



## Somali Post-Conflict Reconstruction for Peace

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### Abstract

In this paper, we explored challenges encountered in conflict resolution process. The people around the world inherently have different perspectives on the concept of conflict, which simply happens when those differences come to light. We deeply inspect and argue that it is equipped with an appropriate post-conflict reconstruction and management process. The conflict resolution process meets certain prerequisites and conditions, unless the warring parties and mediators meet difficult to find lasting peace and just solutions to the conflict in the Horn of Africa in particular (Somalia, Ethiopia, Eritrea, and Djibouti). Most conflicts in Somalia have ethnic and religious-based violence, although the government of Somalia has given little priority to resolving the conflicts between the tribes. Identifying the main causes of conflicts and issues involved was a very necessary first step toward lasting peace in this study. The second aspect highlighted in the context was the necessary knowledge that mediators should have about conflict resolution experiences to meet the actual necessary negotiation process. If we overcome, and understand that we born those divergent interact in a more positive and productive way, conflict should be resolvable. However, in this short paper, we anchored on the argument that scarcity of resources is one of the main aspects that cause violent conflict, and thus people are bound to clash over their distribution. According to the various sources we read, we view conflict as unavoidable and inevitable, therefore African approaches to conflict management and post-conflict reconstruction emphasize the well-being and sacredness of human life, cohabitation, and working together for progress and development. Our experience in the modern world has taught us that understanding conflict has a critical bearing on the response to its emergence. We strongly adopted and agree with the proponents who viewed conflict as normal and inescapable, while challenges could be managing it constructively. We have oversight that the major points about post-conflict reconstruction in Africa are to be emphasized, *resolving conflict amicably through elders, traditional leaders, healing and reconciling rituals, domestic principles, and indigenous African methods of conflict resolution.*

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### Introduction

Contemporary armed conflicts are no longer fought on well-defined battlefields, but in and around communities (Machel 2001; Wessells 1998), which are targeted directly or subjected to terror tactics such as suicide bombings. As a result, communities suffer enormous physical damage, including losses of homes, schools, livelihoods, health facilities, and other infrastructure, war prompts an even greater transformation of social relations, creating a full-blown culture of war. At the societal level, war

strengthens institutions such as armies and ministries of defense, heightens military spending, and creates an environment in which war propaganda and enemy images flourish. At the community level, war and violence become normalized and woven into the fabric of daily life. Not uncommonly, communities organize militias in hopes of protecting villagers against attacks, and markets and places of worship may become sites for recruitment. In addition, the mass displacement and hardships of war shatter communities, reducing people to a state of desperate competition over necessities such as food, water, and shelter. As social cohesion plummets and norms of law and order and other social controls weaken, the doors open ever wider to spreading violence and lawlessness. The burdens of this social transformation fall disproportionately on children, who are defined under international law as people less than 18 years of age and who typically comprise half the population in war-torn countries. Ironically, conflict resolution and post-conflict reconstruction turns to focusing on the restoration of peace, physical infrastructure such as roads, rebuilding the damaged real states, removing grievances, and upheavals in governmental institutions of the state and community. The central point of this paper is that it tends to shed light on the need to design public policies in dealing with conflict resolution methods such as *conflict management, resolution, prevention, mediation*, and, among others, by implementing various projects or programs aimed at rebuilding conflict-prone states, conducting mainstream conflict prevention practices, and promoting a strong culture in governance institutions such as parliament, public administration, advocating justice and human rights, reconciliation, coordination management, socio-economic development, resource mobilization, and security stabilization.

In any conflict, there may be competing interests at stake among divergent close and conflict grassroots. Sometimes some of the conflicts attract neighboring nations or cause conflict proliferation. One very good example of this is that the Israeli government bombed the Palestinian nation for several years and in particular for the year 2023. After having a lot of strike missiles, Iran started direct, overthrown missiles from faraway miles, which is backed by political reasons. However, regional and continental countries in proxy war support for different parts that may increase and complicate ongoing humanitarian emergencies. Obviously, when peace agreements are enacted and a transitional government is due to be set up, that type of government is usually very weak. Thus, according to huge expectations by the public at large, international communities, international agencies, and bilateral donors, they may quickly forget this newly formed government and start expecting it to perform to the standards of strong, mature governments. Therefore, it is very crucial to remember fragile countries like Somalia, which collapsed their nationalism but unfortunately failed to restore it for the last 33 years, with low levels of governance capacity, before inquiring about the extent to which post-conflict governments have put in place institutional policies to deliver public services. Somali post-conflict reconstructions require a sustainable, comprehensive approach that addresses the underlying causes of conflict and promotes sustainable development. Some challenges remain, but the country's progress in areas like constitution building and debt relief indicates fighting with anti-government forces, which is on the path towards a more peaceful and

prosperous future.

### A. Research Objectives

The primary objective of this study is to examine the challenges encountered in the post-conflict reconstruction process in Somalia. The specific objectives of the study were:

- To explore factors that hinders the success of post-conflict reconstructions.
- To develop the practical strategies for incorporating a comprehensive post-conflict reconstruction to enhance Somalia's formal and informal learning system and to ensure long-term resilience.
- To examine Somalia's post-conflict reconstruction by analyzing key indicators, challenges, and contributing factors.

### B. Research Scope

Geographically, this study was limited to Somalia government publications, especially in the Ministry of Interior, Federal Affairs and Reconciliation, and armed forces such as the police force and the National Intelligence and Security Agency, to analyze the critical deficiencies in Somalia's post-conflict reconstruction process. The time scope of the study was conducted between March and May 2025.

### C. Significant of the study

This study grips substantial importance for various stakeholders in south and central of Somalia. Beginning with different public institutions such as Ministry of Interior, Federal Affairs and Reconciliation, and armed forces such as the police force and the National Intelligence and Security Agency, educationist, politicians, educational institutions, and researchers among others. Additionally, the academicians gained a valuable benefits for further research by deeply understanding Somalia's need post-conflict reconstruction. Finally, the civil society organizations advantage to participate these post-conflict reconstructions

## 2. Material And Methodology

### A. Research Approach

In this study, the researcher used qualitative research methods. The key informant interviews with different stakeholders of the target populations provided an understanding of the complexities involved in strategic management in post-conflict conflict resolution in public service institutions. This interview enabled us to strongly analyze research findings. The most common qualitative approach we used in this study was —interview, focus group and document analysis—ensured a vigorous grasp of challenges faced in post-conflict construction practices in general, in particular public institutions, capturing the depth of the individual trends and insightful analysis.

### B. Interview Data collection

The interview questions asked respondents to assess knowledge, attitudes, and practices related to post-conflict reconstruction among stakeholders.

