

1ST TRAUMA HEALING AND SOCIAL RECONCILIATION WORKSHOP

HELD ON 3RD - 4TH MARCH 2011

AL YUSRA HOTEL, MOYALE-KENYA

MEN AND WOMEN



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ACKNOWLEDGEMENT

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My thanks also go to the Moyale Kenya District Commissioner **J.M. Nkanatha, the Government representatives Moyale Ethiopia Region 4 & 5**, the entire Moyale Kenya and Moyale Ethiopia communities for the collaboration and coordination of the workshop without whose effort the workshop could not have succeeded.

Finally I send my sincere thanks to the management of **Al Yusra Guest House** for their proper service of food and upkeep during our days of stay.



Miss. Mariam, the Assistant Chief - Dabel Sub-location (left) attentively listening to keynote speeches

Keynote speeches during the opening ceremony

The workshop started with a word of prayer from Sheikh Alinoor Ali. Mr. Kennedy Keraro, who was the master of ceremony, informed the participants that the meeting was a follow up to earlier meetings held in Mandera, Wajir and Nairobi. In the meetings there were state and non state actors representatives from Eastern and North Easter provinces. There are similar meetings like the workshop taking place simultaneously in Habaswein, Elwak, and Gamba in Tana Delta district. Participants in the Moyale workshop have been drawn from Wajir North, Mandera West and Moyale Kenya and Moyale Ethiopia. The workshop shall be conducted separately for male and female participants. The Moyale District Officer 1 representing the DC opened the meeting officially.

Amina Hassan, the team leader of the facilitating team told the DO1 that the participants were drawn from Mandera West, Wajir North and Moyale Districts of Kenya and Moyale Regions 4 & 5 of Ethiopia consisting of 8 male and 8 female from every district.

The main objective is to ***conduct a joint trauma healing and social reconciliation workshop***. Mr. Keraro thanked all the participants for coming and before he invited the DO1 he gave a brief background. Three previous meetings held in Nairobi, Wajir and Mandera were aimed at looking into ways at which the pastoralist communities in the two countries (Kenya and Ethiopia) can peacefully and harmoniously work with both governments to foster peaceful co-existence and sharing of available resources like water and pasture.

The Provincial Commissioner – North Eastern region was among the key influential persons who had participated in the afore-mentioned meetings. In the meetings it was discovered that pastoralist lifestyles are similar and the conflicts are mainly due to scarce resources. If an issue happens in Garissa it can move all the way to Moyale. He noted that when the team of facilitators paid the DC a courtesy he informed them that Moyale Kenya and Ethiopia had excellent working relations due to continuous consultations and meetings.

Although there were small issues in the Wajir border, matters were under control. The 8 facilitators are warriors' who were there to fight hatred, misunderstandings, poor leadership and conflicts. Their weapon of war was not the rifle but a word of mouth. It is the participants who knew what the issues were and therefore were expected to openly discuss the real issues in the workshop.

Mr. Mohamed Maalim Hassan representing the government of region 5 of Ethiopia had the same sentiments like the Kenyan administrator. He indicated that whatever problems at the region were solved amicably.

Mr. Wario Abdi Tuna of region 4 pointed out that there exists a boundary between Kenya and Ethiopia but the people and traditions are the same. He urged residents to cooperate like the two governments.

Members warmly welcomed Mr. Dickson Mutua as he expressed the DC's apologies, who would have wished to open the workshop but had other urgent matters to attend to. He acknowledged the cordial relationships between the two governments as he officially declared the meeting open.

Mr. Guyo Karayu the Moyale District Peace Committee Chairman wanted to know why they were not included in the previous meetings yet the facilitators were from the Somalia speaking region. In response, the DPC chair was informed that planning of the said meeting included the Regional Commissioner upper Eastern who advised that the workshop should to be held in Moyale. Future planning of sub-regional workshops will involve Moyale.

Concern was also raised as to why there were separate meetings for males and females. Abdinoor one of the facilitators informed that female participants rarely participated when seated with males and it was therefore necessary for the forum to create space for the women to express themselves freely. However the content of the program was the same. The participants were asked to think of persons that they would elect to serve the Sub regional Council. Participants were then divided into workshop groups for discussions.

Norms for the workshop

The participants agreed on the following norms and responsibilities.

- Phone – Silent mode
- Respect of others opinion
- Raise hands for questions/contributions
- Punctuality
- No offside discussion
- Discipline
- Punishment of offenders our norms
- News reporter- Khadija Sora, Ethiopia
- Chairpersons- Mama Madina and Abdisalan Ibrahim Ali
- Time Keeper – Habiba Abdikadir and Mohamed Guyo
- Energizer – Mama Nuria, Mahamed Issack, and Adan Abdullahi Bare
- Welfare in-charge – Ahmed Kalla

TRAUMA as understood locally

Somali

T- *Tala Warer*

R- *Raja Bel*

A- *Amakak*

U- *Uqdud*

M- *Murugo*

A- *Argagah*

Borana

T- *Taluko*

R- *Rafaad*

A- *Ameen*

U- *Uqifat*

M- *Murugti*

A- *Aalo*

What is trauma?

Members identified trauma to be characterised by stress, tension, threat, fear, frustration, strain, distress, anxiety, depression, emotional, wondering, burn etc.

Trauma/traumatic stress

Conditions of trauma was defined to be the situation when our ability to respond to threat is overwhelmed resulting from actual or threat of death, serious injury, or threat to physical integrity of oneself or others.

Stress

Was defined as the tension, strain and pressure experienced when faced with a demand or expectation that gradually or suddenly challenges the ability to cope with or manage life. Stress that goes beyond 5 days eventually may manifest itself as trauma affecting physical, mental or emotional wellbeing of the affected.

Different categories of stress

1. Ordinary stress

It is common to most people and in most cases it is useful to accomplish a mission, e.g. a girl who loves a man but can't marry him due to the restriction of her parents, will end up running away with the man to get married away from her parents. Stress motivates us to achieve our objectives and provide motivation to do well and complete a task.

Mobilizes the energy needed for evaluating a situation and taking a decision, it "bounces back afterwards"

2. Distress

It is a negative stress. It is the exact opposite ordinary stress. When stresses are so overwhelming they turn negative thus distress.

