

CLAN ELDERS INITIATIVES AND THEIR EFFECT ON PEACEBUILDING IN LOWER JUBBA REGION, SOMALIA

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ABSTRACT

Despite having a homogenous ethnic population, Somalia's society is severely divided because of the existence of rival clans. The nature of the intra-clan conflict between different clans is diverse from one region to another and keeps changing. Therefore, the role of Clan Elders in promoting peace and the results of their actions in Kismayu is still not well understood. The study used a descriptive research design. It examined how clan elders' initiatives through civic education, arbitration and community mobilization, contributed to the promotion of peace in the Lower Juba Region in Somalia. The researcher employed the stakeholder's theory and the social capital theory to inform the study. 120 respondents, including 40 members of the Council of Clan Elders, 25 members of the Council of Religious Leaders, 20 members of Non-Governmental Organizations (NGOs), 20 members of the Chamber Business Committee, and 15 state and municipal administrators from the Lower Juba Region, participated in the study's census of the entire target population. Purposive sampling was also employed to select individuals with characteristics of interest to the researcher, while a questionnaire was employed to gather data. Descriptive statistics were used to analyze quantitative research data using tables, graphs, and pie charts. On the other hand, qualitative data was analyzed using content analysis. The study established that clan elders' community mobilization and arbitration initiatives were the only factors that had a statistically significant impact on peacemaking in the lower Jubba region of Somalia, while civic education initiatives had an insignificant effect. The study made several recommendations, including that clan elders be encouraged to promote civic education through coordination with other stakeholders in order to improve the lower Jubba region of Somalia's peace building, and that the council of elders be encouraged to improve their communication techniques to increase their efficacy in promoting peace building.

Key Words: *Clan Elders Initiatives, Civic Education, Arbitration, Community Mobilization, Somalia, Peace*

INTRODUCTION

In numerous African communities, elderly individuals hold significant responsibility for administering communal issues, regardless of whether they are officially recognized by the state or not. These elders carry out various duties to ensure the well-being of the people they serve, including social, political, economic, spiritual, and divine welfare. According to van Nieuwaal and van Dijk (1999: 9), conflict resolution has become an essential and noteworthy activity in the recent integration of traditional establishments by Sub-Saharan African states. The role Clan Elders play in conflict resolution has been recognized internationally in developing countries. Traditional dispute mechanisms in conflict resolution have been realized over time, with scholars observing that courts only deal with a fraction of all the disputes that occur in society (Bob, 2010). Conflicts involving communities do not reach the courts. All societies and communities in the world are affected by conflicts that cannot be determined by the judicial system, hence the importance of traditional methods in filling the gap (Abdul, 2015).

Throughout history, African communities have utilized various methods to address conflicts and restore social harmony, including negotiation, mediation, reconciliation, and elder-led arbitration. These methods aimed to comprehensively resolve the underlying issues causing the conflict, with the parties involved actively participating in the settlement process. While fines and compensation were occasionally employed, these measures were not intended as punishment but rather as a means of acknowledging the harm caused and restoring relationships between the parties. The social bonds and ties within the community, also known as social capital, played a significant role in facilitating conflict resolution, as the possibility of exclusion from the community served as a strong motivator for parties to settle (Kariuki, 2015).

The general belief is that the government's investment in education can promote peace in nations that are not stable, as stated by various sources such as the (UN,1948; Collier et al, 2003; Winthrop & Matsui, 2013). Nevertheless, although improving education access can contribute to peace, it could also result in lead to unintended problems that might increase the likelihood of conflict, as indicated by other sources such as (Huntington, 1968; Choucri, 1974; Goldstone, 2001; Urdal, 2006 & Lia, 2007). Despite this, there is a lack of evidence regarding the circumstances that may motivate individuals with grievances to opt for nonviolent means of political action through education. By engaging in civic activities, individuals can feel a sense of collaboration and involvement in their community, and use non-political and political processes to express their concerns to local and national leaders (Ehrlich, 2000; Jacoby and Associates, 2009). Therefore, combining education and civic engagement can potentially decrease violence.

Chapman and Kagaha (2009) observed that in Uganda, traditionally, the Council of Elders resolves disputes among the Karamojong and Teso communities. The Karamojong and Teso have their names for their respective councils of elders, which serve as an essential aspect of social order maintenance by preventing violations of community rules. The significance of these councils is amplified by the absence of formal justice systems in these communities. The Karamojong use a system based on age sets to resolve conflicts, where the eldest age set hears and resolves disputes, and those who commit offenses from lower age sets are brought before the most senior age set for resolution under the *Ameto* system. However, the main limitation of this system is that it can only be applied at the village level.

Although Somalia has a homogeneous ethnic makeup, the society is deeply divided into rival clans that compete for social, political, economic, and cultural recognition and status, and clan membership provides protection and insurance to its members (Metz, 1992). Somali culture has adhered to a patrilineal system of family relations for many centuries, which involves tracing one's ancestry through male ancestors. Walls & Kibble (2010) have documented this practice. The traditional elders in Somalia do not wield any military authority, and thus they have to depend on their powers of persuasion and tactics to achieve their goals, as noted by Elmi (2015). These elders are well versed in the art of moral persuasion and can employ it effectively to persuade members of their clan to endorse peace agreements, participate in negotiations, or restore stolen property to its rightful owners.

In cases of conflict between members of the same or different clans, elders from other clans serve as mediators and earn status through their swift intervention. Moral persuasion is also critical to resolving deadlocks. In 1991, the traditional elders effectively disarmed the clan militiamen, and centers aimed at demobilization and rehabilitation programs were established.

