 prison officers went through all the three levels, some became very instrumental and worked as Apprentice Facilitators when the programme was subsequently introduced to prisoners. So far, about 800 prisoners have been trained at the basic level, and about 200 have taken the advanced course which further enhanced their communication skills and interpersonal relationships.

Positive transformation observed includes:

- Attitude and behavioral changes while in prison and after release
- Reduction in violent acts in prison
- Trained inmates become agents of peace and nonviolence in their various blocks of residence

Challenges for AVP in Kenyan prisons:

- The majority of prisoners do not take all three workshop levels due to high turnover in prisons.
- The AVP at the coast of Kenya depends entirely on the personal contribution of the Programme Coordinator, Peter Olwal and donations from friends.

AVP Kenya also conducts workshops within selected communities in the coastal region outside of prisons.

Pic: Exercise during the Alternatives to Violence Programme

H. AVP in GIZ Civil Peace Service Burundi and Rwanda

AVP workshops in Burundi

Since 2015 THARS (Trauma Healing and Reconciliation Services; http://thars.org/) conducts workshops with support from CPS Burundi. The sessions were mainly conducted in the local communities in the provinces of Bujumbura, Gitega, Kayanza, Makamba and Ngozi. THARS has 20 trained AVP facilitators while the association of former prisoners has trained six AVP facilitators to conduct workshops in prisons. In addition, 13 members of victims' associations who are partner organisations of CPS Burundi were trained as AVP facilitators. So far, 1250 people participated in AVP sessions, among them prisoners and ex-prisoners, students, leaders of political parties, religious leaders, returnees, local residents, students and teachers, youth in conflict communities and members of different ethnic and political groups.

The community social workers in the projects of THARS identify potential participants from communities who are in conflict. In these groups, not only the leaders – those who can motivate change in their groups – are invited to participate, but also persons who are seen as causing disturbances to the community cohesion. After the AVP sessions, the community social workers follow up with them as they remain in those communities and can observe changes over time. They have noted that some participants who had been triggering conflict start to advise others to participate in mediation for the sake of the community. This change is astonishing for many members of the community. Another change observed is that participants of AVP sessions are adopting a new language – conciliatory and nonviolent.

After participating in an AVP workshop, youth - who are members of different political parties - decided to form a space for meeting and exchange on the peaceful management of possible conflicts that divide them. They established a WhatsApp group to stay in touch.

One of their members said: "The THARS AVP facilitators moved us from one place to another; from a world of hostility to a world of peace and mutual love in spite of our political and ethnic differences".

One of the leaders stated: "Before, we could not greet each other or sit together because of our ethnic differences, but we understood that these differences can be beneficial for us instead of dividing us. After the workshop, we have been greeting each other and even took a picture together."

AVP in Rwanda

AVP in Rwanda was established as a joint project of Eglise Evangelique des Amis au Rwanda (EEAR, Quaker Church - presently a partner of CPS Rwanda) and the American Friends Peace Teams' African Great Lakes Initiative (AGLI, http://www.quakersintheworld.org/quakers-in-action/120/African-Great-Lakes-Initiative-AGLI). From 2002 to 2003 the majority of the participants were Gacaca judges or administrators. More than 30 other AVP workshops were provided to the general Rwandan community and in refugee

camps since 2001. Friends Peace House, an institution of EEAR, based in Kigali but operating country-wide, works to promote peace and coexistence in the prisons by conducting various peace trainings for inmates as they serve their sentences (http://friendspeacehouse.org/alternatives-to-violence/).

At the CPS partner organisation Protestant Institute of Arts and Social Sciences (PIASS), AVP was initiated in 2015 by Prof. Penine Uwimbabazi as a mandatory supplement to the course on Nonviolent Communication that she teaches. Around 100 students from Rwanda, DRC, Burundi, Tanzania, Kenya, South Sudan and Japan as well as staff and volunteers of NGOs attended the AVP Basic and Advanced Level Workshops at PIASS. Since 2017, staff and volunteers from partnering NGOs and institutions are invited as well.

Some of the facilitators who are lecturers or staff of PIASS, observe how the behavior of students is changing to a more confident, cooperative and caring manner after they attend AVP workshops. Participants from outside who later return to PIASS for different activities often report back how their application of what they learnt worked for them in their life and work. One small group started AVP in a youth network in DR Congo. The president of the local Red Cross Club who has also been trained as an AVP facilitator wants to start AVP in his Club, in Kinyarwanda language soon. (More at: www.craspd.com).

Some participants' voices from AVP at PIASS:

"… I learned how I can transform conflict into a nonviolent way by using transforming power, something which will also help me to manage my anger so that I can live in harmony with my neighbours" (female Rwandan participant of AVP Advanced Level Workshop 2017)

"By realizing that there is a transforming power in me, I stop using violent ways and start caring for others" (female participant of AVP Advanced Level Workshop, from DR Congo, 2017)

"No words to express how the project touched my life; after the 1994 genocide against Tutsi, I had lost hope and I could never expect the best from anybody, but now I can testify that through AVP, it is not only possible but also very easy" (male Rwandan participant of AVP ToF 2018).

I. Discussion (Regional Conference): Way forward for GIZ CPS with the Alternatives to Violence Project

In a follow-up session with participants from CPS Ethiopia and Uganda, we reflected on the question whether - and if so - how CPS programmes can make use of AVP. While AVP is already being used by CPS Burundi and Rwanda, partner organisations as well as the CPS Refugee Component in Rwanda. CPS Kenya and Uganda are yet to take up AVP in their respective countries.

The trainers from AVP Kenya and from GIZ CPS Rwanda (Peter and Anne) pointed out that they are willing to come and support a possible start of the AVP in Ethiopia and other countries in future.

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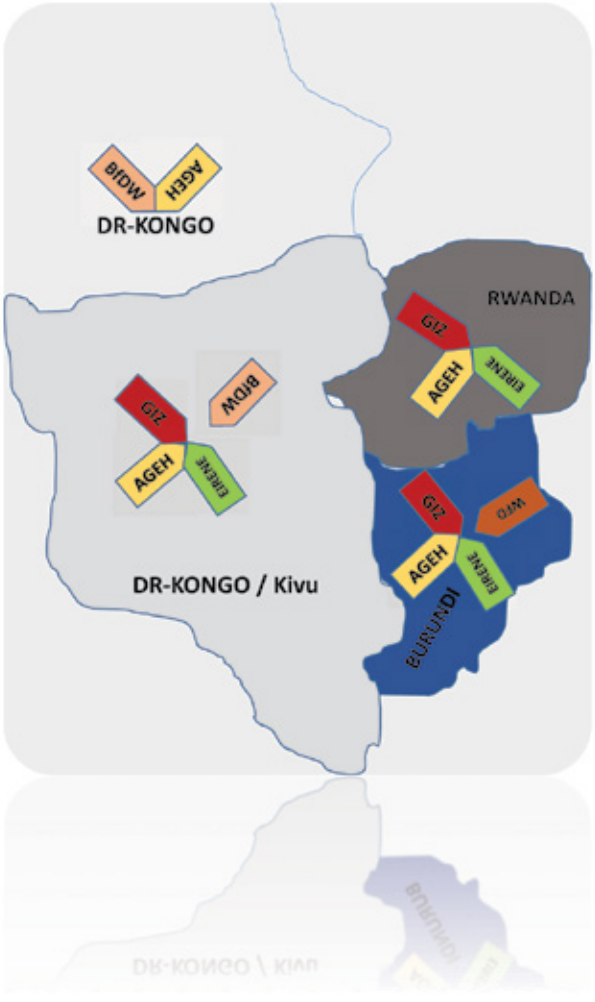
Development of a Joint Civil Peace Service (CPS)-Strategy (TLS) for the Great Lakes Region[1]

By Sy Tahirou, Programme Coordinator EIRENE Great Lakes and Michael Eberlein, Planner Peace and Security, GIZ Civil Peace Service HQ (CPS)

1. Connect

The CPS organisations working in the Great Lakes Region (Rwanda, Burundi and Kivu-Region in the Democratic Republic of Congo (DRC) are currently facing a challenge regarding the set-up of a new CPS strategy. Five organisations are implementing CPS programmes in the region: Arbeitsgemeinschaft für Entwicklungshilfe (AGEH), Brot für die Welt (BfdW), GIZ, Eirene Internationaler Christlicher Friedensdienst e.V. (EIRENE) and Weltfriedensdienst (WFD). As the present CPS strategies for Rwanda and Burundi need to be revised because their period is coming to an end, the five organisations - as a result of a longer discussion process, which started in late 2017 - agreed to come up with a regional strategy 2020-2024 that would replace the current CPS country strategies.



There were several arguments in favor of proceeding this way, mainly the regional roots and aspects of the conflicts in the area, the potential for more synergies that could be generated by a regional CPS perspective, the fact that some of the CPS organisations are already working on a regional level, and the wish to make best use of the available resources.

The main challenge about one regional TLS 2020 – 2024 is the diverse nature of the presence of the CPS organisations in the region. So far we have:

- 3 TLS on country level (Burundi, Rwanda, DRC)
- BfdW only works in DRC and is not limited to the Kivu-Region, but works in whole DRC
- EIRENE only works in the South Kivu part of DRC
- GIZ is about to start engagement in North and South Kivu
- AGEH works in the Kivu Region and in Kinshasa
- WFD only works in Burundi

Based on that situation, the CPS organisations agreed upon the following:

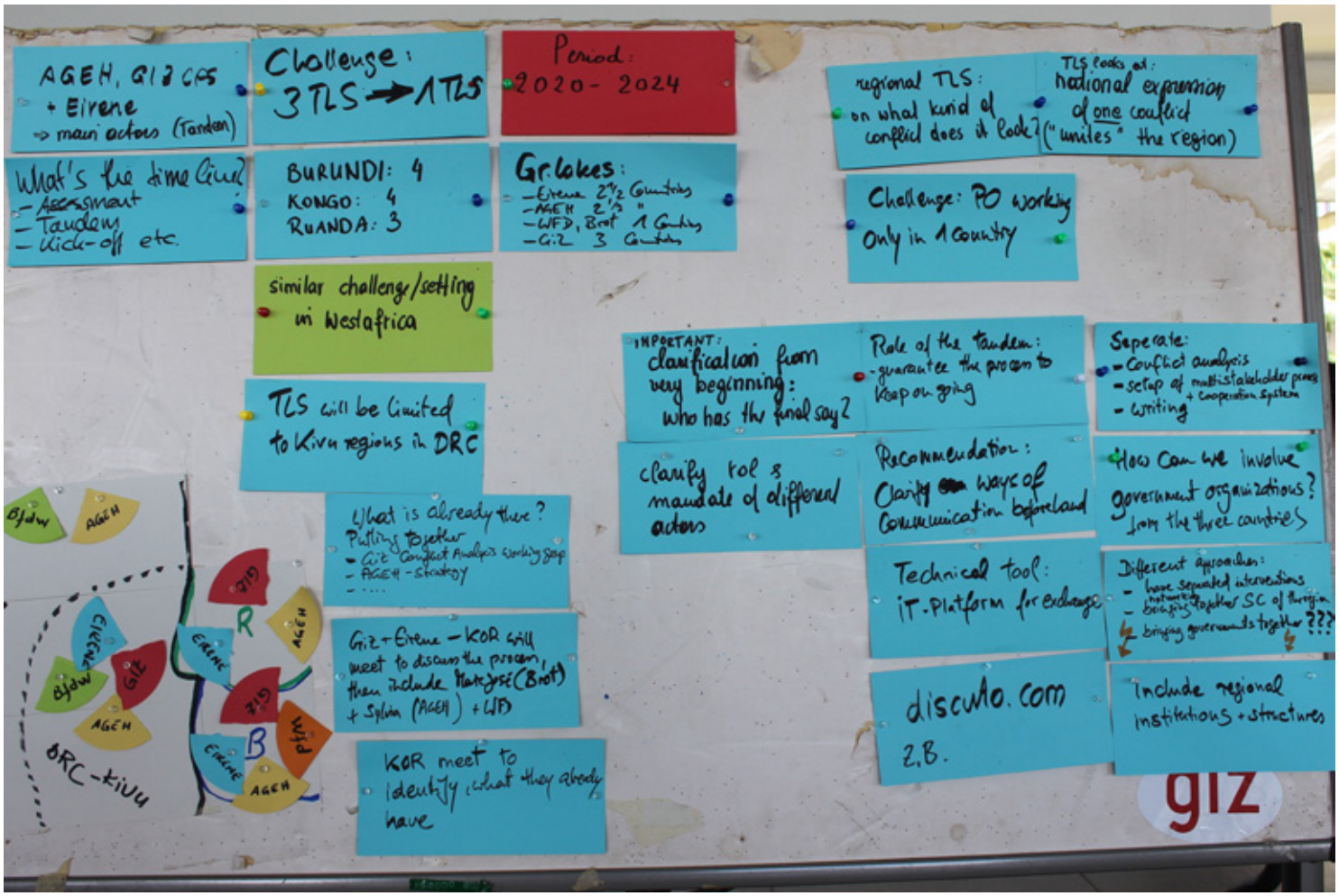
- The regional TLS will include Rwanda, Burundi and the Kivu area of DRC
- The currently revised DRC strategy that is valid for the whole DRC in the next years (2019-2023) is the point of reference for CPS strategy in DRC: The regional TLS has to be in line with the current TLS for DRC.

2. Reflect

To deal with this colorful panorama, we have to clarify the following points and make respective agreements:

- On what kind of conflicts and on what level will the regional TLS focus? What is our understanding of the regional character of the programme? It should not

[1]Open Space on Friday morning, 16.11.2018



Pic: Documentation of the group discussion

exclude activities that focus on one country only.

- How can we involve the three governmental levels in this area? This could be helpful or even necessary in order to secure the CPS engagement in the region. An option would be to network through the Communauté Économique des Pays des Grand Lacs (CEPGL) and the Conférence Internationale sur la Région des Grands Lacs (CIRGL).
- Building up the a strategy on the different approaches of the five CPS organisations and their different range of partners (civil society organisations, faith-based organisations and government institutions)
- In order to base the discussion on the available knowledge and experience, it is important to bring together the existing expertise of the CPS organisations, such as regional studies and concepts and conflict analysis in AGEH, EIRENE and GIZ. And, for sure, the already existing TLS in the countries.

On a more technical level, the following was suggested:

- Three separate phases for the elaboration of the TLS:
  - The conflict analysis
  - The setup of a participative process of dialogue for the strategy development
  - The writing process
- To clarify mandates of the stakeholders and identify the TLS-tandem. This is particularly important in this case, where five CPS organisations are involved.

3. Next steps

- Michael Eberlein (GIZ) will get in touch with the CPS focal person for TLS in Germany, Mona Ahmed, to set up a road map for the strategy process and re-initiate the exchange with the other headquarters.
- GIZ and EIRENE regional coordinators Sy Tahirou and Hans Bretschneider will have a first meeting as soon as possible in Kigali or Bujumbura and after that, they will organize another meeting with AGEH, WFD and BfdW Coordinators in January or February 2019 according to the availabilities. This meeting is held to:
  - check the status
  - have a communication plan (IT Platform / Discut.com ...)
  - have a regional TLS development process

SIF Rwanda: Creating Synergies between Civil Peace Service (CPS) Rwanda and the new GIZ Programme on Economic Inclusion of Refugees and Host Communities

By Florinda Brands, International Peacebuilding Advisor, and Michel Muhirwa, National Peacebuilding Advisor, GIZ Civil Peace Service (CPS), Rwanda

This article portrays the first step for the development of a collaboration strategy for two GIZ programmes in Rwanda with the scope to use or create synergies between the two.

While the CPS Special Initiative on Displacement (CPS-SIF) - Relationship-building between host communities and refugees as well as psychosocial support - in Rwanda is working with refugees since 2014, the new GIZ programme started in 2018 to work with the same target groups.

In this context a strategy team consisting of representatives of CPS Rwanda initiated a discussion during the regional CPS conference in Kenya in November 2018.

I. Summary

1. Leading questions for the discussion were:
   - How might we achieve synergies between the new GIZ programme and the CPS refugee component?
   - How might we create a win-win situation for both?

2. Identification of potential areas of collaboration

During this session, the participants discussed three potential areas of collaboration: One, the sensitization trainings for teachers and other partners; two, identification of partner organisations; three, connection to the target group.

3. Important concerted procedures/action

Furthermore, the participants stressed the necessity of a joint planning process and a clear communication strategy to external parties.

II. Background of the CPS-SIF programme Rwanda

Following refugee movements caused by violent conflicts in Eastern Democratic Republic of Congo (DRC) and Burundi, the Government of Rwanda set up six refugee camps between 1996 and 2015. Today, the total population of concern, i.e. refugees and asylum seekers in Rwanda, is 150,448, originating mainly from North/South Kivu and Burundi.

Having been victims of conflict-related violence, refugees suffer from psychological symptoms such as nightmares, insomnia, cognitive impairment, suicidal thoughts and emotional distress, which affect their mental and physical health and resilience. Social relationships and gender roles are often destroyed and this leads to conflicts in families. Refugees and host community share limited resources; which also causes frictions at times. Additionally, traditional conflict solving and protective mechanisms might no longer be available.

Against this background and based on its previous peace work experience in Rwanda, partner organisations of GIZ's Civil Peace Service (CPS) have engaged in working with refugees on two objectives. They strengthen refugees and host community's capacities in constructive dialogue, conflict prevention and management. They also support community based healing approaches and processes. Through capacity development, the project facilitated the creation of different forums and space for dialogue, exchange and healing which contributes to refugees and host communities' empowerment, engagement and socio-economic participation.

III. Background of the new GIZ programme Economic inclusion of refugees and inhabitants of neighbouring communities:

Repatriation and resettlement are rather unlikely options for Burundian and Congolese refugees in Rwanda. In this light, socio-economic inclusion remains the only durable alternative solution. Due to lack of available agricultural land and population density, the joint United Nations (UN) and Government strategy emphasises non-agricultural activities. Hence, (self-) employment and vocational training (Activities 1-3) are the core business of the new GIZ programme "Economic inclusion of refugees and inhabitants of neigh-

[1]Economic Inclusion of Refugees in Rwanda -A Joint Strategy by The Ministry of Disaster Management and Refugee Affairs and The United Nations High Commissioner for Refugees for Furthering Economic Development in Host Communities through Refugee Self-Reliance (2016-2020)

bouring communities." Recognising that "the mind-set of refugees is arguably the most important single factor to enabling sustainable self-reliance"[1] , the new project aims to provide training opportunities, consultancy services and psychosocial support for the target group (Activity 4). Activity 4 entails firstly, sensitising teachers, advisors and entrepreneurs on the psychosocial impact of displacement. Secondly, measures will be offered that foster a constructive approach to conflict or stressful situations e.g. psychosocial support, conflict transformation and dialogue promotion.