When we feel unable to cope with important demands and expectations placed upon us by others, the environment, or ourselves, this may lead to distress.

3. Cumulative stress

This is a collection of many stresses either short term or long term. It prolonged exposure. This results in the individual feeling helpless thus can commit suicide.

4. Trauma/traumatic stress.

When our ability to respond to stress is overwhelmed one becomes traumatized. One is rendered helpless by the force, e.g. conflicts. They overwhelm the ordinary human adaptation to life. This traumatic stress happens when experiencing or witnessing an event or events involving actual or threatened death, serious injury or threat to the physical integrity of oneself or others. Therefore, traumatic experience (s) can result in responses involving intense fear, helplessness or horror.

5. Traumatic events

Traumatic event usually puts our lives in danger. It involves threat to life or body integrity e.g. rape. These events overwhelm the individual's or group's ability to cope or respond to threat. An example would be a close personal encounter with death.

Factors influencing trauma

Factors that influence trauma include:

- Age
- Previous history

- Degree of preparedness. Death is natural, but it when you expect the death of a person after a long illness will impact on an individual differently than one who is involved in an accident.
- Meaning given to the event
- How long it lasts
- The quality of social support. - A participant narrated how the Fino community supported a lady who burnt her house.
- Spiritual centeredness.

What causes Trauma?

- **Natural causes** - floods, earth quake, drought
- **Human causes** - war, tribalism, land, politics, hate speech, lack of religion, undermining, grazing, poor leadership, negative ethnicity, corruption, rumour mongering/incitement
- **Diseases** (long), HIV/AIDS, Cancer, Hepatitis B, Pressure, Diabetes

How conflict is related to Trauma

Conflict can be related to trauma such that conflicts can lead to traumatic conditions. Trauma can affect two people, i.e. the **victim** and the **perpetrator**. After many discussions on how conflict is related to trauma, participants were told to also give examples.

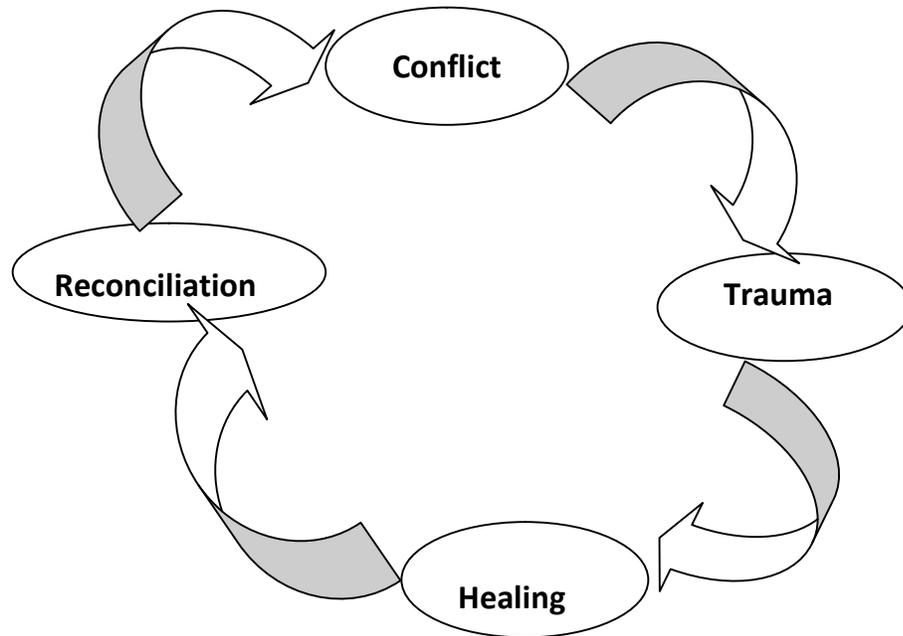
Proverb: “the greatest weapon in the hand of oppressor is the mind of the oppressed”, Steve Banta Biko

Khadija Sora narrated a story, she said one of my neighbours had a lot of livestock and were living happy family. In the village there was a known man who always did evil deeds, he is a robber, rapist and murderer. One day he thought of killing this family and took all over their properties. He came in the night and killed the wife and narrowly escaped. During the burial he was the first person to come there but he looked traumatized and disparate, he could not hide his feelings. He became restless till the body was buried. At the mourning people suspected the way he behaved and everyone pointed a finger at him. This to me was trauma

Common denominators of physiological trauma

- Loss of control
- Feeling of helplessness
- Feeling of intense fear
- Threat of annihilation {giving up everything}

Circle of Trauma



Types of traumatic experiences

1. Ongoing /structurally induced trauma

It is also called continuous trauma e.g. ongoing violence or poverty, structural violence. It is chronic, cumulative, sequential multiple traumas. This the structure staged by the government e.g. the screening card, under development. It can be caused not by only one single event like drought only.

2. Societal or collective trauma

Also called social trauma, this is a situation when an event affects a large group of people. It is characterised by widespread fear, horror and helplessness. Examples include the military operation, droughts etc.

3. Historical trauma.

This kind of trauma is transferred through generations e.g. the slave descendants/slavery. It is cumulative, emotional, and psychological running over life span and across generations.

4. Secondary trauma.

This majorly experienced by rescue workers, care givers, peace builders and peace keepers. It is often close to what the victims experience due to the first hand approach.

5. Participation induced trauma.

It affects those who take active role in causing the harm or pain to others whether legally or illegally, e.g. the military officers who are sent to recover illegal firearms. The military may use excessive force which may lead to traumatic experiences such as shooting of those who resist surrendering arms or if an officer is killed in the line of duty.



Common responses to traumatic events: Points to remember

- Trauma can have a range of cognitive, emotional, physical and behavioural effects on the individual
- Trauma can be caused not only life threatening events which are perceived as putting our loved ones in danger.

1. Cognitive responses

- Memory difficulties- for example one cannot remember the name of his child.
- Lack of concentration-absent minded
- Poor judgement
- Inability to make choice
- Inability to discriminate
- Losing control of his life.

2. Emotional response

- Depression
- Loss of control

- Guilt
- Shame – feeling, I could have done something, I did nothing to prevent/help.

