

**THE CONTRIBUTION OF TRADITIONAL ELDERS IN CONFLICT
RESOLUTION AND PEACEBUILDING IN BANADIR REGION, SOMALIA 1991 -
2016**

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DECLARATION

This proposal is my original work and has not been presented for a degree in any other university".

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ABSTRACT

In Somalia, the phenomenon of conflicts has been persistent since the collapse of Siad Barre regime in 1991. Peace building initiatives by international, national and local actors have intervened at different levels to address these conflicts. Existing research into peace building and reconciliation has marginally discussed roles of traditional elders in the Banadir region of Somalia. This study examined the contribution of traditional elders in conflict resolution and peace building in the Banadir region, Somalia, 1991 - 2016. The main objectives of the study were to examine the role of elders in the reconciliation and mediation process in the Banadir region of Somalia, 1991 - to 2004, to discuss peace-building initiatives led by elders in the Banadir region, Somalia, 2005 - 2016, and finally, to assess the challenges faced by elders in conflict resolution and peace building in Banadir region of Somalia, 1991 - 2016. Mediation theory and conflict transformation theory were used to analyze and present data. The study used a descriptive research design. The target population of this research were; traditional elders, religious leaders, civil society leaders, youth and government officers. In this study, the respondents were chosen based on non-probability sampling procedure, notably purposive sampling. The study established that since 1991 traditional elders immensely contributed to peace building in Banadir region, Somalia. The study established that the greatest challenge traditional elders experience in peace building was the inability of the elders to enforce agreements reached during conflict reconciliation among groups who were in conflict. This study recommends that the federal government of Somalia develop and enact a policy and or legislative framework that provide enforcement mechanisms for peace building processes enacted by Traditional elders.

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ABBREVIATION AND ACRONYMS

AMISOM	African Union Mission in Somalia
IGAD	Intergovernmental Authority on Development
KYI	Key Youth Informant
SNM	Somali National Movement
SSDF	Somali Salvation Democratic Front
UN	United Nations
UNDP	United Nations Development Programme
UNOSOM	United Nations Operation in Somalia
UNISO	University of Somalia
USAID	United States Agency for International Development

DEFINITIONS OF TERMS

Conflict: an incompatibility of goals or values between two or more parties in a relationship, combined with attempts to control each other and antagonistic feelings toward each other.

Mediation: a process that involves a neutral person called a “mediator” who aids the parties in reaching a resolution that is mutually acceptable. It can also be described as a voluntary, informal, nonbinding method used by an outside party to facilitate the resolution of disagreements or requests between parties that are directly interested.

Arbitration: a process that involves a neutral person called an “arbitrator” who hears the arguments and evidence from each side then determines the outcome

Traditional elder: an aged person usually from fifty years and above who the community recognized as having knowledge and in-depth understanding of the culture of the society.

Conflict resolution: the techniques and procedures that promote the amicable resolution of disputes and retaliation.

GLOSSARY

Birmageydo	those who are spared from the spear
Cafis	forgiveness
Diya	payment of compensation for killing a member of another clan. It is usually Referred to as blood compensation
Guurti	clan council
Hudda	traditional authority
Sharia	Islamic law
Xeers	Customary law

CHAPTER ONE

INTRODUCTION

1.0 Background of the Study

Although Somalia is regarded as being ethnically, linguistically, religiously, and culturally homogeneous, this homogeneity is only a shadow for a society that is split into conflicting clans and sub-clans. There are six main clans in Somalia, four of which are primarily pastoral, namely; the Dir, Darood, Isaaq, and Hawiye. They account for 70% of the population. The other two clans, i.e, the Digil and Rahanwayn, are agriculturists and make up the remaining 30% of the population. The Hawiye clan makes up the majority of the population in the southern section of Mogadishu city. The other sections of the City have mixed clans (Fox,2015)

The clan system, common law, and the elder's traditional authority called Hudda are what bind Somalis together. Clans' reciprocal rights and obligations were outlined in customary laws, which also addressed issues related to the administration of resources by communities and clans. Social networks had a significant role in community participation in Somalia. They were created locally and facilitated communication between local governments and communities. They provided early warning, settled inheritance and property disputes, marriage and gender violence, murder, rape, banditry, inter-clan disputes, and party crimes. Among the Somali community the clan served as a kind of insurance (Khayre, 2018)

The traditional methods of mediation and justice in Somalia have been popularly used in resolving disputes and conflicts since the civil war of 1990–1992 that reduced the country into a failed state and created a judicial and governance vacuum. As a result, elders filled up the vacuum and begun controlling access to resources such as water and pasture. Elders gradually took over the roles of local conflict resolution, security maintenance, conflict resolution, and reconciliation. The process of becoming an elder was described in Malak (2010) as election or nomination by the clan and sub-clan members or appointment by government officials. (Malak(2010) noted that the elders participated in local, regional, and national peace processes and resolved problems within the sub-clan and other sub-clans using Xeer and sharia . When a member of one sub-clan murdered a member of another clan or sub-clan, it was the elder's duty to demand and receive diya (blood money) from the perpetrators sub-clan. If a member of an elder's sub clan was killed, they were given diyaif. An elder was a devout Muslim who upheld Islamic law, was impartial, truthful, and capable of making sound decisions. An elder was conversant with Xeer and had excellent communication skills.

African communities had established systems for managing conflicts, fostering peace, keeping track of conflicts, and preventing conflicts before European colonialism. These procedures were efficient, held in high regard, and their conclusions were binding on all parties involved. The traditional elders' responsibility was to mediate, prevent and stop disputes (Ademowo, 2015).

Traditional elders in Somalia were regarded as leaders with the knowledge to successfully navigate the negotiating process. They were held in the highest regard and reverence. Traditional elders performed a wide range of duties to protect the social, political,

economic, cultural, religious, and spiritual well-being of the people they represented (Hagmann, 2007).

Before the colonial period, traditional mediation, known as Xeer (customary law), already existed in Somalia (Aden, 2011). Since then, a lot of Somalis have come to believe that traditional mediation, or Xeer, was the legal system that worked best (Jimale, 2018).

Warlords and clan militias struggled for control of territory and resources throughout the period of anarchy in the country after the collapse of Siad Barre regime. Siad Barre regime was predatory for it terrorized and exploited citizens. It did not provide adequate public services. These predatory tendencies created clan insurgence militia which led to the collapse of the regime in 1991. Barre used the clan system to stay in power. The collapse of the regime led to a civil war in which 300,000 people lost their lives. The struggle for power and government control were the main cause of the civil war. The actors in the war were clan warlords fighting for power and islamists militia e.g. Al-Ittihad al Ishamiyah which also sought power. Peace initiatives did not eradicate the civil war (Nyadera and Ahmed,2020)

The struggle for resources and dominance among armed clan factions was persistent. Some regions of Somalia, i.e., Somaliland and Puntland made considerable advancements in terms of security, reconciliation, and peace building in the absence of a functioning Somali central government (Elmi & Barise, 2006). The civil war split the nation geographically, with the south-central region still experiencing instability and lawlessness, while, the northwest and northeast managed to maintain some measure of stability and peace despite occasional communal conflict (ACLED, 2013).

Starvation, famine, and lawlessness were challenges that the United Nations, UN started addressing in 1992. This marked beginning of the international community's attempts to address the state crisis in Somalia (Fishel & Daze, 1998). However, the hostilities persisted well into the first decade of the twenty-first century, making the UN's attempts to bring about peace in the country ineffective (Menkhaus, 2013). Since 2007, the African Union Mission in Somalia (AMISOM) has been actively involved in efforts to bring about stability in the country (Nduwimana, 2013).

This study examined the roles of traditional elders in conflict resolution and peace building in the case of the Banadir region in Somalia from 1991 to 2016 as a contribution to an emerging trends in peace studies where emphasis is on non-state actors and specifically indigenous peace building interventions.

1.1. Statement of the Problem

Once the central government led by former president Siaad Barre was overthrown in 1991, Somalia did not have a properly functioning administration for almost three decades. Since 1991 there were several state and non-state actors involved in peace building programs and strategies .A number of scholars such as;Menkhaus(1997)Bradbury(2010) and Makhubale(2016) discussed peace making processes in Somalia beginning with the United Nations mission to Somalia in the early 1990s and the African Union Mission in Somalia, AMISOM of 2010.These scholars have also examined the initiatives of States such as Kenya, Ethiopia, Djibouti, Libya, Turkey among others in resolving the civil war and violence in Somalia. These studies too have looked at the roles of international organizations and non-governmental civil societies in resolving the state crisis in Somalia. However, there is scanty research on the contribution of local initiatives led by traditional elders, women and youth in providing sustainable interventions in building peace processes in Somalia. This study attempted to address this knowledge gap by studying the role of traditional elders specifically in conflict resolution and peace building initiatives in the Banadir region of Somalia.

1.2.General Objective

This study's objective was to discuss how traditional elders in the Banadir region of Somalia contributed to peace building and conflict resolution.

1.3. Specific Objectives

- I. To examine the role of elders in the reconciliation and mediation process in Banadir region 1991 - 2004
- II. To discuss peace building initiatives led by elders in Banadir region 2005 - 2016
- III. To assess the challenges faced by elders in conflict resolution and peace building in Banadir region 1991 - 2016

1.4. Research Questions

- I. How did traditional elders facilitate reconciliation and mediation process in Banadir region,1991-2004?
- II. Which strategies were adopted by traditional elders in peace building in Banadir region, 2005-2016?
- III. What were the challenges faced by traditional elders in conflict resolution and peace building in Banadir region 1991 - 2016?