IV. Synergies / Overlap / Potential Collaboration

There is a strong overlap of the CPS Rwanda's core activities and Activity 4 of the new programme. However, they can be distinguished as follows: Activity 4 of the new GIZ programme, on the one hand, aims to tackle all issues that specifically hinder the successful completion of their measures by the participants. This could be, for example, stress related to learning disabilities. The Mental Health and Psychosocial Support (MHPSS) activities of the CPS, on the other hand, have a more general focus on trauma. Rather than fearing the overlap, it is helpful to focus on the synergies. The next paragraphs outline three possible areas of collaboration, followed by one major challenge.

Do they know about impacts of violence? - Sensitization trainings on stress and trauma
With regard to the sensitisation of partners on MHPSS issues, CPS and its partner organisations (POs) can provide or help conceptualise trainings for vocational training teachers on stress and trauma. Some of the participants in vocational and business opportunity programmes might drop out because of difficulties related to stressful situations they have gone through. It is therefore crucial that teachers and teaching institutions as well as business partners be
sensitised on the topics of stress and trauma-related challenges participants from both refugee camps and host communities are faced with.

Who to work with? - CPS knowledge of possible POs
Through its experience and connections in the field CPS could support the new project in identifying partner organisations to implement its MHPSS activities. It might even be possible for the new programme to cooperate with some of the existing partners of CPS. One example of this is "Never again Rwanda", a long standing PO of CPS, as it has capacities for MHPSS. Among others, they employ a psychologist and are very experienced in working with young people. This kind of overlap would require a (joint) planning workshop for CPS POs and the new programme.

Who will participate? - CPS connection to refugees and host communities
The new GIZ programme will focus on youth who have a start-up, want to learn about entrepreneurship or take part in vocational training. The target is 600 people in five years, with 50 percent of participants being refugees and the other 50 percent from the host community. CPS has years of experience in working with refugee youth in Kigeme, Mugombwa and Mahama camps. Through its strong commitment to a community-based approach, CPS also knows the host communities. Thus, CPS can help the new programme identify persons who fit its criteria. Through referral, CPS can possibly aid some of its own beneficiaries, including those who already benefited from a CPS scholarship scheme, to become economically self-reliant. This means that the target groups of the two programmes can but are not limited to an overlap.

V. It is all GIZ, isn't it? - Clear communication strategy to external parties

The CPS refugee component and the GIZ programme have identified the Ministry in Charge of Emergency Management (MINEMA) and UNHCR as key cooperating partners. Through MHPSS activities both programmes might also work with the same POs (e.g. Never Again Rwanda). As we know, GIZ internal structures are often incomprehensible to outsiders. It is thus necessary to develop procedures for a distinct representation in order to remain two different entities externally.

It is also important to explain the GIZ MHPSS element of the economic inclusion project to those Mahama implementing organisations that already work on MHPSS. This is important in order to avoid misunderstandings and,

Pic: Coordinator of GIZ CPS Rwanda Hans Brettschneider

additionally, will help the new programme identify different options of working with those organisations as possible partners. In fact, in the framework of the CPS refugee component, it was agreed that GIZ MHPSS implementing partner organisations would focus on Kigeme and Mugombwa refugee camps, while the MHPSS implementing partner in Mahama would be Humanity & Inclusion (HI), formerly Handicap International. Therefore, if the new programme chooses to work with Never Again Rwanda in Mahama, this should be clearly communicated to HI. Alternatively, the new programme could seek partnership with HI.

VI. Way forward

The above synergies and cooperation mechanisms will be more clarified and agreed upon during planning processes and exchanges with UNHCR and MINEMA. More specifically, a meeting is planned between the two programs to discuss on cooperation mechanisms in regard to conflict sensitive interventions in refugee camps.

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KENYA

Radioactivity: Radio for Peace. A Strong Community Radio Network and Radio Drama as Method to Disseminate Information and to Foster Peace Dialogue

By Tom Mboya, Acting Coordinator, Kenya Community Media Network (KCOMNET), and Michael Schweres, International Peacebuilding Advisor, GIZ Civil Peace Service (CPS), Kenya

The role of radio as source of information mustn't be underrated, despite TV, Internet, social media and the still existing printed press. Especially in Africa, the radio plays an important role in informing and educating the people. Media can contribute to dialogue and understanding but they can also be a factor in generating social and ethnical tension through stereotyping and inaccurate reporting. This assumption might be considered as the entry point of the Kenyan CPS project: UMOJA – Radio for peace.

The Beginning:

We started the project in November 2016 with our partner organisation KCOMNET (Kenya Community Media Network). As community media are often perceived as the best multiplicator for peace initiatives the project targeted the 23 Kenyan community radio stations.

In preparation of the upcoming election year and regarding the experience of violence Kenya had faced after the 2007 elections, the leading idea was to empower the community radio journalists to do their work in a conflict sensitive way. Understanding conflicts, their dynamics and the danger but also the chance of change which comes with conflict, Non-Violent Communication (NVC) – all this had to be packed in a training-curriculum for the community radio colleagues who are not all trained journalists. So far so good – that was the theory behind the project idea, the reality of needs of the community radio stations was much more multifaceted and the biggest challenge for our Kenyan colleagues was not to get trainings but to earn money with their activity, individually and as a station.

The Road Map to creative content production – How did we do it?

Phase 1: Kick-Off Meeting

A big kick-off meeting with the station managers of all 23 community radio stations in December 2016 helped us to do a first assessment and to integrate the team-leaders and station managers in our planning. It was the wish of the participants to find a strong name for this peacebuilding project: UMOJA – Radio for Peace. UMOJA means unity in Swahili. We could go ahead …!

Phase 2: Needs Assesment

In the following months the team Sheila Ngatia (peace and conflict advisor) and Michael Schweres (journalist) traversed across the country to meet their community radio colleagues. From Radio Kwale-Ranet on the shores of the Indian Ocean to Radio Ekialo-Kiona on Mfangano Island in Lake Victoria. From the Tanzanian border to the northern and eastern

counties they met the station managers and their staff to assess the individual needs concerning training and material.

From initially 23 community radio stations the number raised to 41 radio stations, thanks to cooperation with the CPS-Programme of AGEH: 18 catholic radio stations which are doing a good community radio work were able to join the UMOJA project.

Phase 3: Strengthening Networks & Capacity Development

- **Cooperation between community radios during the 2017 elections: Together we are stronger!**

All the colleagues are keen to know more about conflicts and how to deal with them as radio journalists, everybody knows about the danger of this election year 2017. Kenya has more than 40 ethnic groups, ethnic violence during elections is not abnormal in Kenya. Since independence ethnicity has influenced the political sphere, many Kenyans tend to vote along ethnic lines. Ethnicity, and that is one of the big challenges to overcome, is constructed as an imagined community which the political elite is using to manipulate the people. Everybody in the radio stations is aware that radio is a powerful media and everybody knows the horrible examples of misuse of this power during the Rwandan genocide (Radio Mille Collines) but also the bad examples of some vernacular commercial radio stations during the post-election violence (POV) in Kenya 2007/2008.

The elections are fixed for the 8th of August, the nominations happen in March, the primaries in April: the atmosphere in the country is charged. Some days before the elections, Chris Msando, IT-Director of the electoral commission IEBC is murdered. Tribalism, hate-speech, fake-news and misinformation especially through social media but also organised and white-collar crime and violent extremism form a dangerous mixture. The guiding theme of the community radio colleagues is clear: "Let's make the difference!"

With a lot of enthusiasm the community radios begin to work together, share information, draw a Code of Ethics. Thanks to the cooperation with the Konrad Adenauer Foundation a meeting with all the 41 station managers is made possible: On World Press Freedom Day 2017 the 41 radio stations - community radios and catholic stations - adopt the NAIROBI-DECLARATION "Engagement for Truth, Fairness, Ethics and Integrity". Perhaps this is the first milestone in the UMOJA-Project, another achievement is as important as this milestone: The radio stations begin to form a big community of community radios. Together we are stronger!

The UMOJA project has its own newsletter and website, two WhatsApp groups (Station Managers and Staff Journalists) help to keep the contacts alive.

As mentioned above, material sustainability is a huge challenge for community radio stations and peace radio; real community radio stations are those who are operated by the community and not one resourceful owner. This way they maintain their independence, but are in need for funding or other ways of income generation. A single community radio station with 200.000 listeners is not interesting advertising. But a package of 23 cooperating stations representing up to 6 million listeners is a different bargain, and a negotiation of airtime rates can be done at the same level as the main national radio stations.

Our common work with the radio stations tries to give overlapping input. There is a peacebuilding component in every project and the UMOJA project must also deal with questions of accountability (fight against corruption) and sustainability of the radio stations.

- **Capacity Development: Training of radio staff members**

Before the elections start, the UMOJA-Team has visited most of the stations, organised five big cluster-workshops and trained at least two staff members of every station on the basics of conflict analysis and actors mapping to be able to do a better investigative work. The curriculum has been developed, not only conflict sensitive reporting and non-violent-communication is trained but also fact-checking and some other basic journalistic skills. About 250 journalists participated in the training.

Despite the high tensions in the country after the first round of the elections, their nullification and a second round of

elections the country remains mostly peaceful. Once this election episode finished, the UMOJA Team and their radio colleagues can concentrate on other conflict related topics: Gender based and sexual violence, violent extremism, resource conflicts, land grabbing, cattle rustling, social justice – the list is endless and most of the stations have to deal with a very specific local conflict context.

Then, we started with individual in-house trainings. Two days with the whole staff of the radio station – one day is dedicated to conflict related topics, the second day is used for the training of journalistic skills: Interview-techniques, feature-writing, fact-checking, content production. Again this phase started with a meeting of all the station managers to assess the individual training needs of their staff – this approach, which is consequently participatory, is an important first factor of ownership for the participating stations. A second factor is the integration of community radio colleagues in the training activities: after a Training of Trainers workshop with demonstration lessons given by the participants, ten colleagues join the UMOJA Team to take over a workshop or training module of the in-house-trainings.

Phase 4: Radio Drama to emphasise content production

The focus of our activities is shifting: From a pure capacity building project to a content production project. On the World Radio Day 2018 we launched a first big Radio-Drama Production. As the result of a cooperation with the SIF-Programme we transformed a little comic-strip book on IDPs (Internally Displaced Persons) which was produced with Kituo cha Sheria into a Radio-Drama (see also Article on Art as Tool for Advocacy).

Njuki Githethwa, the KCOMNET Coordinator, and the UMOJA Team did the script-writing, Mtaani FM in Dagoretti took over the technical part of the production. Real Talk "This can happen to anyone of us" is the title of the story of Kadogo, her Grandmother, Mwalimu Patricia and Mzee Lodjang who are travelling to an IDP Meeting in Mombasa. Broadcasted several times at different hours of the day by the 41 UMOJA-Stations, this production in English and Swahili reached about 12 Million listeners. Radio is a powerful media.

With the production of high quality content the UMOJA-Project has arrived at the core activity of radio stations. The development of this content can integrate community stakeholders, theatre, music and spoken word artists, youth, elders, women, men to talk about their concerns in the pure tradition of African storytelling. This content is authentic and will touch the people.

Real Talk "This can happen to anyone of us" was just the beginning. In August 2018 we did an amazing experience, we organised a three days "Creative Content Development Workshop" in the informal settlement Mukuru Kwa Ruben together with RUBEN FM to create ten new episodes with Kadogo and Mwalimu Patricia. After three Days we had ten raw radio drama scripts talking about education and GBV, corrupt politicians and human trafficking, the struggle to survive and the life as a refugee. After editing and improving the scripts the radio dramas are currently produced by the team of RUBEN FM, launch and start of broadcasting by our 41 Stations is planned for January 2019.

In this 2nd cooperation with the CPS GIZ SIF Programme the members of four community theatre groups participated, giving voice to the different characters. A textbook is published with the English and the Swahili radio drama scripts to allow other theatre groups to perform these little plays on stage. Besides the airing of these stories, the UMOJA Team plans to test a new form of dissemination: We want to put the sound-files on USB sticks to ask Matatu and Bus drivers to play it in their cars.

Phase 5: National Newscast

Radio cannot show a sundown but it can tell the story how birds go to sleep

The UMOJA-Project starts its 3rd year of "Radioactivity" – thanks to an incredibly creative Team we have a lot of ideas to realise in the next years: We want to produce a national Newscast, the production switching every month to another station but aired by all the stations under a common jingle every evening at 6 pm. Such a task helps to overcome tribal views. There is also the idea to produce a docu-fiction on Kenyan History for the younger listeners …

We have done so far about 30.000 km with our project car to visit our colleagues, to discuss, to brainstorm, to develop, to calculate. Thanks to an incredible Team of Radio-Activists we still have a lot of plans: Sheila, Alex, Moses, Njuki, Tom, Ann, Halima, Ibrahim, Caroline, Philip, Joy, Sam, Daniel, David, Doriane, Monicah, Lydia, Bonface, Edwin, Ema, Edward, Jane, Kamadi, Kelvin and hundreds of other colleagues who are the soul of UMOJA-Radio for Peace.

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Michael Schweres is a Senior Journalist, Author and Journalists Trainer working as International Peacebuilding Advisor with KCOMNET and the UMOJA - Radio for Peace Project

Radio Drama – The imaginary movie

Did you ever experience this? Your radio is on, you listen to a voice and in your imagination you seem to "see" this person, whether it is a tall and smart man, a younger lady, a bit shy, a gangster, a bad character. You hear a creaking door and suddenly the wind blowing and automatically you turn your head - shivering slightly – to look whether the door is closed or not. If this happens, the radio people did a great job. Radio Drama is like theatre for blind people, as you don't see anything you must get the picture in your imagination: Voices, ambient noise, silence – different actors with different voices, a narrator, and the noise of everything else which you do not see. A splash of water – was it a stone thrown in a river, no, it was Kadogo who just shouted "Look Grandmother!" and "SPLASH" she jumped in the river – she mustn't say "Look Grandmother, I will jump in the river" – she does it and you hear/see it. And you feel that Grandmother is afraid calling her grandchild "Oh, Kadogo, be careful … !

That's Radio Drama – Theatre for radio listeners. In the "UMOJA – Radio for Peace" project we have experienced this with two big Radio Drama productions: "REAL TALK – This can happen to anyone of us". The story of Kadogo, her grandma, Mwalimu Patricia, Mzee Lodyang, Swalee and others talks about displacement. In 2018 this Radio Drama was broadcasted by 40 Kenyan Community Radio Stations and reached about 12 Million Listeners.

In 2019 we launched ten new episodes with Kadogo – ten stories which are talking about access to education and domestic violence, bad leadership and forced eviction, human trafficking and trauma. Every listener will imagine his own Kadogo, "see" his own pictures, but everybody will hear the same words, get the same information – that's Radio Drama.

A last question to be answered: Is Radio Drama expensive and complicated to produce? A clear answer: NO! Radio Drama production must not be expensive; it needs time and a systematic approach. Radio Drama is not "Comedia del arte". The basic need is a well elaborated production script with different columns: dialogues, noise and narrator. Noise can be recorded or found in online databases. To get the noise of a Tuktuk we did some kilometers squeezed in this tricycle to record the typical noise of this engine in the traffic, bleating sheep and goat can be found in sound-databases. For the voicing we worked with actors of 5 community theatre groups, chosen after an audition to find the best voice for every role. The edit is business as usual for trained radio people.

Radio Drama for community information, education and empowerment is an inclusive and participatory tool cutting across separative lines – creating imaginary movies with individual pictures and common messages.

What is a Community Radio Station

"A community radio station is one that is operated in the community, for the community, about the community and by the community." (Tabing 2002)

Community radio stations are in our context the low transmitter power stations which are formed by a geographic community or a community of interest with a view to addressing social, economic and governance issues. A community radio station can be a powerful tool for addressing social concerns and promoting social change in a community.

Geographic communities are those in which members share the same physical space. These are communities in the most traditional sense. Members share relationships with physical structures in the geographic region, such as a river or grazing field. Communities of interest are smaller groups within geographic communities. They consist of people who are united by a certain belief or goal.

Pic: How to develop a radio drama? Peacebuilding advisor and Journalist Michael Schweres at his workshop

Necessary equipment for a Radio-Station

Studio Equipment and Tools

- Playback equipment; Initially the studios had to have audio playback machine which included record turntables, tape recorder/player and compact disc player. This is ideal for a studio but my experience with the community radios is that most of them do playbacks by the softwares installed in their studio computers
- Control/mixing console; This is the equipment used to control and select the sound source wanted during the programme. It also allows the presenter/producer to raise or lower microphone sound or music gradually. It allows the presenter to superimpose microphone voice and low background music, this is "mixing" and which is why it is referred to as mixing console. It has an output line which goes to the transmitter
- Power/voltage regulator; It reduces power fluctuations/surges that can not only change the speed of voice and music but can also blow off the equipment. All studio equipment is powered from an electricity source which should pass through an automatic voltage regulator
- Microphone; the number and type of microphones required will depend with the size of the studio, number of speakers at any given time and resources available.
- Headphones
- Microphone stand with swing arm
- Telephone; all stations now have call-in programmes. One can install a special telephone mixer which allows one to receive multiple and simultaneous calls, put them on hold, and pass them to the mixing console to go on air. That is the ideal situation although it is expensive and most community radio stations can't afford. However, a cheaper way and which is practised by most community radio stations, is to have a phone with a speaker and put a microphone next to it, but the quality of the resulting signal will not be that good

Equipment/tools for field production/reporting

- Audio recorder; Radio is all about audio and sound quality is key. An ideal situation one is expected to have audio recorders designed for recording sound. However, in the absence of that, you can record audio using a smart phone
- Microphone (external); many microphones and even smart phones have got inbuilt microphones, however the inbuilt microphones work well at a closer range. You will need an external microphone to get audible and quality sound if you are recording a bit far from the source
- Remote microphone mixer; this is important when several microphones and sound output are required for field production. It is used to select and/or mix the various sound inputs required for the programme that is being recorded.
- Mobile phone and a telephone adaptor; a telephone adaptor is needed to patch the incoming call to the studio control/mixing console from where it can be broadcasted or stored for future use

Transmission Equipment

Community radio stations are categorized as low-power stations by the Authority and as such they use the low-power FM transmitters. Typically, the power output of the transmitters is between 20 and 1000 watts. The size of the transmitter varies from station to station and is determined by the Authority and the details are prescribed in the licence offer

The Antenna

There are two broad categories of antenna: Omni-directional which radiates the signal 360 degrees around itself and directional, which radiates the signal towards one direction. Different community radio stations use different antennas. KOCH FM, for example, uses a J-Pole antenna which is a directional one.

The height, position and adjustment of the antenna is important because it plays a role in achieving high quality and the farthest possible reach of an FM broadcast signal. The higher the antenna is, the farther its signal will reach. However, it is the Authority who dictates how high the antenna will be and is aligned to the power of the transmitter and distance of coverage.

Antenna mast or tower

Masts can be built locally using galvanized steel water pipes, like in the case of KOCH FM. They must have steps welded to them so that the broadcasting antenna itself, fitted high on the mast, can be reached for adjustments and repairs.

Further information

Odera, Edna Ipalei (YEAR): Radio and Hate Speech: A Comparative Study of Kenya 2007 PEV and the 1994 Rwanda Genocide. University of Nairobi.

Peace and Conflict Assessment: A Method Worthwhile for Peacebuilding?