3. Physical responses

- Stomach pain-leading to running stomach
- Tightness of the chest-one finds it difficult to breath.
- Dizziness
- Change of appetite-over eating/under eating
- Visual difficulties
- Thirst or dry mouth.

4. Behavioural responses {Dabciyan}

- Irritability
- Hyper alertness - you hear the slightest sound
- Communication difficulties
- Domestic violence
- Denial-can't accept loss
- Increase drug abuse

Re-enactment

Acting in

{Turning trauma energies to self}

- Substance abuse
- Self mutilation
- Depression
- Workaholic
- Anxiety
- Suicide

Acting out

{Turning energies to others}

- domestic violence
- gang activities
- criminal activities
- high risk behaviours
- repetitive conflict
- war



Participants listening to the training facilitator

The journey to healing and security

This is finding security through trauma healing and transforming relationships. We become more secure when we promote the security of our neighbours, friends and enemies alike. It is moving beyond flight {running away}, fight {become aggressive and violent} or freeze {doing nothing}. Trauma healing needs attention to heal the body, mind and spirit. Breaking the cycle is more healing than chasing the enemy and thus becoming a perpetrator. It is better to seek justice rather than revenging. In order to forgive we need to remember that healing is choosing to live.

Breaking the Circle

When the story of trauma is told and retold in different ways the desire for revenge remains. In order to move towards healing there must be a change in our narratives about who we are in the light of what has happened to us. The ability to break of the circle of aggression depends on:-

- Safety: physical spiritual and emotional
- Choice or decision of victim/survivor: a willingness to go beyond a blame
- An awareness of healing options
- Understanding trauma and what it does to us
- Leadership (whether it keeps a community in a circle or helps them break out)
- An available support at all level
- Memorializing – retelling the story in ways that promote long lasting healing

Memorizing

How we perceive an event will determine its impact and our reactions. If we see it positive, we will always overcome it, but if we perceive it as negative, its effects will be devastating and our reactions will always be negative.

Mourning /grieving

In order to get to the path of healing, mourning and grieving is necessary since this is essential as it lessens the desire for revenge. Grief is a wound that needs attention to heal. If grief is not expressed it lasts long but if expressed it does dissolve and the desire for revenge is lessened. If the victim mourns, he finds people to console him, thus finds strength.

Forgiveness is....

- Is a process, it is not a onetime issue.
- Is letting go what you are holding to and let life go on.
- Is freedom from the power of the offender? This will degrade the pride of the offender.
- Accepting the nature of humanity of ourselves and others.
- An act of courage.

Forgiveness is not...

- Condoning the crime that was committed
- Letting go the quest for justice.
- The same as reconciliation
- The same from culture to culture.
- Easy. It needs a brave person to forgive.
- Forgetting and assume nothing happened.

Healing the wounds of trauma

For trauma to go away it must actively be confronted. This is so because trauma cannot easily be erased. For there to be a psychological restoration and healing, safe space must be provided for the victims to be heard. Trauma healing contributes to social reconstruction. The process gives the victims feel they have control of their lives again.

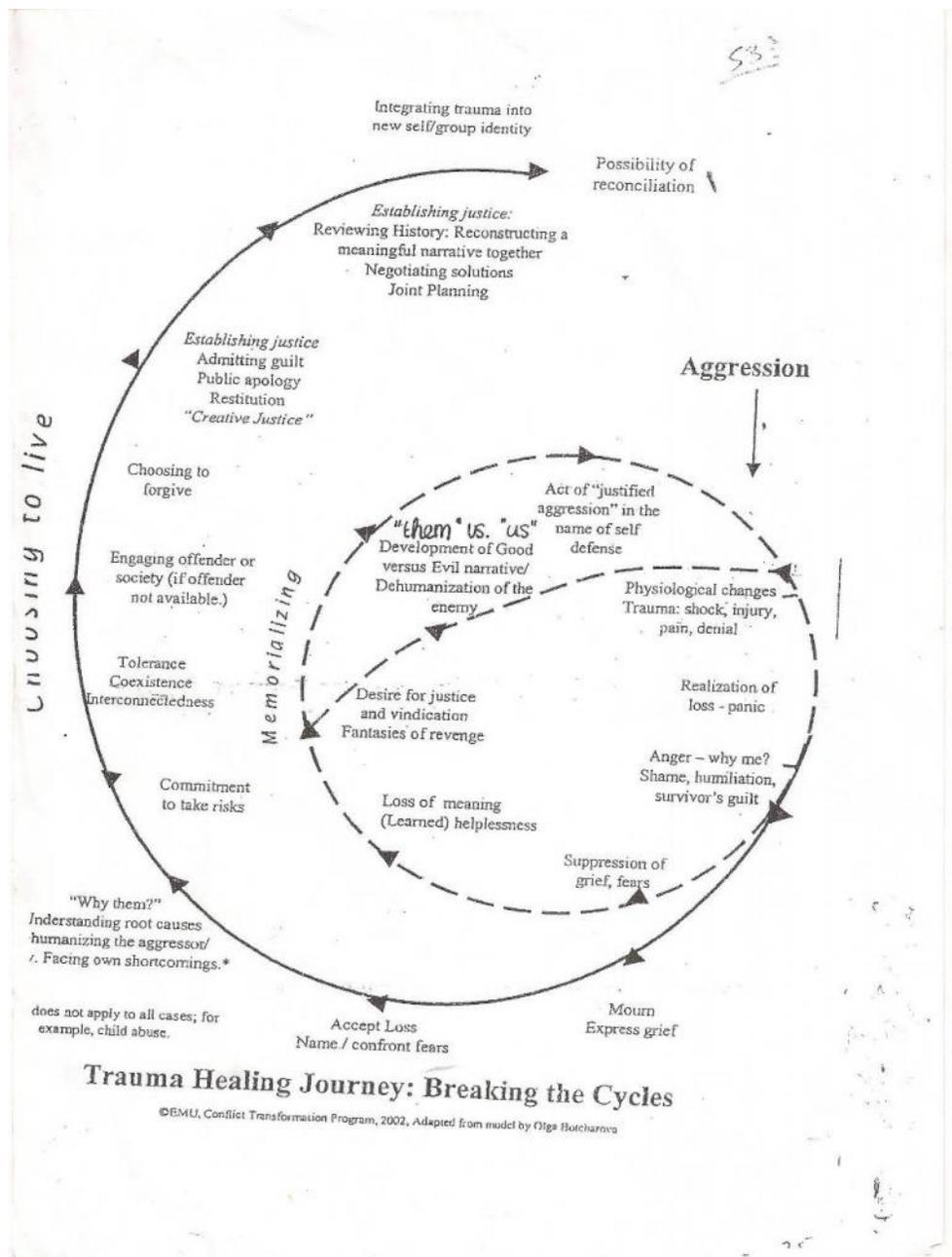


Participants listening to a story narrated by one of the participant from Moyale

SELF AWARENESS

JOHARI WINDOW

| | |
|--------|--------|
| OPEN | KNOWN |
| HIDDEN | UNKOWN |



The role of religion in trauma healing:

Presenter Sheikh Ali Abdullahi Hussein

For one to recover from trauma they must do 3 things

1. Patience Chapter 104 verse 1 to 3 of the Holy Quran.

Human beings are troubled except four types of humans. Viz a believer, one who does well, one who tells the truth and observes justice and a patient person. Patience in Islam is of three types, patience on God demands, and patience from prohibited things although your heart may desire them and patience in times of tribulations and life situations both positive and negative. Patience in Islamic faith is like what the head is for the body. An impatient

patient has a deficient faith; it is like a headless body. One day Prophet Mohamed lost a child Ibrahim whom he loved so much. One person, who was an enemy of the prophet, came to taunt the prophet. He told him that he was a useless person whose male children had died. The prophet was very saddened by those remarks. God revealed to him chapter 108 verse 1 to 3. God told the prophet that he had blessed him abundantly in the world. Don't worry about the bad words. I have given you many blessings unlike the evil people who are taunting you.

2. Forgiveness. Chapter 3, verse 133.

Seek God forgiveness and obey him and his prophet so that you can be forgiven and receive his heaven, a place whose width is like heaven and earth that God prepared for those who respect him, do what is right avoid evil. Who are these people? They are those who use their property to help the needy, those who control their anger, those who forgive, when wronged but do not revenge. Chapter 3 verse 109. God told the prophet to forgive his followers for their wrongs and ask for god's forgiveness on their behalf. Consult them too. Chapter 2 v 186. God said He will test the world with war, hunger, poverty, death of loved ones and non productive land. Tell those who experience that that great things lie ahead of them. They are those who say that god created them and they suffer as well as enjoy life. Chapter 41 v 34 to 35. Evil and good are not the same. If a person wrongs you do him what is good. That way you will see the offender is like your relative who loves you and sympathizes with you.

3. Being principled. Prophet Mohamed was a polite, simple and patient person. He was never vengeful when wronged. He was annoyed whenever one wronged God but not himself. One day, someone wanted to fight him demanding the property from his home. The prophet laughed and asked him to go and take as many goats as the man needed. In the confrontation, the prophet was hurt on the neck but never revenged.

He concluded that if people followed Gods demands, the world will be very peaceful.

Trauma Events

Traumatic events that have been experienced for the last 45 years in the history of pastoralist communities of Wajir North, Mandera West, Moyale Kenya and Ethiopia.

Group Work



Mandera West Participants discussing on traumatic events

Moyale Kenya Group

| Year | Traumatic events | Factors |
|-------------|---|--|
| 1977 | Somali Abow - Fighting between the government of Kenya and Ethiopia | Shifta (Borana, Gabra and Garreh) |
| 1982 | Kalash - Borana, Gabra, Garreh, Adjuran and Degodia conflict - Killing of people - Animal raids - Loss of properties | Shifta - Conflict between Garreh and Gabra in return (Revenge) Garreh and Gabra got aids from Somalia government and fought back |
| 1992 | Mangistu - People fleeing from their homes - Refugees first camped at Odda then to Walda - It lead to formation of OLF up to date | - Ethiopian President ran away - Students and the people ran from their country took refuge |
| 2002 | Dukduk Daka - Conflict between communities living in Moyale (Borana, Gabra, Garreh) | Misunderstanding between communities |
| 2010 | Conflict between Sakuye and Adjuran - Killing of people - Stealing of animals | Sakuye killed Adjuran and revenge took place |
| | | |

Peace Accords

| Year | Peace Events | Policies | Community Accords |
|-------------|--------------------------------|---|--------------------------|
| 1977 | Kenya, Ethiopia Reconciliation | - Ordered for disarmament - State of emergency | |

| | | | |
|-------------|---|--|--|
| | | (Curfew) | |
| 1992 | Formation of new government and appointed new president | Formation of cross border committee | Ethiopian people agreed to return to their country |
| 2002 | Community reconcile | In the declaration, for killing of a woman the compensation is Kshs. 300,000, for men 600,000 | The communities accepted the agreement |
| 2009 | Walda -Maikona Declaration | <ul style="list-style-type: none"> - Death penalty- 30 cows - Injured person 15 cows - Rape case for a girl- 15 cows - Raping of a women - 5 cows - Any stolen livestock 1x4 - Expenses should be paid back by the culprit - The culprit should face law - Rumour mongers -15 cows | |
| 2010 | Community reconcile | " " | " " |

WAJIR NORTH GROUP PRESENTATION: WAJIR NORTH PEACE EVENTS, POLICIES AND ACCORDS

| YEAR | PEACE EVENT | POLICIES | COMMUNITY PEACE ACCORDS |
|--------------|---------------------------|---|------------------------------------|
| 1982 to date | Annual Geed Quran | Identification of peace and other challenges affecting the Adjuran community. To seek spiritual guidance as pertains the above challenges and ensure its continuity. | Adjuran annual Geed Quran. |
| 2000 to date | Constituency youth league | To bring youth together in ball games that enhance unity To engage the youth in activities that can divert their attention from crime. Engage them in voluntary activities e.g. market and hospital cleaning, | Wajir North youth league for peace |

| | | | |
|--------------|---------------------------|---|------------------------|
| 1982 to date | Kulan Abay Mawa | Women gathering for the purpose of fostering peace at communal, family and immediate settlements Conflict resolution among women | |
| 2000 | Public Baraza and rallies | Ceasing of hostilities Sharing resources Free movement of pastoral community members Blood compensation Respecting community land and heritage Conflict resolution at an early stage | Al-Fatah peace accord. |
| 2005 | Peace building meeting | Blood compensation based on Islamic Sheria or fidia Harsh penalties for beginners of hostility Double compensation of rustled animals Follow up meetings Early warning mechanism | Modogashe Declaration. |