1.5. Research Premises

- I. Traditional elders were involved in reconciliation and mediation processes in Banadir region,1991-2004
- II. Traditional elders used multiple strategies in peace building in Banadir region,2005-2016
- III. Traditional elders faced a myriad of challenges in their peace building activities in Banadir region,1991-2016

1.6. Justification and Significance of the Study

Although traditional elders were deeply involved in peace building initiatives in Banadir region in South Central Somalia, they have been marginalized in most of the literature on peace building in the horn of Africa. Indeed the remarkable role of traditional elders in governance in general and peace building in particular among the Somali communities in northern and eastern Somalia has been accurately documented by Haggmann(2007) Santar (2009) and Farah(2014). These scholars examined traditional elders and their decisive contribution to governance and peace building in the Ogaden region of eastern Ethiopia, Somali land and Puntland. However, there exist limited in-depth research on traditional elders and peace building in South Central Somalia and specifically the Banadir region. This was the justification for this study. This study's findings would benefit the government institutions, policymakers, academicians, and the non-governmental organizations involved in peace building. This study contributed to the existing knowledge on the role of African traditional elders in peace building in Somalia.

1.8 Scope and Limitations of the Study

This study covered the period 1991-2016. The study began in 1991 to mark the era in which civil war broke out in Somalia and caused violence insecurity and failure of formal systems of governance. The study ended in 2016 because by this time the federal government of Somalia with the assistance from AMISOM had put in place systems of governance which were operational though with critical challenges. The study focused on the Banadir region because it is the region which hosts Mogadishu where protracted conflicts, civil war and violence reached its apex. The limitations of the research was access to archival data since most of the government records in several documentation centers were burnt down as a result of

continuous bombing of government buildings since 1991 to 2012. Thus the researcher had to rely on oral interview guides to access primary data.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

The literature review focused on three broad themes revolving around the study's research objectives. The first was the role of traditional elders in the reconciliation and mediation process. Secondly, the literature identified traditional elders and peace initiatives. Thirdly, it examined challenges traditional elders faced in conflict resolution and peace building.

2.1 Peace Building

The idea of peace building was first studied by Johan Galtung in 1996 and he came up with three approaches to Peace; peacekeeping, peacemaking and Peacebuilding (Malinowski, 2014). In order for peacemaking and peacekeeping operations to succeed, they have to identify and support mechanisms that consolidate peace and increase public confidence. Peacebuilding creates and puts into practice the complete spectrum of procedures, methods, and paradigms required to turn conflict into more stable, peaceful environments. Peacebuilding includes creating institutions for human rights, fair and effective governance, and strategies for settling disputes. long-term development initiatives, the creation of institutions and governance structures, and the development of nongovernmental organizations capacities to support peace building (Salehin, 2016).

2.2 Traditional Elders in Reconciliation and Mediation Process

There are many different approaches to addressing the causes of conflict, whether they were interpersonal or interstate, and determining how to end a particular conflict or

continue it in ways that were less damaging than military conflict. Processes for resolving conflicts typically involve diplomacy, negotiation, mediation, and innovative peacemaking (Salami, 2009). As a result, conflict was triggered between individuals in all forms of interpersonal relationships and social contexts due to the wide range of potential differences among people. The manner, in which a conflict was managed, often dependent on the protocols, determined whether it was useful or harmful (Deutsch & Coleman, 2000). African societies were devastated by conflicts of many kinds. Therefore, traditional mediation and reconciliation was often preferred by African societies as a means of conflict resolution. This option of conflict resolution was widely used in Sierra Leone, Burundi, the Central African Republic, and Guinea Bissau to the extent that the, UN peace operations have recognized it and supported traditional elders in peace processes by building their capacity with skills and knowledge (Shinoda, 2010). This study was useful for it demonstrated how international organizations modernized indigenous methods of peace making.

The Gacaca courts were founded by the Rwandan government following the genocide. These courts were composed of local traditional elders who supported grassroots efforts in conflict resolution and reconciliation. As a result of the success of Gacaca courts, the government of Rwanda made the decision to incorporate traditional conflict resolution procedures within its legal system. Additionally, these historic courts increased citizens' pride in their criminal justice systems, which significantly aided Rwanda's efforts to establish peace. This study was useful to our research for it demonstrated how traditional peace making initiatives have been assimilated into the contemporary state peace building strategies. The study was thus a model for our research (Mutisi, 2012).

Traditional African methods of resolving disputes are a component of a sophisticated social structure that has been proven to promote peace because they enhance social ties by reestablishing balance, resolving conflicts, and controlling conflict. For instance, the Karamojong people of Uganda and other pastoralist societies in East Africa utilize traditional peace making methods. This study was useful in highlighting the role of traditional elders in reconciliation and mediation of conflicting societies which is a focus of our research(Choudree,1999).

2.3. Traditional Elders and Peace initiatives

Traditional elders who were supported by government security institutions moderated power in rural villages before the fall of Siad Barre's regime. Clan elders were in charge of maintaining the community's tranquility and settling local disputes. Due to the nature of the civil war, several elders, including those who were the aggressors, enlisted their clan militia for intra- and inter-clan fighting and supported their relatives (Bryden & Hänggi, 2005).

However, traditional elders were frequently employed by contemporary government organizations in Puntland and Somaliland to offer advice and direction as necessary. Additionally, in Somaliland's Upper House of Elders, also known as the Guurti, their function as keepers of peace and security has been formalized (Ahmed, 1995).

In Somalia, the judicial system was based on three institutions namely; Sharia courts for Islamic law; councils of elders and clan leaders for traditional common law; and a regular court authority for secular law. The judicial system, however, was completely decimated during the civil war. Traditional common law was the most prevalent legal system in contemporary Somalia. The Diya group was also in charge of helping members who were

having financial difficulties; in Somalia, xeer was the most crucial component that united clan alliances and was seen as the glue that bound the society together. However, only Somali dominant clans used xeer, while minority groups were typically excluded from participating in the Xeer. Long-standing hostilities and changes in socioeconomic conditions have undermined the ability of traditional leaders to maintain law and order within and across clans (Gundel, 2006).

Somalia utilized centralized, top-down approach as manifested in the Addis Ababa Conferences (1993) and later the Ethiopian-sponsored Soderre talks (1996–1997) in peace building. In respect to this strategy, the second UN operation in Somalia brought up (UNOSOM II). The top-down approach concentrated on the warlords and paid less attention to the clan heads and civic society, it was centralized in that it sought a solution for all of Somalia. The advocates of this strategy thought that concerted negotiations between the warlords could find a solution to Somalia's problems. Warlords were considered to be the only allies capable of establishing peace due to their military might (Samatar, 2000). This study was useful for it brought out the limitations of centralized approach in sustainable peace building

2.4. Challenges Traditional Elders Faced in Peace Building

In spite of numerous local attempts at peace building in south-central Somalia, none of them succeeded in creating sustainable governmental structures like those in Puntland and Somaliland. Unquestionably, traditional elders were crucial in moderating and controlling relations inside and within local groupings. The authority of traditional elders was further

undermined by the international community's reliance on armed faction leaders as their main point of contact in Somalia and apparent representatives of clan constituents (Ahmed.1995)

In several parts of south-central Somalia, the breakdown of traditional customary law (xeer) between pastoral and agricultural communities was a crucial aspect of the civil war period. Rural communities frequently experienced violent disputes over who was to access community grazing grounds, water sources, and agricultural land. A xeer that controlled social interactions and access to common resources generally existed amongst cohabiting communities. These types of disputes were frequently settled effectively by elders by use of the xeer before the state of Somalia collapsed. Anyone from the relevant clans who resisted the arbitration was punished. The relative balance of power between clans determined the efficiency of customary law. Additionally, agricultural settlements encountered occupation during the early years of the conflict by militarily superior clans or with whom they had no established relationships. The rights of the weaker party were violated under these conditions and without state protection (Maraado-Ta'siir).The destruction of the xeer that protected populations at risk like Birmageydo, "those who are spared from the spear," was one of the harshest effects of the civil war. The elderly, women, children, religious leaders, and peace ambassadors were included in this xeer. This important feature of justice based on the xeer has been eroded by modern conflict and state structures (Ibrahim,2018).

The foregoing discussion has highlighted how indigenous methods were used to resolve conflicts in different African societies. At the same time the review has examined the way in which modern peace building strategies incorporated traditional mechanisms of

reconciliation and mediation in peace building initiatives. This study addressed the gap in this review by discussing role of traditional elders in peace building in Banadir region.

2.5 Theoretical Framework

The theories used in the study were the mediation theory and conflict transformation theory.

2.5.1 Mediation Theory

Mediation theory was built on the understanding that two opposing forces within a particular community could be reconciled. The nature of the dispute dictated the steps to be taken during mediation and the possibility that the dispute would be resolved. By using a third party to serve as a mediator and help the parties communicate, mediation addressed parties' competing interests. The terms and conditions of the conflicting parties' settlement were forged with the assistance of third parties that were active participants in the dispute resolution procedure. Only the conflict resolution process was under the mediator's authority; the disagreement's core issues were not decided by the mediator. Instead, the outcome was decided by the parties themselves. Furthermore, the details of the settlement were examined by independent counsel before they were declared as final and binding on the parties (Ridley-Duff & Bennett, 2010).

Two key interpretations of confidentiality in mediation were provided by the mediation theory. Confidentiality was initially used to assure parties that information presented or exchanged by parties in the process could not be used against a party in the future, such as in subsequent court proceedings, and could not be disclosed in any other way by a party or the mediator outside of the mediation process. Confidentiality had been and continues to be one of the fundamental basic foundations of the mediation process, according to mediation theory. It

makes it possible to host negotiations in a discreet, confidential location (Ridley-Duff & Bennett, 2010).