Although related, this study builds on the work of Ibrahim (2018) and examines the significance of traditional Somali methods in promoting peacebuilding in Somaliland. The findings showed that traditional elders play a crucial role in conflict resolution, as they are highly trusted and respected by the clans in the conflict zones. They have immense moral and traditional authority, which enables them to exercise moral persuasion and influence the community. As a result, they can effectively mitigate conflicts and create indigenous peacebuilding mechanisms. The cited work above was conducted in Somaliland, while the present study is set to be undertaken in the Lower Juba region of the Jubba land state of Somalia. To fill the existing knowledge gap, this study explored how clan elders harness civic education, arbitration, and the mobilization of Communities in their peace-building efforts.

Press (1993) studied the importance of clan elders in achieving peace in Somalia and found that the foreign troops' presence has allowed traditional leaders to re-emerge to some extent, but with limitations. This study did not focus on the Lower Juba region, Somalia. It was general and did not focus on arbitration, civic education, or mobilization, which this study seeks to explore.

Statement of the problem

Despite numerous attempts at peacemaking and the significant involvement of academic and policy resources, peace has remained difficult to achieve. There have been several studies conducted in recent years on the role of clan elders. For example, Skjelderup (2020) conducted research on the governance of Jihadi and traditional authority structures in Southern Somalia between 2008 and 2012. According to the research, even though the al-Shabaab militant group's effort to establish a state was greatly influenced by Jihadi-Salafi beliefs, it also involved cooperating with and taking over the existing local power structures when it seized control of significant regions in South-Central Somalia between 2008-2009. This was mainly done as a pragmatic measure to acquire power over local communities and institutions. However, there is no visible evidence regarding the outcome of that process. Jahun (2015) found that in his study on the functions and difficulties faced by traditional rulers in resolving and managing land conflicts in Bauchi State, Nigeria, the government had assigned the task of handling land and boundary disputes to traditional rulers. In this case, the study is specifically targeted at clan elders' initiatives and their effect on peacebuilding.

Ibrahim (2018) investigated how the traditional Somali model contributes to peacemaking efforts. He discovered that in Somaliland, traditional elders possess several crucial characteristics that enable them to play a significant role in conflict resolution. These include their close ties with the clans involved in the conflict, the trust and respect they command, their immense moral and traditional authority, and their strong connections with the community. These qualities enable them to prevent conflicts and establish local strategies for advancing peacebuilding. The study by Ibrahim was mainly focused on mediation and reconciliation. To cover the existing knowledge gap, this study explored the effects of clan elders' initiatives harnessing civic education, arbitration, and mobilization of the Community for peace-building efforts in the lower Juba region, Somalia.

Research objectives

This study was guided by the following objectives:

- To examine the effect of civic education by clan elders on peacebuilding in the Lower Juba region, Somalia
- To determine the effect of arbitration between hostile communities by clan elders on peacebuilding in the lower Juba region, Somalia
- To establish the effect of the mobilization of communities by clan elders on peacebuilding in the lower Juba region, Somalia

The study's research questions were;

- How does civic education by clan elders affect peacebuilding in the lower Juba region, Somalia?
- To what extent does arbitration between hostile communities by clan elders affect peacebuilding in the lower Juba region of Somalia?
- How does the mobilization of communities by clan elders affect peacebuilding in the Lower Juba region, Somalia?

RELATED LITERATURE

Clan Elders and Peacebuilding

In 1990, in Johan Galtung's strong clan-based systems, clan elders played an important role in peacebuilding. Their power originates from their traditional authority, wisdom, and deep roots in their communities. While their exact duties and techniques may differ depending on the setting and culture, clan elders' contributions to peacebuilding are significant. Some communities solely rely on clan elders for peace-building initiatives. Communities with a strong peace culture that is founded on clan social structure form part of the communities that rely on elders for peace initiatives. Their purpose is intensely instituted in society's traditional government structure, where elders are revered, community leaders, and dispute arbitrators.

In South Africa, Rage (2010) investigated how to establish lasting peace in societies that have undergone conflict, specifically evaluating the effectiveness of South Africa's Truth and Reconciliation Commission. According to the study, the TRC did not make a meaningful contribution toward analyzing how to prevent the recurrence of past atrocities. Specifically, it failed to provide clear definitions of important concepts such as "never again," "sustainability," "institutional violence," and "structural violence." Additionally, the TRC did not utilize any theoretical frameworks beyond a traditional interpretation of the just war theory, which the study showed to have significant challenges when it comes to implementing a sustainable peace framework. Consequently, the TRC did not meet its objectives in this regard.

Clan Elders and Civic Education

The field of civic education has undergone changes in its scope and the significance that scholars attach to it, with a particular focus on adult education or adult learning as a crucial component of this academic inquiry. According to Field (2005), many scholarly works have explored the connection between active citizenship and adult education. European historians, in particular, have studied the influence of popular social movements in providing and demanding adult education during the early 20th century. These movements included the free churches, the temperance movement, and the labor movement, among others. As Bron (1995) observed, these movements acted as "schools for democracy," teaching members about civic engagement while also providing them with a broader education to support their pursuit of citizenship (cited in Field 2005). Initially, social movements focused on promoting education for democracy, but their focus gradually broadened to encompass other concerns. For example, adult education movements that emerged in Western Europe and Australia from the 1920s onwards were less concerned with promoting democratic citizenship and collective advancement and more focused on promoting leisure and social interaction. According to Field, the change in focus had an inevitable impact on adult education movements that were established to promote social and political change. Additionally, the trend was accelerated by the emergence of an expanding welfare state, which several significant social movements had worked towards and considered a notable accomplishment in the processes of modernization and democratization (Field 2005).