MANDERA WEST GROUP PRESENTATION

| YEAR | TRAUMATIC EVENTS | FACTORS |
|--------------|---|---------------------------|
| 1994 TO 1996 | NFD war | Emergency law |
| 1983 | Malka Mari massacre | Shifta |
| 1989 | Gare vs. Adjuran conflict | Land |
| 2000 | Gare- Adjuran | Administrative boundaries |
| 1992 | Gare vs. Borana conflict | |
| 2010 | Degodia pastoralist men killed by Gare at | |

MOYALE ETHIOPIA GROUP PRESENTATION

| YEAR | TRAUMATIC EVENTS | FACTORS |
|-------------|--|---|
| 1964 | OLKI RABOW critical war started between the pastoral communities and government. Many people lost their lives others were internally displaced and a lot of property lost. | Claim of NFD by the pastoral community and Ethiopian support for the government of Kenya. |
| 1974 | Haile Selasie was overthrown and as Mengistu came he was not wanted. People demonstrated and he started killing them. There were IDPs and people like Gabra, Garre and some Boranas went to Somaliland as refugees | Refusing the Mengistu way of administration. |
| 1992 | Mengistu was overthrown. Many guns were in the hands of pastoral communities. Most of the guns were sold by the military | There was a breakdown of law and order and the communities were fighting each other. |

| | | |
|--------------|---|--|
| 1992 to date | There is a continuing war among the pastoralists because of division of region. Land expansion is the key point. The minorities feel oppressed. | |
|--------------|---|--|

PEACE ACCORDS

| | | |
|--------------|--|--|
| 1966 | A big pastoral forum at Arero. It was a successful event | The Accord <ul style="list-style-type: none"> • All pastoralists must have freedom of movement. • Sharing of resources • Blood money for the dead. • Cultural practices should be respected. |
| 1981 to 1990 | Conference at Yabello involving many communities that had been in conflict for many years. | Resolutions If one stole cattle, he or she pays 10 If one refuses to share resources with others, they are isolated. |

"Guri hama tola aba duub deemaa" Borana wise saying

Restorative Justice

"All violence is an effort to do Justice, or to undo Injustice." James Gilligan

What does justice require?

- Restorative justice seeks to create dialogue. It is a form of creative justice
- To re-examine our assumptions about justice

What does justice require for victims?

- Traumatic crises affect (identity, relationship and meaning issues for the victims)
- Hence meaning, honor and vindication are important for the victims
- Victims need: safety, answers, truth telling, empowerment and vindication

What does justice require of offenders?

- Accountability that addresses harms and encourages empathy, responsibility
- Restorative Justice is an effort to take seriously the
- Needs and
- Roles
- Of victims, offenders and community

Restorative Justice recognizes that:

- Crime is a violation of people and relationships
- Violations create obligations
- The central obligation is to put right the wrongs (this recognizes that we are all interconnected)

Criminal Justice Restorative Justice

- Crime violates law and state
- Creates guilt
- Justice: state determines blame
- Central focus is on offenders getting what they deserve
- Crime violates people and relationships
- Creates obligations
- Justice: stakeholders involved in determining responsibilities and repairing harm
- Central focus is on victim needs and offenders responsibilities

Restorative Justice requires that

- We address victims harms and needs
- Hold the offender accountable to put right those harms
- And involve victims, offenders and communities in this process

Examples of Restorative Justice

- Victim offender mediation
- Truth and reconciliation commissions. Rooted in an African world view it focuses on remembering and understanding
- Rejection of vengeance

- Victim oriented, Individual responsibility but amnesty, not prosecution

WAYS OF COMMEMORATING & STRENGTHENING COMMUNITY PEACE ACCORDS

The participants discussed at length on the community peace accords that contributed to conflict resolutions in the sub region. Some of the community peace accords known to the participants were as follow:-

- **Maikona – Walda Declaration in Marsabit County**
- **Maikona - Dukana-Yabello Declaration in Ethio-Kenya**
- **Modogashe - Garissa Declaration in North Eastern, Upper Eastern, Coast and North Rift regions**
- **Al-Fatah Declaration in Wajir County**
- **Sheikh Umal Peace Accord in Mandera County**
- **2008 strengthening Umal Peace Accord in Mandera County**
- **Degodia –Adjuran Declaration in Wajir County**
- **Garre - Marehan Declaration in Mandera County**
- **Garre - Adjuran Declaration in Wajir County**
- **Riche Declaration**

How to Strengthened Peace Accord

After a long discussion the participants highlighted some of the few points that can strengthen peace accords in this sub region.

- Cross border peace festival
- School children to invent peace poems and songs
- Practise of traditional symbolic days.
- Peace tour between Gabra/Borana/Oromo communities to be created
- Sport tournament for youths of these three communities
- Conduct songs dances to commemorate the peace events and accords
- Commemorate International peace days, and award the peace actors with traditional awards.

Role of Culture in Trauma Healing

The facilitator informed the participants that trauma healing was and is still within our traditional systems of management and even conflict solving these contributed to less conflicts and high hatreds among our communities.

Mechanisms for trauma healing:

There were ceremonies conducted jointly despite the clan one comes from. The communities never used to hate one another as it is today. Those olden days these ceremonies used to bring communities closer. Furthermore, participants mentioned the following as some of the cultural trauma healing mechanism that existed within the areas. Participants were told that it was important that some the positive traditional systems to be revived as a way of healing trauma.

- Zayara/Falaalki/Oli
- Daw
- Huski
- Tuff
- Gargaarki
- Irmansi/Dabare/Dabarsa
- Maratho
- Hirsigi
- Hiskingsi
- Murad/Ebb
- Quranki



Abay Abay (Traditional way of healing trauma)

The Communication Process

Communication is a two way process of reaching mutual understanding, in which participants not only exchange the information but also create and share meaning. A basic model of communication looks like this.