By Dr. Matthias Epe, International Peacebuilding Advisor GIZ Civil Peace Service (CPS), Kenya

Not new but nevertheless useful, is the Peace and Conflict Assessment (PCA) method for conflict-sensitive project management. Because of its general focus on conflict sensitivity – a core requirement in peacebuilding - the PCA method is a beneficial project management and steering tool for CPS interventions. This was one of the results of the fruitful group discussion during the PCA workshop at the Regional Africa Conference in Mombasa in November 2018. The workshop provided a general introduction to the methodology which was followed by a discussion on if and how PCA could be applied in the CPS programme.

What is the purpose and origin of PCA?

The idea to discuss the benefits of PCA with colleagues arose from the observation that, in the CPS programme, there is an increasing tendency to rather introduce new methodological approaches than apply older existing ones which appear to be well-proven. PCA is a good example in this regard. Although the approach hardly receives any attention in the programme, it becomes clear that it is worthwhile to consider the same for planning, monitoring and steering of peacebuilding projects. Yet, with a more creative application method, it is even possible to link specific peacebuilding approaches such as "Do No Harm" and "Reflecting on Peace Practices" with PCA to form a comprehensive guideline for project management.

PCA was developed in 2005 by the political scientists Thania Pfaffenholz and Luc Reychler. Under the impression that development cooperation in the 21st century increasingly intervenes in contexts of weak and fragile statehood, the authors' aim was to react to these specific socio-political settings and improve the capacity and efficacy of projects dealing with peace and conflict. The result of these considerations was a practical approach which provides a methodological framework for the alignment of development cooperation and peacebuilding. The main focus of PCA is to assure conflict-sensitive planning and impact-oriented steering of development efforts in the field of peace and security. PCA meets the requirement to assess the needs and risks for development cooperation and provides a holistic method to design and adjust country portfolios, programmes, and projects in consideration of the specific intervention contexts which are often characterised by conflict, fragility, and violence. Therefore, PCA addresses all those actors who manage, implement, and evaluate development cooperation efforts in conflict driven and fragile settings - the exclusive working field of CPS.

How is PCA composed and implemented?

The well-structured and practical composition of PCA in four main elements which do not necessarily build on each other consecutively, but can also be implemented separately, is convincing. The following diagram shows the content of each element and its ideal order.

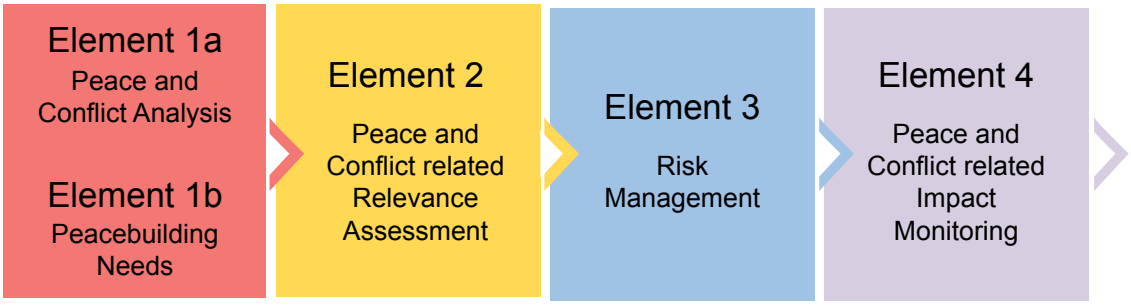


Figure 1: Elements of PCA (Source: Leonhardt et al. 2008)

Starting off with the first element, the purpose of the peace and conflict analysis is to gain a deeper understanding of the context in which it is intended to intervene. Thereby the focus lies on the identification of stakeholders, dynamics, and factors that lead either to conflict, fragility and violence or to peace and stability. As a practical linkage to this step, the results of the analysis form the basis for the identification of realistic points of entry for development or peacebuilding measures. The peacebuilding needs are determined by comparing the results of the peace and conflict analysis with a vision for peace which consists of an idealistic scenario or setting to which the intervention seeks to contribute. This procedure aims at defining the changes that are needed to transform a conflict situation.

The second PCA element focuses on a peace and conflict related relevance assessment of planned or existing measures. The objective is to assess the peacebuilding relevance of the measures and to make adjustments in order to link the project strategically with the defined peacebuilding needs. The advantage of the relevance assessment is that it creates a linkage between the objectives and activities of the project or programme and emphasises on the increase of the peacebuilding effect. In this regard, it is important that the peacebuilding effort is not only based on the content of the measures – e.g. a workshop in non-violent communication or dialogue promotion – but rather concentrates on specific factors for peace and for conflict.

The third element consists of risk management whereby the negative effects of uncertain events for the project outcomes are taken into account. This includes a security analysis which satisfies the demand to classify the safety of all actors higher than the implementation of project measures. Three key questions provide a guideline for risk management: Which trends are currently taking place in the project environment? What are the consequences of these trends for staff and implementation? Are risks to investments and personnel still acceptable? Beside the identification of political, economic and personal risks for the implementation of the project, the objective of risk management is to develop risk mitigation strategies whereby the probability of occurrence and the damage level is taken into account. Risks cannot be avoided but their damage level in many cases can be limited by implementing the right measures. A pre-condition for this is a precise security analysis that takes all risk factors into account.

The fourth element comprises a peace and conflict-related impact monitoring whereby positive and negative as well as intended and unintended project outcomes are observed during the project cycle. A special feature that distinguishes peace and conflict-related impact monitoring from conventional results-based monitoring is that it focuses not only on the project outputs but also on the question of how measures are implemented in fragile contexts. The aim of this procedure is to avoid the exacerbation of conflict and to strengthen peace promoting impacts. Guiding questions in this context are: Which aspects of the project support peace, which exacerbate the conflict? How can negative impacts be avoided? Which measures have made a successful contribution towards peacebuilding?

When should PCA be implemented during the project cycle?

The methodological PCA framework can be applied during the planning process, the project implementation and the concluding evaluation phase. The following diagram shows each PCA element embedded in the different phases of the project or programme cycle. In every stage of the project, specific questions in relation to the content of each element have to be answered in order to guarantee conflict-sensitivity.

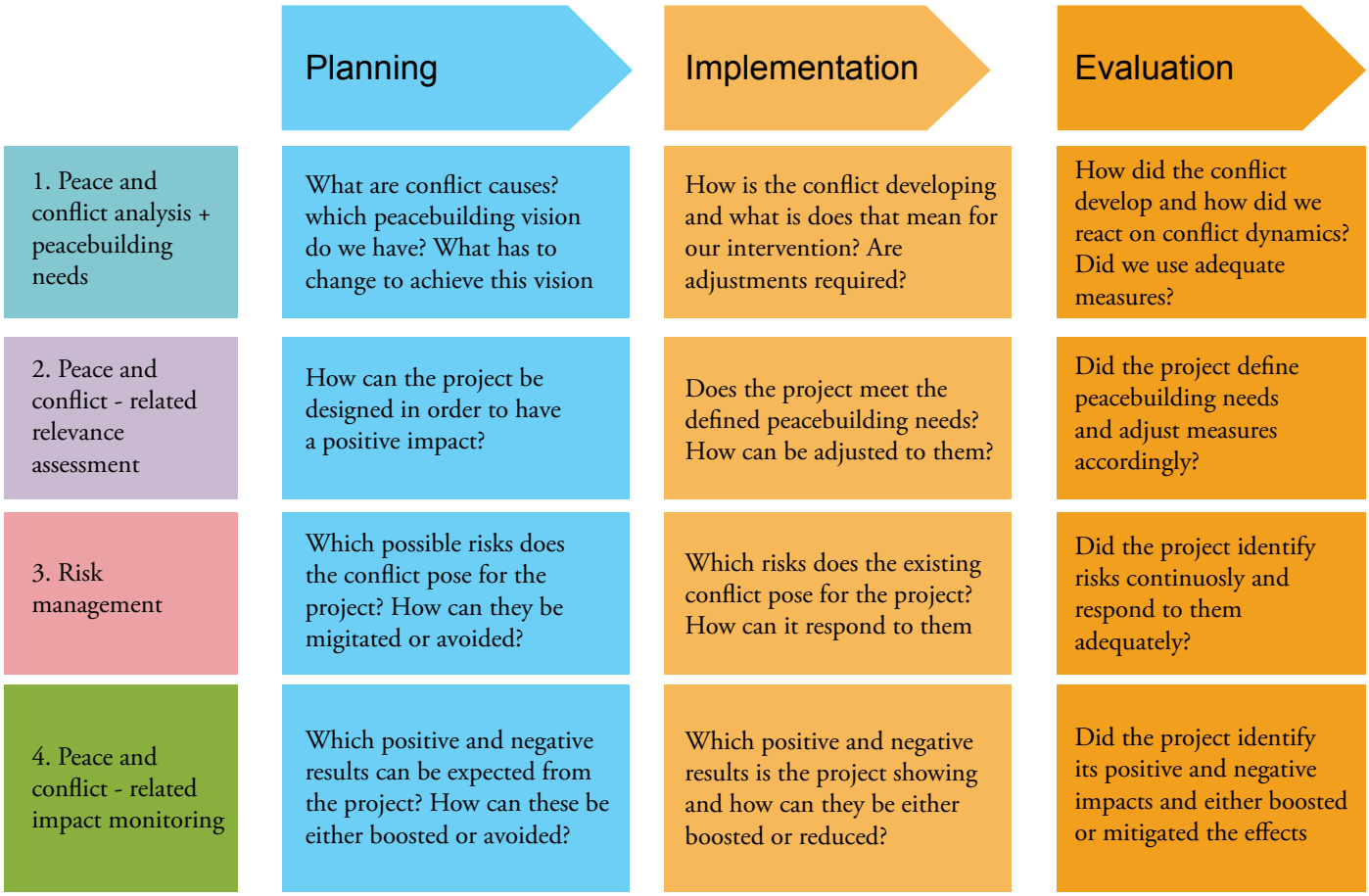


Figure 2: PCA during the project cycle (source: Leonhardt et al. 2008)

During the group discussion on if and how PCA should be used in CPS, it was pointed out that the logical approach of the method can undoubtedly be beneficial on programme level, especially during the planning process. For the design and alignment of a new programme or the re-adjustment of an existing one, the implementation of a complete PCA should be considered as an appropriate method to guarantee conflict-sensitivity, to gain a deeper understanding of the conflict causes and dynamics, and also to develop measures that correspond directly to the identified peacebuilding needs.

Also, on project level it became clear that the methodological PCA framework can be beneficial. Nevertheless, the participants highlighted that a flexible use of the method would be advantageous. This makes it possible for project staff to apply those elements which are relevant in a specific project context. On the other hand, a clear demand for standardised project management procedures was articulated by the participants of the group discussion. It was emphasised that the implementation of the peace and conflict analysis (PCA element 1a) and the risk management (PCA element 3) in particular, should be mandatory not only on programme level but also for every project. It would be of great benefit especially to new CPS staff to start off their work with the implementation of a peace and conflict analysis concerning the specific project context in which they are planning to intervene.

From a technical perspective, an interesting feature of PCA is its connectivity with other instruments and tools used in peacebuilding. The fourth element in particular goes in line with the "Do No Harm approach", which is of special relevance in CPS and applied in all programmes in order to plan, implement and to steer projects in a conflict sensitive manner. Another example of the interlinkage of PCA with other peacebuilding methods is the "Reflecting on Peace Practices approach". The purpose in this context is to gain clarity on the connection between peacebuilding needs and specific peacebuilding measures - a crucial question which is highlighted within the peace and cConflict related relevance assessment (PCA element 2). An additional benefit in this context is to cluster peacebuilding needs and activities according to specific strategies and intended societal changes on the individual and socio-economic level.

Pic: Local Expert John Paul from Haki Yetu Organization explains the conflict situation at the Kenyan Coast

Nevertheless, because of its strong analytical and abstract approach it became clear that PCA does not seem to be suitable as a community based approach. A solution for this could be a stronger linkage between PCA elements and community based methods such as conflict tree, timelines, conflict mapping, or focus group discussions. This idea might be the starting point for further reflection on how to connect peacebuilding methods and to make them beneficial also for local partners – because herein lies the criteria for sustainable peacebuilding.

Interreligious Dialogue (IRD)

By Annica Baum, International Peacebuilding Advisor, AGEH Civil Peace Service (CPS), Kenya, and Samuel Minyaho, IRD Commission, Archdiocese Mombasa, Kenya

"The moment I have realised God sitting in the temple of every human body, the moment I stand in reverence before every human being and see God in him - that moment I am free from bondage, everything that binds vanishes, and I am free,"
Swami Vivekananda.

What is Interreligious Dialogue (IRD) and why is it important?

Interreligious dialogue, also referred to as interfaith dialogue, is about people of different faiths coming to a mutual understanding and respect that allows them to live and cooperate with each other in spite of their differences. The term refers to positive and constructive relations between people of different religious traditions, (i.e. "faiths") at both the individual and institutional level. Each party remains true to their own beliefs while respecting the right of the other to practise their faith freely[1]. Therefore, IRD should not just remain at the level of words and talks; but rather go beyond to action-oriented efforts that can be productive and of mutual benefit to all.

In a time where religion is being used to commit violent acts, portraying a picture of one religious group targeting another, like in the case of Al-Shabab and others, IRD can help to build bridges be-tween people of different faith groups. It can help to reduce stereotypes through increased knowledge and contact or can help to counter or give alternative narratives to the ones that justify violence on the basis of religion.

For IRD to take place and to have the impact described above, Intrareligious Dialogue has to be considered too. It becomes very important to improve the understanding of people of the same religion or faith who belong to different denominations as there are occasions when believers of the same religion hold different positions about a certain topic or are in general not in dialogue with each other. If they are not united, it brings confusion when entering in dialogue with other religions.

IRD in practice

IRD takes place among different persons and on different levels, which some scholars differentiate into four forms of dialogue. The understanding is mostly the same, although the words can vary a bit.

Dialogue of (everyday) life[2]

This is dialogue where believers of different religions bear witness to their religious values and convictions in their everyday life, in their homes, workplaces and neighbourhoods. This dialogue is taking place when spiritual and human values shape the day-to-day interactions of peoples from other faiths. It is the most important type of IRD as it aims at a behavioural change in everyday life.

Dialogue of cooperation/ action

People of different religions come together to address common social concerns, for example problems posed by drugs, terrorism, illiteracy, exploitation of peoples, etc. It provides a forum for believers of various religious traditions to work together for the common good of society. It allows them to discern common elements which undergird the religions.

An example from the field is a child protection project, implemented by Coast Interfaith Council of Clerics (CICC). Hereby, religious leaders from Christianity, Islam and African Traditionalists (Kayas) address communities together to end early child marriages and early pregnancies and try to improve the rights of children in general. Another example is a connector project where water is the main issue between two conflicting parties, of which one is Christian and the other Muslim. They formed interfaith committees, drilled a borehole and started to have activities around the place.

Dialogue of religious experience/spirituality

Also important is the spiritual dimension of dialogue. Here, we deal with questions like: How do we pray? Why do we pray? Who is God for us? And share our experiences in pilgrimages, spiritual insights, techniques of meditation or a religious vision or a prayer. It demands a high level of trust

[1]Cf.: Pontifical Council of Interreligious Dialogue & World Council of Churches
[2]Cf.: Marielle Beusmans (2010): Towards interreligious harmony. Cf.: Beusmans 2010 Creations enterprises, Nairobi.

and mutual respect as many of these questions touch upon the deepest aspects of one's faith.

Exchange visits are a common activity under this form of IRD. For example, could an Imam welcome a member of a different religion or faith to his mosque to explain how purification rituals are done and why they are done before prayers and the disposition during prayers. The Imam also goes to explain deeper why certain rituals are performed be-fore, during and after prayers or answers general ques-tions of the visitor.

Dialogue of discourse/ reflection/ theological exchange

This is a dialogue which often takes place on the formal level amongst trained scholars, specialists, religious leaders and theologians of religion. It is an academic dialogue which sometimes looks at the scriptural texts, beliefs, theologies, stories, myths and histories of the various religious traditions. In this dialogue, misinformation can be corrected. Many of these dialogue sessions end with some form of statement, resolution or recommendation.

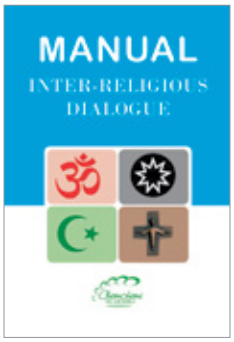
In many projects, intra and interreligious dialogue forums are organised to bring together religious leaders to discuss certain issues for example the use of violence according to their scriptures or the right of children in their respective religion. Apart from statements, whole documents can be developed in a series of such sessions.

This article is based on a workshop that was facilitated by representatives of AGEH CPS Local Partner Organisations Sheikh Myunyi from Coast Interfaith Council of Clerics (CICC) Trust, Samuel Minyaho (second from left) from IRD Commission of the Archdiocese of Mombasa and AGEH peacebuilding advisor Annica Baum.

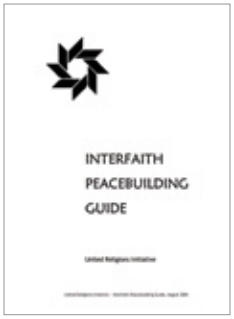
Pic: IRD workshop members during the CPS Regional Conference in Mombasa.

Want to know more?

The workshop was a general introduction to IRD and tried to show how IRD can be used as an approach for projects. It could not go into details, therefore, two books can be recommended for further reading with exercises, sessions and whole workshops:



Manual for Inter-religious Dialogue, AGEH, 2012
https://www.ziviler-friedensdienst.org/en/publikation/manual-inter-religious-dialogue



United Religions Initiative – Interfaith Peacebuilding Guide, October 2004:
http://www.rel-med.net/pdf/intefaith_peacebuilding_guide_uri_ENG.pdf

Positive Masculinities: A Concept for Transforming Conflicts in Kenya

By Nelly Njoki, Deputy Executive Director and Jane Maina, Executive Director, Community Education and Empowerment Centre (CEEC), Kenya

Connect: The Concept of Positive Masculinity in CEEC's work

Positive Masculinities is one of CEEC's core programme areas. It is premised on the belief that a key strategy of stemming violence both in the private and public spaces is by redefining masculinities. It is undisputable that masculinities constructed within a patriarchal culture are to a large extent flawed. One of the most common manifestations of these flawed masculinities is the masculinisation of violence which is constructed and perpetuated by the society. Indeed, male violence is generally accepted and even encouraged as a normal expression of manhood. Unfortunately, flawed masculinities are wrongly assumed to be natural while they are in fact socially and culturally prescribed rather than biologically determined. In working with the concept of positive masculinities, CEEC aims at helping communities interrogate the link between flawed masculinities and violence with a view of bringing about a paradigm shift to healthy masculinities, thus contributing to peace within families and communities.