Existing literature points to the fact that clan elders play a critical role in civic education in any society within the confines of traditional values. Clan elders are informal teachers who transmit knowledge about some local customs, traditions, values, and civic responsibilities in a particular society. They preserve and pass over information that is vital to socializing the young members of the community and is vital to maintaining social cohesion and overall communal peace (Shire, 2020). The knowledge that is possessed in contemporary society

has been passed down over the years and this is the role of clan elders who are often referred to as informal educators.

Clan Elders and Arbitration between Communities

Paffenhoiz and Spurk's research (2006) suggests that by combining the concepts of civil society in democracy theory and development with peacebuilding, we can gain a deeper understanding of how civil society can contribute to peace promotion. The study used a functionalist analytical framework to explore this idea, incorporating case studies and a literature review. The findings revealed that six of the seven functions of civil society are utilized in current peacebuilding practices, but their interpretation differs in the context of peacebuilding compared to democratization. Furthermore, some functions require modification to suit peacebuilding purposes. The study determined that the function of service delivery, which is already debated in democracy research, is not a distinct civil society function in peacebuilding. Nevertheless, service delivery can be a valuable entry point for civil society peacebuilding, particularly for the functions of conflict-sensitive social cohesion and facilitation.

Prower (2017) explored whether arbitration could effectively resolve conflicts by examining the impact of legalizing international territorial disputes. The research findings indicated that by selecting arbitration as a method of resolution from the outset, parties could achieve greater certainty in resolving disputes and potentially avoid disputes altogether. This approach is supported by detailed rules of procedure and legal principles, as well as multilateral treaties and mutual enforcement mechanisms. However, parties seeking to avoid certain outcomes or leverage their military or economic strengths may need to consider the consequences of legalizing disputes. Furthermore, understanding an opponent's willingness to arbitrate can provide valuable insight into their interests and goals. While arbitration is currently underutilized and poorly understood, further research into the impact of legalizing international territorial, maritime, and river disputes is likely to become increasingly valuable as binding dispute resolution methods gain popularity in the future.

Clan Elders and Community Mobilization for Peacebuilding

In South Africa, Amadiogwu, Kihui, and Simon (2020) focused on exploring the potential for private sector involvement in promoting peace and reconciliation. Based on case studies and thematic analysis, it was found that private sector actors could play a positive role in peacebuilding, but there are also risks of negative impacts. Simply following laws, employing people, and making profits are not enough to contribute positively to peace. Businesses need to adopt a conflict-sensitive approach in their regular practices to make a positive contribution to peacebuilding. In certain circumstances, businesses can also play a proactive role in peacebuilding, such as by supporting peace negotiations directly or indirectly. The nature of the contributions made by private sector actors is determined by the specific characteristics and competencies of each industry, which suggest what type of peacebuilding activities, are most suitable. Local businesses and multinational subsidiaries are particularly motivated to contribute to peacebuilding, as they may not have alternative income sources. Business alliances have the potential to influence political change, but they are not sustainable models for involvement. Moreover, the internal structures of businesses and the influence of different stakeholders within them are critical in determining their ultimate impact on peacebuilding.

In the case study conducted by Safunu (2012), the focus was on investigating whether grassroots approaches and mobilization for development had a positive impact on post-conflict peacebuilding. The study specifically looked at the situation in Northern Ghana. The findings revealed that grassroots peacebuilding approaches have proven to enjoy great legitimacy in some post-conflict environments. The benefits of bottom-up strategies to peacebuilding have been over-romanticized in the peacebuilding literature. The grassroots peacebuilding process in the Northern Region of Ghana points to the inability of local processes to create strong institutions at the community level to consolidate the peace that was established. The youth groups that were expected to anchor the process could not sustain the fragile peace that was established. Though the case of Northern Ghana

may not hold universal implications, it draws attention to the need for more empirical studies to establish the efficacy of local and grassroots peacebuilding processes.

Theoretical Framework

The stakeholder's theory

The stakeholder theory expands upon the neoclassical theory, which believes that a company's primary objective is to maximize profit solely for its owners. This concept has been explored in both organizational theories (Freeman and Gilbert 1988) and business ethics (Carroll 1989). Goodpaster introduced a three-level stakeholder theory, which includes the strategic level, where the approach of multiple trustees involves using the interests of stakeholders who don't own the company as a method of accomplishing economic objectives. Failing to take into account any ethical considerations, company managers have a moral obligation to all stakeholders regardless of their ownership status. The "new synthesis," differentiates between obligations of trust and loyalty to shareholders and non-obligatory responsibilities towards other parties involved (Goodpaster, 1991). Other authors, such as Boatright 1994, Carson 1993, Goodpaster, and Holloran 1994, have also contributed to the development of this theory by advocating for the need to involve all stakeholders in the peace-building processes.