Sender (source): the person who conveys the communication

- Useful questions during communication: why, what, how, when

Channel: the vehicle for delivering the message, i.e. a face to face meeting, a phone conversation or an e-mail

- Useful question, which form is the best for your message

Receiver: the person who gets the message

The flower exercise

Participants were given flower like pieces of paper to write 5 important things in their lives and the papers were displayed on the wall.

The common desires were peace, unity, family, wealth and religion. This is clear indication that everyone in the society has his own desire and ambitions. Therefore, this flower

collage shows the beauty of the difference interest of the community. If this harmony and beauty is affected, it leads to conflict which leads to trauma.

Since the flower analogy shows social order, disruption of the arrangement of the flowers cannot go down well with the society as was observed when one of the participants reshuffled the flower arrangement. The moral of the story is that peace is fragile and once disrupted; it has adverse effects to society. The beautiful flower patterns were a reflection of a harmonious society which everyone should strive to keep in that order.



The facilitators at the workshop identified the following participants as potential local facilitators who can carry out trauma healing and social reconciliation trainings within the region.

1. Ahmed Kalla Bandi –Moyale - Kenya 0724289853
2. Mohamed Nurow Ibrahim - Wajir North 0722985139
3. Abdikadir Ismail Adan - Wajir North 0727364154
4. Maryan Abdi Ali – Moyale - Kenya 0721895597
5. Rashid Karayu - CEWARN FM, Moyale-Kenya 0736685361
6. Abdikadir Wario Abdi – CEWARN FM, Moyale-Ethiopia +251911006636

ELECTION OF SUB-REGIONAL PEACE COUNCIL

Before the closure of the workshop, participants held free and fair elections and unanimously elected the following persons as the Sub-Regional Peace Council members.

Sub Regional Peace Council

| No. | Name | District/Region |
|------------|---------------------------------|---|
| 1 | <i>Haji Abdisalan Ibrahim</i> | <i>Wajir North</i> |
| 2 | <i>Boru Roba Bukura</i> | <i>Moyale Region 4, Ethiopia</i> |
| 3 | <i>Abdifatah Mohamed</i> | <i>Mandera West</i> |
| 4 | <i>Mohamed M. Hassan</i> | <i>Govt Representative Moyale Ethiopia</i> |
| 5 | <i>J.M. Nkanatha</i> | <i>District Commissioner Moyale Kenya</i> |

| | | |
|----|--------------------------|----------------------------------|
| 6 | <i>Mohamed Guyo</i> | <i>Moyale Kenya</i> |
| 7 | <i>Jamila Mohamed</i> | <i>Mandera West</i> |
| 8 | <i>Habiba Abdikadir</i> | <i>Wajir North</i> |
| 9 | <i>Khadija Abdilatif</i> | <i>Moyale Region 5, Ethiopia</i> |
| 10 | <i>Madina Giro Tutu</i> | <i>Moyale Kenya</i> |

The workshop closure

The workshop was officially closed both government representatives from Kenya and Ethiopia. The two official governments were very excited with the workshop and asked the facilitator to arrange for other similar workshop (Trauma healing) for both government officials.



The DO 1 giving his speech during the closing ceremony

Syabolic Activity

It was unanimously agreed that the women to have their traditional symbolic activities at Mama Khadija's house. The women participants gathered and shared their internal stories, shared coffee, tea and dinner. However, they had perfumes, incense and finally hugged one another, cried and promised to forgive each other as they said this was a **memorable day** that they will never be forgotten and it will be going in to one of the **peace event**.



Traditional symbolic practise by women participants

Annex I: LIST OF FEMALE Participants, WAJIR NORTH DISTRICT

1. Habiba Maalim Hussein - Danaba
2. Habiba Abdikadir - Buna
3. Habiba Abdulla Maalim - Bute
4. Quresha Bashey Ahmed - Bute
5. Halima Gedow Haraqa - Gurar
6. Sofia Abdullahi Indeyere - Buna
7. Meimuna Mohamed Adan - Qurandille
8. Fatuma Ibrahim Abdi - Ogondhi

MANDERA WEST DISTRICT

1. Fatuma Mohamed - Takaba
2. Jamila Mohamed - Takaba
3. Gamana Hassan - Banissa
4. Zeinab Ali Jimale - Banissa
5. Amina Hussein Hassan - Banissa
6. Abdia Adan Samow - Dandu
7. Ablo Muktar Odo - Danaba
8. Halima Abdullahi Haji - Ereteno

MOYALE ETHIOPIA

1. Hadija Jilo Arero – Region-5
2. Hadija Abdiladif - Region-5
3. Abdiya Abdi Ali - Region-5
4. Abdiya Ibrahim - Region-5
5. Nuria Mohamed - Region-5
6. Bordhiqo Koto - Region-4
7. Abdiya Jarso Tatacho - Region-4
8. Hawaii Huku Roba - Region-4

MOYALE DISTRICT

1. Hawaii Hassan Jarso
2. Daki Ibrahim Kontoma

3. Maryan Abdi Ali
4. Faturi Nur Mumin
5. Sharu Guyo Boru
6. Zamzam Mohamed Hassan
7. Rukia Yunis
8. Madina Girro Tutu

LIST OF MALE PARTICIPANTS

WAJIR NORTH DISTRICT

- | | |
|---------------------------|-------------|
| 1. Abdisalan Ibrahim Ali | - Bute |
| 2. Adan Abdullahi Abdidai | - Danaba |
| 3. Mayow Yussuf Hassan | - Qorandile |
| 4. Abdikadir Gedow | - Gurar |
| 5. Abdi Ibrahim Abdi | - Buna |
| 6. Mohamed Nurow | - Bute |
| 7. Mohamed Gabow | - Bute |
| 8. Abdikadir Ismail | - Malkagufu |

MANDERA WEST DISTRICT

- | | |
|------------------------------|-------------|
| 1. Issack Hassan | - Eresteno |
| 2. Mohamed Hassan (Juja) | - Banissa |
| 3. Hassan Ibrahim | - Takaba |
| 4. Abdi Abdullahi Mohamed | - Malkamari |
| 5. Sheikh Adan Edin | - Qofole |
| 6. Cllr Ahmed Alio Mohamed | - Qofole |
| 7. Hassan Mathyarow | - Eresteno |
| 8. Abdifatah Mohamed Mohamud | - Banissa |