CEEC works with the concept of positive masculinities within the context of gender based violence prevention and response as well as peacebuilding. In the private domain, women and girls are the main victims/survivors of violence while in the public space, men are the main casualties. However, in both private and public spaces, the main perpetrators of violence are men. Some schools of thought would argue that the allegation that women suffer most in the face of violence is not true but CEEC's work with communities confirms this assertion. It is CEEC's belief that at the heart of (gender based) violence, are two very important dynamics namely, power and control. It therefore follows that due to gender inequalities, power and control are mainly in the hands of men leaving women more disadvantaged and therefore more vulnerable to violence. This is not to say that women do not perpetrate violence. Indeed, they do and in such instances, the power and control dynamics are the same as when the violence is perpetrated by men. It is within this context that redefining masculinities becomes an important strategy for curbing violence.

CEEC's intervention(s)

CEEC has been implementing positive masculinities project in different contexts and with a variety of target groups, Some of them in cooperation with GIZ CPS Kenya. Following the 2007 post election violence and in the run up to the 2013 General Election, CEEC worked with a group of young men from five informal settlements in Nairobi with a view of deconstructing violent masculinities. The project, "Building a Culture of Nonviolence within Nairobi's Informal Settlements" was informed by the fact that male youth were the main perpetrators of the 2007 post election violence. The project therefore aimed at not only promoting peaceful co-existence within the informal settlements but also preventing a recurrence of electoral violence during the 2013 General Election. The other groups that CEEC has been working with are men (both young and old) in Burnt Forest, Uasin Gishu County as well as youth (both male and female) from Kiambu County on gender based violence prevention and response projects.

In all the projects that CEEC has implemented, the overriding objective has been to raise awareness on the connection between negative masculinities and violence. This has involved facilitating an understanding of male disempowerment which flows from a flawed socialisation process and how this disempowerment is a major driver of violence. In addition, the project beneficiaries get to appreciate how negative masculinities not only hurt women and children but also the men themselves. One of the exercises that helps bring out the concept of positive masculinities is asking the participants who they think a "real man" is and then helping them interrogate the validity of their answers. In almost all cases, these answers describe gender roles instead of the intrinsic male identity. This becomes a good starting point for bringing about a paradigm shift. Another powerful methodology that CEEC uses is screening of documentaries (one of which is CEEC's compilation of expressions of different forms of masculinities). Such documentaries provide a basis for discussions of participants beliefs and perceptions as well as differentiation between myths/stereotypes and facts. To reach wider audiences, outreach activities include trav-

elling theatre, inter gender forums, soccer tournaments and caravans.

In recognition of the fact that negative masculinities are societal constructs that are perpetuated and reinforced by both men and women, CEEC has since 2018 been working with women with a view of helping them understand how they contribute to the problem. At the same time, the women get to understand how negative masculinities and femininities are mutually reinforcing.

Reflect: Key discussion points during the Regional Africa Conference in Mombasa (November 2018)

During one of the open spaces at the Regional Africa Conference, some participants engaged with the topic of positive masculinities from their own perspective as well as that of the communities they work with. The following is a summary of the discussions:

- Despite the different cultures and geographical locations, myths and stereotypes surrounding masculinities are similar and variations depend on factors such as geographical location, social- economic status and religion among others.

Pic: Men and women working together to combat GBV through positive masculinities in Burnt Forest

- There is a hegemonic masculinity across all cultures and men who do not live up to it are considered "lesser men". There is nowhere in the world that "being 18 and having a penis" as one participant put it, is enough measure of manhood. Men still have to work hard to prove their manhood against set standards which vary according to the context. When they fail to live up to society's expectations, it leads to a devalued sense of self (male disempowerment) and this lies at the root of male violence. Men who feel powerless use violence on those they perceive as weaker (mainly women, but also fellow men) to try to regain power and control. In cases of violent conflict in the public space, violence is still driven by the need to use "power over" and dominate "the enemy". It is therefore important for men to relearn healthy ways of regaining lost power and control and to appreciate that there are alternatives to violence which do not make them "lesser men". Men also need to understand that losing control and feeling powerless sometimes is part of the human experience and it does not reflect on their manhood.

- Do women really suffer more than men in the face of violence? If yes, what type of violence is included here? As much as it is logical that gender inequality tips the balance against women making them more vulnerable to violence, more research is required to test this hypothesis. For example, men are socialised not to admit any form of vulnerability which means they may not talk openly about being violated. Indeed, society itself may not acknowledge violence against men because it expects them to "man up!" This is especially true for gender based violence perpetrated in the private space as well as sexual violence against men in general. It is also true that violence takes on many forms including verbal, emotional and psychological and men are as much victims of some of these forms of violence as women. It therefore follows that as much as more women may be victims of certain forms of violence, more men may be victims of other forms. Masculinisation of violence and the dichotomy of men as perpetrators and women as victims may therefore mask men's victimhood and

women's role as perpetrators. Inadequate data makes it difficult to get a clear picture of the situation.

- In Kenya, it is evident that there is a masculinity crisis but the root causes are yet to be established. At the heart of the crisis is a flawed socialisation process, but there are multiple exacerbating factors which include economic forces which limit men's capacity to live up to societal expectations. It is also apparent that young men lack role models especially after the break down of traditional structures that facilitated young men's transition into adulthood. Unfortunately, an argument that is increasingly gaining credence is that women and girls are "too" empowered at the expense of the boys and men. The argument goes further to say that the government is placing too much focus on girls and women while boys and men are forgotten. In CEEC's experience of working with communities at the grassroots, nothing could be further from the truth. Gender inequalities against women and girls are still very real. Control over resources (particularly productive resources like land) is still in the hands of men. Placing the blame for male disempowerment on women's and girls' empowerment is therefore erroneous. Negative masculinities stemming from a flawed socialisation process is the root cause of the masculinity crisis.

- Redefining masculinities is not only the responsibility of men but also of the society. Constructing and perpetuating flawed masculinities is done by both men and women and as a result, men and women and indeed children suffer. Deconstructing these masculinities is therefore the responsibility of the society as a whole.

- Flawed masculinities and femininities are two sides of the same coin which feed on each other. Redefining masculinities should therefore go hand in hand with redefining femininities.

- Enhancing an understanding of how patriarchy hurts men (by disempowering them) is an effective strategy of making a case for redefining masculinities. When men understand what they stand to gain from positive masculinities, it becomes easier for them to realise the need to embrace healthier masculinities that do not hurt them and others.

- Masculinities and femininities are gender constructs and therefore dynamic. Redefining masculinities and femininities therefore needs to keep abreast of the changing dynamics.

Further information

CEEC's website - https://ceec.or.ke/

CEEC's publications available at https://ceec.or.ke/reports-and-publications/

1. Positive Masculinities Training Guide. Positive Masculinities: Building a Culture of Nonviolence within Nairobi's Informal Settlements"
2. Working with Young Men to Combat Gender Based Violence. Positive Masculinities Handbook

Article

http://www.bbc.com/news/magazine-40837413

Alternative Justice Systems in Kenya: Working on Conflicts through Restorative Justice for Victims of (Post-Election) Violence

By Martha Ogutu, Legal/Programme Officer - Kituo cha Sheria (KITUO), Kenya

What are Alternative Justice Systems (AJS)?

AJS is an approach to justice that allows victims and offenders to come to an agreement that is acceptable to all the parties involved. AJS methods help solve contentious issues between conflicting parties without going through the formal court system. Methods of dispute resolution include mediation, negotiation and reconciliation. In short, the conflicting parties are brought together to dialogue and agree on the way forward. AJS mechanisms do not replace formal courts and may not be applicable to all cases. It is a form of restorative justice as opposed to retributive justice.

Restorative justice is a community based approach for dealing with crime. It operates from a belief that the path to justice lies in problem-solving and healing rather than punitive isolation. The response to a crime is to organize a mediation between the victim and the offender, and sometimes with representatives of a wider community. The goal is to reach a resolution agreeable to all participants. This may include the offender giving a restitution to the victim or taking steps to prevent the offender from causing future harm.

Justice for post-election violence (PEV) survivors in Kenya

Kituo cha Sheria (KITUO) cares for justice for all in Kenya. It pursues social transformation of indigent Kenyans through legal aid and empowerment programmes, advocacy and lobbying for pro-poor policies and commitment to respect for human rights. One group of clients of KITUO are the survivors of the 2007/8 PEV. Together with GIZ CPS Kenya, KITUO opened the "Peace, Justice & Reconciliation" project in 2009 and supported these victims – many of them internally displaced persons (IDP) - to get access to justice through the national justice system as well as through the proceedings at the International Criminal Court in The Hague – without success. The domestic courts were unwilling to handle PEV cases and the international proceedings stalled due to lack of evidence. KITUO was heavily involved in the development of the IDP Act and the Reparation Act in order to obtain compensation for its clients. Due to lack of funding and flawed implementation of compensation schemes, most victims are still awaiting justice and redress.

The Kenyan Constitution legalizes the use of alternative dispute resolution mechanisms, and in an attempt to further support the PEV survivors, KITUO set up three pilot projects for alternative justice systems in three heavily affected areas.

Legal foundation of AJS in Kenya

The Kenyan Constitution 2010 provides for the use of alternative forms of dispute resolution mechanisms to enhance delivery of justice to all citizens. Article 159(2)(c) of the Constitution allows the use of alternative methods of resolving disputes as long as;

a) Human rights are respected
b) The decisions made are just and moral
c) The Constitution is upheld

Dr. Willy Mutunga – the first Chief Justice to serve under the new Constitution – encouraged the development and use of AJS for cases of PEV; a stand supported by his successor particularly due to the backlog faced by magistrate courts with regard to land matters.

The Judiciary states: "Mediation is intended to enhance access to justice for all, assist in reduction of case backlog and ensure speedy resolution of disputes. It is also intended to create an atmosphere of accommodation and tolerance. The resolutions achieved in AJS are to suit parties' needs, encourage voluntary compliance of parties with resolutions, restore pre-dispute relationships and increase in foreign investment" (https://www.judiciary.go.ke/news/alternative-justice-system-bears-fruit-at-nkubu-law-courts/).

A task force was set up to formulate an appropriate judicial policy on AJS, to consider the methodology and viability of mainstreaming AJS and to suggest creative ways of doing so.

The Judiciary rolled out the court-annexed mediation pilot programme to entrench out-of-court settlement of disputes in May 2016. This was aimed at enhancing access to justice for all and ensuring timely and cost effective dispute resolution processes.

Alternative Justice Systems – KITUO Pilot Projects

After the 2007/8 PEV, IDPs from 13 regions - Kisumu, Kericho, Kisii, Nyamira, Vihiga, Laikipia, Nairobi, Siaya, Mombasa, Bomet, Uasin Gishu, Naivasha and Trans- Nzoia organised themselves into Community Based Organisations (CBOs). When representatives had the opportunity to present cases to the Chief Justice, he encouraged them to go the alternative justice way.

As a result of the consultations with the CBOs, AJS pilot programmes were initiated in three areas: Kisumu, Eldoret and Endebess. These areas were selected based on their need-for-action, the availability of victims and offenders, as well as the level of activeness of their respective CBOs.

The strategies for the set up were developed in a participative and community driven manner with support from an AJS expert from the aforementioned task force and the Public Interest Litigation and Policy Group (PILPG).

The framework developed looks as follows:

Adjudicators

The adjudicators are not victims or offenders, but respected community members who were selected through a consultative process. Some are retired teachers, others are pastors or retired civil servants. They listen to the disputes brought before them and help the parties arrive at a decision.

Commissioners

The commissioners include victims, offenders and other community members. Their role is to create awareness on the AJS mechanisms and to encourage perpetrators or victims of property offences that occurred in 2007/8 to participate in the AJS hearings.

Draft Bias assessment tool for selecting adjudicators and commissioners

When identifying a commissioner or adjudicator, an anti-bias assessment is conducted.

Extensive training of the adjudicators and commissioners

Basic training includes sessions on various issues such as land or succession rights, as well as, non-violent communication and community based mediation. Refresher trainings are conducted regularly.

Jurisdiction

The AJS mechanisms focus primarily on property offences - not eligible are criminal matters.

Procedure of AJS hearings

Once the commissioners are selected through IDP networks in their regions, they embark on identifying possible cases that are suitable to be forwarded to the adjudication team. They collect statements from victims, identify the perpetrators as per the victim's statement and contact the perpetrator. The commissioner then takes the perpetrator's statement and analyses it. Both the victim and the perpetrator have to consent to conduct a joint hearing. They are also made aware that the role of AJS is not only to bring justice to the victims but to also reconcile the parties in order for them to live together in peace for the benefit of the community.

Public or Private hearings?

It is up to the parties to decide whether they want to have a public or private hearing. Their decision is respected by the AJS mechanism. However, it is encouraged where possible to hold the hearings in public as this will promote:

1. Public accountability - The conflicting parties will be held accountable by the public if they do not implement the decision made in their case.

2. Public participation - The public will have an opportunity to ask questions and contribute to the decision-making. Public participation creates awareness and encourages concerned parties to bring their matters to the AJS mechanisms.
3. Openness and transparency of the hearing process.

Once a hearing is concluded and parties reach an agreement, the agreement is written and signed by the parties and a copy is then shared with each party. The matter is then considered closed.

Challenges / Open questions

- In a formal legal interpretation, these agreements are not legally binding. Under Kenyan law they are only binding when endorsed or accompanied by an order through the competent magistrate courts. This is why KITUO and the teams are currently working on a collaboration agreement with the respective courts which would, for example, recognise the established mechanism under the above-mentioned court annexed mediation umbrella.
- However, the task force has not yet finalized the AJS policy that will outline certain standards. This will inform further programming.
- Enforcement of agreements will remain a challenge in case one party violates the agreement, particularly when it is not endorsed by the magistrate courts.

Lessons Learnt from piloting the AJS project

- Training of communities using role plays and group work tasks enhances retention of knowledge unlike the theoretical lecture of facts.
- Active involvement of the participants in learning through locally modified case studies enhances understanding of the concepts.
- A participatory approach of involving the community in the design, implementation and monitoring of the projects enhances acceptance and adoption of projects.
- A general lesson learnt was that projects should be designed to involve other partners who meet the other immediate needs that the project in its singular approach does not cover. For example, the AJS project was created to promote access to justice and reconciliation in the community after the 2007/8 PEV. However, the root cause of violence in Trans Nzoia specifically is sub-division of land including titling. This will enable collaboration with other partners in order to meet the needs of the community in a holistic manner.
- Worthwhile takeaways from discussions at the Regional Africa Conference include:
  - AJS mechanisms are employed with the guidance of the AJS task force appointed by the Judiciary in the areas of piloting.
  - AJS are very welcome by the judicial officers as they tend to reduce their workload by having 'smaller' claim issues resolved at the community level rather than exploring the lengthy court process.
- It was also important to note that the court in Kitale was willing to recommend the AJS team for Court Annexed Mediation as long as they were accredited by the Mediation Accreditation Committee.
- We came to the realisation that communities in Kenya are very open to having their disputes resolved through alternative dispute resolution methods. Our goal was to handle five cases by the end of the year. This was exceeded and instead 13 cases were handled – with several others still pending. This indicates the need for further outreach on these methods, highlighting their promotion of peaceful reconciliation in a participatory manner. It is our duty as peacekeepers to ensure that participatory approaches are the go to method of resolving disputes in our community.

Using the people first impact method (P-FIM) for community dialogue

Supporting Internally Displaced Persons (IDPs) and Host Communities in Kenya

By Ema Kalekye Nguli, National Peacebuilding Advisor, GIZ Civil Peace Service (CPS SIF), Kenya

In the last four years, the Civil Peace Service (CPS) Programme of the Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ) GmbH, has been implementing the IDP Programme (Prevention of Displacement – Integration of IDPs) together with local partner organisations under the Special Initiative (SIF) for Refugees. This has been done using the People First Impact Method (P-FIM), an instrument for community dialogue between IDPs and host communities in conflict prone areas in Nakuru, Nairobi, Laikipia, Kisumu and Uasin Gishu County.

At community level, the project activities focus on the creation of spaces where people from different communities can share their experiences, fears, hopes and plans across ethnic lines in an atmosphere of openness and trust. P-FIM is a participatory tool that creates a space for communities to openly share important issues and changes in their lives. The starting point is people and communities, not organisations and projects. It emphasises active listening, understanding of the context and shared ownership and responsibility for improved response to challenges identified in the targeted communities. It facilitates communities to share their voice. This process is initiated with a five-day P-FIM exercise and then followed by community conversations held every two months in the target areas.

The community dialogue process begins with the invitation of 24 frontline staff and volunteers with different ethnic and social backgrounds from organisations based in the target area to participate in the exercise.

From our experience, the closer one lives to the area, the more motivated they are to address their own community issues. The ages and genders of the participants should be balanced, and they should speak the local language and understand the culture. The venue should be easily accessible to the participants in order to attend the exercise.

On the first day, participants decide whom they would like to meet (they come from the community, they know best) and whom to engage from their own communities (allowing visibility for vulnerable groups such as widows, single mothers, people living with disabilities etc.) and where they can meet (if the venues are free, they can be used to continue the community discussions in the long term). They also learn about self-awareness and improving on their communication skills. The learnings are on different levels: learning about myself - what's important for me - as well as understanding what is important for the community.

On the second day, the participants are trained to carry out field-work in teams of three: as facilitators, reporters and observers. They also practice open questioning techniques which allow the discussions to be community driven without external influence.

On the third day, eight teams meet with eight community groups. The first discussion is goal-free and usually takes two to three hours. The community-led groups discuss what is important for them and how they relate to the same. Teams return to the training venue and record group statements in a simple quantity-quality report format.

On the fourth day, each team presents their report in plenary which is recorded to ensure detailed information is not lost. This allows all participants to listen to what the groups shared, reflect on what they can address, change or build on when working in the community as well as creating referrals to what communities raise. Significant issues raised from the community discussions are formulated into discussion-points for the two-way exercise on the fifth day. The two-way discussion shows communities that agencies listen, that their voices matter.

On the fifth day, the same teams and groups meet again. Discussions last between an hour and a half to two hours. The level of trust between teams and community groups deepens during the two-way discussion. It shows how the community plans to resolve their issues by themselves and where they need assistance. Teams return to the training venue to complete a simple report and the information is recorded.
After the exercise, a P-FIM report identifying issues and op-

portunities within the community is shared with the convening organisation for further engagement. The community decides if they would like to continue with the conversations conducted bi-monthly with the same teams visiting the same community groups. The teams maintain their default position as their role remains to listen to communities. In the community discussions, the community will remind themselves of what was discussed the last time they met, share on updates and new developments towards what they plan to achieve e.g. more classrooms, make action plans to address pending issues and build on what has been achieved so far. The communities agree to follow up their action plans in the two months following the conversation.

Since the inception of community conversations, we realised people shared at a level of openness with a common understanding on important issues such as abuse, drug abuse, poor infrastructure, lack of representation and isolation. The communities appreciated being listened to, they clearly wanted to be involved from the beginning and they start addressing their challenges almost immediately after the first community conversations. A community member said: "Because you have come to listen to us we can actually listen to each other." In over four years, we have seen communities participating actively, staying motivated to find solutions by themselves across intra- and inter-ethnic groups and asking for assistance from Government and local civil society organisations where necessary. One community member said: "Before we began sharing with each other there was no development. Since we started with the community discussions there are many different developments. We are moving forward."