Freeman (1984, 25) defines stakeholders as groups or individuals who can affect or be affected by a company's objectives. Nevertheless, Donaldson (1989) argues that a stakeholder theory that solely depends on this definition lacks any established principles or guidelines to determine and assign appropriate rights to each stakeholder. The question remains as to why stakeholders should be considered in a company's decision-making process. Is it because they have an impact on the company's performance, either presently or in the future? This justification only supports a strategic approach and cannot form the basis of moral obligations towards stakeholders. It is prudent to consider stakeholders, but this does not create any ethical duties towards them. Moreover, considering the potential impact of the company's decisions on various individuals adds to the complexity of the situation. Dunn (1990) and Dunn and Brady (1995) argue that stakeholder theory is not firmly rooted in conventional ethical theories. Despite efforts to establish alternative foundations or categorize it as a genre that encompasses multiple theoretical justifications, these attempts have been inadequate and unsatisfactory (Freeman 1994). The stakeholder theory is important for peacebuilding because it recognizes the importance of involving different stakeholders in the process of establishing and maintaining peace. Peacebuilding is a complicated and comprehensive process that necessitates the collaborative efforts of numerous actors, both locally and internationally. The stakeholder theory emphasizes the need to take into account all relevant parties' interests, requirements, and views in peace-building initiatives.

The Social Capital Theory

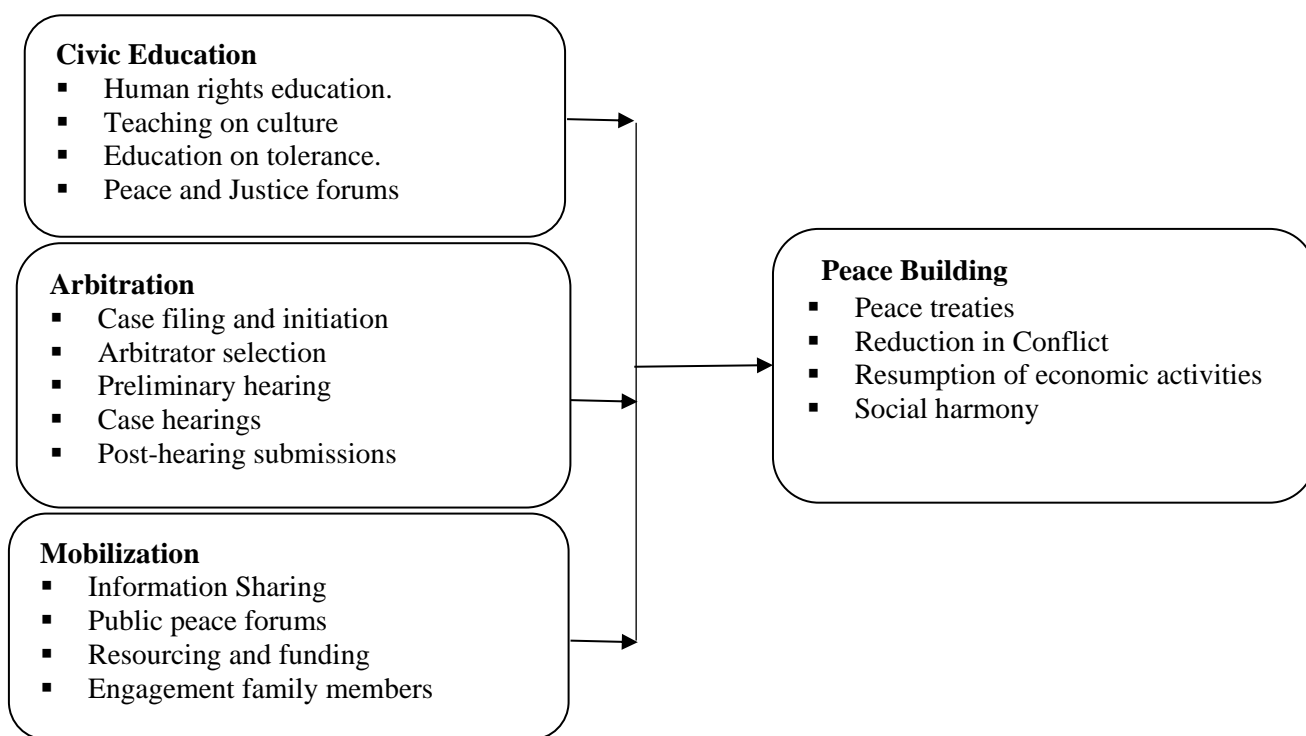
Bourdieu's (1986) understanding of social capital acknowledges that capital is not just limited to the economic sphere and that social interactions cannot be solely self-interested, but rather need to include "capital and profit in all their forms" (Bourdieu, 1986: 241). The way he perceives things is influenced by the ideas of social reproduction and symbolic power, which were discussed by Dika and Singh in 2002. Bourdieu's research highlights the importance of the constraints that exist within society and the unequal access to resources that are based on one's social class, gender, and race.

Bourdieu's social capital theory assists scholars in understanding the complex networks and relationships that clan elders have inside their societies. It enables the study to investigate how these social ties influence elders' participation in peacebuilding, as well as their ability to mobilize resources and support for their projects (Fine 2002a). The theory focuses light on the many forms of social capital that clan leaders hold, such as trust, respect, and authority within their clans. This approach explains how clan leaders' social capital can be effectively exploited to influence and mediate conflicts. Bourdieu's theory highlights the importance of social capital in fostering cooperation and solidarity within a community. Clan elders' social capital can be crucial in building

social cohesiveness and promoting reconciliation procedures between opposing parties in the context of peacebuilding.