MOYALE EITHIOPIA

- | | |
|-------------------------------|------------|
| 1. Ibrahim Edhin Mamo | - Region-5 |
| 2. Hassan Issack Mohamed | - Region-5 |
| 3. Mohamed M. Hassan (Dabale) | - Region-5 |
| 4. Hussein Suran Koto | - Region-5 |

- | | |
|---------------------|--------------|
| 5. Boru Robb Ukura | - Region – 4 |
| 6. Qalma Robb Gimbe | - Region-4 |
| 7. Tache Adanow | - Region-4 |
| 8. Wario Abtula | - Region-4 |

MOYALE DISTRICT

1. Mohamed Guyo Abdi
2. Ahmed Kala Banti
3. Guyo Karayu
4. Halkano Ditha Suruba
5. Denge Okutu Godana
6. Mohamed Kala Mohamed
7. Abdi Ali Edhin
8. Abdikadir M. Swet

Annex II: FACILITATORS TRAINING PROGRAM FOR THE MALE TRAINING

| DATE | TIME | ACTIVITY | FACILITATOR | |
|-------------------------|--------------------------|---|--------------|--|
| 2 nd 2011 | March 4.00 pm | Arrival and Registration | All | |
| 3 rd 2011 | March 8.00 10.30am | Prayer and Introduction | Adan | |
| | | Climate setting ✓ Norms ✓ Expectations and Fears ✓ Objectives | Adan | |
| | | Opening Remarks | Keraro | |
| | | Overview of Trauma ✓ Definition of Trauma ✓ Concepts of Conflict, Trauma, Healing and Reconciliation | Zeinab | |
| | | HEALTH BREAK | | |
| | | ✓ Continuation of concepts | Zeinab | |
| | | Trauma Diagnosis ✓ Signs and symptoms ✓ Types of Trauma | Adan | |
| | | PRAYER and LUNCH | | |
| | | 45 years Historical Traumatic and Peace events group work Policies Community Peace Accords Group work presentations | Keraro | |
| | | | Adan | |
| 4 th 2011 | March | Recap of Day 1 | Participants | |
| | | Self Awareness | Zeinab | |
| | | Flower collage | Zeinab | |
| | | HEALTH BREAK | | |
| | | Journey to Healing and Breaking the Cycle | Adan | |
| | | Inter Relation of Trauma and Conflict | Keraro | |
| | | PRAYER and LUNCH | | |
| | | Group Presentation Victims and Perpetrators | Zeinab | |
| | | Non Violent Communication skills on Healing and Reconciliation | Adan | |
| | | Story Telling and Resilience | Adan | |
| 5 th 2011 | March | Recap of Day 2 | Participants | |
| | | Role of Religion, Culture and Government in Trauma Healing and Community contracts and Accords | Sh. Ali | |
| | | HEALTH BREAK | | |
| | | Social Justice Current constitution and Community Peace Accords | Zeinab | |
| | | Healing and Reconciliation | Adan | |
| | | PRAYER and LUNCH | | |
| | | Ways of Commemorating and strengthening Community Peace Accords | Keraro | |
| | | Criteria of selecting Sub Regional Peace Council | All | |
| | | Way forward | All | |

| | | | |
|--|--|---|--------|
| | | Joint Formation of Sub Regional Peace Council | All |
| | | Joint forgiveness & Closing Remarks | Keraro |

Annex III: FACILITATORS TRAINING PROGRAM FOR THE FEMALE TRAINING

| DATE | TIME | ACTIVITY | FACILITATOR | |
|----------------------------|--|--|----------------|--------------|
| 2 nd March 2011 | 4.00 pm | Arrival and Registration | All | |
| 3 rd March 2011 | 8.00 10.30am | Prayer and Introduction | Amina | |
| | | Climate setting ✓ Norms ✓ Expectations and Fears ✓ Objectives | Amina | |
| | | Opening Remarks | Keraro | |
| | | Overview of Trauma ✓ Definition of Trauma ✓ Concepts of Conflict, Trauma, Healing and Reconciliation | Oray | |
| | HEALTH BREAK | | | |
| | | ✓ Continuation of concepts | Oray | |
| | | Trauma Diagnosis ✓ Signs and symptoms ✓ Types of Trauma | Abdinur | |
| | PRAYER and LUNCH | | | |
| | | 45 years Historical Traumatic and Peace events group work Policies Community Peace Accords Group work presentations | Amina | |
| | 4 th March 2011 | | Recap of Day 1 | Participants |
| Self Awareness | | | Abdinur | |
| Flower collage | | | Abdinur | |
| HEALTH BREAK | | | | |
| | | Journey to Healing and Breaking the Cycle | Amina | |
| | | Inter Relation of Trauma and Conflict | Oray | |
| PRAYER and LUNCH | | | | |
| | | Group Presentation Victims and Perpetrators | Oray | |
| | Non Violent Communication skills on Healing and Reconciliation | Abdinur | | |
| | Story Telling and Resilience | Amina | | |
| 5 th March 2011 | | Recap of Day 2 | Participants | |
| | | Role of Religion, Culture and Government in Trauma Healing and Community contracts and Accords | Sh. Ali & Oray | |
| | HEALTH BREAK | | | |
| | | Social Justice Current constitution and Community Peace Accords | Amina | |
| | | Healing and Reconciliation | Abdinur | |
| | PRAYER and LUNCH | | | |

| | | | |
|--|--|---|--------|
| | | Ways of Commemorating and strengthening Community Peace Accords | Amina |
| | | Criteria of selecting Sub Regional Peace Council | All |
| | | Way forward | All |
| | | Joint Formation of Sub Regional Peace Council | All |
| | | Joint forgiveness & Closing Remarks | Keraro |