Collective input and experience sharing by community members has unified the community and led to the formation of community structures, self-help groups and committees to address and follow up on community action plans. There are improvements in infrastructure including the upgrading and construction of roads, construction of a new school, additional classrooms and the construction of a polytechnic is currently underway. Combined efforts between the community and local administration led to reduced grazing conflicts in some target areas. Communities work together to make their voices heard. In one area, the conversations have inspired the community to reflect on the kind of leadership they want and in turn plan to vet and elect future leaders who will represent them and who are accountable to them to reduce nepotism and increase access to resources and services for all.

During the Regional Africa Conference workshop the participants were taken through a P-FIM module on communication (communication pyramid) and how to engage with communities. In the exercise, the participants had two sets of conversations, one was superficial, and the other personal. They then used dots to compare at which level they engaged at in the two conversations. There are different levels of communication and varying degrees of quality and depth. People initially talk about the facts and figures (data) of their lives on a superficial level. When people feel trust, they open and share how they feel i.e. going beyond the fact to share how they feel and relate to it. They move from speaking at the level of fact and data, ideas and judgements to feelings and emotions. Knowing the fact is important. Hearing how people relate to and feel about the fact tells so much more. Let us consider the levels of communication.

Communication Pyramid:

Figure 1: Communication Pyramid (source: http://p-fim.org/)

Pic: GIZ programme advisor Ema Nguli explains the People First Impact Method

In this regard, we discussed challenges in community dialogue such as cultural differences and language barriers which can slow down dialogue processes if not taken into consideration. From the discussions, we agreed it is important when engaging with communities to work with facilitators and interpreters who are trusted and are culturally aware of the community they work with, especially when discussing topics that require sensitivity of those not part of their cultural norm.

For example, one participant previously found it difficult to engage with elderly men in the community they worked with as women culturally do not speak directly to the elders. They therefore hired project staff from the area who made their interventions clear to the elders and clarified on the project hence creating a trusting relationship with the elders. Patient and trusted personnel and actors are key to reducing mistrust. This creates an environment where the community feels free and safe to articulate their concerns and opinions on sensitive topics.

Misunderstandings and mistrust within the community or between the local partner organisation and the community can also be reduced by being honest about our interventions and providing clarity on what we can and cannot offer. This should be done through ways that consider the community perspectives which could delay the dialogue process if not taken into consideration.

This calls for re-examination of our roles when engaging with communities in all levels of project cycles to gain trust and to appreciate what communities are already doing to solve their challenges. Community voices should be put first to understand what communities feel about what is important to them. If we do not value what communities do, they cannot trust our interventions. Listening to communities allows them to listen to each other and appreciate each other's ideas and views and this paves way to ownership in creating solutions.

For more information and ideas on collaboration, feel free to contact Katrin Séris and Ema Nguli on katrin.seris@giz.de and ema.nguli@giz.de.

An online resource on the method can be found on http://p-fim.org/.

1. Participants are taken through the "communication pyramid" which was also used during the Regional Africa Conference workshop in November, 2018. This is one of the sessions where the participants work on improving their communication skills

2. Frontline staff and volunteers working together during a P-FIM exercise in Kisumu to identify and select target groups from Kondele, Kisumu: Since they themselves stem from within the community, they know who to include into the community conversations.

3. On the second day, the participants in Kisumu - one of the target areas we work in - practised field work skills and did role play community conversations in preparation for day three when they went to the community. They practised open questioning techniques while providing space for constructive feedback to improve their facilitation skills.

4. In session! The following pictures show community conversation sessions in Nakuru, Kenya which is one of the target areas where the nature of groups have evolved from meetings to support and self-help groups.

Theatre, Comic And Radio Drama: Arts As A Tool For Advocacy- An Art Based Advocacy Strategy For Prevention Of Internal Displacement And Assistance To IDPs

By Paul Kawegah, National Peacebuilding Advisor, GIZ Civil Peace Service (CPS SIF), Kenya

It is crucial but difficult to develop and to unfold an effective advocacy strategy. In principle, several forms of advocacy exist, all representing different approaches aiming at initiating changes in a society. For issues that are highly political and conflictive, the space for visible and effective action might be particularly limited. Creative strategies are therefore key to generate positive change, to influence decision-makers, to produce benefits for the target group and to obtain the intended impact. One example from CPS Kenya is to use arts as tool for advocacy.

In Kenya, the Special Initiative "Preventing Displacements – Reintegrating Displaced Persons" (GIZ CPS SIF) seeks to ensure that internally displaced persons (IDPs), who are among the most vulnerable within the society are able to:

- Have their voices heard on issues that are important to them
- Defend and safeguard their rights
- Have their views and wishes genuinely considered when decisions are being made about their lives

After the achieved improvement of IDP rights through legislative avenues, advocacy campaigns for the adoption of an IDP policy as well as the enforcement of the law stalled. Several approaches were exhausted without any tangible result.

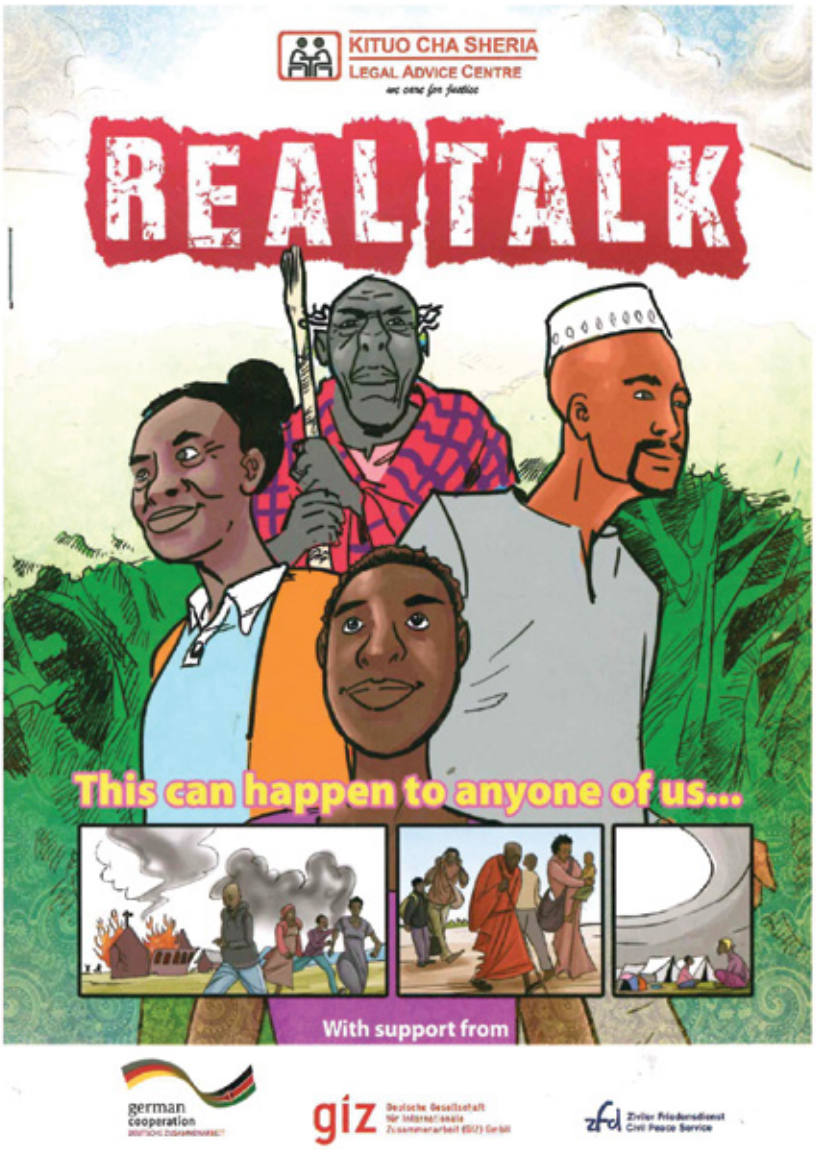
Additionally, advocacy on internal displacement has been limited to soft approaches for CPS SIF Kenya and its partners, since the Government declared that "there are no IDPs in the country anymore and that compensation of past IDPs ended" with regard to post-election violence.
Internal displacement in Kenya is first and foremost related or associated with one group of IDPs - the (post-) election violence IDPs - while displacement due to drought or infrastructure projects for example are rarely taken into consideration in the public debate.

Our subsequent advocacy approaches were restricted to awareness creation and capacity building among displaced populations, the public, the County Government level, and through publications of material on internal displacement. However, CPS Kenya wanted to continue to prevent displacement and to safeguard the rights of IDPs and to improve their situation and therefore came up with a new strategy.

Comic book about Internal Displacement and IDPs

CPS together with its partner organisation Kituo cha Sheria (KITUO) developed a comic book with the title "REAL TALK - This can happen to anyone of us" introducing important information about internal displacement and IDP rights in an abridged version. The initiative intended to create more awareness but also empathy towards the plight of IDPs who had to flee violence, natural disasters or were evicted for various reasons.

In a first step, a short story including several sample characters of IDPs and narratives of internal displacement was drafted by a joint team of KITUO and CPS staff. Based on this story, a comic artist sketched the characters and developed a comic book which was available for outreach activities in English and Kiswahili. This advocacy tool was very well received by all target groups. Kenyans could identify with the sample stories and loved the comic style of the artist very much.



Pic: English cover of the comic book

Theatre as a tool for outreach

In a second step, the idea of engaging youth groups as a tool for advocacy was embraced. In this process, respective partner organisations in the targeted areas assist with the identification of youth groups who are later trained on basic theatre skills by a professional. The trainer then supports the theatre group in practising a skit – the published comic book - on internal displacement, otherwise known as "REAL TALK"

– This can happen to anyone of us". Once the performance is polished, the theatre team then presents "REAL TALK" before a series of community forums as a complement to the awareness campaign.

In this regard, the community (IDPs and Host Communities), the youth groups and national administration get to internalise key concepts on internal displacement such as: legal framework, causalities of internal displacement, role of national and county governments in dealing with internal displacement and durable solutions.

Even though discussions on internal displacement sometimes awaken deep seated emotions, particularly among those who have been victims, the use of theatre groups assists in the passage of very vital information in a comical way without demeaning individuals' experiences.

Depending on the targeted community, the theatre teams can either present a Kiswahili or English version of the "REAL TALK". Since the beginning of 2018, CPS has trained seven youth theatre groups in Nyeri, Nairobi, Kisumu, Uasin Gishu, Vihiga, Mombasa and Kilifi Counties.

Pic: GIZ programme advisor Paul Kawegah

Radio drama as tool of advocacy

Making use of the story book in another way, the story of "REAL TALK – This can happen to anyone of us" was adapted for the production of a radio drama in cooperation with the peacebuilding advisor on media of the CPS Kenya core Programme and the partner organisation Kenya Community Media Network (KCOMNET). They recorded the radio drama in one of their studios and launched it during the World Radio Day in 2018; later in the year it was also aired throughout all community radio stations within the country. Because of its success, a second season of REAL TALK was developed, recorded and launched during the World Radio Day 2019.

Brief Introduction on Internal Displacement - Kenya

The astronomical numbers of global incidents of internal displacement only reinforce the reality that it continues to be a formidable social phenomenon. As of December 2016, 12.6 million people had been displaced due to conflict and violence in Africa alone. [1]Even though other drivers such as disasters, development projects and conservation efforts significantly contribute towards displacement of persons, it is conflicts and violence that underscore the multi-faceted complexity of internal displacement. Indeed, conflict-induced displacements are not only initiated by violence, but also carry potential risks that could trigger further conflicts, for example between hosts and resettled IDP communities.[2]

Whereas the issue of internal displacement is not new in the Kenyan context, the 2007/8 post-election Violence (PEV) not only exposed the country's vulnerabilities on how ethnic diversity could be exploited by political differences, but also invigorated public debate on the concept of internal displacement.

As a consequence of this sustained debate, Kenya enacted an IDP law in December, 2012. The Prevention, Protection and Assistance to Internally Displaced Persons and Affected Communities Act (IDP Act) is a comprehensive piece of legislation that sought to address all aspects of displacement in Kenya. The framework provided a platform from which internal displacement could be systematically addressed and therefore a departure from the routine ad-hoc mechanisms.

[1]Internal Displacement Monitoring Centre (IDMC) /Norwegian Refugee Council (NRC) 2017: Africa Report on Internal Displacement.
[2]Rajput 2013: "Internal Displacement: Simplifying a Complex Social Phenomenon."

Which is a Priority? Peace or Justice?

By Hassan Abdille, Executive Director, Muslims for Human Rights (MUHURI), Kenya

Introduction

Peace is defined as a social bond where physical violence as a tool to achieve political aims is absent. Justice is defined as a state of affairs where actors obtain what they are entitled to.

These explanations are important in order to understand their interconnection. For these reasons, the amalgamation of these concepts and practices is both desirable and necessary for sustainable peace with justice to hold, and for purposes that evolve progressively through the arguments. There are no easy answers when the interests of peace and justice conflict. It is reasonable to take peace and justice as terms describing two distinct but mutually related states of social and political affairs. Justice describes a state in which actors get what they are entitled to according to commonly agreed standards of distribution in terms of resources, representation and recognition. Peace on the other hand describes a state in which actors retain their physical integrity and are not threatened by physical harm or death by the willful acts of other actors aspiring to political power[1]. Very discernibly, once actors get what they are eligible to, one essential reason to use force cascades by the edge. It is thus clear that justice, once existing and perceived as such by all relevant actors, takes a positive influence on peace (defined minimally as the absence of the use of violence for political purposes). It has to be emphasised that this effect occurs only if the participants in the conflict are satisfied with the state of justice applied (reflecting their own understandings)[2].

The Complementarity of Peace and Justice

The complementarity of peace and justice is clear in the Nuremberg Declaration on Peace and Justice where it states, "Peace and justice, if properly pursued, promote and sustain one another. The question can never be whether to pursue justice, but rather when and how" (UN General Assembly 2008).

Our core hypothesis as a group is that peace and justice are interconnected, and while getting them all together is extremely difficult to accomplish in full, the task is worth striving to achieve. Implicit in this argument is the view that degrees of enjoying peace with justice are to be valued, even if the realisation is only half-done. For example, there can be degrees of peace without justice, where there is temporary pause in violence but the peace will always be brittle because of the underlying feelings of injustices that thrive.

Such fragility of peace is clear in a statement made by Nuria Abdullahi of Wajir Peace and Development Agency in northern Kenya. She says, "Peace is like an egg: if you drop it, it breaks." Equally, justice without peace is hardly achievable, since peace provides the conditions in which law and order can be restored and all forms of justice considered. Justice and peace, in the strongest sense possible, can only thrive in a context of marriage or unification, where former adversaries feel safe to come together for negotiation. Influential Norwegian peace theorist Johan Galtung (1964) explains how understandings of peace have expanded from "negative peace" as merely the absence of war, armed conflict, or violence, which is always a weak or fragile peace, to "positive peace," which requires the resolution of root causes of conflicts in order to develop and maintain sustainable peace.

For instance, the root causes of conflicts in Kenya are numerous and include conflicts over ethnic rivalries, long legacies of mistrust, corruption, poor governance, unfinished business of decolonization, high levels of human development deprivation, inequalities in resource sharing and allocation and fights for political leadership. The effects of these root causes of conflicts are evident at multiple levels, including political, cultural, economic, social, psychological and human well-being. In order to realise positive peace, those root causes that lead to injustices need to be dealt with. Galtung's view is that positive peacebuilding, as an active ongoing process is more than negative peace or the direct stopping of violence. It involves changes to indirect violence and structural violence such as discrimination and marginalisation or when children die as a result of poverty and malnutrition; and where violence feels normal and is accepted, given prevailing prejudice and discrimination. This expansive view of what is needed to realise peace is helpful because Galtung's emphasis is on finding the structures that can remove the causes of war and offer alternatives to violence.

[1]Fraser 2009
[2]Fraser 2009

Connecting Peace and Justice

What does it mean to bring peace and justice together? Pierre Allan and Alexis Keller (2006), in asking the question "What is a just peace?" define it is "a process whereby peace and justice are reached together in conditions where parties recognise each other's identities, renounce some chief demands, and accept the need to abide by common rules that are developed jointly". These processes are bottom-up approaches whereby mediators seek to build a common ground on the recognition of different identities and each party is willing to compromise in the interest of the common good. The way to finding shared ground is by building a connection between Peace and Justice. Peace achieved in this way is just because it is expressed in a mutual language that respects the feelings and sensitivities of all parties. How can it be reached? Allan and Keller outline four conventions that satisfy the requirements of a just peace.

Firstly, both parties must recognise the other as fundamental to solving the conflict. This early step is significant in appreciating the common humanity that exists despite diverse narratives. Secondly, "all parties need to understand the fundamental aspects of others' identities, akin to a mutual empathy. The point of this stage is to reach 'an intersubjective consensus' of what each side profoundly needs to remain 'self,' and thus, satisfied". Again, this stage is demanding because it involves intense listening to the voices of others who were previously ignored, ridiculed, or despised. When parties that were once antagonistic are seeking a just peace, clashing identities rise to the forefront as each group tries to grasp "a minimal understanding of the internal support and a proposed just solution" for each group. Often, this thick recognition of differences does not occur and misunderstandings grow.

The third convention involves all the concessions, costs, and compromises that are needed when vastly different parties begin to demonstrate respect for each other. Examples include obvious factors like territory, sovereignty, and power, and also symbolic issues such as religious freedom, constitutional reform, and the role of language. In examples such as Rwanda, Kosovo, or Northern Ireland, these factors and symbolic issues have justified violent disagreement for many, so giving them up or making compromises does not come easily. Fourth, just peace cannot merely be in the views of the people, but its expression needs to be made in the public domain with explicit settlements, legitimacy of behaviour and benchmarks to approve solutions.

In practice then, can there be peace without justice? "Yes, it happens daily. Is it a lasting and positive peace? For the survivors of violence, it certainly is not. Justice is essential, but not courtroom justice alone"[3] . As Anderlini suggests, listening to, hearing and responding to the voices of victims are crucial activities to furthering sustainable peace. In listening to diverse voices in the context of their life narratives, we hear that "justice pursued violently contributes to further injustice," but without justice, peace is unlikely to meet people's needs. Expressing these needs is focused in the local context. Western notions of peace and justice do not always translate well into different cultures. This belief of a just peace relies on a wide array of actors and endeavours, at all levels of society, and is directed toward dealing with the past, adjusting to the present and envisioning for the future. Each of these stages needs to be culturally appropriate.

The end goal of peacebuilding is a just peace, which is always dynamic. Where there is decline and management of violence, the attainment of social and economic justice are undertaken as mutual, reinforcing dimensions of constructive change. Throughout, we argued in our group discussions that justice and peace are not either-or options, but are fundamental to building a sustainable just peace that is likely to contribute to meaningful development. The 16th sustainable development goal refers to "peaceful and inclusive societies", access to justice for all" and "effective, accountable and inclusive institutions". One thing which is clear is that, it is difficult to separate peace and justice. As Louis Arbour, former president of International Crisis Group pointed out, "peace and justice are interdependent but the real challenge is how to reconcile the inevitable tensions between them."