Long-Term Sustainability: Bourdieu's theory pushes scholars to analyze social capital's long-term impact on peacebuilding projects Wacquant (1992: 119). It aids in analyzing how clan elders' relationships and networks can contribute to the long-term viability of peace efforts beyond immediate conflict resolution. Its approach is grounded in his broader sociological theories of habitus and fields of practice (Bourdieu 1984) and is characterized by several complex concepts that carry specific and significant meanings (Poder 2011). He stresses the importance of context in the study of social capital, which is seen as being fluid and closely tied to the social space in which it is found (Markowska-Przybyła 2012). By providing a framework to understand the social networks, relationships, and resources that clan elders possess and use in their peace-building efforts, Pierre Bourdieu's social capital theory has informed the study of clan elders' initiatives and their effect on peace building in the Lower Jubba region of Somalia. The value of social connections and resources that people or groups can access through their social networks is central to Bourdieu's notion of social capital.

Conceptual Framework



Independent Variable: Clan Elders Initiatives

Dependent Variable: Peacebuilding

Figure 1: Conceptual Framework

METHODOLOGY

The study employed a descriptive design to examine the effect of clan elders' initiatives on peacebuilding. As it helps the researcher collect both quantitative and qualitative data, this study design was important, because many data points were collected. The study location was the Lower Juba region, the Southern part of Somalia. The main target population of this study was 120 respondents selected from groups in formal structures involved in peace building in the region. The target population was drawn from the six districts of the lower Juba region, particularly areas that are accessible for security. The respondents included council clan elders, members of the council of religious leaders, Members of the NGOs, members of the business chamber committee, and State and Municipal administrators aged 60 years and older. The entire population of the target groups was included in

the sample. Thus, 120 were included in the study. This comprised a census. This study used a semi-structured questionnaire, containing both open-ended and closed-ended questions. This was informed by the fact that it reached out to many respondents, which would make it difficult to interview. The study applied construct and content validity tests to ensure the accuracy and standardization of the findings. To ensure dependability, this research used Cronbach's Alpha to evaluate the internal consistency of the five-point Likert scale questions.

RESULTS

Civic Education by Clan Elders and Peacebuilding

The table presents the responses of community members to various statements related to the effect of civic education by clan elders in fostering peace-building initiatives in their community by teaching in making sacrifice for others and work towards the common good of the society. Civic education is critical to the process of imparting knowledge and skills to individuals to enable them to participate in civic life and promote democratic values such as justice, equality, and human rights.

Table 1: Impact of Civic Education by Elders on peace-building processes

Categories	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree	
	n	%	n	%	n	%	n	%	n	%
Community members are educated on human rights among the clans.	49	46.7	8	7.6	5	4.8	32	30.5	11	10.5
Local peace initiatives and obstacles are often discussed in local public forums.	14	13.3	16	15.2	15	14.3	40	38.1	20	19.0
There are forums to teach people about their cultures.	55	52.4	7	6.7	5	4.8	17	16.2	21	20.0
Peace talks are always initiated for warring factors.	23	21.9	10	9.5	12	11.4	38	36.2	22	21.0
Clan Elders always preached on tolerance to citizens.	36	34.3	9	8.6	5	4.8	30	28.6	25	23.8
Elders teach children the importance of tolerance.	22	21.0	10	9.5	5	4.8	40	38.1	28	26.7
There are public forums held among members of the community about peace and Justice.	10	9.5	9	8.6	26	24.8	38	36.2	22	21.0
Clan elders are used to deliver messages of peace.	29	26.7	15	14.3	7	6.7	10	9.5	44	41.9
Clan Elders uses television to disseminate messages of cohesion.	17	16.2	16	15.2	9	8.6	38	36.2	25	23.8

Most participants, 46.7% strongly disagree that community members were educated on human rights among the clans, while only 30.5% and 10.5% agreed and strongly agreed respectively. It was also noted that 38.1% of the respondents agreed that local peace initiatives and obstacles were often discussed in local public forums, while 13.3% strongly disagreed. There was a strong disagreement among the majority of respondents (52.4%) that there are forums to teach people about their cultures. This suggests that the community lacks opportunities to learn about their cultural heritage. It was found that 36.2% of respondents agreed that peace talks are always initiated for warring factors, while 11.4% are neutral.

The study found only 23.8% of respondents strongly agreed that the Clan Elders always preaches tolerance to citizens, while 42.9% either disagreed or strongly disagreed. Clan elders employ civic education to help community members feel a feeling of belonging and unity "... *clan elders teach on the importance of communal life, respect and supporting each other in difficult times...*" S-038. They achieve this by strengthening social cohesion by stressing the clan's shared identity and history, which is critical for sustaining peace and stability

in society. This suggests that there is room for improvement in promoting tolerance and peaceful coexistence. The majority of respondents (64.8%) either agreed or strongly agreed that schools teach children the importance of tolerance, a significant number (30.5%) either disagreed or strongly disagreed. This highlights the need for increased efforts to educate children on the importance of tolerance and peaceful coexistence.

The study found slightly more than half, 57% of respondents either agreed or strongly agreed that there are public forums held among members of the community about peace and justice. This suggests that there is a great effort of public fondness for these critical issues. The data reveals that 51.4% of respondents either agreed or strongly agreed that clan elders are used to deliver messages of peace. However, a significant number (21%) either disagree or are neutral, indicating that more needs to be done to ensure the effective dissemination of peace messages. The majority of respondents, 60% either agreed or strongly agreed that the Clan elders uses television to disseminate messages of cohesion, and a significant number (23.8%) either disagreed or were neutral. This suggests that more needs to be done to ensure the effective dissemination of messages of cohesion.