The aspect of secrecy ensures that parties feel that they bargain in a setting that is transparent, trustworthy, and safe. Parties could also provide information without being concerned that it would be used against them in the future. The main criticism of mediation was that it was voluntary and non-binding (ibid, 2010).

Instead than approaching mediation from a process perspective, this theory tackles it from the perspective of conflict dynamics. Conflicts are as diverse as human society.

2.5.2 Conflict Transformation Theory

Paul Lederach was the proponent this theory. The premise of this theory centered on creating a long-term framework for peace through promoting societal reconciliation, mending broken connections, emphasizing societal reconciliation, and enhancing society's capacity for construction. The theory placed a focus on the need for cultural sensitivity in conflict resolution and peacebuilding. The theory recommended that it was important to empower individuals or groups of people in peace building. The contribution of conflict transformation theory to peacebuilding discourse was the shift of focus from international to local actors and emphasis on the ordinary people in conflict resolution, management, and peace building.

The process of turning conflicts, such as ethnic strife, into peaceful resolutions was known as conflict transformation. This theory acknowledged "that redefining views and finding win-win solutions are insufficient to resolve today's conflicts. Parties and their connections could be arranged in a pattern of antagonistic connections that went beyond the particular conflict site. Therefore, the process of facing and altering the relationships, motivations, discourses, and, if

necessary, the societal structure that promoted the continuation of violent conflict was described as conflict transformation (Miall, 2004).

Conflict management and conflict resolution approaches were different from conflict transformation approaches (Berghof, 2012). Conflict management approaches aimed at managing and containing conflict, while conflict transformation approaches involved changing the connections that promote violence. Disagreement resolution techniques that are pillars of conflict transformation theory steer parties to a conflict away from zero-sum situations toward successful resolutions, frequently with the assistance of outside parties (Miall, 2004).

CHAPTER THREE

RESEARCH METHODOLOGY

3.0. Introduction

The research approaches that were used are presented in this chapter. The research design, study location, intended audience, sample size and sampling techniques, research instrument, pilot study and data analysis are all covered in great depth.

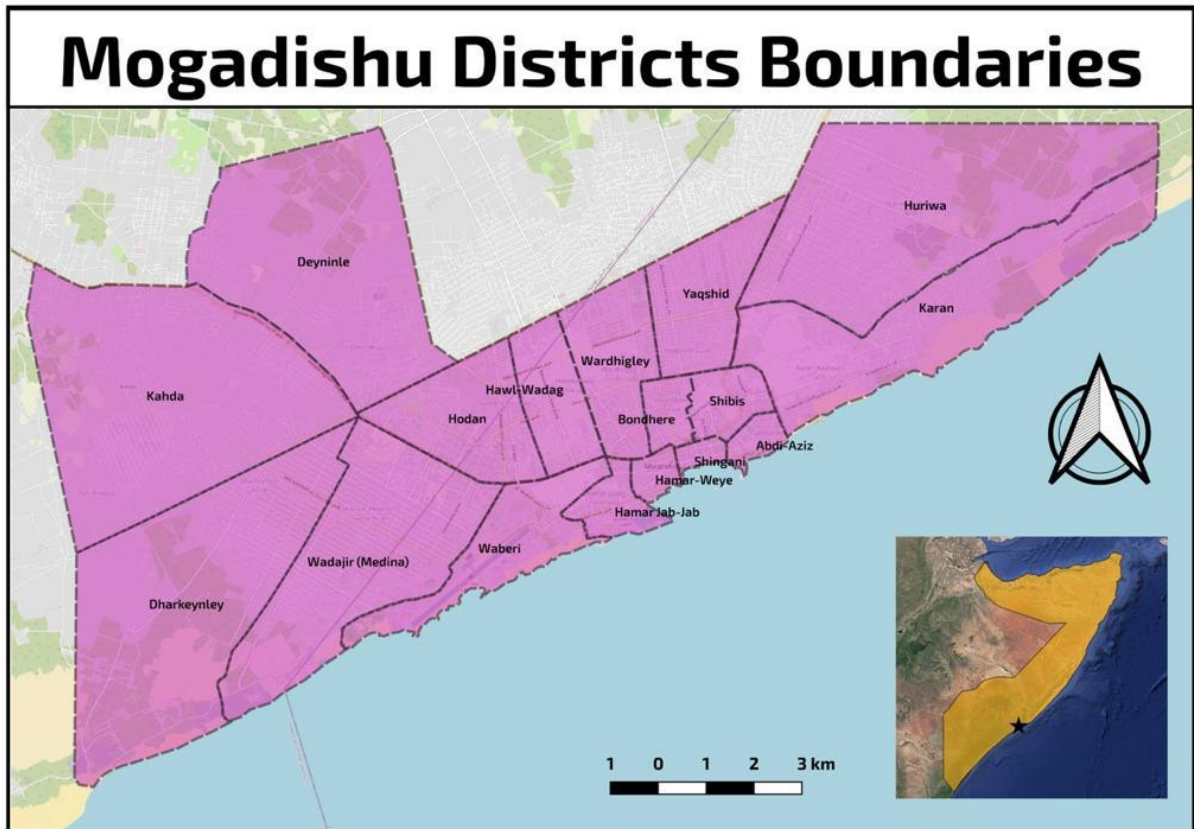
3.1. Research Design

A qualitative approach descriptive r was adopted in the study to shed light on the characteristics of respondents and the nature of the study problem .This facilitated the researcher in gathering compiling, interpreting and interpreting data for research. Thus, the study employed a descriptive research design to examine the contribution of traditional elders to conflict resolution and peace building. Descriptive studies are more systematic and formalized, usually with explicitly specified study questions or hypotheses (Cooper & Schindler, 2008).

3.2. Area of Study

The study was conducted in Banadir region, Somalia. Banadir region is the smallest administrative region in south eastern Somalia which covers the same area as the capital city of Mogadishu. The state of Southwest borders the Banadir region in the west. While Hirshabelle State, borders Banadir in the east and northeast, and the Indian Ocean borders Banadir in the South. Benadir is located in the south east of Somalia. It shares borders with

middle shabelle and lower shabelle regions. Banadir region has seventeen districts which are: AbdiAziz, Bondhere, Dagnala, Dharkeneley-, HamarWadag, Hiriwe (Heliwa), Kaxde, Karan, Shangani, Shibis Wabari, Wanadajir (Medina), Waarta, Nabada and Yagshid (European Union, 2021)



3.3. Target Population

A target population is a comprehensive study of all individuals in a real or imaginary group of people, occasions, or items to whom an investigator extrapolated the findings (Borg & Gall, 2009). Therefore, the target population of this was 204 respondents from traditional elders, youth, and government officials, as indicated in table 3.3.1.

Table 3.3.1. Target population and Sample Size

Category of Respondents	Population	Sample size
Traditional Elders	21	7
Youth	174	58
Government Officers	9	3
Total	204	81

Whereas the research was on the role of traditional elders in peace building in the Banadir region, the youth were given a higher proportion of the target since they are the ones that carry out the conflict. The elders are very few in population in Banadir but we aimed at identifying those that are knowledgeable in peace building mechanisms in the study locale.

3.4. Sampling Technique and Sample Size

In order to choose the respondents for this study based on criteria like traditional elders, youth, and government officials, a non-probability sampling strategy, namely purposeful sampling, was used. In social science qualitative research an appropriate sample size is usually difficult to arrive at since saturation point is used to arrive at the final number of participants particularly when using snowballing technique. Boddy (2016) however proposed that a sample size of ten to thirty percent could provide a representative sample in qualitative researches. In this

research we used a representative sample of 30% of the target population to derive the sample size.

Most of the respondents in the study were university students because they were always involved in peace-related activities. Other respondents were community workers and civil servants. Somalia's population comprises 70% of youth under 25 years (<https://www.worldpopulationreview/countries/Somalia-population>). Since the youth are the majority in Somalia.

3.5 Research Instruments

The study's tool for gathering data was an oral interview guide. The researcher developed and implemented the guide. The guide was administered face-to-face with the respondents. The guide was divided into four sections: the respondent profile, the function of traditional elders in reconciliation and mediation, their place in peacebuilding initiatives, obstacles faced by traditional elders in conflict resolution and peace building. Three research assistants helped the researcher to collect data in the field. The researcher had a counter book which he used to collect primary and secondary data from documentation centers of the United Nations Organizations offices, non-governmental organizations working on peace initiatives and the library of the University of Somalia.

3.6. Pilot Study

The pilot study was conducted in the neighboring region of Hirshabelle. It targeted 20 respondents: 3 traditional elders, 15 Youth, and 2 government officials. Prior to the actual data collection process, the pilot study's goal was to help in polishing up of the research instrument basically the oral interview guide. After the pilot the research instrument was improved.

3.7. Data Collection Procedures

A letter of introduction was given to the researcher by the University of Somalia, UNISO. The UNISO has a collaboration agreement with Kenyatta University. The researcher used this letter to obtain a study authorization from the Somali government. The researcher explained the purpose of the research to the respondents and asked for consent prior to conducting the oral interview.

3.8. Data Analysis

Data obtained from questionnaires and oral interviews was compared and contrasted with information from secondary sources to ascertain its originality and pertinence. The data was presented as chapters of the study in a prose format. The data was then categorized, synthesized and projected into themes based on the objectives. The data was then analyzed using qualitative method which involved use of comparisons, logical explanations, descriptions, inferences and critical evaluation of data. The data was then interpreted within the articulation of the social change theory and social conflict theory. Through description, comparison and interpretation as methods of analytical discussion, conclusions from the data were made in respective stages.