### C. Document analysis

To thoroughly review the document, the researcher started by clearly defining the research questions and objectives and then familiarized themselves with the document's structure,

content, and purpose.

### Post-conflict reconstruction

According to the (Shalmali Guttal, 2005) argues that post-conflict/war reconstruction is not simply about rebuilding lives and societies after periods of violent conflicts, crises and upheavals. Post conflict Reconstruction: Post conflict refers to the period when the formal phase of fighting has stopped and the threat of violence – apart from isolated incidents- is apparently over (Handrahan 2004). Post conflict reconstruction relates to the establishment of institutions that are superior to those that are superior to those that existed before the escalation of conflict and that do not contain the same weaknesses that led to the conflict in the first place. There are three phases of post conflict recovery activities between the “cessation of violent conflict and the return to normalisation;

Reconstruction is about establishing a market based capitalist economic system, twinned with a political regime that is willing to promote and defend free market-capitalism. She proposes that the hallmark of the ‘reconstruction model’ is neo-liberalism – an unregulated, market economy, liberal democracy, free flow of private capital, privatization, removal of domestic regulations and economic protections, and ‘good governance’, which in practice means that the fledgling state's responsibilities are re-oriented towards facilitating and protecting free market conditions for creating wealth, much of which is expropriated by private sector actors from outside the country and/or consolidated by national elites (Guttal, 2005).

### The typical social structural fault lines as indicate is a Post-Conflict Reconstruction are to be said potential fault lines in the social structure that result in the breakdown of peace in society. The major fault lines along which social earthquakes erupt are

(i) political and social exclusion maintained by the misuse of governmental instruments of coercion and authority,(ii) the fragmentation of society into ethnic groups, clans, tribes or races, that become the basic units of political and economic zero sum competition, feuding, and inter-group conflict and fighting, (iii) the existence of disputed, unclear domestic and inter-state boundaries inherited from colonialism, demarcations that cut across and separate tribes and ignore the principles of natural boundaries, and that reinforce and intensify ethnic fragmentation, and (iv) the emergence of harsh, deep and widespread abject poverty for the majority of the population amidst a small proud emergent class of the super-rich millionaires that engage in a culture of spontaneous consumption that is highly resented by the rest of society (Katorobo, 2020) <sup>[1]</sup>.

The sustainable reconstruction of countries emerging from long-term periods of conflicts, and domestic challenges like our nation Somalia, we mostly ignore peril or danger. Since the inception of the African continent independent in 1960s, all African nations have experienced major violent conflicts especially east African, west and Southern African. During the last 30 decades each and every nation in Africa has either experienced major conflict whether its border disputes, political conflict or intra-state conflict. More recently we have witnessed conflicts brought by social unrest, discrimination, lack of equal political sharing power like our homeland Somalia, and some other nations. This is one of

main issues that reduce and bring poor development growth, lack of internal production overall African nations in all aspects.

Somalia is one of the most culturally homogeneous countries in Africa. It is the case of a high degree of cultural homogeneity. In Somalia, there is one clan with sub-clans, having different tribes. This is a very small group of societies in comparison to the other African nations. Somalia belongs to the same religion, namely, Islam; however, there are divisions along segmentary lineage systems, which can be the basis of inter-clan warfare. Somalia was Balkanized into colonial enclaves in which entirely different colonial cultural, economic, and governance institutions and traditions were introduced by British, French, Ethiopian, and Italian. Under the euphoria of independence, British Somaliland opted to unite with Italian Somalia. It should be noted that unlike many other African societies, Somalis have deeply entrenched culture and tradition of democratic governance, which anthropologists have called pastoral democracy. So when the post-independence leaders in Somalia proceeded to establish personal, militarist, dictatorial rule, it sparked a great democratic armed struggle in civil society and communities. Faced with the fury of this opposition, Siad Barre, responded not only by the use of the ferocity of the national army, but also pitting “*divide and rule*” methods one clan, or a sub-clan against the others. The clans of the northwest and the clans of the northeast became marginalized and excluded as political, economic, and military power came to be concentrated in Mogadishu. The support of activities for the consolidation of a greater Somalia by militarily taking over Somali communities and territories ‘lost’ to neighboring countries resulted in irredentism in those countries and attracted external interference in Somalia by neighboring countries. This was intensified by exposing Somalia to cold war competition between the West and the Soviet bloc.

### A combination of all of these factors led to the collapse of the Somali state in 1991(Katorobo, 2020) <sup>[1]</sup>.

The above comment was made by by Prof. James Katorobo. I realize and appreciate how nicely he expressed his views. It is possible that he quoted from other Somalia scholars’ written by “Somali Mahaa”. I strongly disagree with that view. Definitely, Somalia is not homogeneous people instead, it’s a heterogeneous population. They have different cultures, customs, beliefs, values and languages. I remember in story, my brother Osman Mohamed Hussien known as (Ustaad Osman Gelidi), struggled and revealed inside the UN meeting in 1953 that Somalis had never been the same and also did not understand each other in particular the rural areas. When very few people were imported from the north and east, during the meeting, to examine if they could understand one another, when they talked to each other, they were not understood as verbal speech, gesture, or body language in that era for about 70 years ago however, most dominant Royal families of Somalia since 1960 wrote the history as they wanted which far from the fact. According to “Chinua Achebe once upon time said “*Until the lion learns how to write, every story will glorify the hunter.*”

In this scenario I used this phrases the above Literature only stimulates as Somali ruling elites were convincing the minorities which I am heavily objecting because Elements of

common culture include language, religion, laws, customs, institutions, dress or attire, music, crafts, architecture, and even food while most of these elements are different.

### Pillars of post conflict reconstruction

Key elements of this pillar include: A) effective law enforcement, B) an open judicial system, c) fair laws, d) humane corrections systems, and f) formal and informal mechanisms for resolving conflicts. In the initial response phase, post-conflict reconstruction activities develop mechanisms a.

1. Security
2. Justice and reconciliation
3. Social and economic well-being
4. Governance and participation

### A. African traditional conflict resolution and management

African traditional conflict management mechanisms have been there before and during colonialism as well as in the contemporary Africa (post-independence era). According to (Ayindo and Jenner, 2008), laws and conflict management techniques in African societies are closely related to the whole system of morality and ethics of African religion. 'It is hard to separate "law" in African tradition from custom, taboo, divination, medium-ship, ordeals and the expectations of sharing, harmony, play and good company in general. It is also difficult to separate resolution of conflict from the structures of family, lineage, clan and the various sodalities' (Ayindo and Jenner, 2008). Thus, the African legal system and moral system are inseparable. Punishment or coercion generally takes the form of moral pressure. Throughout the court hearing, the judges try to prevent the breaking of relationships, and to make it possible for the parties to live together amicably in the future. Judgments are meant to be both conciliatory and therapeutic. They re-educate the parties and the entire community through a type of social learning brought about in a specially structured interpersonal setting. What is central in the judicial process is the act of listening by those whose task is to make the judgment between the litigant and plaintiff. This is usually done at great length, sometimes with details seemingly irrelevant to the case (Ayindo and Jenner, 2008). The shedding of blood, even enemy blood, is always inauspicious, and is invariably followed by elaborate rituals of purification (Khumalo, 2019) [2].