Annex IV: FACILITATION PLAN FOR MOYALE TEAM

| TIME | DETAILS OF PROGRAM | APPROACHES | RESOURCE PERSONS | RESOURCE MATERIALS |
|---|--|---|------------------|---|
| DAY 1 – THURSDAY, 3RD DAY OF MARCH 2011 | | | | |
| 8.00 - 8:30 am | Climate setting ✓ Norms ✓ Expectations and Fears ✓ Objectives | Participatory, Brainstorming | Adan & Amina | Flip charts, maker pens |
| | Opening Remarks | Giving Keynote speech | Keraro | DC's speech |
| | Overview of Trauma ✓ Definition of Trauma ✓ Concepts of Conflict, Trauma, Healing and Reconciliation | Participatory, Q & A, case studies, definitions and clear understanding of the concepts | Zeinab & Oray | ✓ COPA Trauma Training manual for community facilitators – pg 4-6 ✓ Lafey workshop report - pg 6 ✓ Trauma level 1 handouts |
| | ✓ Continuation of concepts | Participatory, Q & A, case studies | Zeinab & Oray | ✓ COPA Trauma Training manual for community facilitators – pg 4-6 ✓ Lafey workshop report - pg 6 ✓ Trauma level 1 handouts |
| | Trauma Diagnosis ✓ Signs and symptoms ✓ Types of Trauma | Clinical diagnosis, | Keraro & Abdinur | ✓ COPA Trauma Training manual for community facilitators – pg 7-10 ✓ Mandera Central w/shop for Adm. Pg-5-6 ✓ Trauma level 3 handouts |

| | | | | |
|--|---|--|----------------|---|
| | 45 years Historical Traumatic and Peace events <ul style="list-style-type: none"> ✓ Policies ✓ Community Peace Accords | Group discussions, Plenary presentation, Q & A | Zeinab & Oray | <ul style="list-style-type: none"> ✓ COPA Trauma Training manual for community facilitators – pg 15 ✓ Mandera Central w/shop for Adm. Pg 7-10 ✓ ToT Training level 1 – pg 5-8 ✓ Lafey w/shop report – pg 7-11 ✓ Local community events |
| DAY 2 – FRIDAY 4TH DAY OF MARCH 2011 | | | | |
| | Recap of Day 1 | participatory | All | |
| | Self Awareness | Plenary discussion, The Johari window approach | Keraro & Amina | <ul style="list-style-type: none"> ✓ Trauma level 2 handout ✓ ToT Training level 1 – pg 9 |
| | Flower collage | Individual tasks of choosing 5 best things, Plenary discussions, knowing different attitudes and interests before and after conflict | Adan & A'Nur | <ul style="list-style-type: none"> ✓ Trauma level 3 handouts |
| | Journey to Healing and Breaking the Cycle | Participatory and Plenary session | Keraro & Amina | <ul style="list-style-type: none"> ✓ COPA Trauma Training manual for community facilitators – pg 19-25 ✓ Mandera Central w/shop for Adm. Pg ✓ ToT Training level 1 – pg 14 ✓ Trauma level 1 & 3 handouts |
| | Inter Relation of Trauma and Conflict | Lecture, participatory | Zeinab & A'Nur | <ul style="list-style-type: none"> ✓ COPA Trauma Training manual for community |

| | | | | |
|--|--|--|----------------|--|
| | ✓ Group Presentation and Victims and Perpetrators | group discussions | | <ul style="list-style-type: none"> facilitators – pg 17-18 ✓ Mandera Central w/shop for Adm. Pg 18 ✓ Trauma level 3 handouts |
| | | Group work and presentation | Zeinab & A'Nur | |
| | Non Violent Communication skills on Healing and Reconciliation | Role play, plenary discussion | Adan & Oray | <ul style="list-style-type: none"> ✓ COPA Trauma Training manual for community facilitators – pg 36-47 ✓ Trauma level 3 handouts |
| | Story Telling and Resilience | Story telling | Zeinab & A'Nur | <ul style="list-style-type: none"> ✓ COPA Trauma Training manual for community facilitators – pg 15-16 ✓ Trauma level 3 handouts |
| DAY 3 – SATURDAY 5TH DAY OF MARCH 2011 | | | | |
| | Recap of Day 2 | | All | |
| | Role of Religion, Culture and Government in Trauma Healing and Community contracts and Accords | Religious preaching, Q & A, plenary discussions on Accords | Sheikh & Oray | <ul style="list-style-type: none"> ✓ The Holly Qur'an – Surratul Imran – verses 158, 185, 200, Surratul Asri – verses 1-3, Surratul Kowthar- verses 1-3 ✓ Mandera Central w/shop for Adm. Pg 26-29 ✓ Surratul Nabawiyah ✓ Lafey w/shop report – pg 19-20 |
| | Social Justice ✓ Current constitution and Community Peace Accords | Lecture, Participatory, Plenary discussions | Keraro & Amina | <ul style="list-style-type: none"> ✓ COPA Trauma Training manual for community facilitators – pg 28-30 ✓ Trauma level 3 handouts |

| | | | | |
|--|---|--|----------------|---|
| | Healing and Reconciliation | Lecture, brainstorming | Zeinab & A'Nur | <ul style="list-style-type: none"> ✓ COPA Trauma Training manual for community facilitators – pg 25 ✓ Mandera Central w/shop for Adm. Pg 18 ✓ Trauma level 3 handouts |
| | Ways of Commemorating and strengthening Community Peace Accords | Group work, songs & Poems and presentation | Adan & Amina | <ul style="list-style-type: none"> • Al-Fatah Declaration • Modogashe/Garissa Declaration • Ummal Peace Accords |
| | Criteria of selecting Sub-Regional Peace Council | Plenary discussion, Q & A, participatory | All | <ul style="list-style-type: none"> • ToR for District Peace Committees guideline book |
| | Way forward | Plenary discussion, participatory | All | <ul style="list-style-type: none"> • Holly Qur'an • Symbolic traditional materials – tusbax, tuban, Inscene, hair-oil, perfume |
| | Joint Formation of Sub-Regional Peace Council | Plenary discussion, Participatory | All | <ul style="list-style-type: none"> • ToR for District Peace Committees guideline book |
| | Joint forgiveness | Participatory, singing, poems | All | <ul style="list-style-type: none"> ✓ COPA Trauma Training manual for community facilitators – pg 25 • Holly Qur'an • Symbolic traditional materials – tusbax, tuban, Inscene, hair-oil, perfum |
| | Closing Remarks | | Keraro | |