Data on the profile of respondents was analyzed using frequency distribution and percentages. While the explanation was delivered in prose, the quantitative data was presented in tables, pie charts and bar graphs.

3.9. Data Management and Ethical Considerations

The researcher considered the ethical issues during and after the research project and kept the privacy and confidentiality of the respondents from the public. Any confidential information remained private and was solely utilized for academic research. The youth respondents requested that their names be confidential and thus in the work they remain anonymous. The researcher explained to the respondents the purpose of the research and sought their consent. The human dignity of the respondents was observed at all times in course of conducting research.

CHAPTER FOUR

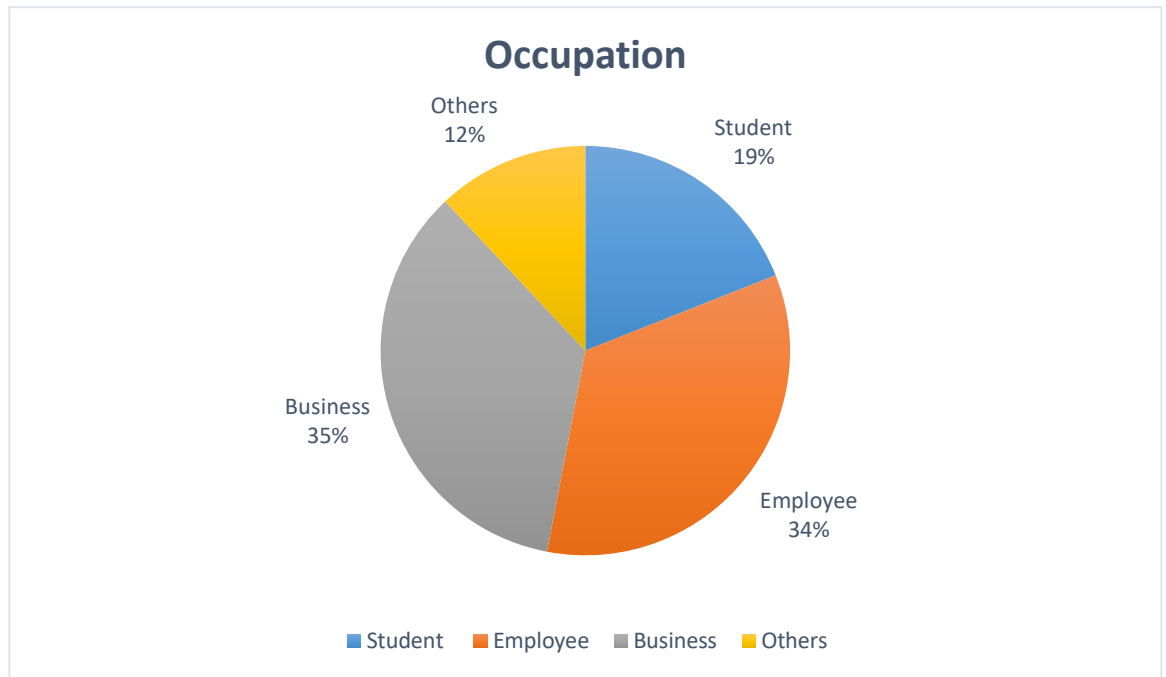
RESEARCH FINDINGS

4.0. Introduction

The study's findings are examined in this chapter. It considers the research participants' age, education, and gender characteristics. It then proceeds to discuss the findings based on conflict resolution, peacemaking, and peace building; it finally assesses the challenges facing traditional elders in peace-building processes in the Banadir region of South and western Somalia.

4.1. Occupation of the Informants

	Type	Percentage
<i>Student</i>	13	19
<i>Employee</i>	23	34
<i>Business</i>	24	35
<i>Others</i>	8	12

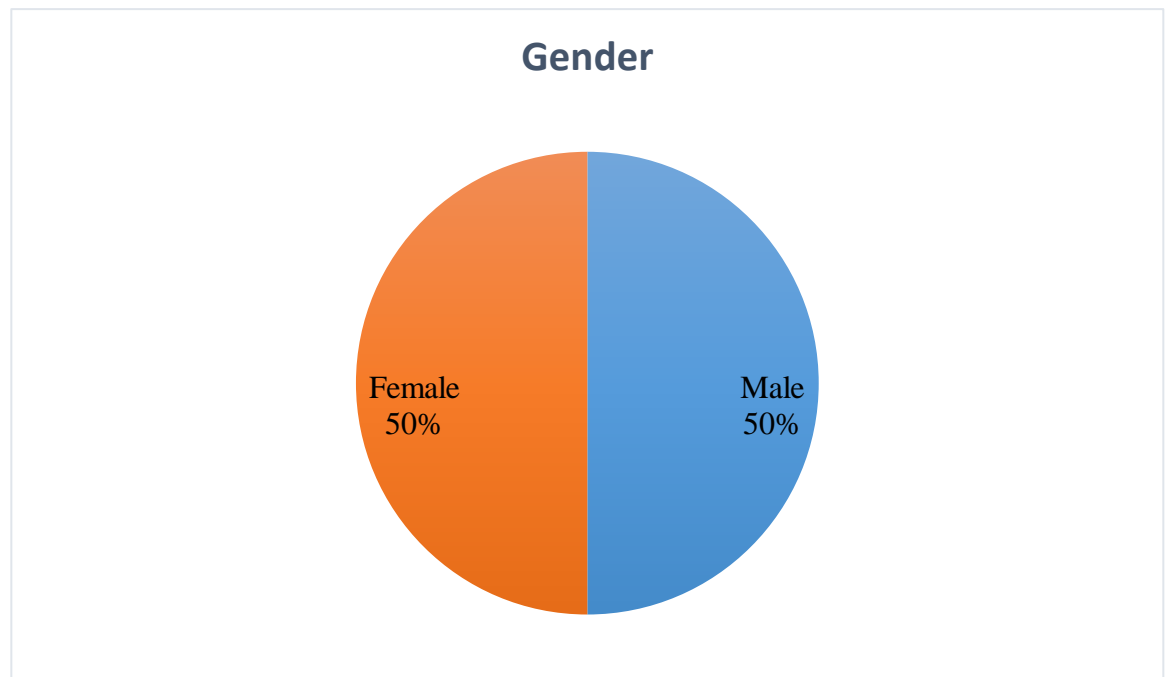


The informants were disaggregated on the types of occupations .19% of the respondents were students in college and university. At the same time, 12% were engaged in various fields. Most respondents, i.e., 35%, were in business, and almost the same percentage,

34%, were in formal employment. This disaggregation was functional, for it provided a chance for the researcher to have a broad spectrum of perceptions on traditional elders' contribution to conflict resolution and peace building.

4.1.2 Gender of Informants

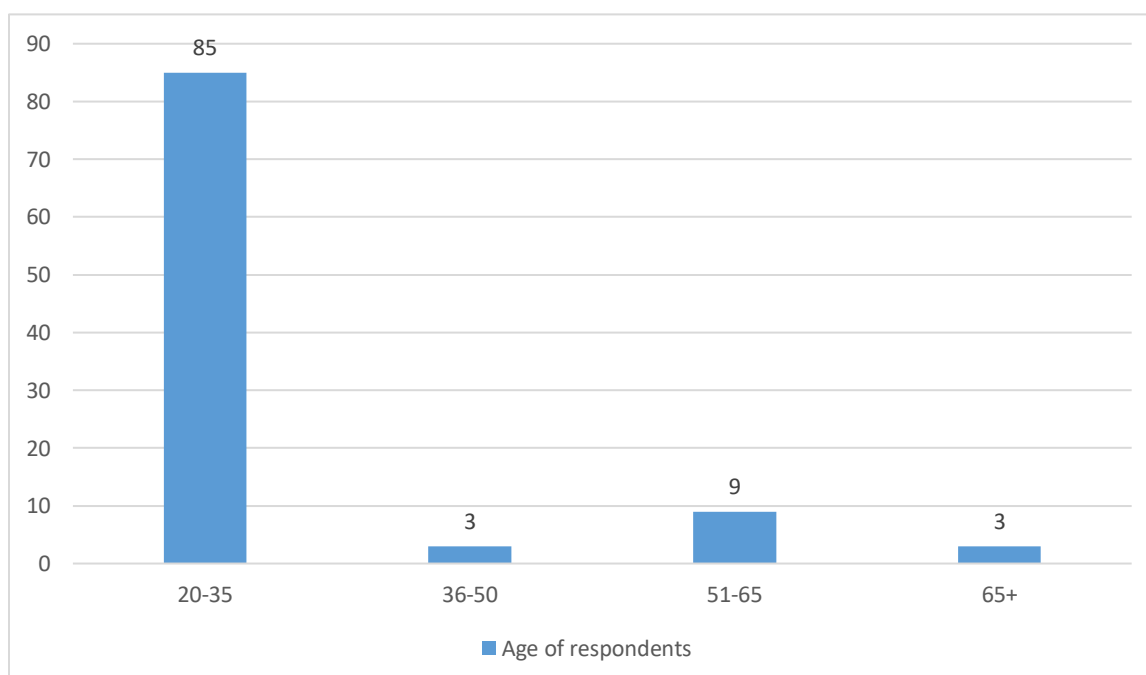
	<i>Frequency</i>	<i>Percentage</i>
<i>Male</i>	34	50
<i>Female</i>	34	50
<i>Total</i>	68	100



The number of research participants in the study was sixty-eight. The female and male gender was at 50:50. The female informants were 34, while the male too was 34. This was done deliberately to get a reasonably balanced perception of the role of elders in peace making and conflict resolution in the Banadir region of southwestern Somalia.