Clan Elders' Arbitration Initiatives and Peacebuilding

The given description outlines the effects of various aspects of the arbitration process by clan elders on peace-building processes that are important for ensuring a fair and effective resolution of disputes. Ogwari (2015) opines that clan elders ensure proper filing of proceedings, a well-informed initiation process, careful selection of arbitrators based on their experience, the preliminary hearing of warring parties, allowing parties to bring forth their petitions during the preliminary hearing, giving the clan elders time to deliberate before pronouncing their decision, and assuring warring parties of fairness. Overall, these elements work together to ensure that the arbitration process is transparent, accountable, and inclusive, while also allowing for the effective resolution of disputes by experienced clan elders.

Table 2: Impact of Clan Elders' Arbitration Initiatives on Peace Building

Items	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree	
	n	%	n	%	n	%	n	%	n	%
There exists proper filing of proceedings throughout.	37	35.2	12	11.4	14	13.3	37	35.2	5	4.8
The initiation process allows parties to be briefed on the whole practice.	19	18.1	9	8.6	13	12.4	44	41.9	20	19.0
Arbitration by clan elders is carefully selected according to their experience.	34	32.4	6	5.7	5	4.8	24	22.9	36	34.3
There are preliminary hearings of warring parties	26	24.8	5	4.8	13	12.4	46	43.8	15	14.3
Parties are allowed to bring forth their petitions during the preliminary hearing.	31	29.5	15	14.3	13	12.4	36	34.3	10	9.5
After the hearings the council is given time to deliberate before pronouncing their decision.	30	28.8	8	7.7	3	2.9	43	41.3	20	19.2
The clan elders assures warring parties of fairness.	33	31.4	10	9.5	8	7.6	28	26.7	26	24.8

Regarding the existence of proper filing of proceedings by clan elders throughout the arbitration process in Somalia, the results show that 35.2% of the respondents strongly disagreed with this statement, while only 4.8% strongly agreed. This suggests that there may be significant issues with record keeping and documentation

within the arbitration process. Concerns about the initiation process of arbitration and whether it allows parties to be briefed on the overall practice, the results indicate that only 19% of respondents strongly agreed with this statement, while 41.9% agreed. On the other hand, 18.1% of respondents strongly disagreed, and 8.6% disagreed. In the selection process for clan elders who serve as arbitrators, the results show that 34.3% of respondents strongly agreed that elders are carefully selected according to their experience, while 5.7% disagreed. The study findings support a study by Menkhaus et al. (2016) found that clan elders are often selected based on their reputation and standing within the community. However, the study also noted that some clan elders might lack the necessary skills and training to effectively serve as arbitrators.

Regarding preliminary hearings for warring parties, the results show that 43.8% of respondents agreed that there are preliminary hearings, while 24.8% strongly disagreed. This finding suggests that there may be some variation in the use of preliminary hearings, which could influence the effectiveness of arbitration in resolving conflicts. On the opportunity for parties to bring forth their petitions during preliminary hearings, the study that 34.3% of respondents agreed that parties were allowed to do so, while 29.5% strongly disagreed. This suggests that there may be some issues around ensuring that parties have a voice during the arbitration process.

Concerns about the time given to the council to deliberate after the hearings before pronouncing their decision, the study found that 41.3% of respondents agreed that the clan elders were given sufficient time to deliberate, while 2.9% was neutral on the statement. However, a significant proportion of respondents (28.8%) indicated that they strongly disagreed or disagreed with this statement. This suggests that there may be concerns about the speed of the arbitration process and the amount of time given for careful consideration. Finally, on the arbitration, the study found that 31.4% of respondents strongly disagreed that the clan provides such assurance, while 9.5% disagreed that the elders gave assurance of fairness to the warring parties. However, a significant proportion of respondents (40.9%) indicated that they disagreed or strongly disagreed with this statement. Other scholars, such as Drucilla Cornell and Arend Lijphart, argue that traditional conflict resolution mechanisms may not be effective in promoting sustainable peace in modern societies, particularly when dealing with issues such as gender inequality and human rights abuses.

Responding to the extent to which you think arbitration by the Clan Elders affects peacebuilding in the Lower Juba region, the key informant interview revealed Arbitration by the Clan Elders, a historical practice in the Lower Juba region, plays a significant role in maintaining peace. The majority of the respondents claimed that clan elders frequently conduct the arbitration in an informal atmosphere, which makes the procedure friendlier and accessible to community members. Furthermore, because the process is local, individuals do not have to cross-faraway courts or bureaucracy to get redress. Since they are members of the same group, frequently prioritize the preservation of relationships between competing parties. Their strategy seeks to restore harmony and social cohesiveness within the community. However, injustice has affected communities, and changes are required in the way disputes are resolved. The Elders' Peace Building Affairs' Mediation Support Unit provides crucial support to ensure fair decisions are made some of the verbatim responses are; *S-025 said "... clan leaders frequently function as mediators, facilitating free communication between contending groups. This emphasis on discussion may allow parties to vent their frustrations and concerns, leading to a better understanding of each other's points of view and laying the groundwork for reconciliation...."*

Mobilization of Communities by Clan Elders and Peacebuilding

The Clan Elders employ a variety of strategies to mobilize communities to have an impact on peacebuilding. The study established that the majority of the respondents agreed that clan elders' strategies emphasize the importance of stakeholder engagement, sustained effort, and involving a wide range of individuals and groups in the peace-building process. This survey examines the effectiveness of various strategies in mobilizing communities employed by clan elders for peace building in Somalia. The survey was conducted through a Likert scale questionnaire, where participants were asked to indicate their level of agreement with various statements on a scale ranging from strongly disagree to strongly agree.