Concluding Remarks

During our group discussions at the Regional Africa Conference in November 2018, we argued that, whilst recognising each individual conflict as context specific, careful analysis and evaluation reveal distinct advantages in favour of pursuing justice as part of the peace process. Crucially, a more holistic understanding of peace as long-term and sustainable, with a focus on justice, resolves this false dichotomy to reveal

[3] Anderlini 2007

Pic: A heated debate with Hassan Abdille from MUHURI: Peace versus Justice?

that peace and justice are inseparable. While we have shown that a justice-based approach can promote sustainable peace, proponents of this approach often assume the reliability of international institutions of justice as representative of this account. However, justice as represented by the courts has been laden with allegations of political interference and selective justice, which have undermined its legitimacy and capacity to pursue justice effectively.

In summary, we advocate for a holistic inclusion of accountability measures as a starting point for peacebuilding, but recognise the inherent limits of justice institutions as they currently exist. The tensions between making peace and promoting justice and accountability have led to an extensive amount of scholarship on the subject. The essence of the debate is whether or not peace or justice should take precedence over each other, and if so, why? Those who advocate for peace to take precedence defend their argument by claiming that pursuing justice and accountability will only create more conflict in an already difficult situation.

Those who advocate for an inclusion of justice and accountability, claim that sustainable peace is not possible without accountability and justice. We see justice as a necessary and fundamental aspect of attaining peace. However, it is important to note that every conflict is complex in its own way; there can be no 'one-size fits all' approach. To this extent, we argue that justice should be incorporated into any starting analysis of conflict resolution. One should also note that for each case where one approach did or did not work, there will always be another case to counter it. Ultimately, we will argue that a pro-justice approach offers the best opportunity to foster a comprehensive and sustainable peace.

Early Warning Mechanisms

By Katja Bonaya, International Peacebuilding Advisor, GIZ Civil Peace Service (CPS), Kenya

Early warning can be an effective tool for violence prevention. In the aftermath of the 2007/8 post-election violence in Kenya, there was a high interest to establish early warning systems (EWS) to prevent similar eruptions of violence. The then Kenyan partner organisation Peace and Development Network Trust (PeaceNet) was part of an early warning and response mechanism (Uwiano) - a collaboration between civil society and state actors on a national level. In this regard CPS Kenya supported PeaceNet in building capacities on early warning and response on community and grassroot level and developing an EWS called "Sauti Mashinani". Other partners are also interested in establishing community based EWSs.

When developing a suitable system, a few key questions need to be clarified:

- Who wants the EWS? I.e. a civil society organisation (CSO), a CSO network/umbrella organization, the community, state actors etc.
- What should the EWS be for and what will the data be used for? E.g. collecting information, warning population to take precautions, enabling early response, etc.
- What kind of information is needed?
- Who will provide information?
- Who is supposed to receive the information/with whom will the information be shared?
- Who will analyse the data/information collected?
- How will the data/information be verified?
- Who will provide an early response and how? How will it be financed?
- How will the data be protected?
- How will the informants be protected?
- How will the EWS be sustained?

For an effective community based EWS the ownership should be with the community. First of all, the system should be as transparent as possible with regard to the involvement of actors and their responsibilities and if possible, interlinked with already existing structures to avoid competition or sidelining relevant actors. The system should represent various groups and perspectives, particularly in a society that is divided along ethnic lines. Furthermore, it should be comprised of different aspects: a good network of trained actors who can give information not only when conflict arises and/or escalates, a thorough analysis and assessment of information and verification process, and not to forget an appropriate early response mechanism.

It is not necessarily useful to have a completely information technology (IT) based system if an EWS is only focusing on grass-root or community level. IT based systems require further resources, knowhow and possibly internet access which is not readily available at that level. It can however be advantageous in collecting and processing information and data. Before establishing such a system, it is crucial to visit the relevant authorities, inform and discuss the plans with them and to seek their support. It might even be possible to exchange information with the police if their trust is gained and if the community trusts the police sufficiently. Throughout the process, it is crucial to keep the local authorities informed such that mistrust does not arise. In order to keep the ownership with the community, the information flow needs to be kept and community representatives need to be involved in every step. The more the communities are involved, the more likely it is that the ownership will be and stay with the communities.

Conflict analysis

When establishing a community based EWS, community members and stakeholders need to be sensitised on matters of peace and conflict, especially on stages of conflict and specific conflict dynamics in the community. A comprehensive conflict analysis needs to be done with the same group. Afterwards, it should be clarified which type of conflicts should be monitored and whether or not, as well as, how an EWS can help. The increased awareness of matters related to conflicts can help the community to react themselves early enough and appropriately when conflicts arise, or channel information to the right actors to give early response.

Network of (trained) actors

The foundation of a good EWS is a base of people who provide information to be analysed and verified. These people need to be on the ground, well connected to the communities in the targeted area or part of the communities themselves. The more trained those people are and the bigger the

group, the more likely that high quality information will be collected. Therefore, it is beneficial if a wide range of people are trained on conflict cycles and matters surrounding peace and conflict. One crucial aspect of these trainings is to do a comprehensive conflict analysis. This will give the participants a clear idea about the conflicts prevailing and especially how they can analyse the situation and which aspects are important to observe.

If a wider group from the community is involved in the conflict analysis or the conflict analysis is done with several groups, it will not only give a better picture of the situation and conflicts but it will also have the positive side effect of raising awareness on the present conflicts and issues, root causes, manifestations, triggers, interests, needs, positions, fears, and even patterns of the prevailing conflicts etc. This will help the community further to respond to issues in the very initial stages, or to report signs and call for support and dialogue or mediators to prevent a violent outbreak if they need external support.

The network should be comprised of people from all involved and even external parties who are well informed. First of all community leaders, religious leaders, peace committee members, members of the civil society and other gate keepers who are well linked to and living within the communities could be targeted. It is important to keep in mind that not only the so called leaders should be included in trainings but others who are engaging with many different people such as bartenders, servers, hair dressers or taxi drivers, as they could also be great sources of information depending on the society and type of conflict. The more people are reached through trainings, the better.

In addition to incident reports, it can also be very helpful to receive regular situation reports and updates from peace monitors who continuously analyse the situation. Through such data, changes can be identified and an even earlier response might be made possible. This requires a very good understanding of the situation and clear criteria which should be monitored, as well as defined indicators for the analysis such as aspects of behavioral change of the conflicting groups.

Information processing

Once people have been trained, there also needs to be a functioning system in place through which information can be consequently collected, analysed and verified. This can be done by use of information technologies which are useful in structuring and systemizing lots of data. In places with sufficient mobile phone network coverage, this could be an SMS hotline using data collection and management software (e.g. Ushahidi) as in the case of "Sauti Mashinani". This can be complemented by email and other social media reports. A less technology-based processing of information is conceivable, if the level of complexity of information allows. This depends on the scope of the EWS and needs of the communities.

Data analysis and verification

In order to analyse the data properly, professional data analysts can be hired. The collected data needs to be analysed by a trained person and a proper verification system in place. In the case of "Sauti Mashinani", the data is verified through calls to various actors in the respective locations and ideally through visits of the affected areas. These visits could be done by network members who had been trained before, though information cannot be verified by the same person who reported an incident.

Early response

Early warning usually only makes sense if there is also an effective early response mechanism in place. Early response could either be given by peace committees, CSOs who are active in the field of peace and conflict or other local actors, including state actors like the police who have the trust, expertise and authority to mitigate. They have to be notified timeously and coordination on who will offer early response in a particular case should be predefined. Depending on the context and type of incident, a mechanism including local leaders who are recognised by the community such as religious and/or traditional leaders, could be the most sustainable and effective option. Those who are supposed to give early response should be trained and know what to do once their intervention is needed such that time is not wasted unnecessarily. The follow up of response actions and further monitoring of a situation is very crucial and needs proper preparation as well.

Challenges

- Early response activities as well as the analysis and verification process generate costs for transportation, airtime and labor even if using IT is minimised. Who covers those costs and is it sustainable?
- In Kenya there was a lot of interest by donor organisations in establishing EWS after the post-election violence. As a consequence, local organisations had high financial expectations in order to establish them. Therefore, expectation management of what can be supported financially is crucial. If the EWS is focusing on local communities it might be worthwhile to think about how to attract local businesses for support.
- The data collected in an EWS is usually very sensitive. This poses a challenge on how to protect the information from getting into the wrong hands, and with whom the information can and should be shared. Who are the organisations, institutions and people the community trusts sufficiently so that the information can be shared with them? And how will it be ensured that the person providing information is protected and not be seen as a whistle blower? How can the information be protected sufficiently and if costs are involved, who covers them?
- How is it possible to receive warnings really early? Which indicators need to be defined in the specific context that can be used to give an idea about increasing tension? Does it need one indicator or a set of indicators to show that tension increased significantly and an intervention to de-escalate the situation such as dialogue is necessary? However, this needs a very thorough analysis and detailed understanding of the situation.

Psychosocial Peacebuilding: A New Concept in Civil Peace Programming?

By Dr. Heide Rieder, International Peacebuilding Advisor, GIZ Civil Peace Service (CPS), Kenya

It is well documented that war, conflict and forced migration can have long lasting negative effects at individual, community and society levels. Signs of (traumatic) stress, loss and grief, separation from family members and a disrupted sense of belonging often characterise the aftermath of man-made disasters. Interpersonal relationships and the social fabric, formerly giving support and identity, are destroyed and trust needs to be reestablished among different groups. The reconstruction of a society, apart from the rebuilding of political, economic and judicial institutions, needs the active participation of individuals and communities. However, attitudes toward peace and reconciliation are often linked to psychological trauma (Pham, Weinstein & Longman 2004) and where the latter is not acknowledged and addressed; people may not be able to constructively engage in meaningful peace and dialogue processes. This is where the concept of Psychosocial Peacebuilding (PSPB) comes into play.

PSPB is a holistic approach that integrates the theory and the practices of Mental Health and Psychosocial Support (MHPSS) and Peacebuilding (PB) for laying a strong foundation for sustainable PB in (post)conflict settings (Hart & Colo 2014). The composite of MHPSS highlights that interventions work both on approaches to process trauma and address the psychosocial needs of people including daily stressors and other conflict-related stressors.

Why do we need to integrate Psychosocial Support into Peacebuilding (and vice versa)?

Practitioners and academics agree that peacebuilding and psychosocial support must be used together in order to achieve transformation and social change after political conflict and violence. Both fields share the objective of positive peace that fosters wellbeing and mental health in individuals. This in turn makes them change agents in their respective communities thereby attempting to disrupt cycles of violence. However, a joint theoretical model is lacking so far and evidence on how to effectively connect both fields is scarce (Tankink & Bubenzer 2017).

Peacebuilding happens at various levels ranging from grassroot movements and local Non-Governmental Organisations (NGOs) to the mid-range level of local authorities, religious and political leaders up to the top level of political, military and religious elites. Psychosocial support and the stimulation of (individual and community) resilience, a psychological mechanism describing the ability to "bounce back" and adapt successfully after adverse life events, is important in any peacebuilding process and at all levels. Hart illustrates the congruence of different peacebuilding initiatives in his Peacebuilding Wheel (Hart 2008) and describes essential tangible and intangible factors. He understands PB as a change process that includes short-term as well as long-term responses to conflict. Each of the sections can be understood as an "entry-point" for creating stability and peace and can be used before, during or after conflict. Psychosocial support is one of them. According to Hart, reconciliation is an underlying value but can also be understood as a means of building peace or as an outcome of the process.

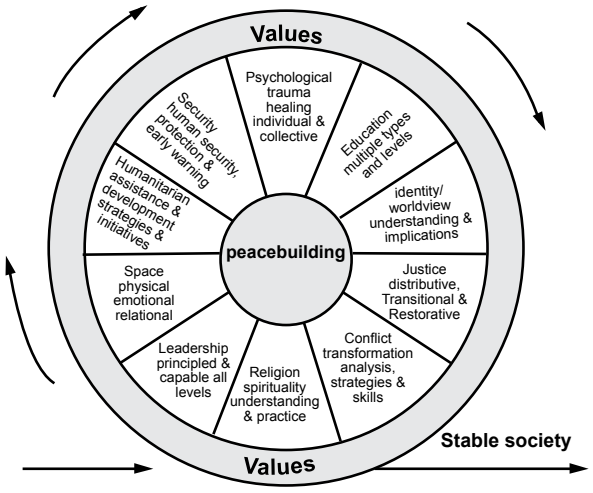


Figure 1: Peacebuilding wheel (Hart, 2008)

In its Guidelines for Mental Health and Psychosocial Support in Emergency Settings, the Inter-Agency Standing Committee (IASC 2007) uses the term MHPSS to describe "any type of local or outside support that aims to protect or promote psychosocial well-being and/or prevent or treat mental disorder". With the bigger picture in mind, such as seeing the root causes, legacy and driving factors of violence and conflict as well as subsequent policies and peace processes, MHPSS professionals can contextualize mental health problems and improve the well-being of affected individuals

and communities thus enabling them to constructively engage in conflict transformation.

Integrative approaches have to be based on existing traditional mechanisms of dialogue, conflict transformation, and collective "healing" rituals that are relevant and meaningful to the population. Both approaches (PB and MHPSS) are based on guiding principles such as "Do No Harm", human rights and dignity, building on existing resources, etc. The objective to transform perceptions, attitudes, feelings and subsequently relationships is similarly shared by both fields as building trust with the other is a prerequisite for sustainable peace. Safa (2018) suggests the following cyclical relationship between different elements or sequences that lead to political and social change (see figure 2). He emphasises that the different stages are interdependent. Similar to Hart, he states that "reconciliation is an intrinsic part of building peace" (Safa 2018). This needs the participation of people who possess a set of adequate coping mechanisms and have processed their traumatic experience.

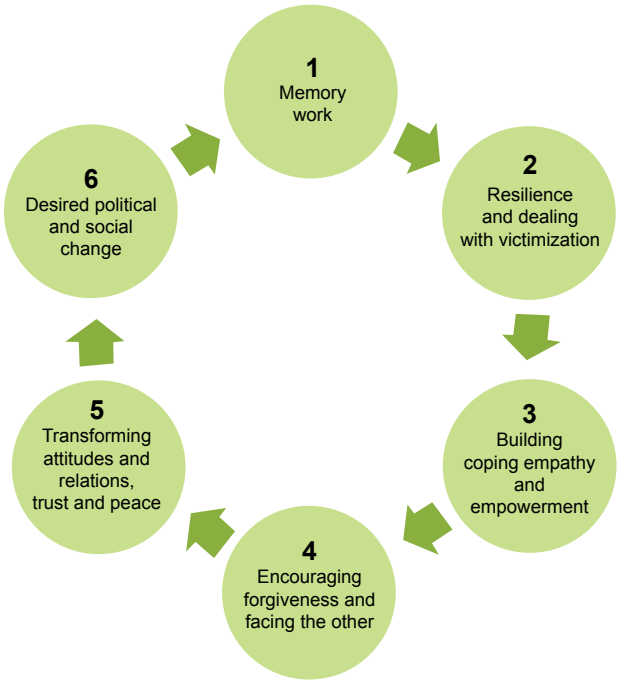


Figure 2: Integrated approach to psychosocial support and peacebuilding as suggested by Safa, 2018

Does Psychosocial Peacebuilding represent a new concept in CPS programming?

Both peacebuilding as the core objective of CPS programmes and psychosocial support have been essential in CPS programming since its beginning. The latter included areas such as; the rehabilitation of survivors of violence, capacity development of (trauma) counsellors and psychologists, prevention and treatment of the consequences of sexualised and gender-based violence, community dialogue, collective healing processes in safe spaces, and community-based socio-therapy, etc. Under the umbrella of the peacebuilding need "Dealing with the past" memory work, dialogue and conflict transformation, and psychosocial support have been combined.

However, not much has been done in using MHPSS and PB as an integrative approach from the planning phase on and creating awareness for the effects of stress and trauma in peacebuilding projects. This was also reflected by the discussion during the Regional Africa Conference in Kenya in 2018 where participants from Kenya, Uganda, Rwanda and Germany shared their experiences. The following examples illustrate the challenges faced by some programmes.

Pic: Developing an integrated approach for psychosocial peacebuilding with Dr. Heide Rieder.

Case study GIZ CPS Uganda:

The CPS Uganda programme is using a multi-stakeholder dialogue approach thereby focusing on land conflicts in northern Uganda. Colleagues from CPS Uganda reported that participants of their dialogue forums sometimes come up with stereotypes, narratives and behavior that show that previous traumatic experiences related to former armed conflicts in the region have not been sufficiently processed and that psychosocial support is needed. Peacebuilding advisors (PBAs) are not equipped with the necessary knowledge to deal with these issues and MHPSS structures are lacking. "We do not acknowledge individual suffering enough", says one PBA. "CPS rather sees the structural and not the individual level in our specific work environment and we do not consider sufficiently that participants of our dialogue forums were/ or still are actors of former/ current conflicts."

"It needs also more acknowledgement that staff working in peacebuilding areas sometimes similarly are affected by former and current violence in post-conflict contexts and therefore an integrated and contextualized staff-care approach is crucial. More knowledge on the consequences of violence and conflict would help us avoid the risk of further traumatising participants of our interventions but rather support them in a positive way".

Participants agreed that it needs a solid context and conflict analysis to set up an integrated approach. As many regions have seen several conflict periods, children and youth carry the memories of past traumatic events and the effects of the transgenerational transmission of trauma may be prevalent. Also, working as a team with national peacebuilding advisers who have been affected by violence needs to be considered in CPS programmes, but what is the right way to address these sensitive topics?

Case study GIZ CPS Rwanda:

Under the refugee component, CPS Rwanda and its partners are working with a variety of frontline staff providing services for refugees in different camps. MHPSS staff is lacking and therefore referrals to specialised services cannot be done easily. How can CPS and partners support in settings where professionals still support initiatives that promote psychosocial well-being among beneficiaries? Trainings in trauma-sensitivity, thereby supporting staff to look through a psychosocial lens, can be developed. There is a high demand e.g. among service providers (e.g. UNHCR partners in the camp), local authorities, police, etc. for such capacity development.

In the context of CPS work a question arises; what does stress- and trauma-sensitivity mean exactly? It becomes clear that this needs to be redefined in every specific context as needs may be different depending on the context activities are taking place in.

Case study GIZ CPS Kenya:

A long-term partner of CPS offering legal services to vulnerable and marginalised populations used to work with survivors of sexualised and gender-based violence. When interviewing survivors, the legal officers focused on facts rather than on the circumstances under which the interviews took place. The effects that these interviews could have had on the individual had also been overlooked at the beginning. During the activities, programme officers realised these issues and referred the interviewees to counselors. A question arose as to how this could have been integrated from the beginning of the project planning so as to protect beneficiaries properly.

In conclusion, the application of an integrated approach of psychosocial peacebuilding is not a simple task and although CPS is highly sensitive to the described links, more can be done in the future. The discussion showed that it can help to increase the outcomes of running activities by applying a more holistic approach. It also made clear that an integrative approach is not equivalent to a complementary approach of peacebuilding and psychosocial support. The link between MHPSS and PB is not always obvious and needs to be further developed in the respective working environments.