What the African worldview emphasizes, through the act of creation, God is related in an unbreakable way to the entire universe. At the Centre of the universe is humanity, but it too is intrinsically and inseparably connected to all living and non-living creation by means of each creature's life force. Although God, spiritual beings, ancestors, humanity, living things and non-living things enjoy life forces with greater and lesser powers, all forces are intertwined. Their purpose ultimately is humanity; they can act either to increase or suppress the vital force of an individual person or for a community. Ayindo and Jenner (2008) observe that:

- A conflict resolution/peace process is an opportunity for the education of the whole community.
- Reconciliation is not just about human conflict causes disequilibria within other realms of existence, hence the need for rituals of resolution.
- In the process of responding to conflict, we must still

respect humans by saving their face and avoid embarrassing and/or shaming people.

- The language of conflict resolution should encourage resolution by avoiding embarrassment and breaking barriers.
- Face saving creates the space for self-examination and invites all the parties in conflict to listen to each other.
- The process of resolving conflicts should be inclusive; the language was designed to accommodate different levels of meaning so that everyone was included.

### B. Traditional conflict methods in some African nations – ubuntu concept

As already observed above, in southern Africa (South Africa, Zimbabwe, Botswana, Swaziland, Lesotho, Mozambique, Zambia, and Namibia, among others) emphasis is on cohabitation and sacredness of human life. In most of these countries, cohabitation, relationships and wellness are put ahead of everything else. Mechanisms to ensure peaceful coexistence include tribal intermarriages (in Swaziland the King marries from all groupings in the country) by offering hospitality to strangers. In Namibia they even surrender their wives to respectable male visitors for the time they are visiting, and initiation and many other get together ceremonies. In this subsection we just look at the ubuntu and dare traditions.

#### i. The Concept of Ubuntu /Unhu Tradition

According to (Masina, 2000), states that Ubuntu literally means "collective personhood" or the "art or virtue of being human". Basic characteristics of Ubuntu include "caring, compassion, unity, tolerance, respect, closeness, generosity, genuineness, empathy, consultation, compromise, and hospitality". Ubuntu emphasizes working together to solve problems, so members of the community are responsive to the idea of cooperating with extended family, elders, chiefs and headmen to work through concerns in a way that results in the reconciliation of all members of the community (Masina, 2000 cited in Jabs, 2014). Further Jabs (2014), narrates that as a way of life, Ubuntu, functions both as a conflict prevention mechanism and a conflict resolution process. Breaking Ubuntu incurs sanctions that vary from fines to isolation.

These penalties are rarely necessary, however, because family and social bonds are taught and communicated from the time a child is born and, as a result, Ubuntu is rarely breached. When conflict does occur, it is more quickly resolved because of the Ubuntu belief that one can be a person only through others (Masina, 2000: 170). This idea is expressed succinctly in the Nguni proverb "I am because we are" (Jabs, 2014) (Khumalo, 2019) [2].

#### ii. The dare tradition

*Dare* is a local court in Zimbabwe, which comprises the village head and a council of advisors and community members. It is a conflict resolution institution found among the Shona people. According to the Zimbabwe constitution, a *dare* can refer a case to the modern court if the case contents prove to be beyond its jurisdiction. Criminal and civil cases are tried in the presence of local community members and the village head, in consultation with the council advisors, gives a ruling.

### C. Traditional conflict resolution method in Rwanda: the *Gacaca* method

According to (Anastase, 2015), in sub-Saharan Africa, Rwanda offers extensive lessons in traditional mechanisms for conflict management. Some of the traditional conflict resolution mechanisms found in Rwanda include *Gacaca* courts, *Ingando* and the *Abunzi* mediation traditions.

According to Anastase (2015), although the Hutu, Tutsi, and Twa entities existed prior to the eruption of mass violence in Rwanda in the 1950s, they were not primary identities, nor were they genetically concrete identities as was advocated by the colonial Hamitic theory. The reality is that prior to the genocide and the 1959 social revolution (which reflected indoctrination of the Hamitic hypothesis by Rwandans), the Rwandan identity reference was the clan first (ibid). Every Rwandan belonged to any of 18 common clans in the Rwandan genealogy and none of them was exclusively Hutu or Tutsi.

Depending on their socio-economic status or their proximity to the monarchy ruling clans, they could be identified as Hutu, Tutsi, or Twa. Nevertheless, Hutu and Tutsi have now become genocide identities (ibid). Before the arrival of Europeans, *Gacaca* was the court of first instance of the local area (Mutisi, 2011). *Gacaca* was presided over by persons of integrity who used to congregate and settled any disputes or conflicts that came up in the society (Ayindo and Jenner, 2008) (Khumalo, 2019) <sup>[2]</sup>.

The *Gacaca* courts had competence to settle everyday conflicts of civil nature like divorce, land, libel or defamation and other kinds of unbecoming behaviour. During the colonial period, *Gacaca* courts continued existing. However, greater power was accorded to ordinary courts of written laws. A 1996 law and the 2003 constitution called on *Gacaca* courts to try those accused of genocide. *Gacaca* literally means “a resting and relaxing green lawn in the Rwandan homestead” where family members or neighbors met to exchange views on issues directly affecting them or their community (Karbo and Mutisi, 2008). *Gacaca* were traditional councils and tribunals made up of men or elders to resolve conflict, administrate justice, promote reconciliation and consolidate social cohesion. Being communal and participatory, the *Gacaca* derived its impetus and legitimacy from the unity of Rwandans and cemented the same unity and social cohesion.

Members of *Gacaca* were called *impfura*, meaning a person of moral integrity, positive role-model and adhering to socio-cultural standards and values (Anastase, 2015). In the past, *Gacaca* settled communal conflicts in an environment of social cohesion, while today Rwandan society is deeply divided (Anastase, 2015). It deals with genocide crimes, while the traditional *Gacaca* was related to communal issues but not mass murder. It is also important to note that the traditional *impfura* were only men of a certain age; today, women and youth of 21 years older have been elected to serve as *Gacaca* judges (ibid). The *Gacaca*'s overall strategy can be summarized as follows: eliciting the truth from stakeholders, administering justice and challenging impunity, establishing collective ownership of the tragedy, and finding some measure of reconciliation through mediation.