Table 3: Effect of Mobilization of Communities by clans' elders on Peace Building

Items	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree	
	n	%	n	%	n	%	n	%	n	%
The Clan elders communicates to communities under disputes through their leaders.	41	39.0	6	5.7	6	5.7	36	34.3	16	15.2
Information on how the conflict will be sorted is relayed to the parties ahead of time.	17	16.2	5	4.8	16	15.2	51	48.6	16	15.2
Local leaders reach out regularly to communities under disputes.	30	28.6	4	3.8	2	1.9	40	38.1	29	27.6
The local leaders command respect in the community and hence can mobilize groups	32	30.5	9	8.6	12	11.4	37	35.2	15	14.3
Experts among the members of the clan elders engage communities in public peace forums.	37	35.2	8	7.6	4	3.8	34	32.4	22	21.0
Business leaders are also involved in the peace-building process.	30	28.6	5	4.8	6	5.7	42	40.0	22	21.0
Commercial sector representatives play a major role in conflict resolution.	38	36.2	9	8.6	8	7.6	30	28.6	20	19.0
The Clan Elders uses family members to solve the conflict.	28	26.7	8	7.6	5	4.8	37	35.2	27	25.7

The study found that the clan elders did not mobilize communities under disputes through their leaders as shown by 39% who strongly disagreed. However, 36 participants (34.3%) agreed that mobilization takes place through leaders. Clan elders are essential in bringing the community together. They build a sense of belonging and solidarity among community members through community mobilization efforts. The study indicated that (48.6%) participants agreed that information on how the conflict would be sorted was relayed to the parties ahead of time, indicating that there were efforts to inform the parties involved in disputes of the process of conflict resolution, while 15.2% of participants strongly agreed with this statement. Community mobilization by clan elders empowers the local community to participate in the peacebuilding process. When respected members of the community lead projects, community members are more likely to actively participate in and support peacebuilding efforts.

Only 30 participants (28.6%) strongly disagreed that the local leaders reached out regularly to communities under disputes suggesting that there may be a lack of regular outreach to communities. However, 40 participants (38.1%) agreed, which could suggest that there is a gap about the outreach activities. This highlights the need for more consistent outreach efforts to ensure effective community mobilization. A total of 37 participants (35.2%) agreed that local leaders command respect in the community and can mobilize groups indicating that local leaders play an important role in mobilizing communities for peace-building. However, only 15 participants (14.3%) strongly agreed, that Clan elders employ community mobilization to guarantee that all members of the community have a voice in the rebuilding process. This inclusivity is critical for reconciliation initiatives because it allows all parties involved to address their issues, promoting a climate of trust and cooperation.

A majority of the participants (32.4%) agreed that experts among the members of the clan elders engage communities in public peace forums, indicating that there are efforts to involve experts in peace-building activities. However, a similar percentage of participants (35.2%) strongly disagreed with this statement, indicating that there may be challenges in effectively engaging experts in the peace-building process. This highlights the importance of involving experts in the peace-building process to ensure the use of evidence-based strategies. Business leaders were also involved in the peace-building process as implied by 40% who agreed

with this statement, indicating that there are efforts to involve business leaders in the peace-building process. Further, 28.6% of participants strongly disagreed, indicating that there may be limitations to the involvement of business leaders. Nonetheless, this item highlights the importance of involving different sectors, including the private sector, in the peace-building process.

Commercial sector representatives played a major role in conflict resolution as shown by 36.2% who indicated disagreement. Additionally, 19% strongly agreed, indicating that there may be limitations to the involvement of commercial sector representatives. Nonetheless, this item highlights the importance of involving different sectors in the peace-building process. The clan elders used family members to solve out conflict as implied by 35.2% who agreed, while 25.7% strongly agreed with the statement. Mobilization efforts result in conflict transformation, transforming them into chances for good change and growth. Clan elders help the community address underlying concerns and identify mutually beneficial solutions, contributing to long-term peace. Clan elders promote peace education and awareness through community mobilization. They instill principles such as tolerance, respect, and nonviolence, thereby influencing community members' attitudes toward peaceful coexistence. Further, 26.7% strongly agreed suggesting that there may be limitations to the effectiveness of this strategy.

Multicollinearity Test

In a regression study, variance inflation factors (VIF) are used to illustrate how much multicollinearity (correlation between predictors) there is. Any VIF>10, the results suggest the presence of multicollinearity (Hair, Anderson, Tatham, & Black, 1995). Since the VIF, in this case, is below 10, we conclude that there is no multicollinearity between the research variables in our case.

Table 4: Multicollinearity Test

Coefficients ^a								
Model		Unstandardized		Standardized	t	Sig.	Collinearity	
		B	Std. Error				Beta	Tolerance
	(Constant)	-1.458	1.210		-1.205	.231		
1	Civic Education	.057	.043	.119	1.324	.188	.540	1.851
	Arbitration	.346	.071	.471	4.835	.000	.461	2.169
	Mobilization of Communities	.162	.068	.242	2.371	.020	.421	2.375

a. Dependent Variable: Peacebuilding

Analysis of Variance

Analysis of Variance (ANOVA) is used to check the ability of the regression model to be used to predict the relationship between the independent and dependent variables. Using the F-statistic and the mean square differences the results were computed and presented in Table 5. below

Table 5: Test of the model's ability to predict peace building using clan elders' involvement

ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	933.514	3	311.171	42.724	.000 ^b
	Residual	728.323	100	7.283		
	Total	1661.837	103			

A. Dependent Variable: Peacebuilding

B. Predictors: (Constant), Mobilization of Communities, Civic Education, Arbitration

Table 5. shows the significance of the regression model in predicting peace building using elders' involvement. The value of F (3, 100) = 42.724, P-value < 0.000 shows that clan elders' involvement significantly predicts peacebuilding in the lower Jubba region, Somalia.