Staff Care in GIZ Civil Peace Service Programmes and their Partner Organisations

By Dr. Heide Rieder, International Peacebuilding Advisor, GIZ Civil Peace Service (CPS), Kenya

Over the last years the topics of self-care and staff-care have gained a lot of attention in the sector of humanitarian assistance and development cooperation. The relevance of staff well-being for overall performance has especially been subject to extensive debate.

Staff will be able to work effectively and sustainably – especially in the context of (post) conflict societies and political crises - if individuals and organisations are equipped with strategies that help them identify existing work-related stressors;

- that assess their impact at individual and at team level,
- and that come up with solutions on how to confront them or cope with the consequences.

Previous research on work-related stress in international assignments has mainly focused on critical incidents[1] , such as the exposure to war and political conflict, and less on daily or cumulated stress. However, a study published by the Center for International Peace Operations (Zentrum für Internationale Friedenseinsätze (ZIF)) from 2015 reported that the main stressors during peace operations are either related to organisational and management factors or job-related factors. These include management issues (bureaucracy, decision-making processes), tense relationships within the team, heavy work load or inactivity, abusive or weak leadership and human resources-related issues.

In a context where deployment of international staff takes place, the responsibility for staff members is described as the "duty of care" (de Guttry, in Wiesenthal & Rößler, 2015). This means that the deploying organisation has to ensure that conditions are put in place that protect staff from adverse events and support them in order to sustain their motivation and mental and physical health.

Staff care in CPS programmes

With regard to the Civil Peace Service of the Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ) GmbH, this has translated to a number of supportive activities for peacebuilding advisors who go abroad. These include the CPS-specific preparation phase for international peacebuilding advisors, individual coaching and the "VOLT course" which provides space for the reflection of personal and work-related challenges after a specific period spent in the field.

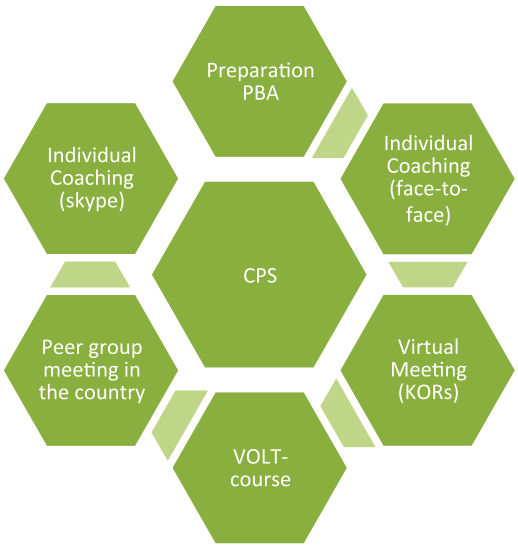


Figure 1: Illustration of specific strategies introduced by CPS to mitigate work-related stressors

Staff care in CPS partner organisations

However, the core work of CPS is cooperation with local partner organisations. Most of the time, the international peacebuilding advisors are supposed to support programmatic work and in rare cases (and only upon request), organisational development processes. Subsequently, several questions arise for CPS and its peacebuilding advisors. Which role do peacebuilding advisors play in their respective partner organisations regarding the topics of self-care and staff-care? And what about local employees who are staff of the partner organisations, but work in close cooperation with CPS staff? How do we deal with the reality of different standards of care while working in one team?

Connecting experiences

In order to better understand the specificity of CPS work

[1]According to the Antares Foundation the term critical incident is a synonym for a traumatic event. "Sometimes the term 'critical incident' is used more broadly to describe any especially severe stressful event that has an unusually great impact on the individual and team." (Antares Foundation, 2005, p. 35)

and to compare work-related stressors with existing findings from e.g. the ZIF study (2015), I conducted a short survey among CPS national and international peacebuilding advisors. 30 persons from Kenya, Rwanda, Cambodia, Bolivia, Nepal, the regional programme in West Africa and participants of the Regional Asia Conference in Palestine in March 2018 shared answers to the following three questions:

1. What are the stressors observed in your organisation?
2. What are the strategies individuals and/organisations apply to address them?
3. What can CPS do? The following table summarizes the results of the survey.

Stress factors	Reactions and strategies applied by individuals or partner organisations	What can CPS do?
Management Missing financial / income security Funding problems Delay in release of money interferes with project implementation Pressure of pro bono staff on paid staff to shift and share salaries Compensation leave days/ annual leave not taken Lack of appreciation towards (junior/ female) staff, dominating behavior Lack of collaborative decision making (top-down without prior consultation)	*Individual reactions* High fluctuation of staff High levels of stress due to high level of engagement, but low level of recognition by organisation Reduced motivation and loss of self-confidence (leads to lack of productive participation in and stimulation of work processes) Development of psychosomatic problems: physical complaints, high blood pressure, lack of concentration, suicidal thoughts, emotional outbursts, etc.	Staff representative in management board Leadership training/ Organisational development Monthly staff meetings, taking turns in facilitation Support peer exchange/ knowledge exchange spaces Regular team days: take the team out(excursions, team lunches), exchange with other partner organisations, inform about stress

Stress factors	Reactions and strategies applied by individuals or partner organisations	What can CPS do?
Lack of proper planning Heavy work load Lack of protocols that would fasten procedures Lack of transparency and guidance regarding newly introduced strategies (e.g. M&E) Poor leadership: individual responsibility and accountability not fostered Long-term leadership: no changes in process, structure, and ideas Lack of succession planning and orientation	Anxiety due to insecurity/ feeling of helplessness over situation High risk of vicarious trauma, Strong "helper's syndrome" mentality is a challenge *Institutional strategies* Create stronger inter-departmental and programme links to secure finance processes Making savings from different projects as a "survival strategy" Joint fundraising: invite all team members to contribute	
Team dynamics and communication		
Team related conflicts Attitude: blaming each other "behind the back" rather than addressing issues openly Destructive communication: gossip, backbiting, unproductive discussions, etc. Lack of team building activities Lack of time for sharing in the team (sharing = losing power) Lack of respect between team members, little team spirit Individual: family situation not respected	Partners offer debriefing and counselling but root causes (heavy workload, exposure to distressing events) are not tackled Tensions are not addressed but silenced Vertical information sharing is a challenge and requires a lot openness from superior Staff meetings where issues are discussed, and work load is shared Staff care every 3 to 6 months: clinical supervision and stress management Mediation sessions, board intervenes in case of ongoing conflicts/ stressors Buddhist culture: meditation, yoga, cultivate your inner observer	Continuously offer room for reflection, safe spaces Make internal communication an issue Reduce work load and make electronic communication more clear and easy through email etiquette Offer non-violent communication trainings for professional settings and refresher trainings Mediation and conflict transformation trainings Teambuilding activities/ non-job and job-related trainings Offer other activities: e.g. Yoga, relaxation and grounding techniques Celebrate progress together, express gratitude regularly

Stress factors	Reactions and strategies applied by individuals or partner organisations	What can CPS do?
Adverse working conditions Spending long hours in buses, etc. during field trips Lack of security due to weather conditions 6-day working week (= not enough time for recreation especially for women with families) Poor work-life balance (e.g. due to lack of proper planning, etc.) Poor office conditions, poor sanitary conditions, poor internet conditions	To avoid long duty trips, organisations try to use their network on the ground	Share information on security situation (e.g. before duty trips)
Political situation		
Lack of security during political events (e.g. elections), no security plans Terrorist attacks, killings, bandits, hate speeches, etc. Internal politics and grievances among the staff and leaders from past events Volatile political situation, e.g. near borders, exposure to check points Lack of structure in local authority structures	Use of participatory approaches in (divided) communities and inclusion of security sector Sensitisation	
Cultural aspects		
Concept "to care for others, not for myself" culturally anchored (Asia) "Too shy to say no" Cultural gender norms: e.g. women do not express their needs (Asia) Expression of suffering or frustration not publicly accepted: reluctance to show emotions Unwillingness and adversity to change No consequences/ sanctions for harmful behavior	Encourage female students to speak up Ongoing dialogue "Wait long enough for a question to emerge" – be patient Discussion about care in general	Giving space to people whilst moderation sessions (e.g. gender-sensitive communication)

The survey showed that stressors are mainly related to management and organisational factors and communication or team-related issues. This confirms the findings reported by the ZIF study (Wiesenthal & Rößler, 2015).

Reflecting on the outcomes of the survey and their implications

When discussing the illustrated findings at a workshop during the Regional Africa Conference that took place in Kenya in November 2018, the 20 participants brought up several aspects related to the general attitude and role of international peacebuilding advisors in their partner organisations. First and foremost, CPS should vividly live a "culture of taking care of oneself and the other". Participants reported that this is not necessarily the case in their CPS teams and that space and willingness for open dialogue and the reflection on personal and work-related wellbeing is limited. Having said that, the question arose on how international peacebuilding advisors can be role-models in their respective organisations if they have not experienced an open dialogue environment in their CPS teams in the first place.

Organisational care for employees is ideally written down in a staff care policy and available to management as well as other staff members (Antares Foundation, 2005). However, these policies are not always available and due to a heavy workload and lack of staff, recommendations may not be followed or implemented. CPS staff and local experts can play a role in stimulating a discussion on the same and accompanying the development of appropriate measurements.
Participants agreed on the fact that international peacebuilding advisors can raise awareness and make suggestions. The table above shows that there are already many ideas and strategies on how to support individuals and teams. However, critical voices also questioned whether CPS staff was overstraining the process and leaving its actual mandate behind when stimulating critical discussions inside a local team.

Re-thinking conflict-sensitivity also in that context, therefore needs to be considered.

Creating new approaches

The group came up with further suggestions how to tackle the lack of self-care and staff care mechanisms in partner organisations:

- CPS programme coordinators can initiate the discussion on self-care in their respective teams; international peacebuilding advisors can function as role models in their partner organisations
- Supervision and staff care activities (e.g. stress management) can be included in all project budgets
- A paragraph on staff care/ organisational culture can be inserted in the memorandum of understanding (MoU) between CPS cooperation agreement and partners
- Communication between CPS coordinators and executive directors of partner organisations can be strengthened and roles clarified in order to address misguiding expectations

The discussion and vibrant participation throughout the workshop showed that there is need for further reflection on how to improve the wellbeing of staff members and how to mitigate work-related stressors in order to create a positive working environment.

IV NIGER, BURKINA FASO, BENIN

How to Work With Young Herders in a Context of Insecurity Characterised by: Radicalisation, Violent Extremism, Banditry, Self-Defence Groups and Militias

By Aishatu Gwadabe, National Peacebuilding Advisor, GIZ Civil Peace Service (CPS), Niger

The GIZ Civil Peace Service (CPS) Transhumance programme working in Niger, Benin and Burkina Faso was at the time of the Regional Africa Conference in Kenya in November 2018, undertaking a re-strategizing process at programmes level. The team intends to develop a new intervention strategy for a highly volatile situation, working with young herders in a context of insecurity characterised by: radicalisation, violent extremism, banditry, self-defence groups and militias. During a workshop facilitated by Alhassane Younfa at the RFT Conference in Mombasa, the CPS West Africa programme shared information about the situation and the teams' deliberations, and gathered valuable input for the development of a new intervention concept.

Connect

The Sahel is often recognised as a complex hotspot of violent conflicts, typically between farmers and pastoralists or between the state and armed groups or numerous variations of the above. The countries in the intervention zone of the CPS West Africa programme are facing a number of security challenges due to internal and external threats. Burkina Faso has been living under the threat of a rising number of terrorist attacks since 2015. As a direct consequence of instability in neighbouring Mali and Niger, the country has faced a prolonged series of attacks in 2016, 2017 and 2018 mostly in the eastern part of the country.

The sudden change of regime left deep political divides, leaving Burkina Faso very vulnerable. In the northern regions, new militant Islamic factions are emerging as a result of the marginalisation as well as geographic and socio-economic isolation of the population. Niger is a vast landlocked country facing multiple security challenges including; the presence of Boko Haram and the Islamic State's West Africa Province in the southeast, militias from neighbouring conflicts in Mali, the emergence of new islamic sects and migration and smuggling from other West African countries through Niger to Libya and on to Europe.

The military offensive by the G5 Sahel Joint Force since November 2017 further contributes towards the stance of governments in the Sahel to apply military solutions. The offensive is composed of forces from Burkina Faso, Niger, Mali,

Mauritania, and Chad in cooperation with France through Barkane Force. Consequently, due to the rising military presence and the increased radicalisation of the populations, CPS approaches to non-violent conflict transformation are struggling with shrinking spaces for civil society organisations.

The above-mentioned constraints are preventing CPS staff from entering crucial parts of its intervention areas. For instance, the use of certain roads between Niger and Burkina Faso and between Burkina Faso and Benin is prohibited. Using alternative roads would increase the length of the journey from several hours to several days in order to reach areas significant for the CPS work.

Reflect

Due to the increased significance of violent extremism to the multidimensional and highly volatile context of the CPS in the Sahel region, the new programme component focuses on extremist violence, armed groups and radicalisation. By examining the complex issue of young transhumant herders as perpetrators and victims as well as a vast number of actors, a strategy for the inclusion of the subject at programme and project level is being developed. To date, the new subject has undergone three thorough steps in order to gain a deeper insight into the various dimensions, possibilities and constraints to identify further research needs.

The three-step approach to finding additional data included a study carried out by CPS in a presentation at an international conference in Burkina Faso and a workshop in Benin. The main findings were that islamic associations are increasingly present and exert significant influence on the Government, for example in Niger. Secondly, the study identified the appearance of new influential Muslim sects called Izala, Dawa and Hammadiah. Lastly, based on the results of a strategic workshop held in Parakou, Benin in April 2018, a common understanding of "radicalisation and violent extremism" has been developed based on scientific research in the field.

Radicalisation is defined as a process, an ideological exaggeration, a strong rise of acts and behaviours of actors in relation to social dynamics. Violent extremism has been defined as an approach related to the use of violence to transform certain social factors, such as pressure put both on land and resources through for instance historical disputes, demographic growth, extreme poverty or low levels of education.
Having carried out initial steps in gathering data and developing a new strategy, the question remains on how to proceed and implement. This is in light of the deterioration of the security situation in the eastern part of Burkina Faso, where CPS is working, which is marked by the presence of jihadist groups, killings, threats or use of explosives, just to name a few.

How can we continue the intervention in light of the current security context and inaccessibility of the certain parts of the intervention zone? What kind of innovative methods of conflict transformation can be developed related to the subject? How do we get access to useful information and data on these sensitive topics? How can we work with violent actors (bandits, jihadists, militia) taking into account the GIZ principles? How can we identify and collaborate with target groups and new intermediaries on this new topic?

Create

A discussion in the workshop at the Regional Africa Conference in Mombasa in 2018 on the topic of "young herders in a context of insecurity" came up with a number of thought-provoking questions and ideas. For instance, some of the questions, that arose were as follows: How do we deal with red zones which are part of the CPS intervention areas? How can we monitor and collect data from those inaccessible areas? How to broaden the dialogue term?

There are a number of measures that could be incorporated into the implementation of the new programme component. First and foremost, a need for a change of strategy and an identification of tools and methods in the context of the growing insecurity of CPS staff is needed to access and gain the crucial information and data concerning the new subject.

The multidimensional tactics employed by violent extremist and armed groups ranging from military operations, subversion of state authority, intimidation, propaganda, infiltration of civil society and local community councils, also necessitate an approach that incorporates a broader definition of dialogue. This would require access to new target groups and a strategy of working with violent actors.

As a result a new peacebuilding advisor position has been created and filled to:

- Deepen the subject (phenomena and challenges, scientific research)
- Map the actors related to the new subject
- Propose an intervention strategy
- Propose activities in synergy with partners

In the course of the discussion at the Regional Africa Conference, various tools were discussed, one being participatory action research methods. Participatory action research is "a growing number of approaches, methods, attitudes and behaviours to enable and empower people to share, analyse and enhance their knowledge of life and conditions, and to plan, act, monitor, evaluate and reflect" . What makes this tool so effective is its emphasis on multiple perspectives and a focus on the marginalised and 'hard to reach'. A participatory impact assessment of the inaccessible areas would involve local community members and target groups in assessing and monitoring project indicators. By combining participatory tools with statistical approaches and an emphasis on standardisation and repetition of participatory methods, a wealth of qualitative inquiry can be gained without CPS staff being physically present for the data collection.

Another important point raised at the conference was the work on counternarratives, by focusing on schools, teachers and creating synergies with Imams and Sheikhs. This would also include bringing together security services and youth in a dialogue process to deliberate over stigmatisation. Anti-bias workshops, when utilized, look at prejudice as an underlying cause for conflict and a need to realise the impact of prejudice on schools, communities and uniform wearers (e.g. forestry officers, police, border officers).

Thirdly, the Intergovernmental Authority on Development (IGAD) early warning system was proposed during the workshop as an example that could be introduced in the Sahel region by working with rumours. The basic underlying mission of the IGAD early warning system used by its member states in Eastern Africa is to assess situations that could potentially lead to violence or conflicts and prevent escalation. It is primarily focused on avoiding conflicts related to cross-border pastoralist and other associated issues by "empowering stakeholders to prevent violent conflicts". The function is carried out by collecting and discussing information regarding the outburst and elevation of probable violent conflict in the region of IGAD member states by analysing and processing this data and coming up with alternative routes of response.

The establishment of an early warning system could in the case of the CPS West Africa programme support the establishment of as a self-sufficient, functional and sustainable conflict warning and response system while promoting an environment of positive co-operation among the stakeholders, in response to possible and real violent conflict. It could also set the grounds for peacefully settling disputes in the area.

Finally, a greater emphasis could be put on prioritising and addressing the politics of individual and collective memory in the Sahel zone, including transnational initiatives. This could include the organised remembrance of traditional values and habits, as opposed to radicalisation. Recognising the importance of race, ethnicity and religion could mitigate the political impacts of radicalisation. Creating specialised working groups on trauma and resilience, as already proposed by the International Crisis Group could also reduce the influence of jihadist propaganda. Including a focus on historical knowledge and evidence, and raising consciousness of space, place, and time among the conflicting parties involved are paramount in this regard.

[1]Chambers, R. (2018) Revolutions in Development Inquiry, institute of Development Studies, 2008, Earthscan, London)

V UGANDA

Multi-Stakeholder Processes as an Approach to Land Conflict Transformation

By Michael Lamakol, International Peacebuilding Advisor GIZ Civil Peace Service, (CPS) Uganda

Introduction

The current GIZ Civil Peace Service Programme Uganda employs a multi-stakeholder approach to contribute to the participatory transformation of land conflicts in Teso and Karamoja sub-regions in North-Eastern Uganda, engaging more than 200 key stakeholders from different levels and sectors of society.