The ultimate goal of *Gacaca* is reconciliation (Karbo and Mutisi, 2008). For Rwanda, this is still a process to build and a battle to win. President Paul Kagame, during his address in commemoration of the 10th anniversary of the genocide in

2004, noted that *Gacaca* “is designed to balance the needs of justice and those of reconciliation, so that through the process of catharsis, a healing process can be cemented through reconciliation.” *Gacaca* is the forefront of this struggle and its outcome will impact national cohesion and reconstruction (Anastase, 2015) (Khumalo, 2019) <sup>[2]</sup>.

### D. The *Ingando* tradition for social cohesion in Rwanda

According to Anastase (2015), *Ingando* refers to halting normal activities and reflecting in order to find solutions to big challenges affecting one's community or the nation. *Ingando* were first developed by the military in ancient Rwanda. Through *Ingando*, the King of Rwanda prepared and mobilized the population whenever the country was facing disaster. *Ingando* lost its relevance in the colonial era, together with other monarchic institutions and practices cementing social cohesion.

After the 1994 genocide, the Rwandan Patriotic Army (RPA) revived *Ingando*, which were used to integrate the ex-Armed Forces of Rwanda (FAR) into the new army. When the National Unity and Reconciliation Commission were established in 1999, it formally developed *Ingando* as a tool for peace building within communities. Primarily, *Ingando* focused on reintegration of combatants from the DRC and insurgency battles in the North. Today, solidarity camps are conducted throughout the country. Their focus is on *improving governance, development, establishing the history of Rwanda and genocide related issues*. *Ingando* helps to consolidate social cohesion and strengthen national unity. It stands as a confidence building tool and a forum for political and civic education, empower transformational tool for a divided society which went through massive criminalization of the people (Anastase, 2015).

### E. The *Abunzi* mediation in Rwanda

The *Abunzi* mediation is part of the Rwandan justice system, whose restorative approach helps people to address their conflicts without resorting to litigation and other retributive approaches. Literally translated, the word *abunzi* means ‘those who reconcile’ (Boege, 2006). The *Abunzi* are local mediators in Rwanda, who are mandated by the state as the conciliatory approach to resolve disputes, ensuring mutually acceptable solutions to the conflict (Mutisi, 2011). The *Abunzi* mediators are chosen on the basis of their integrity, and they handle local cases of civil and criminal nature (Boege, 2006). The *abunzi* system was popularized in the post-2000 era by the Rwandan government as a way of decentralizing justice, making it affordable and accessible (Mutisi, 2011).

The resuscitation of the *abunzi* is part of the Rwandan government's repertoire of initiatives designed to make justice and governance available to citizens at every level. The *abunzi* exist alongside other decentralized forms of governance in Rwanda, including the *Gacaca* courts. Before seeking justice in local courts, mediation by the *Abunzi* is obligatory for local level disputes, criminal cases and civil cases, whose property value is below 3 million Rwandese francs (Boege, 2006). Like their counterpart institution of *Gacaca* courts, which has tried more than 1 million cases of genocide, the *Abunzi* system is inspired by Rwandan traditional dispute resolution systems that encourage local capacity in the resolution of conflicts (Mutisi, 2011).

In a way, *Abunzi* can be seen as a hybrid between state-

sponsored justice and traditional methods of conflict resolution, as it helps to address the challenges of an overburdened modern court system (ibid). *Abunzi* mediation sessions are open to family members of the disputants, as well as members of the public. During *Abunzi* sessions and meetings, there is often a great deal of evocation of the notion of onenesses or the concept of *abanyarwanda* (Rwandan-ness), as opposed to being Hutu, Tutsi or Twa. When compared with the retributive system of the modern courts, the *Abunzi* mediation processes tend to reflect values and principles of *decentralization of power, communal participation and consensus-based decision-making* (Mutisi, 2011).

#### **i. Traditional conflict resolution methods in Kenya**

In pre-colonial Kenyan communities conflict could be resolved through use of the council of elders composed of elderly men and women acting as third parties. Moreover, disputants could be amicably reconciled by the elders and close family relations and advised on the need to co-exist harmoniously. Thus, traditional conflict resolution mechanisms were geared towards fostering peaceful co-existence among Kenyans. The importance of traditional conflict resolution mechanisms in Kenya has been given recognition by Article 159 of the Constitution of Kenya, 2010.

##### **▪ Conflict Resolution Method through the Council Elder**

The council of elders is a common mechanism that has been in resolving conflicts in many areas in Kenya. It is ordinarily the first point of call when any dispute arises in a community. Among the Pokot and the Marakwet the council of elders is referred to as kokwo and is the highest institution of conflict management and socio-political organisation. The council of elders among the Gikuyu is referred to as the Kiama. It is composed of respected, wise old men who are knowledgeable in the affairs and history of the community. Traditionally, the consensus approach is used where resolutions were attained on the basis of consensus rather than on winner-takes-all approach. Consensual outcomes are highly regarded as they create confidence as parties have autonomy over the process. Thus, the decision of the elders is effective, durable and long lasting.

An agreement reached through consensus is communicated to the whole community and affirmed as a social contract in a ritual way. This is done to pass the news of the satisfactory conclusion of the conflict resolution process. In terms of implementing the agreement the parties and the entire community follow up to confirm compliance with the agreement. In most cases, the council of elders in the disputing parties meets separately to discuss the possibility of agreeing to meet the opponents at a joint forum. A peace emissary usually adorned in a manner that portrays him to the enemy that he is bringing a message of reconciliation. Conflicting parties are forbidden from attacking or killing such an emissary as this is perceived as taboo. Once both parties agree on the date and venue, which is often under a tree for the resolution or reconciliation meeting, elders of the involved group come together for a dialogue. Usually such encounters result in a peace deal and agreements for coexistence. While coming to such negotiations, both groups bring food and drinks. A white and blameless animal is then

slaughtered by the offending party, to be shared across the divide. Symbolically there are traditional objects among communities usually used during such peace negotiations.

#### **F. Conflict resolution method through wajir peace initiative**

The Wajir peace initiative is a woman driven initiative aimed at resolving inter-communal conflicts in northern Kenya. Inter-communal conflicts pose a problem for the stability among pastoralist societies, especially in Kenya, and it was these specifically that fostered the development of solutions in order to pacify the communities of arid lands. In order to bring an end to ongoing conflicts in the 1990s between arid lands ethnic groups' local actors started ad hoc peace initiatives. The most well-known is the Wajir peace and development committee (WPDC).