4.1.3 Respondents Ages

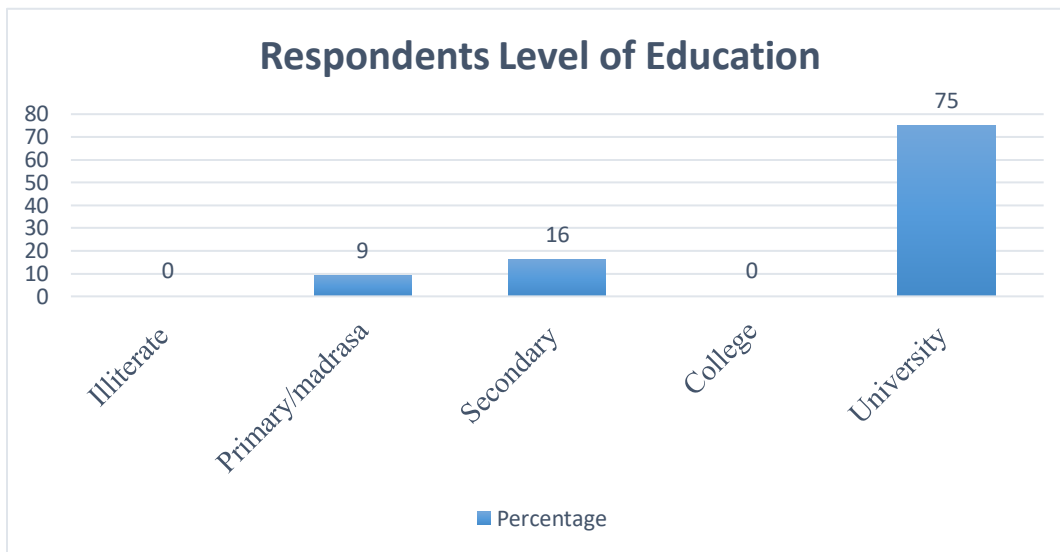
	Frequency	Percentage
20-35	58	85
36-50	2	3
51-65	6	9
66+	2	3



The research participants were also disaggregated in terms of age. About 85% of the informants were aged 20-35. This was because Somalia, with a total population of 17,802,592 has more than 70% of its population in this age group 20-35 which is designated as the youth (<https://www.world population review/countries/Somalia-population>). It was thus imperative that their views on the role of elders in peace building be considered. The study relied on critical informants who were in the age group of 51-66 and beyond. They constituted 12% of the research respondents. Only 3% of the research participants were in the age group of 36-50.

	Frequency	Percentage
Illiterate	0	0
Primary/madrassa	6	9
Secondary	11	16
College	0	0
University	51	75

4.1.4 Respondents Level of Education



It is quite interesting that the research participants were all literate. This could be explained by the fact that over 98% of Somalis are Muslims and thus acquire their religion through education. The majority of the informants had acquired secondary education and the majority of the informants 75% had attained university education. The level of education did not have an impact on conflict resolution, since the authority of the elders through the xeer overrides educational achievements.

4.2 Conflict Resolution strategies

	Frequency	Percentage
Compensation-diya-seek forgiveness	38	19
Administration of oath to make the alleged crime perpetrators stop	52	27
Denial of alleged crimes	48	25
Negotiation	56	29



The following four strategies adopted by elders in conflict resolution were considered. The first was the use of compensation through Diya arrangements. The second was transparency in mediation to rule out suspicion among conflicting parties. The third was the use of oaths to bind the conflicting parties to the ultimate agreements reached in the mediation and bind the supposed perpetrators to accept their crimes. The last method was multi-faceted negotiation processes among the parties in conflict that precedes mediation.

The majority of the respondents, 82%, opined that negotiation was the most popular strategy elders use in conflict resolution and peacemaking in Banadir. Once negotiation had a breakthrough, the elders organized open-air or transparent forums where the conflicting parties got the chance to discuss issues that were causing conflict. They proposed pragmatic interventions to resolve or reduce the conflicts. Indeed 76% of the respondents confirmed the transparency mode of the negotiations that resulted in conflict resolution. Informants noted that elders prevalently administered oaths to perpetrators of violence to commit them to tell nothing but all the truth in their engagement in the crimes. The use of affirmations made the conflict resolution process watertight, and 71% of the research respondents highlighted the role of oaths in the conflict resolution process. The use of compensation, particularly Diya paying, was also observed by 56% of the research participants as an essential factor in conflict resolution and peacemaking by elders in the Banadir region.

The study considered the popular modes of reconciliation and peacemaking that have been used by elders in the Banadir region of South-Central Somalia. The commonly used methods of traditional ways of solving and mediating parties were based on agreed decisions taken by elders on both sides. Customary laws managed issues; business, resource sharing, ownership, ways of paying compensation among different clans, rules and responsibilities, discipline, and interactions among rural and urban farmers, pastoralists, and businesses (Ibrahim,2018)

The focus of the elders was to stop conflicts and bring to the table the warring parties to negotiate, mediate and reconcile by following the traditional systems. The elders delivered to the community justice based on compensation Diya and forgiveness cafis. Restitution

was based on conventional justice; perpetrators compensate victims to reach peace within the communities. Elders conducted their mediating exercise outside in the open, where perpetrators and victims came together in front of large gatherings. Elders administered the oath to suspects to make them stop denial of the alleged crimes (Aden, 2011)

Local elders used reconciliation, negotiation, and mediation, which was vital for justice, managing disputes, and peace building. The close working relationships between elders, local authorities, and security organs contributed to peace building. It was easier for elders to understand the dynamics of the conflicts, which helped them to reach to a resolution that was acceptable to the people. Elders first shared information regarding their communities and looked for suitable interventions to resolve conflicts (Yusuf, 2019)

Makhubale (2016) described negotiation as a process that helped in the construction of a durable peace and tried to prevent the return of violence by addressing the underlying causes and effects of conflict via reconciliation, institution building, political and economic reform. The physical, social, and economic strategies that were part of the negotiation process addressed post-conflict violence. The ultimate aim of reconciliation aimed at increasing trust among conflicting groups in the society as a strategy of achieving a peaceful coexistence. Conflict resolution occurred through negotiation, where parties in dispute asked for or accepted the intervention of elders. The facilitators of a peace forum had this to say about conflict resolution:

It is an interaction where individuals try to fulfill their needs in order to achieve their goals by coming to an understanding with others who are also attempting to fulfill their own needs. It is an agreement-making procedure in which disputing parties trade concessions. It is a frequent method for preventing, managing, resolving, and transferring conflicts and merges opposing conflict perspectives into mutually agreeable

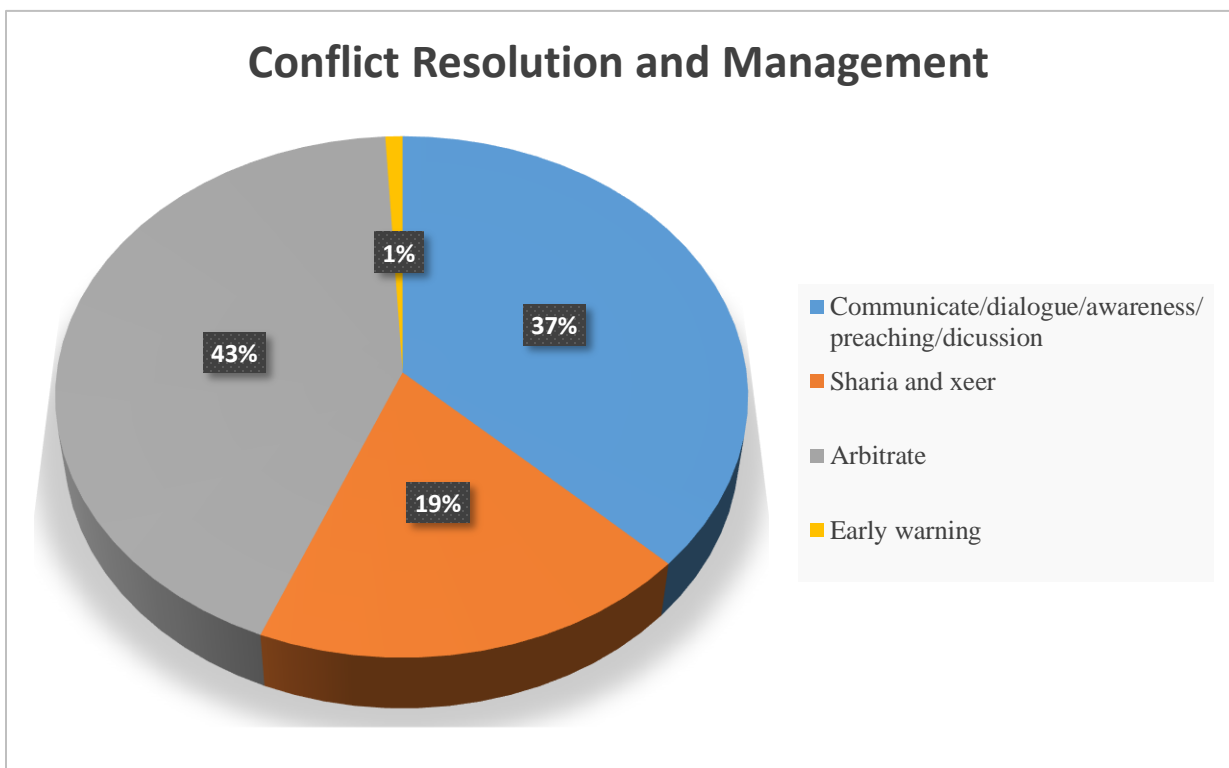
agreements. It is a process in which negotiators make demands and offers while proposing cooperative tactics in a number of sequences. Due to an exchange of concessions, proposals and counterproposals frequently converge. It is a complicated process that frequently involves disputants who have competing interests in the disagreement. It involves bringing disparate viewpoints together to form a consensus. It occurs amongst cooperating adversaries who frequently have to figure out for themselves how to create the value and so benefit collectively. It has always been about negotiating and coming to an agreement between parties who are inherently self-interested. No party would agree to a deal unless it felt better off than it would have without one, which is how negotiations start. Negotiation means offering something in exchange for something else, hence it requires actions from both parties, though not always from both/all sides. It involves an exchange of goods rather than a unilateral win (Pact Kenya, 2020)