Multi-Stakeholder Processes bring together diverse representatives of different groups and sectors within a society, sharing a common goal. 'Multi' in this context refers to the involvement of more than two societal groups, bearing in mind that these may be diverse themselves and need to be divided into sub-groups. A 'stakeholder' is anyone who has a stake or interest in a specific conflict or issue – actors who are affected by or who can affect a specific conflict or an issue. Multi-stakeholder Processes may range from open, fluid platforms to more structured partnerships. There can be space for dialogue and negotiation, but in their most productive form there are elements of joint analysis, planning and action. The underlying theory of change of multi-stakeholder processes is that diverse actors with different backgrounds, roles and mandates can achieve more in collaboration, rather than in isolation. Moreover, multi-stakeholder processes are assumed to be able to bring about change at individual, group as well as structural levels (cf. Global Partnership for the Prevention of Armed Conflict 2015: 18ff.).

Background to the multi-stakeholder process on land conflicts in Teso and Karamoja

The neighbouring sub-regions of Teso and Karamoja in North-Eastern Uganda have experienced decades of armed conflicts before 'relative peace' was achieved in the 2000s. Despite these positive developments, the improved security situation seems to have opened the door for new types of conflicts in the two sub-regions, especially around land. Land conflicts have occurred between returning IDPs and new settlers or institutions on their abandoned lands and between the local population and (inter-)national investors acquiring land for mining and other business purposes. Pastoralists have conflicted with other land users as well as different pastoralist groups over access to pasture and water, while land conflicts within families and clans are on the rise due to population pressure and progressive commercialisation of land. Other land-related conflicts revolve around disputed internal administrative boundaries and external borders especially the

Karamojong and Turkana of North Western Kenya, access and use of resources within protected areas and land donated to public institutions by older generations. This situation is further exacerbated by the parallel operation of formal and customary land tenure systems and a generally weak institutional environment.

It is against this background that GIZ Civil Peace Service, together with TEKAPIP (Teso-Karamoja Peaceful Coexistence Initiative Program) supported two multi-stakeholder meetings on land and land-related conflicts in Karamoja and Teso sub-regions in 2014. These meetings brought together diverse representatives of different stakeholder groups, including national and local government actors, NGOs and CBOs, traditional authorities, informal actors and representatives of the private sector. The key objectives were to promote dialogue on land related conflicts among different stakeholders, identify the most pressing types and dimensions of land conflicts in each sub-region and explore possible options for addressing the conflicts identified. Eventually, these meetings culminated in the formation of thirteen so-called 'Interest Groups' (IG) comprising of different stakeholders, with each IG committed to work on specific land conflict type or dimension.

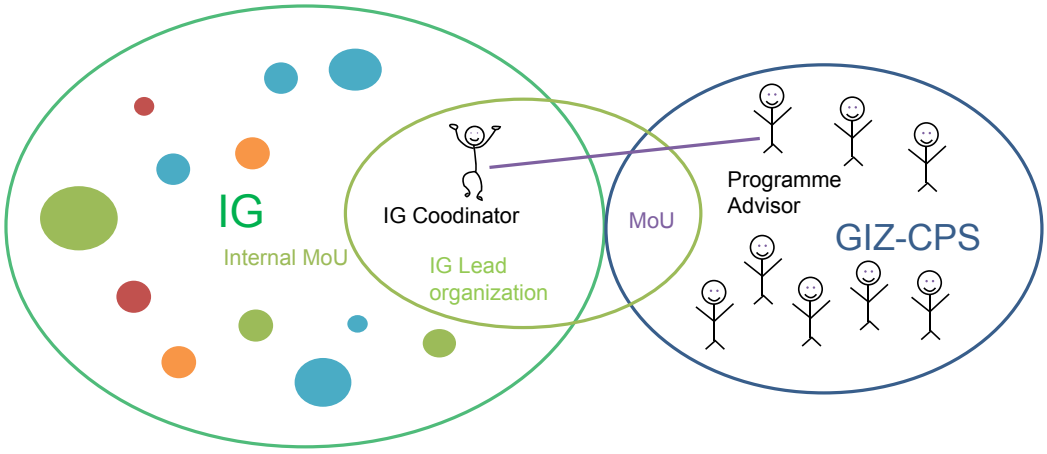
Since then, multi-stakeholder meetings have been held annually to further promote dialogue on land conflicts, connect stakeholders, and provide IGs with a platform to report on their progress and implemented activities, receive feedback and guidance for their planned next steps and, importantly, have their mandate renewed.

The interest groups and GIZ Civil Peace Service

The IGs formed during the initial multi-stakeholder meetings constitute the key actors of the multi-stakeholder process on land conflicts in Teso and Karamoja. They can be described as multi-stakeholder networks comprising of representatives of civil society, national and local government representatives, traditional authorities, informal actors and business sector representatives. They are usually coordinated by an elected lead organisation that is represented by an IG coordinator, and have signed an internal MoU outlining the objectives of their partnership as well as their rules of engagement. The IGs operate as independent entities but are embedded within the broader multi-stakeholder process from which they derive their respective mandates.

The GIZ Civil Peace Service – through eight national and international peacebuilding advisors – supports the IGs, providing advisory services and process accompaniment, capacity development as well as financial assistance. Other roles of GIZ Civil Peace Service in the overall multi-stakeholder process include the provision of platforms for dialogue, the linking of stakeholders, and the joint steering of the process together with the IGs.

The illustration below exemplifies the model of cooperation between the GIZ Civil Peace Service and an Interest Group:



The role of individual GIZ CPS peacebuilding advisors in the overall multi-stakeholder process and in their work with the IGs is quite diverse and complex. Tasks and responsibilities range from designing and implementing capacity development measures to supporting IG internal governance, strategic planning and project cycle management to facilitating IG meetings and workshops. It also includes providing expertise on non-violent conflict transformation, land-related topics and customary approaches in the two sub-regions.

Boundary Tree Planting (BTP) process, an applied method by interest groups in land conflict transformation by Teso customary land rights advocate interest group in Teso

On the agreed day the boundary tree planting (BTP) team informs the participants, after the opening ceremonies, about the schedule of the BTP, they assign tasks and answer the open questions. After the formal opening it could be advisable to create community awareness on BTP, preferable in local dialect (Ateso and Kumam) and English, this explains the complete BTP procedure, the method of Family-Land-Rights-Trees (FLRT) and how to draw maps of the boundaries. It is important to have a mediator in the team who can mediate in case of erupting conflicts. The mediator should be able to listen to all stakeholders and treat them impartially, cares that everybody can express his or her position, that everybody has equal time to describe the respective opinion and that nobody is favoured or discriminated. The mediator should document all statements and decisions.
After the introduction phase, one team member explains the idea of the "Family Land Rights Tree" (FLRT) and how to draw it. The FLRT shows all kin-details, preferable for two generations, which are important concerning land questions: it indicates all persons with land rights, the family relationships and key events in the family (marriage, death etc). Often this is followed by discussions on
divergent positions and questions concerning the status after divorce, adoption, the rights of widows, the rights of children born to unmarried women of the family etc.

The core of the activity, the Boundary Tree Planting is explained to the community or the host family. The roles will be divided to the members of the host family or the community (drawing the map, writing the documentation, making photos, measure the intervals etc.) and the required tools for the exercise (measure tape, hoes etc.) distributed. One person has to draw a sketch map of the agreed boundaries including all visible marks and intervals. Then the assembly moves to the entry point to begin the demarcation using the tape measure for 10 meter intervals from one boundary mark to another. After each interval one person starts digging holes for the boundary trees, which are local trees, called Ejumula or Eligoli tree. The identification of the exact locations of the intervals often causes time intensive discussions among the neighbours. In case there are no major conflicts among the neighbours they will agree after discussions as they seek consensus! Otherwise the mediator can intervene until consensus is reached.

After the successful demarcation of the boundaries and the trees are planted, the assembly returns to the meeting place. The drawer of the map explains exactly all delineations. Then all involved stakeholders sign the map by signature or thumb print. The map and the FLTR are documents of this informal land demarcation. They should be photocopied and stored at the offices of the local Government, the ICU secretary and at the family home. The formalization of the land title will be much easier when the BTP was successfully conducted and it will be upon the family whether they want to formalise it or not.

Bridging Theory and Practice – What Works Well, What Does Not?

The two boxes below summarize the advantages and challenges encountered when working with a multi-stakeholder approach, based on the practical experience of the GIZ CPS Programme in Uganda.

What works well?	What is challenging?
• All stakeholders contribute to the process time, knowledge, human resources, networks, funds	• Diverse IG membership with different interests, motivations, and levels of capacities
• Collective thinking and participatory learning, especially within IGs	• Some stakeholders may have hidden agendas
• Space for dialogue and creating mutual understanding among stakeholders	• Power imbalances between different stakeholders
• More comprehensive conflict analyses and strategies due to a broader range of expertise and perspectives	• Complex internal governance and decision-making processes within IGs
• Better understanding of stakeholders' mandates, roles, capacities and limitations	• Inconsistent participation of some stakeholders
• Pooling and sharing of resources within IGs	• Limited commitment and priority of IG work in member organisations
• Collaborative interventions increase outreach and coverage, maximising impacts	• Limited communication on IG work between IG representatives and their mother organisations
• Stronger voice for lobby and advocacy	• Multi-stakeholder processes take time
• More widely accepted decisions and strategies due to inclusive and participatory decision-making	
• Enhanced local ownership and perceived legitimacy of a given process due to the involvement of all relevant stakeholders	

Summary of questions and discussion

1. Do the interest groups already exist or they are formed by the CPS?
2. Does an interest group handle various conflicts?
3. How long did it take to form the interest groups?
4. How were these interest groups formed?
5. How do the CPS peacebuilding advisors work with their partners?
6. Who finances and implements the decisions made by the interest groups?
7. How do you select the participants for the MSHP?
8. Are the interest group members' formal organisations?

CPS Knowledge Management: An Innovative Approach with Stumbling Blocks

By Arne Kohls, Coordinator Knowledge Management CPS Consortium, Germany

Introduction to Knowledge Management

Knowledge management has been a widely used term for a number of years. What is behind this term is relatively unclear, especially with regard to the practical implementation of knowledge management. People involved in knowledge management often dream of a database in which all information is collected and which is accessible as cumulated knowledge to all members of an organisation. In practice, this vision rarely becomes reality and often fails due to a lack of staff participation. The vision of an all-encompassing database is perhaps too technocratic and short-sighted because it neglects the human factor and the dynamics of organisations and networks. It is tempting, of course, to focus on databases, because they appear very concrete and goal-oriented. But, it is the people who carry the knowledge and in exchange with others reflect and further develop this knowledge. In concrete exchange, learning and work processes it can be clarified for whom which information is relevant, in which way it should be used and shared. Clarity about this will motivate people to share information in a database. Therefore a good knowledge management should put these learning and exchange processes in the foreground, because here relationships are forged and knowledge generated. On this basis, a database can then contribute to the systematisation of knowledge. For organisations and networks such as the CPS, this means creating framework conditions that promote such exchange and learning. It is the organisations that set the framework so that knowledge can unfold or not.

CPS Knowledge Management

The CPS as a programme also has a cross-organisational knowledge management, which is aimed at programme managers and staff of all nine implementing organisations, its peacebuilding advisors, CPS coordinators, and staff of the partner organisations. The CPS consortium has formulated the following goals for this cross-organisational knowledge management:

- The exchange of knowledge and experience is to be intensified across all actors within the CPS programme through direct personal exchange, the systematic use

of joint work processes for joint learning and the evaluation and documentation of learning experiences.
- Practical experience on specific topics should be available in a joint information and document management system across all organisations and should provide an overview of experiences and approaches in the various CPS countries and enable people to contact colleagues with relevant expertise.
- The CPS is better connected to professional discourses, since the CPS experiences are reflected and documented across all organisations.

In order to achieve these goals, the CPS knowledge management mainly uses two tools: face-to-face, cross-organisational professional exchanges and the CPS KnowledgeNet as a technical platform.

(Cross-organisational) CPS professional exchanges

Peacebuilding advisors, representatives of partner organisations, and staff of HQ of CPS implementing organisations have the opportunity to share their experiences in a thematic area relevant to CPS, and to learn from each other during the annual CPS professional exchanges. The professional exchanges have a similar format as the Regional Conferences of GIZ, with the difference that they are addressed to all CPS organisations. So far, two CPS exchanges have taken place, in 2017 on the topic of dealing with the past and in 2018 on the topic of peace education.

The CPS professional exchanges provide space for joint learning and participants from various countries can directly benefit from experiences of others. For example, a participant in the exchange on peace education from Burkina Faso was able to discuss topics with her colleague from Bosnia. She learned which educational content was included in the curricula for peace education, which were developed in cooperation with the Ministry of Education in Bosnia-Herzegovina, and which phases were passed through and what needs to be done in each phase in order to establish peace education in formal education at all.

CPS KnowledgeNet

The KnowledgeNet is intended to enable peacebuilding advisors, partners, and staff from the HQ to access relevant information from all CPS programmes of the countries and all CPS implementing organisations. The KnowledgeNet is a semantic database in which the individual pieces of information are related to each other and relevant additional information is easily found.

The KnowledgeNet is intended to support inter-organisational exchanges between countries. It is possible to identify people in other countries and programmes who work in the same subject areas and to establish contacts and exchanges. For this to succeed, it is essential that each user maintains his or her own profile.

In the KnowledgeNet, the peacebuilding advisors and staff of all CPS organisations as well as staff of the partners can register (currently still with a certain restriction since some administrative issues need to be clarified). This allows information and knowledge to be used comprehensively. Organisational boundaries are crossed. Registration in the KnowledgeNet is very easy. An individual user account can be easily created via online registration. After checking the identity and affiliation of the person to one of the CPS country programmes, it is released in agreement with the respective CPS implementing organisation.

The link for registration and login is as follows:
https://www.zivilerfriedensdienst.de/Wissensnetz/home.skat

German, English, French or Spanish can be selected as the language for the user interface.[1]

After the first login it is recommended to search for the following document in the search mask: “First Steps KnowledgeNet”. The document explains the first steps and basics of the system.

In the KnowledgeNet it is possible to work together in groups and also exchange documents internally. Groups can also be made up of members from different organisations. Documents and topic descriptions can be commented and

[1]There are some parts where a translation is incomplete or missing. Our first goal was to provide an orientation within the system in all four languages as soon as possible. But not all languages are our mother tongue. That is the reason why not all translations are suitable. Since the system is intended for collaboration we hope for your support to improve the KnowledgeNet and its handling. Kindly report language mistakes or missing translations to the administrator as well as other errors or just give feedback on the handling.

allow comment based discussions. Nevertheless, the KnowledgeNet is primarily a database and offers only limited possibilities for direct communication. For a more intensive exchange it has to be combined with other applications (e.g. messenger-, chat-, audio-, video conference tools) as well.

Stumbling blocks

- In the meantime, almost 200 users have registered in the system. However, in many cases 'utilising' currently ends with registration. There are several reasons for this. By now, there is an introduction to the CPS knowledge management during the preparation of peacebuilding advisors by some organisations. Probably a one-time introduction is not sufficient; especially since departing peacebuilding advisors are confronted with a lot of new things at the beginning of their contract period. Likewise, there are few or no introductions in the countries themselves, and the CPS knowledge management is not well known in the countries. Follow-up on introduction and more detailed information on the CPS knowledge management in the countries would be necessary. In this regard, it is necessary to clarify the roles and tasks the implementing organisations have to fulfil to ensure at least the flow of information. In many cases, they unfortunately turn out to be "bottlenecks", albeit for understandable reasons. The role of the coordinator for CPS knowledge management should be considered here, too. As a full-time employee of the CPS consortium, there is no direct relationship to the important actors of CPS knowledge management, the peacebuilding advisors on the ground.
- Registered users hardly use the KnowledgeNet and very rarely post information. The reasons for this lie primarily in the scarce resource of time. This is reinforced by the fact that it is often unclear which information is relevant or for what purpose it should be posted. What happens to the information? Who uses it for what? Here it would be necessary to consider processes of generating and utilising information and knowledge and linking up those processes with the KnowledgeNet.
- Mutual trust between the users that the information will be handled responsibly is crucial for the provision of information. Knowledge is a very sensitive resource and requires trust. The clearer it is how information is used, the more people are willing to share it. With regard to the sensitivity of information and knowledge, various users also note that they would be willing to share information, but are uncertain as to whether they are allowed to do so from the point of view of the CPS organisations or the partner organisations. Here there is a need for more communication and clarification effort to build trust and relationships between the actors as a basic prerequisite for the envisioned intensified exchange.
- Many CPS organisations have their own knowledge management and database systems. It is often not clear how these are used in conjunction with CPS knowledge management and the KnowledgeNet. It is reasonably feared that the coexistence of different systems could lead to duplication of work. This could be remedied by clear demarcations and a clear complementary design of the different systems. As a small tip: If information is to be shared beyond one's own organisation or if expertise from a CPS programme of another country or other CPS organisations is required, then the KnowledgeNet should be considered as an option.
- The diversity of the CPS is also reflected in the multilingualism. Multilingualism in CPS knowledge management is therefore another hurdle that must be overcome. As the first small tips: Every user should not forget to state their language skills in their profile (not even German). This may reduce the inhibition threshold and make it easier for other users to make contact, as they know that they will be understood. It can also help if a document is uploaded in one language, but the title is also translated into a second or third language. This helps others to at least get an idea about the content and possibly get in touch to learn more. Because the person who posts the document can be identified and contacted in the system.

Ideas and suggestions from the workshop "CPS Knowledge Management" at the Regional Africa Conference

Some ideas and suggestions came up in the open space discussion on CPS knowledge management which should be picked up and pursued further.

- Establishing structures and working relationships that enable a flow of information regarding CPS knowledge management between the actors in the complex network structure should be considered. One possible option could be to establish information hubs in the CPS countries as part of CPS knowledge management. For example, one contact person representing all CPS organisations could serve as focal point for knowledge management sharing relevant information, beginning with information about the KnowledgeNet and its utilisation. It should be taken into account that the coordinators have a steering role also for knowledge management but with respect to their workload they might not be able to serve as contacts for CPS knowledge management.
- Also a newsletter for the CPS knowledge management could be an appropriate tool to inform about further developments of formats, cross-organisational learning opportunities or topics lively discussed somewhere in the CPS programme.
- The possibility of using the KnowledgeNet as yellow pages should be widely used by users. That means every user should maintain his or her own profile. Thereby it is easy to identify the expertise within the CPS as precondition for professional exchange.

Pic: Knowledge management

Many of the points mentioned in this article are not specific for CPS, but are in principle important when it comes to 'managing' information and knowledge in organisations and networks. I hope that together we at the CPS will succeed in finding creative solutions to enhance cross-organisational learning and further develop our work in the CPS. I would like to invite you all to 'stumble' together, learn from it and be part of the CPS knowledge management adventure.

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About the Civil Peace Service

The Civil Peace Service (CPS) is a programme aimed at preventing violence and promoting peace in crisis zones and conflict prone regions. It aims to build a world in which conflicts are resolved without resorting to violence. Nine German peace and development organisations run the CPS together with local partners. CPS is funded by the German Government. CPS experts support people on the ground in their commitment for dialogue, human rights and peace on a long-term basis. Currently, more than 300 international CPS experts are active in 43 countries.

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