During years of intense conflict in Wajir district, a small group of educated Somali women began to meet with local market women to discuss conflict prevention. These women formed Wajir Women for Peace, which later joined with a group of other educated Somalis to form the Wajir Peace Group. This group first approached elders in warring communities, gradually expanding their peace building and mediation efforts to youths, sheiks, business leaders, civil servants and the district commissioner. Through this initiative committees are formed to facilitate meetings, in which the conflicting parties can negotiate common ground rules that comply with each of their own paradigms. The Garissa Declaration is one of the outcomes of these initiatives. In April 2001, the government's security committees and community elders of the districts of Isiolo, Marsabit, Moyale, Wajir and Garissa met with stakeholders of the districts and provinces with the purpose of negotiating solutions for the frequent conflicts in the area. Jointly they discussed and outlined the modes of a peace agreement, which resulted in a document called the "*Modogashie Declaration*".

The Declaration sets out the overall issues that threaten to erupt in conflict, such as *cattle rustling, disputed use of pasture, water sources, and trafficking of illegal firearms* *Peace committees have been useful in inter-ethnic or cross-district boundaries*. They allow for peaceful interaction between representatives of different groups, even across district boundaries. In the case of cattle theft, for example, the committees send response teams to pursue the footprints of the cattle. They follow the tracks and report to the police, district officers and chiefs. If the cattle have been herded across district boundaries, they contact the peace committee of the neighboring district and seek their cooperation. Once the location of the stolen cattle is identified, they request the return of the cattle from the committee in the other district. In case the cattle are not returned, the peace committees from both sides mediate and negotiate the compensation for the victim's group.

#### **Traditional conflict resolution methods in Ethiopia**

##### **A. The gaada system of conflict resolution**

The Gaada system is a traditional system among the Oromia people in Ethiopia to guide the social, economic, political and religious life of the people especially in managing resources. Gaada is a system of social organisation based on age grade classes of the male population that succeed each other every 8 years in assuming economic, social, political and military

responsibilities. It divides the men in the community into 5 main age groups in which each group has a role to play in maintaining the flocks, the water, the land and the peace. Those over the age of 48 are considered YUBBA. They are considered to be old and wise with the responsibility of taking on an advisory role. Any boy under the age of 9 has only a symbolic role as a mediator between God and human. Then there is “*the ABBA GADAA*” who is the leader of the Gaada. He is called to pronounce judgments in conflict between communities. The conflicts usually resolved under this system relate to conflicts over access and use of water resources.

### **B. The michu and basa system of conflict resolution in western Ethiopia**

The Gumuz people predominate in the Metekkel area of western Ethiopia next to the Sudan border. In this isolated part of the country, neighboring Amhara and Omoro people have moved into Metekkel over the years resulting in disputes over land and resources. As a result a mechanism known as michu or friendship developed to resolve ethnic conflict and to create an environment of tolerance and mutual coexistence. The conflicting parties invoke michu when serious problems arise. Michu establishes the free movement of people and is used by all the inhabitants of the region. Ethnic groups living in Metekkel prefer to entrust their differences to michu mechanism than to a government court. To this day michu plays an important role in preventing conflicts in the region. The michu conflict resolution mechanism employs the use of rituals in the process of conflict resolution. At the end of the ceremonies, a bull or goats and fowls are slaughtered, followed by traditional merry making. The Gumuz usually prefer a fowl, and if the parties involved slaughter a fowl, it is considered a sign of friendship. At the end songs, traditional merry making, hugging and invocation of spirits continue. The ceremony is concluded after the elders and clan chiefs shake hands as a sign of peace and future cooperation. Neighboring Oromo developed a similar concept known as *luba basa* meaning to set free. As the Oromo migrated into territory occupied by other ethnic groups, they created *luba basa* as a traditional system to reduce conflict. The Oromo considered non-Oromo groups castes and treated them as inferiors, sometimes harshly, until they are assimilated through the *luba basa* institution.

### **Ongoing challenges of post-conflict reconstruction Somalia**

Despite some progress recently made, Somalia faces ongoing challenges, including political instability, security threats from Al-Shabaab, and humanitarian crises. The country is very fragile in every aspect, like natural disasters such as droughts, floods, and pandemic diseases. Mostly, the nation depends on international support plus a complex of reconstruction efforts. A poor national reconciliation plan to unite Somalis and build a more sustainable future. Weak infrastructure, poor urban planning, resource limitations, housing waste management, public health, and limited financial investments. The local population and civil society should be included in overall decision-making process to create appropriate and effective reconstruction initiatives. We see a lot of criticism of the post-conflict reconstruction process, as well as a lack of adequate planning, funding, and a strong strategy. Post-conflict reconstruction is linked to

economic development, which enhances sustainable peace. This economic development matches local understanding and is compatible with local culture. These ongoing challenges in post-conflict reconstructions include persistent insecurity, climate change issues, clan politics, economic instability, lack of trust, poor urbanization, and others. Somalia’s post-conflict reconstruction efforts focus on building state institutions, improving economic resilience, and reducing poverty with a strong emphasis on reshaping infrastructure. Post-civil war restoration in Somalia involves the interrelated tasks of economic, political and social rehabilitation since affected the social fabric as well as destroy the physical infrastructure. The federal government of Somalia is focusing on political stabilization, reconstruction of state institutions, improvement of economic resilience and poverty reduction.

- **Economic recovery:** Strengthening the economy requires infrastructure development, promoting sustainable livelihoods, and addressing poverty. The economic reconstruction is necessary to ensure that people have jobs and can provide for their families. The government of Somalia must address the consequences of illegal or underground economic activities (black markets) as it reestablishes banks and other financial institutions.
- **Security sector reform:** Strengthening Somalia’s security sector is taking responsibility for national safety, while security is the priority of state building, with international support. After the protracted conflicts, the Somali state needs to ensure its citizens’ safety from internal and external threats. This means there must be a level of security sufficient to allow recovery of the economy and society.
- **Human rights and genders:** addressing human concerns, promoting gender equality, and ensuring the participation of women in decision-making are essential for inclusive reconstructions.
- **Governance:** A system of good governance must be created to provide security and make fair political decisions when addressing public interest issues that are on the table. The state must establish the rule of law, provide an effective police force, protect its border, carry out disarmament, safeguard the infrastructure, dismantle repressive government institutions, respond to emergencies, and suppress internal conflict.
- **Infrastructure: Mostly** armed conflicts destroy and disrupt physical elements of a modern society, such as transportation systems (roads, bridges, railroads, airports, etc.), power supplies, water and wastewater treatment, telecommunications, and basic sanitation.
- **Social/cultural:** Schools, arts, medical, and religious organizations need to be reestablished after the prolonged social conflicts. The Somali people are mostly affected by domestic conflicts, which need to be helped to reestablish their social and cultural institutions to bring about reconciliation to enable achieving a lasting peace in the East African region.