Mediation as a continuation of negotiation by other means was a political process with no advance commitment by either party to accept the mediators' ideas. Mediation differed from arbitration in that it employed judicial procedures and issued a verdict which warring parties had committed to. Mediation was the intervention in a negotiation or conflict by an acceptable third party with limited or no authoritative decision-making power and who assisted the parties in voluntarily reaching a mutually acceptable settlement of the dispute. Mediation brought the parties to an agreement that was reasonable to both sides and consistent with the third parties' interest in the conflict (Makhubale, 2016)

4.2.1 Conflict Resolution and Management

	Frequency	Percentage
Communicate/dialogue/awareness/preaching/discuss	35	51
Sharia and xeer	18	26

Arbitrate	40	59
Early warning	30	44
Facilitate	25	37



The informants also provided in-depth data on how elder's sustained peace in their communities after successful negotiation and reconciliation. The elders used early warning, dialogue, sharia, customary law (xeer), and consistent arbitration to sustain peace in their respective sub-clans and clans. The use of various levels of communication was vital in maintaining stability in the community. The elders created awareness among the members of their sub-clans on the dangers of protracted conflicts and their effect on

society. They used religious leaders to preach to the people and used the Koran as an authority to promote peaceful co-existence. The elders organized informal talks among potential sub-clan members that were likely to enter into a conflict so as to discuss among themselves and resolve their issues amicably. Indeed 51% of the respondents underscored the enabling contribution of communications in sustaining peace in the community. Successful arbitration on inter-clan conflicts was the community's most efficient means of peace building. About 59% of the respondents affirmed that the elder's capability in arbitration helped build peace in their communities. They used negotiation and mediation to reconcile communities and resolve conflicts. These findings are consistent with the available literature on role of elders in conflict resolution in other regions of Somalia and the rest of the horn of Africa.

Bradbury (2008) explained the steps involved in an elder's conflict resolution process: " a dispute resolution process was mediated directly by the traditional elders of the two parties in disagreement or by a third party and followed these stages; In order to exchange information about the issue and act to stop the escalation, the traditional elders of the separate communities got in touch. This was followed by a halt to hostilities, the withdrawal of troops, and a cease-fire. The elders from the opposing sides gathered, either directly or through a third party, to discuss the problems at hand and the underlying reasons of the dispute. They then decided on the stop gap measures to achieve reconciliation in accordance with the two groups' pre-existing customary laws.

Farah (2014), examined the successes of Elders in the reconciliation process in the period 1990-1997. He observed that the Guurti (clan councils) organized 39 clan reconciliation conferences that restored peaceful relations between communities affected by war. It also

facilitated the establishment of a stable regime that ensured law and order in Somaliland. The elders helped disarm militia groups. Shire (2021) echoed the sentiments of Farah (2014) by bringing on board the insider-partial mediator concept that explained elders success in reconciliation and mediation processes in Somalia. He opined that insider-partial mediators were unique in their legitimacy since their relationship to the conflict was more than that of professional reconcilers. Their role in the mediation was based on their identity and association and the trust given to them by the members of the community. Their participation in the reconciliation process had a long tenure, for they were residents in the conflict localities. The elders commanded moral authority that made their mediation initiatives a success. Public perception of actors in the reconciliation and mediation process was a critical factor to sustainable peace building processes. Ibrahim (2018) noted that clan elders do not just participate in the reconciliation and mediation process and leave the scene; they too act as arbitrators because of their expertise in Islamic laws(sharia) and customary laws (xeers). The success and sustainability of clan elders' mediation was because they lived in a conflict environment, enjoyed trust and respect among the people, and had moral and traditional authority. The elders allowed the people to have a voice in the process, thus making it inclusive and participatory.

Ogwari (2015) discussed peace processes in Somalia as mediated by traditional clan elders. They brought to the negotiating table businessmen, soldiers, and militant lead. The elders adhered to both sharia and customary law in the mediation process. Elders in Somalia employed a system of mutual deterrence to discipline their subordinates through the use of clan structure. They took advantage of the war's situation to gather militia for use in inter- and intra-clan fighting. Sharia courts were under the direction of elders, who

also organized human and other resources for group protection. In traditional systems, elders typically establish the duties and standards that the Xeer must adhere to and that the community respects. The role of traditional elders in resolving conflicts and promoting peace was not publicly acknowledged in south-central Somalia(PAR,2016)

A key informant pointed out that because Somalis were born under the shade of trees, peace talks were frequently held there as well;

"Traditionally, conflicts were resolved by a series of mechanisms: the convening of elders of the two clans to hold a dialogue and negotiate for a middle ground (often the paying of compensation and return of the stolen property, the intervention of a third clan to mediate between the clans to end the dispute, seeking the intervention of religious leaders or convening both clan elders and religious leaders to decide that both meet standards of the xeer in coordination with the sharia."(Abdullahi Abdulle Weheliye,OI 10/5/2019)

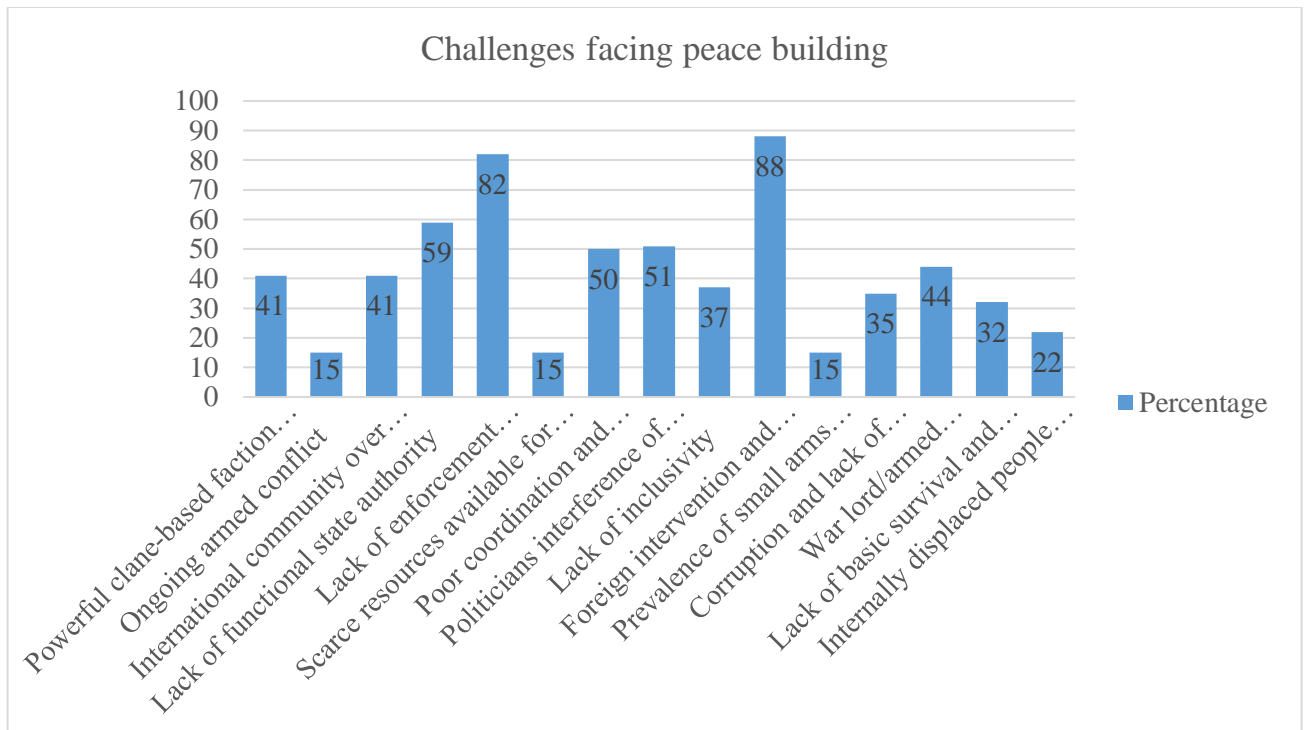
When elders anticipated battles between two clans, they organized the selection of suitable elders and dispatched them to the area. Typically, elders sent to settle disputes were neutral as in that they were not members of the clans in conflict. The representatives of the clans in conflict were brought to a negotiation tree or other location that was suitable for dialogue and mediation through an informal negotiation procedure by elders. Religious leaders were included in the mediation processes to give it moral legitimacy. Elders punished individuals or groups who violated peace agreements. The punishment ranged from levying fines against groups or individuals that broke peace agreements to seizing the assets of people who violated the peace agreements (Sheikh Bashir Ahmed Salad,OI 21/11/2021)

4.3. Challenges Elders faced in peace building processes.

Item	Frequency	Percentage
Powerful clan-based faction leaders	28	41
Ongoing armed conflict	10	15
International community over reliance on armed war lords	28	41
Lack of functional state authority	40	59
Lack of enforcement mechanisms for decisions made in peace building for weak security agencies	56	82
Scarce resources available for peace building initiatives	10	15
Poor coordination and corroboration	34	50
Politicians' interference of peacemaking	35	51

initiatives/election violence		
Lack of inclusivity	25	37
Foreign intervention and interest of neighboring countries	60	88
Prevalence of small arms under control of citizens and militia	10	15
Corruption and lack of accountability	24	35
Warlord/armed groups/unlawful killings	30	44
Lack of basic survival and economic opportunities	36	32
Internally displaced people and violence against girls and women	15	22

The percentages were calculated from a sample size of 68 informants.