Regression Coefficients

Multiple regression analysis was conducted to determine the contribution of clan elders to peacebuilding in the lower Jubba region, Somalia.

Table 6: Coefficient in regression of peacebuilding with clan elders' involvement

Coefficients ^a					
Model	Unstandardized Coefficients		Standardized Coefficients Beta	t	Sig.
	B	Std. Error			
	(Constant)	-1.458	1.210	-1.205	.231
1	Civic Education	.057	.043	.119	.188
	Arbitration	.346	.071	.471	.000
	Mobilization of Communities	.162	.068	.242	.020

a. Dependent Variable: Peacebuilding

The findings show those clan elders' initiatives through civic education, arbitration, and mobilization of communities had no statistically significant contribution to peacebuilding in the lower Jubba region, Somalia. At $\alpha=0.05$. On the other hand arbitration and mobilization of communities had a statistically significant contribution to peacebuilding in the lower Jubba region, Somalia at $\alpha=0.05$.

The regression model is given by the following equation; $Y = \alpha + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + E$

Peacebuilding = $-1.458 + 0.346$ (Arbitration) + 0.162 (Mobilization of Communities). These findings imply that peacebuilding would remain at a constant of -1.458 units even with zero clan elders' involvement in the peace process. Arbitration was found to be the highest contributor to peacebuilding in the lower Jubba region, Somalia. This implies increased arbitration will significantly if the peacebuilding process by 0.346 units.

CONCLUSION

This study underscores the pivotal role of clan elders' initiatives in peacebuilding within the Lower Jubba region of Somalia. Their active engagement in peace-building efforts, such as the arbitration process, community mobilization, and civic education, has resulted in significant advancements toward achieving peace in the region. Nevertheless, the research identifies a notable higher effect on elders' initiatives on peacebuilding through arbitration process and community mobilization more than through civic education. It is imperative that these elders prioritize the dissemination of knowledge about peaceful coexistence and cultural heritage to children and citizens alike. While clan elders do initiate peace talks in some cases, the study acknowledges that their effectiveness in resolving conflicts varies.

Furthermore, this study concludes that the clan elders' arbitration process remains a vital instrument of peace building in the Lower Jubba region of Somalia. Though, it unveils several areas that warrant improvement within this process, including record keeping, initiation procedures, arbitrator selection, and the utilization of preliminary hearings. Concerns about the council's ability to ensure fairness in dealings with warring parties are also noted. Despite these challenges, the research establishes that clan elders undeniably contribute positively to conflict resolution through arbitration, and ultimately promoting heightened levels of peace-building activity in the region.

Lastly, this study underscores the need for clan elders to enhance their mobilization strategies, particularly within the Lower Jubba Region, Somalia. The study highlights a lower percentage of participants who confirmed that mobilization occurs through leadership. Nevertheless, it is worth noting that local leaders wield considerable influence within the community and possess the capacity to mobilize groups, underscoring their significant role in rallying communities for peacebuilding endeavors. Additionally, the involvement of various sectors by clan elders, including the private sector, is identified as crucial in the broader peace-building process.

RECOMMENDATIONS

This study recommends that efforts should be made to promote civic education by clan elders in the Lower Jubba region of Somalia. The community should be educated on human rights, tolerance, and cultural heritage to promote peaceful coexistence and understanding. Civic education can play a vital role in promoting peace building by helping citizens understand the importance of peaceful coexistence and how to address conflicts through peaceful means. In addition, efforts should be made to provide opportunities for the community to learn about their cultural heritage, as this could help foster a sense of pride and unity among the citizens. The clan elders, as respected members of the community, can take on the responsibility of promoting civic education among the citizens, particularly by educating children about peaceful coexistence and cultural heritage.

This study recommends that efforts should be made by clan elders to improve the arbitration process in the lower Jubba region of Somalia to enhance its effectiveness in promoting peacebuilding. Specifically, the study recommends the implementation of better record keeping and documentation practices to ensure transparency and accountability in the arbitration process. It is also recommended that efforts should be made to improve the initiation process and selection of arbitrators to ensure the involvement of impartial and competent arbitrators. Additionally, preliminary hearings should be used more frequently to enhance the efficiency of the arbitration process.

This study recommends that the council of elders in the Lower Jubba region, Somalia, should improve their mobilization strategies to enhance their effectiveness in peacebuilding. This could involve the use of more inclusive and participatory communication channels that involve the wider community. The study also highlights the importance of local leaders in mobilizing communities for peacebuilding and recommends that their role should be strengthened and supported in this regard. Additionally, the study suggests that the involvement of different sectors, including the private sector, is crucial in the peace-building process.

Areas for further research

- Future studies could investigate the impact of clan elders' civic education programs on promoting peaceful coexistence and understanding among citizens in the region. The studies could evaluate the content, delivery methods, and outcomes of such programs and identify any gaps that need to be addressed.
- Further studies could investigate the effectiveness of clan elders' mobilization strategies used in promoting peacebuilding. This could involve evaluating the impact of inclusive and participatory communication channels and the role of local leaders in mobilizing communities for peace building.

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