### **Causes and characteristics of conflicts in Africa**

Conflict describes a situation in which two or more actors pursue incompatible goals. It is not necessarily violent, but the use of tension, dispute, or unease is more common in a nonviolent context. A violent internal conflict is generally

called a civil war or armed conflict when casualties and destruction are substantial, the conflict has certain duration, the protagonists are organized, and military operations are used to achieve political goals.

A distinction must be drawn between inter-state and intra-state conflicts, although recognizing that the two could be mutually reinforcing. In the immediate post-independence period arise more prevalent reflecting many border disputes and the politics of the Cold War. In the more recent years, however, Africa has witnessed a number of violent intra-state and interstate conflicts which have resulted in the diversion of a significant portion of resources, including official development assistance, away from development to emergency, and has been a major impediment to development. While ongoing conflicts must be addressed, resources should also be devoted at the same time towards tackling the root causes of conflicts and taking preventive actions. Such a course of action will free resources in the long-run for development which will prevent further conflicts, thus leading Africa into a virtuous circle of peace and development (Peace, 1995) <sup>[12]</sup>.

African countries have different histories and geographical settings, different stages of economic development, divergent sets of public policies and various patterns of internal and international interactions. Thus, while the discussions refer to conflicts and their causes and possible solutions in the broader African context, in practice attention to conflicts will have to be paid at the individual country level and in the context of specific country circumstances. Conflicts in the Balkans, Rwanda, Chechnya, Iraq, Indonesia, Sri Lanka, India, and Darfur, as well as in Israel, the West Bank, and the Gaza Strip, are among the best-known and deadliest examples from the late 20th and early 21st centuries.

Ethnic conflicts are often accompanied by gross human rights violations, such as genocide and crimes against humanity, economic decline, state failure, environmental problems, and refugee flows. Violent ethnic conflict leads to tremendous human suffering. The conflict is usually not about only ethnic differences themselves but over political, economic, social, cultural, or territorial matters. Ethnic conflict is one of the major threats to international peace and security. Ethnic communities show signs of solidarity and self-awareness, which are often expressed by the name the group gives itself thus, in Africa general, particular in Somalia after 1991 when the central government collapse the whole system of Somalia such as moral behaviors, culture, manners, civic education, discipline have turn into chaos and disorder.

### Conflict Prevention

Within the African context, there are many attempts made in the conflict prevention efforts that are addressed by more elites at the political level. This was examined from divergent angles, such as intra-state conflict and inter-state or international, political, and social, economic conflict in terms of what conflict prevention aspects have been used so far. In this regard, we are going to look into the various arguments based on the most plausible examples they used.

National and international efforts at conflict prevention are the most effective as part of "preventive, development" and "preventive; diplomacy." The former embraces a series of development activities by both Africa and its international partners to address the above-mentioned economic causes of conflicts. Such activities should give hope to the people and

focus on the development of agriculture, education (especially primary and civic education), vocational training, and more generally human resource development and capacity building. In the development field, a state's legitimacy is linked to its ability to meet the economic and social needs of its citizens. Effective governance requires effective management of national resources including public funds. It means governments following economic policies that ensure economic stability, encourage domestic savings and access to capital, promise food security, encourage the development of the private sector, and impart equity. An important aspect of development policies in Africa is the sensitive problem of access to land: land reforms and equitable administration of land titles should be an integral element of national preventive development policies (Peace, 1995) <sup>[12]</sup>.

The UN Security Council, which has a key responsibility in the prevention of violent conflict, has historically focused on the management of immediate crises and large-scale conflicts. Compounding the low visibility of conflict prevention is the difficulty in measuring the UN's impact in averting the outbreak, escalation, continuation and recurrence of violent conflict, given the challenge of demonstrating that a given action resulted in conflict not taking place. Conflict prevention remains, however, a relatively under-publicized aspect of the UN's work. Media tend to cover crises after they have turned violent, when dramatic scenes are more likely to capture audience attention (Nations, 2017) <sup>[4]</sup>.

Traditional conflict resolution processes are part of a well-structured, time-proven social system geared towards reconciliation, maintenance and improvement of social relationships. The methods, processes and regulations are deeply rooted in the customs and traditions of peoples of Africa. The importance and utility of the processes lie in the fact that they strive "to restore a balance, to settle conflict and eliminate disputes" (Choudree, 1999:1). Traditional processes are relatively informal and thus, less intimidating. Those who use them are also more at ease in a familiar environment. The role of chiefs, elders, family heads, and others is not only to resolve conflicts but also to anticipate and stop/or intercept conflicts. Group relationships and rights are as important as individual ones as emphasis is on restoring relationships and reconciling groups (Choudree, 1999). Botswana and Ghana have been selected primarily because of their comparable social development progress, political stability, and respect for indigenous knowledge and institutions (Fosu, 2009; Naude, 2010; Robinson, 2009). Further, the two countries have interesting contrasts. Ghana is a small country (238,533km sq.) with a large population (23.8 million – 2009 estimates) (World Factbook, 2010) while Botswana is a large country (581,730 km sq.) with a small population (2 million – 2010 estimate) (World Factbook, 2011). Both were former British colonies with Ghana gaining independence in 1957 and Botswana in 1966 (Naude, 2010). The two countries have established traditional and religious systems of leadership which continue to shape the behaviour of individuals and families in the contemporary era (Economic Commission for Africa, 2007). Most importantly, the leadership systems are based on the specific socio-cultural contexts of these nations (Rankopo, 2000) <sup>[7]</sup>.

### Conflict Management

Conflict is a natural part of all walks of daily life, both at the

workplace and at home. Thus, conflict is always present and both charming and maddening, while the conflict is complex and a big subject. Thus, conflict mostly occurs when individuals are seeking their self-interests but are missing what they need; thus, conflict is the process where perception leads to the disruption of a desirable state of harmony and stability in an interdependent world. However, conflict management is based on the principle that all conflicts cannot necessarily be resolved, but understanding how to manage conflict can decrease the odds of non-productive escalation. In this scenario, in conflict management, we focus mainly on acquiring skills for conflict resolution, self-awareness of conflict modes, conflict escalation methods, conflict communication skills, and also establishing structure for conflict management in the surrounding individual environment.