The study established that the main challenges elders encountered in peace-building initiatives and conflict resolution efforts consisted of the following; foreign intervention and interests of neighboring countries, fraud and theft, economic and political interests, peace feeding, and inability to get consent from warring parties. Other factors included ongoing armed conflict, warlords, internally displaced people and violence against women and girls, the prevalence of small arms under the control of militias, corruption and lack of transparency, interference from politicians, lack of inclusivity, inadequate resources for peacebuilding, poor enforcement mechanisms, poor coordination and lack of networking and corroboration, weak state organs and generally widespread poverty among the people. In terms of priority, research respondents observed that strategic interests from neighboring countries' foreign interests were key factors that undermined Somalia's peace-building efforts. 88% of the respondents condemned foreign intervention and neighboring countries for the continued crises in their country. The second challenge in terms of

priority was the inability of the elders to enforce agreements reached in the peace-building processes. About 82% of the respondents noted that the elders do not have enforcement mechanisms to uphold their peace agreements. At least 59% of the informants pointed out that weak state organs in Somalia were responsible for continued conflicts. While 51% of the respondents also said that government weak enforcement mechanisms were primarily responsible for disputes in Banadir. The other factor given high priority was poor coordination and corroboration mechanism. At least 50% of the informant stated there was poor coordination and corroboration of conflict resolution and peacemaking initiatives.

One respondent, an elder in the age range of 51-60 years, had this to say;

In our country, there is a tradition called Qabil (tribal); as long it's there, Somalia will never take a step forward (Abdulkadir Ababu, OI 12/1/2022)

Another elder echoed this sentiment, and said that tribalism/clanism was a barrier to peacemaking by elders. He also noted that Somalia's geopolitical and strategic location sustained interests of countries in eastern African, Europe and North America in the Somali conflict at the detriment of the Somali people (Sharif Abubakar Yawalidi, OI ,21/3/2022)

Yet another elder observed;

"They meet the victims and convince the criminals to disarm to stop harmful and rehabilitate. They sometimes facilitate between the conflict parties and help hostage release; then, they start to reconcile and get solutions. They always protect the agreements that conflicting parties agree. Weapons are still in the hands of the people. Foreign intervention, especially in neighboring countries. Foreign countries, especially neighboring ones, are interested in the country and are always involved in peace building (Badal Jama Hersi, OI 22/12/2021)

Informants emphasized that elders provide awareness to the society and use diverse methods to disarm the perpetrators, demobilize perpetrators and reintegrate them into the community. They reconcile, mediate and negotiate among the conflicting parties once they understand the root cause of the dispute. Elders facilitate the problem-solving process with religious leaders and involve them in arbitration and negotiating process. Respondents reiterated that western European States are interested in Somalia because of her as it is located on the horn of Africa, geopolitical strategic location (Imam Cumar Maxamed, OI 9/12/2021)

Another elder added his voice by saying;

Elders are the transmitters of culture, are peace advisers, and consult society on preventing conflicts and gaining sustainable peace. They always use methods used by previous conflict resolvers, such as compensation to the victims after they solve through negotiation. Religious leaders who are also elders use preaching to the society, telling the wrong and right to gain sustainable peace. Elders call the elite in the village under the tree, which is called Gedka Garta, the tree of justice, and discuss the conflict between conflict parties. Neighboring countries are interested in Somalia, which is the main challenge to peacemaking (Mohamed Hassan Had, 16/12/2021)

A youth responded and opined:

Most traditional elders do not look for a solution. They put their interest on top of what is good for the community. Conflict persists in Somalia because civilians are addicted to clannism, and after 30 years, they are still choosing to remain the same (KYI, 17/2/2022)

Participants argued that one of the most damaging effects of dependence on clan associations was how it fermented conflict. There was mistrust and prevalence of rumors between clans'. The competition among clans for power and the propensity towards acts of revenge to achieve justice were the drivers of conflict. There was still a sense that

individuals have to be loyal to and protect their clans above all else. As such, community members would take up arms when security issues arose to protect themselves or attack rival clans rather than report to the police (Sheikh Abdulkadir,2/10/2021)

These findings were corroborated by a number of written sources on peace building in Somalia. Haggmann (2007) noted that. Somali elders played a significant role in peacemaking and fighting, a typical occurrence that was overlooked because it contradicted the idealized notion of elders as peacemakers. The Diya-paying group was the stable political and social unit of Somali society, and its members were connected by contractual *xeer* to Diya-paying groups of other lineage groups.

Bradbury &Healy (2010) observed that the majority of local peace initiatives in Somalia fall under the social category. In other words, they handle conflicts involving clan relationships, pastoral resources, community land, and reprisal killings that associate populations in a village, town, or district. Warlords were a major challenge to peace making initiatives by traditional elders. Clan elders were historically held accountable for maintaining the community's peace and attempting to settle local disputes. Nevertheless, because of the civil war's nature, a few elders organized their militia for inter clan/ intra clan conflict and sided with their relatives, even when they were the aggressors.

The relevant party had to declare that they were the aggressor in order for traditional dispute resolution to be successful in the Somali cultural setting. The reconciliation endeavor typically failed once the offending person refused to acknowledge that they were the aggressor. The requirement for a functioning state authority to sustain agreement at both the local and national levels was a recurring topic throughout peace processes in

south-central Somalia. Security was adequately managed by local peace processes in several areas of south-central Somalia. However, armed factions, business executives, and other influential stakeholders had the ability to undermine the laboriously achieved local peace deals negotiated through conventional conflict resolution procedures. Dealing with the root causes of conflict and assisting societies in managing their differences and conflicts without using violence are key components of peace building. Peace building sought to stop disputes and violence from starting, intensifying, continuing, and reoccurring. It was a protracted, collaborative process that involved modifications to attitudes, behaviors, and social standards (Omar, 2018)

Kulow (2018) provided evidence that decisions made by elders were instantaneous and based on consensus. Resolutions included asking for forgiveness, formally releasing the issue on both sides, and, when required, planning for restitution. Traditional elders served as a conduit for power in rural areas. By using strategies of division and domination among the clan elders to advance their goal, modern politicians have undermined the effectiveness of customary law and norms of conduct.

The traditional judicial system of Somalia, in which gurtis served as arbitrators, was considered to play a significant role in conflict management and dispute settlement. According to Peace Direct (2018), a humanitarian organization that promotes peace, the gurti was a key component of peacemaking, mediation, and rapprochement.

Many local actors, including business people and some civic leaders, benefited from continued state collapse and worked to derail sustainable peace building initiatives. Somali political culture, specifically clannism, was a two-way traffic channel in the sense that it

simultaneously served as an impediment and or a facilitator to peace building. While the restoration of central government was generally a zero-sum game involving winners who intended to control the state as a tool to dominate the losers or rivals, reconciliation was frequently seen by Somali communities as a possibly positive-sum. Although many Somalis considered the state as a predator, mediators perceived the state as a crucial enabler for security, economic recovery, and good governance. This contradiction of the perception of the state explained the otherwise perplexing pattern of conduct among some Somali business and civic leaders who ardently support and finance communal peace, security and informal systems of the rule of law but who actively resisted and obstructed attempts to restore a central state (Mekhaus, 2018). Traditional elders confront difficulties in fostering peace and reconciliation, according to Yusuf (2019), there have been numerous local peace efforts in south-central Somalia, but none of them have resulted in the formation of more enduring political institutions like those that have developed in Puntland and Somaliland.

The power of traditional elders, legislators, and businesspeople was contested by strong clan-based faction leaders and warlords, who have used armed militia to accomplish their objectives. Additionally, they support elders of their choice who lack legitimacy in the community, thus weakening the communal system of traditional elders as an instrument of governance. An NGO that promotes peace stated in a report in 2011 that the diya group was the social safety net on which Somalis have historically relied. This fundamental unit in the clan system consisted of the male members of one or more kinship lines who had a common ancestor from four to eight generations and were collectively responsible for their members' conduct. The members of the diya group were mandated to aid one another in

carrying out the political and legal obligations specified by the xeer agreements. The diya group was always in charge of providing material and no material support to its members (Aden, 2011).