In the conflict resolution process, certain prerequisites and conditions must be met; otherwise, the warring parties and mediators will face challenges, and lasting peace and mediations will be difficult in Somalia and also in the Gulf of Aden. We experienced that most conflicts that occur Somalia have ethnic and religious components, and there is poor intervention by government institutions and poor power distribution among society within the state. However, identifying the main causes of domestic conflict issues is a necessary step toward peace. The grievances are much

broader than the knowledge that mediators have about conflict solving because the mediators are not reliable in solving domestic problems regarding applying their ethnicity to the matter (NYUOTYOH, 2003) [5].

For example, I remember one case that occurred in Somalia in 2023, which was the food ball match. As the Somali government turns into a federal system, states are federal-line member states will have their own particular administration. In 2023 and 2024, there will be community integration projects that are backed by the international community. The Somali state has long been the focal point of strategic interest of the outsiders for several reasons such as: strategic location, agricultural potentiality, and livestock. One of the most interesting things that recently occurred was a sport project which aimed social interaction held. After the game started what happened was amazing! The KGS sports team failed in playing football but unfortunately the team was attacked by Mogadishu local residents for different seasons of playing without reasoning; this showed that Somalia still needs rehabilitation, building governmental system, social integration, and other aspects of development. In conflict management, the aim is to minimize effective conflicts at all levels, thus attaining and maintaining a moderate amount of substantive conflict while managing the situation and concerns of two conflicting parties.

**Table 1:** Conflict Management Model Assertive and Co-operative Behaviors

<b>Assertive</b>	Competition	Collaboration	<b>Co-operative</b>
	<b>Compromise</b>		
<b>None- Assertive</b>	Avoidance	Accommodation	
<b>None- Co-operative</b>			

**1. Competition (win/Lose) Game**

This is assertive and non-cooperative. This means that the individual puts his interest before the other competing parties. It is also known as the dominant style. The person may stand up for his or her rights and use all the power to win their position.

**2. Collaborative (Winn/win) game**

Under this stage, it's assertive as well as cooperative, which is an integrative style. This focus is on satisfying the underlying concerns of both competing parties; they meet many current needs by working together. Through this, the parties develop ownership and commitment.

**3. Compromise (min win /mini lose)**

In this method, it has an assertive and cooperative mood. Compromise is forward collaboration between completion and accommodation. This is mutual give-and-take by satisfying both parties; "something is better than nothing." Thus, it is between competing and accommodating.

**4. Avoidance (leave-loss/win)**

This is both assertive and cooperative. The arbiter may ignore or assume that no conflict exists in any way. This strategy is mostly used when the efforts to resolve the situation are not worth the salt, and it may worsen the situation. However,

avoidance is a form of diplomatic sidestepping conflict resolution or withdrawing it.

**5. Accommodation**

The fifth method of conflict management method is accommodating. Accommodating is non-assertive and cooperative; it is the opposite of competing. In solving the conflict, the person puts his or her own interests last to satisfy the concerns of other parties or people by giving sacrificing, accepting, and yielding to others' points of view.

**Conflict Resolution**

Conflict resolution is both innate and learning skills thus, some study imply that successful conflict resolution depends person's ability and experiencing in many challenges. Managing and resolving conflict may require emotional maturity, self-control and empathy. Conflicts may trigger strong personal emotions and also at large community which may lead disappointment, damage feelings and discomfort however, these issues need to be handled very smart manner to mitigate irreparable rifts and escalation that can break-ups. Probably, when a conflict is resolved in a healthy manner and apply good approaches of conflict resolution it increase our understanding of one another, builds trust and strengthens our relationship.

### Ground Rules for Conflict Resolution

In conflict resolutions there are some ground rules to which are very crucial to be undertake during the resolution such as Remain calm. Try not to over-react to difficult situations. By remaining calm it will be more likely that others will consider your viewpoint.

Express feelings in words, not actions. Telling someone directly and honestly how you feel can be a very powerful form of communication. If you start to feel so angry or upset that you feel you may lose control, take a "time out" and do something to help yourself feel steadier.

Be specific about what is bothering you. Vague complaints are hard to work with.

Deal with only one issue at a time. Don't introduce other topics until each is fully discussed. That avoids the "kitchen sink" effect where people throw in all their complaints while not allowing anything to be resolved.

No "hitting below the belt". Attacking areas of personal sensitivity creates an atmosphere of distrust, anger, and vulnerability.

Avoid accusations. Accusations will cause others to defend themselves. Instead, talk about how someone's actions made you feel.

Don't generalize. Avoid words like "never" or "always". Such generalizations are usually inaccurate and will heighten tensions.

Avoid "make believe". Exaggerating or inventing a complaint – or feelings about it – will prevent the real issue from surfacing. Stick to the facts and your honest feelings.

Don't stockpile. Storing up lots of grievances and hurt feelings over time is counter-productive. It's almost impossible to deal with numerous old problems for which interpretations may differ. Try to deal with problems as they arise.

Avoid clamming up. When one person becomes silent and stops responding to the other, frustration and anger can result. Positive results can only be attained with two-way communication.

Timing is everything. It is necessary to choose an appropriate time to talk that will work for all parties. If one party becomes upset and is unable to continue due to a need to calm, agree on when to regroup to move forward to a conflict resolution goal.

Don't assume. Be clear with what it is that is bothering you, what you want and what you are willing to do or not do to resolve conflict. Don't assume the other person knows. Agree to disagree. You will need to be respectful for others' opinions and points of view. Compromise may be necessary.

### 3. Results And Discussions

In this section, we provide the analysis based on the concepts identified through the literature that provides the narrative consequence of Somalia's post-conflict reconstruction. In Somalia, conflicts have become a significant form of disaster not only because of the mass destruction of human lives but also due to their long-term impact on Somalia's livelihood, physical infrastructure, governing body institutions, social cohesion, and social trust. Somalia's Post-Conflict Reconstruction (SPCR) should take a holistic approach to rebuilding shattered livelihoods by restoring governance, trust, peacekeeping, political stability, institutional capacity building, community participation, so as to avoid new future conflicts and crises that could engulf the nation again. Most

African nations went through protracted ethnic, religious, or resource conflicts. Like, for instance, Sri Lanka is a country that faced prolonged ethnic conflict for nearly three decades. Later, after the end of the war in 2009, plenty of investment has taken place in terms of physical and infrastructure reconstruction. The citizens were asking questions such as, "Whether these reconstruction efforts would create benefits, an adequate amount of research was taken to assess the consequences of PCR in Sri Lanka." The international journal has reported that the application of PCR has several examples of failed interventions and contradictory results. Therefore, in this existing post-conflict reconstruction literature on Somalia, there is a lack of clear understanding of the consequences of SPCR interventions in terms of physical infrastructure, conflict prevention, poverty reduction, inequality, insecurity, religion-based militias, human rights abuses, land grabbing, and poor governance. Having analyzed the PCR literature, this paper highlights the need for a comprehensive prior analysis of Somalia's PCR to implement infrastructure projects.