Indeed, conflict resolution and peace-building initiatives by traditional elders in the Banadir region fall within the conflict transformation theoretical paradigm because the elders in their work subscribe to the three determinants of this theory, namely, rebuilding destroyed relationships and strengthening peace-building potential, sensitivity to the local culture and long-term peace building strategies. None the less, traditional political systems were undermined by the contemporary ones. The conventional traditional system was no longer taken seriously as it once was prior to the collapse of Siad Barre regime. Thus traditional systems faced challenges in enforcing its agreements and resolutions (www.peacedirect.org)

Elders over time became indirectly involved in political conflicts in southern Somalia. The Mogadishu based political elites have coopted some of the elders to pursue sectionalist political agenda, this trend has undermined the legitimacy of many clan elders and limited their role in resolving large-scale conflicts

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

The study focused on the role of traditional elders in conflict resolution and peace building in Banadir region of South-Central Somalia. The study adopted a descriptive design, which assisted in collecting qualitative data. This data was helpful in responding to the three objectives of the study. The two theories used in analyzing and presenting research findings were mediation theory and conflict transformation theory, Mediation theory was handy in discussing the role of elders in conflict resolution whereas conflict transformation theory was useful in examining peace building and conflict management. The study established that Elders used five strategies in conflict resolution. In terms of priority, the most commonly used strategies were negotiation followed by a transparent mode of mediation. The third in order of priority was administration of oaths to perpetrators to commit them, confess their crimes. The fourth strategy was compensation using the traditional norm of diya. The study noted that traditional elders adopted the contemporary approach to mediation, which emphasized negotiation as a way of laying the foundation of sustainable peace once the conflict was resolved. Though, the legitimacy of the elders in resolution of conflicts and building peace was rooted in the customary law, Xeer which exalted diya or compensation as a core element in conflict resolution, the research findings showed that elders in Banadir region do not put a lot premium on the diya. It was the last in terms of priority in resolution of conflicts.

The study found out that elders did not only resolve conflicts but also engaged in putting in place structures for sustainable peace building. Consequently, the prevalent approach to

peace building was to seek consensus building among warring parties in Banadar region. The elders went all the stretch to organize open air mediation talks that were held under a tree in the presence of the community. These open forums gave a chance to consensus building among the aggrieved parties and the perpetrators to the extent that the ultimate decision took into account all the fears, mistrust, and thus bestowed confidence and trust that was important for peace building processes.

Finally, the study identified five decisive challenges that undermined the processes of conflict resolution and peace building by the elders in Banadir region. In the order of priority, it was established that lack of enforcement mechanisms for the decisions and peace agreements reached by the elders was the main challenge elders encountered in their peace making initiatives. A weak state machinery that could put an end to sporadic eruption of armed conflict was the second major challenge. Thirdly, the research findings showed that protracted clan-based faction's perpetuated conflicts and were a key challenge to building peace in Banadir region. Politicians were cited as another force that challenged elders peacemaking and peacebuilding processes. The politicians interfered with the peace agreements reached and depending on how they were to benefit from the conflict; they incited warring parties to intensify the conflicts. These challenges demonstrate that elder's peace building initiatives could only be sustainable in an environment where the state apparatus were functional and where both the central and local government organs of power had legitimacy. What is interesting is that of the four challenges, the third one was about clan factions, which perpetuate conflict. The elders were in charge of clans and sub clans, then how come that they were a challenge to their peace building activities and conflict resolution strategies. The answer was that warlords

and politicians who sought power and resources captured the clans and sub clans and manipulated them for their personal interests. In actual fact the elders had power but not authority and so they could convene mediation sessions, negotiate for peace and come up with agreements. However, they lacked the authority to enforce the peace agreements. Similarly, and at the same time, the clan feuds were brewed and promoted by external forces, which in most cases were out of the control of the elders.

In conclusion, the study established that traditional elders were very critical agents in promoting peace in Banadir region and though they faced many challenges, they continued resolving conflicts, building peace and holding the people together in the absence of a functional local and central state organs. The elders' strategies were curtailed by external pressures, which were barriers to sustainable peace processes in Banadir region.

RECOMMENDATION

The study recommended that the central government of Somalia in liaison with the local government of Banadir region develop policy and legislation that could enforce peace making initiatives and conflict resolution strategies arrived at by the traditional elders. This is because traditional elders in Banadir region are an important sector in promoting peace and resolving conflicts in the federal republic of Somalia.

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APPENDIX I

Oral Interview Guide (Traditional Elders)

Dear sir/madam

I am a Post graduate student at Kenyatta University. This study intends to examine the role traditional elders had in promoting peace and resolving disputes in the Banadir region of Somalia between 1991 and 2016. Your responses are requested on the questionnaire. There are no right or wrong answers because this is not an exam. Your comments will only be used for academic purposes, the researcher assures you, and any information you submit will be kept in the strictest confidence.

SECTION (A): Profile of the respondents

Direction: Please **tick** the appropriate boxes to respond to the following questions

Gender:

1. Male () 2. Female ()

Age:

1. 20-30yrs () 2. 31-40yrs () 3. 41-50yrs ()
4. 51-60yrs () 5. above 60yrs ()

Qualification:

1. Secondary School () 2. Bachelor degree ()
3. Master () 4. Other ()

Occupation:

- 1. Student () 2. Business ()
- 3. Employee () 4. Other ()

A. THE ROLE OF TRADITIONAL ELDERS IN RECONCILIATION AND MEDIATION PROCESS

1. What part do traditional elders play in the reconciliation and peacebuilding mediation processes?

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2. How do traditional elders mediate and reconcile parties between the conflicts?

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3. What mechanism do traditional elders do to engage in persuading perpetrators to abandon their criminal activities?

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4. Briefly explain the traditional common law used in legal systems in Somalia.

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B. THE PLACE OF TRADITIONAL ELDERS IN PEACEBUILDING INITIATIVES

1. How do traditional elders resolve conflict at the grassroots level.

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2. How do the traditional leaders facilitate negotiation and inter-community dialogues?

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3. What is the role of traditional elders in guaranteeing the peaceful co-existence of the community?

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4. Explain how traditional elders employ early warning systems in conflict prevention locally?

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C. THE CHALLENGES FACED BY TRADITIONAL ELDERS IN CONFLICT RESOLUTION AND PEACEBUILDING

1. Based on your opinion what is the main obstacle to the peacebuilding process and reconciliation in Somalia?

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2. What are the factors that hinder peacebuilding and reconciliation in Somalia?

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3. In what ways does Somalia's peacebuilding process suffer from the absence of functioning governmental institutions?

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4. Explain how a foreign intervention is a challenge to the peacebuilding and reconciliation process in Somalia.

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Oral Interview Guide

(Youth/Women and Government Officials)

Dear sir/madam

I am a Post graduate student at Kenyatta University. This study intends to examine the role traditional elders had in promoting peace and resolving disputes in the Banadir region of Somalia between 1991 and 2016. Your responses are requested on the questionnaire. There are no right or wrong answers because this is not an exam. Your comments will only be used for academic purposes, the researcher assures you, and any information you submit will be kept in the strictest confidence.

SECTION (A): Profile of the respondents

Direction: Please **tick** the appropriate boxes to respond the following questions

Gender:

1. Male () 2. Female ()

Age:

1. 20-30yrs () 2. 31-40yrs () 3. 41-50yrs ()
4. 51-60yrs () 5. above 60yrs ()

Qualification:

1. Secondary School () 2. Bachelor degree ()
3. Master () 4. Other ()

Occupation:

1. Student () 2. Business ()
3. Employee () 4. Other ()

A. THE ROLE OF TRADITIONAL ELDERS IN RECONCILIATION AND MEDIATION PROCESS

1. Who were the principal actors in the peace effort in Somalia?

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5. What is the input of traditional elders in peacebuilding?

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6. How do traditional elders consult communities to secure their support towards peacebuilding?

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B. THE PLACE OF TRADITIONAL ELDERS IN PEACEBUILDING INITIATIVES

1. How do you perceive the Somali peace processes involving traditional elders?

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2. Despite the participation of traditional elders in peace negotiations, why has the conflict in Somalia persisted?

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3. How do the traditional elders and the community advocate against human rights violations?

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C. THE CHALLENGES FACED BY TRADITIONAL ELDERS IN CONFLICT RESOLUTION AND PEACEBUILDING

1. Based on your opinion what is the main obstacle to the peacebuilding process and reconciliation in Somalia?

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2. What are the factors that hinder peacebuilding and reconciliation in Somalia?

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3. How is the process of peacebuilding in Somalia impacted by the absence of competent governmental institutions?

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4. Explain how a foreign intervention is a challenge to the peacebuilding and reconciliation process in Somalia.

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APPENDIX II

JAMHUURIYADDA FEDERAALKA SOOMAALIYA
Maamulka Gobolka Benaadir
Dowladda Hoose Ee Xamar



جمهورية الصومال الفيدرالية
إدارة محافظة بنادر
بلدية حمر

Federal Republic of Somalia
Local Government of Mogadishu and Benadir Region

16 September, 2021

RE : RESEARCH AUTHORIZATION

Extension of permission has been granted to **Mr. Abukar Sayid Ali Abukar** from Kenyatta University, Address P.O Box 43844 – 00100 for Tel No +252616561000 for his request to collect data for research.

The research title is “**The Contribution of Traditional Elders in Conflict Resolution and Peace building in Banadir Region, Somalia 1991 - 2016**”. He has submitted the proposal for the above-mentioned study to the local government of Mogadishu in (Benadir Region) Department of the programs and regional development as a pre-condition prior to authorization.

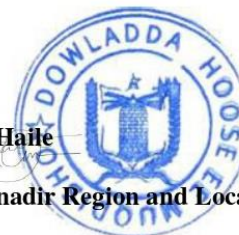
The researcher has been instructed and agreed to submit the research progress reports and results to the local government of Mogadishu prior to any publications.

This research is a requirement for his academic fulfillment for master’s degree.

You’re sincerely

Abdirahman Ahmed Haile

**Director of Programs & Regional Development of Benadir Region and Local Government
of Mogadishu**



Department of Programs & Regional Development of Benadir Regional Administration and Local
Government of Mogadishu