The paper also emphasizes the significance of Somali post-conflict reconstruction consequences in the Somali post-conflict context and how they can relate to long-term stability. The period after the collapse posed several challenges for Somalia as a society at large and for the government to recover economic and social systems to maintain stability and achieve sustainable peace in the East Africa region. This recovery process necessitates post-conflict reconstruction (PCR) interventions by both internal government and external actors. After a prolonged period of over three decades, Somalia is facing new violent conflicts brought on by terrorism. In this paper we are also mostly concerned with analyzing the effect of Somali conflicts on the social, economic, and political structure and addressing the challenges faced by post-conflict societies. Understanding the cost of war is important to moving forward during this post-conflict period. Focusing on economic recovery, establishing democracy, rebuilding the public sector, and fostering the rule of law and justice system are fundamental to the biggest challenges facing the people of Somalia. Developing infrastructure would contribute to Somalia by reducing poverty, rebuilding livelihoods, providing access to resources, creating social capital through community participation, and creating markets to create linkages among economies. Community participation is one of the best alternatives to the centralized approach, which is typically used by the government to promote social integration, joint events, solving conflicts, and other things.

### 4. Conclusions

Somalia has been experiencing challenges for more than three decades, accompanied by peace-building efforts. These challenges come through protracted local conflicts. It is trying to recover from state collapse and move into a unique post-conflict reconstruction situation. Somalia not only needs to rebuild institutions but also to transform people's attitudes. The phenomenon of post-conflict reconstruction and development is a huge step that will underlie Somalia in 2025. In Europe, some parts of Asia, and many nations of Africa have undergone post-conflict reconstruction. This article examined post-conflict reconstruction models and frameworks, briefly tracing the evolutionary concepts of the "New Deal for Somalia." The paper emphasizes the

importance of a comprehensive approach, similar to the US-led Marshall Plan, which successfully reconstructed post-war Europe.

**The text begins by acknowledging the significant challenges faced by Somalia stemming from decades of conflicts, state collapse, and the need to transform the mentality alongside institutional rebuilding, peace building, and eradicating Al-Shabab.**

*Somali post-conflict reconstruction faced significant challenges such as security issues, infrastructure deficiencies, instability, a provisional constitution, debt overhang, social, economic, and political disparities, human rights abuse, poor governance and democracy, and the need for a stable political environment. The use of alternative conflict resolution by African society, in particular Somali traditional societies, is deeply rooted in the customs and traditionally tribe-based principles. These traditional principles practiced by domestic societies and some of the methods of conflict resolution are considered tribal affiliations that exist in the national mores. Some of the mechanisms for conflict resolutions within the traditional societies in Somalia and other neighboring countries are explored under this Article. We have found some evidence in the Africa countries society having similar mechanisms for resolving conflict resolution approaches. The role of traditional leaders is also a key fundamental factor in informal justice-seeking mechanisms to mitigate conflict escalation. But there are some commonalities among each society that contain and be capable of minimizing disruption in those conflicts. Conflict resolution procedures that our societies historically used to practice were substantially influenced by the social development of Africa communities. In Somalia and some others in the region experienced internal and external conflict challenges that badly affected national development, caused heavy national debt, created social unrest, and even led ethnic conflict.*

### Recommendations

Based on the findings of the papers, several recommendations are proposed the Somali politicians to prioritize in post-conflict reconstructing:

- Addressing local ownership, the needs of the populations, and focusing on rebuilding social cohesion rather than consolidating elite power. It's crucial to establish a secure environment, involve the local population in governance, and promote economic dimensions by linking reconstruction to local livelihoods and encouraging microeconomics. Additionally, it's important to consider environmental impacts, address corruption, and foster partnerships between international and local actors.
- Somali post-conflict reconstruction generally recommends addressing all aspects of national threats. Focusing on stabilizing the economy, ensuring security, rebuilding social structure, and addressing the root causes of the conflicts. The Somali government is to strengthen state institutions, promote social reconciliations, and support local peace building initiatives. Here we look at the following commendations:

### 1. Economic Stability and Recovery:

Economic stability and recovery require the combination of policies and strategies focused on stimulating growth, managing debt, and ensuring sustainable development. The key areas include investment, fiscal adjustment, effective monetary policy, and promoting innovation. This involves rising incomes, declining unemployment, and improved business activities.

- **Stimulating Economic Growth**

This means increasing investment in both private and public sectors and supporting innovations.

- **Managing Debt**

Managing debt involves fiscal adjustments such as reducing deficits and debt levels; this is crucial for long-term national economic stability.

- **Effective Monetary Policy**

The central banks play a vital role in managing inflation and supporting small and long intersperses for economic growth. This also enhances new technologies and ideas that can boost productivity to create new industries; job creation and workforce development programs are essential for economic recovery and social stability. Balancing economic growth with environmental protection and social equity is essential for long-term stability and addressing pre-conflict distortions and creating a more stable and inclusive system.

### 2. Capacity building:

To support the development of physical capacity and the ability to manage resources effectively and efficiently, and ensure that post-conflict environments are safe for people to return and rebuild their lives.

### 3. Security and Governance

The security and governance mean strengthening state institutions, building a strong, transparent, and accountable government capable of ensuring the rule of law and delivering essential services.

- **Train and equip local forces:** This is to provide resources for military and other armed forces to maintain the security and stability of the nation.
- **Address the root causes of conflict:** deeply identify Somalia's root causes, implement policies that could eliminate prejudice, poverty, inequality, and lack of political inclusion to prevent future conflicts.
- **Civilian oversight of military:** establish programs that promote oversight of the military to ensure transparency and accountability.

### 3. Social Reconstruction and Reconciliation:

This is to support local initiatives, work with local civil society organizations to foster connections between community members, and address their specific needs.

- **Promote reconciliations:** After the collapse of central government, the people of Somalia disrupt everything in a very dishonest manner. Not only physical destruction but also mentally affected by the ruting social disorder. Facilitate dialogue and understanding between different groups to heal from the trauma of conflict and build a more peaceful coexistence and future prosperity.
- **Address social sector needs:** The Somali government should focus on addressing education, healthcare, and other social needs to improve the well-being of the

population.

- **Protecting human rights:** Since the collapse of Somalia in January 1991, at present there are so many human rights violations in Somalia; thus, our recommendation in this context is to ensure that human rights are respected and protected during the post-conflict reconstruction. This post-conflict reconstruction is an effort to sustain over the long term, building lasting peace and national stability.

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