# Ila Hadal Walaal: A Traditional Reconciliation Model for Healing Somalia's Wounds

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## Abstract

Reconciliation involves rebuilding relationships among people and groups in society and between the state and its citizens. The protracted conflict in Somalia had devastating effects on Somali citizens. Formulating a genuine social reconciliation model that can contribute to trauma healing, trust building, and an enabled environment for forgiveness and sharing narratives continues to pose daunting challenges to peace and state-building in Somalia. This paper provides analytical thinking by coalescing traditional Somali reconciliation approaches and modern peace-building principles. It attempts to establish a new model based on Somali cultural norms and values. The paper pinpoints the legal, institutional, and political issues that are prerequisite for any viable and successful social reconciliation. It recommends capacity development of public institutions mandated to facilitate and oversee national, regional, and local reconciliation exercises while underscoring the pivotal role of women and other members of civil society.

**Keywords:** *Social Reconciliation; Conflict Transformation; Trauma Healing; Peace-Building; Cultural Values; Inclusive Dialogue*

## 1.0. Introduction

With more than two decades of violent conflict and civil unrest, coupled with devastating drought and famine, the Somali people have experienced different degrees of individual and collective trauma. Social cohesion remains irreparably damaged because communities, neighbors, and even families are often divided by war. They have experienced trauma as a result of decades of violent conflict and civil unrest. In addition, they have also experienced structurally induced trauma resulting from long-term exclusion, marginalization, poor governance, and complex emergencies, including cycles of drought and famine. Violence often results in trauma, and unresolved trauma, in turn, can lead to violence, culminating in cycles of victimhood and violence. Unresolved trauma affects not only those directly

traumatized but their families and future generations as well. Social reconciliation interventions are therefore specifically designed to foster intergroup understanding, strengthening nonviolent conflict resolution mechanisms, and healing the wounds of war.

Somalia needs a model for reconciliation that builds on the existing reconciliation model and expands it to include elements of socio-emotional reconciliation. Somalia is a Muslim country, and the reconciliation process must be designed in a way that is consistent with Islamic laws and traditions of the Somalis. This research attempts to provide the study based on the premises that re-establishing social solidarity in war-affected communities requires cultural logic. This cultural logic is essential in enabling people to resolve their disputes and to strengthen the ties that bind them together. This analytical paper proposes Ila Hadal Walaal (Let's Talk brother/sister) social reconciliation model, which aims to invoke inter/intra communal or government and citizen discourse at the local, regional, and national level. Based on the cultural values, the paper proposes the Jilib-Aro traditional community reconciliation approaches. Owing to limited resources available for field study, the paper utilizes desk research and researcher's experience in Somalia. With the aim of generating in-depth information about the conflict in Somalia and the best possible ways of reconciling various groups in the country, the researcher participated in a number of discussions on peace and state-building in the country. The researcher has made an in-depth review of the other studies on conflict transformation conducted by other international organizations and research institutions in and about Somalia, which informed the analysis in this paper.

## 2.0. *New Ila Hadal Walaal* Social Reconciliation Model

Numerous attempts have been made to resolve the protracted conflict in Somalia. While remarkable progress has been achieved in political power-sharing and state-building, Somalia continues to grapple with issues related to identity, resources, ideology, and politically motivated intractable conflicts. In Somalia, each clan, community, and group often perceive themselves as the sole victims, with 'the others' seen as the perpetrators. This situation fosters negative perceptions, attitudes, and behaviors that perpetuate animosity, mistrust, and a cycle of armed violence among different groups in the country.

The "Ila hadal walaal" social reconciliation model, which translates to "let us talk brother/sister" in English, is primarily focused on initiating authentic dialogues at multiple levels within Somalia. Its central objective is to cultivate trust and confidence among the diverse clans and sub-clans across the country. This model recognizes the significance of engaging a wide spectrum of stakeholders in the process, including national and local formal leaders, traditional cultural experts and jurists, religious figures, and various social groups.

At its core, the "Ila hadal walaal" model seeks to foster reconciliation by promoting open and honest conversations. By facilitating dialogue on local, regional, and national scales, it aims to address longstanding grievances and promote understanding among different communities. The participation of formal leaders, cultural experts, religious leaders, and social groups underscores the collaborative nature of this approach, emphasizing that reconciliation is a collective effort that requires the involvement of a broad spectrum of voices and perspectives. Ultimately, the "Ila hadal walaal" model serves as a framework for building peace and unity within Somalia by harnessing the power of dialogue and collaboration. It recognizes that genuine conversations can pave the way for trust-building and confidence-building measures that are essential for lasting reconciliation in a diverse and complex society like Somalia. Johan Galtung, the 'Transcend' approach seeks to answer about how to transform structural and cultural violence by coining the term 'Praxeology' which refers to human action and dialogue

processes, starting with dialogue with each conflict party separately. [1]This is done in order to prepare each conflict party for conflict transformation, from prevention to negotiation/mediation to (re) conciliation, through a process of self-reflection and exploration of the deeper, collective unconscious dimensions of the conflict formation, similar to the process of conscientization in Freire's educational work.

The model is designed to facilitate communication and by developing peace structures dedicated to establish the truth of the past, determining challenges at the present time while focusing on the future generation's peace and sustainable development. The *Ila Hadal walaal* Model is a need based and it is consistent with the precepts of Nadler socio-emotional perspective.[2]The Socio-emotional reconciliation seeks to remove the emotional and identity-related barriers to the end of conflict through the successful completion of an apology-forgiveness cycle among ordinary people, and not only by official declaration top-down approach.

Somalia does not only need reconciliation, but it needs a genuine reconciliation to treat its collective trauma as a nation and set on the healing process. The proposed model endeavors to fill the gap for genuine social reconciliation by offering a normative approach based on Somali cultural values to be able fix its broken relationships.

With the absence legislation specifically designed to support national and regional social reconciliations in Somalia, the violence will be hardly resolved. The model would be guided by viable legislative framework that can lay a solid foundation for national social reconciliation process. In order to gratify the said legislative gap, the national institutions backed and empowered by political will of the leaders at federal and sub-federal units play an overseeing and facilitating roles in the social reconciliation processes. This means that the cooperation between governmental institutions including regional and national parliament, line ministries and civil society organizations (CSOs) is cornerstone for success of the reconciliation processes. These institutions will ensure that there is a sufficiently robust national legislative and policy framework to protect individuals participating in the national reconciliation process. In addition, the process must also be protected from being tainted by undue influence of different political actors and interest groups.

The proposed national reconciliation law will be very comprehensive encompassing many basic component of reconciliation including observation of national mourning day where citizens are given the opportunity to retrospect painful days of the civil war and the level of physical, sociological and psychological destructions it caused. The rationale behind the national morning day is to promote national cohesion and vision for future generations.[3] The social reconciliation processes tend to include scrutiny of the past to establish the truth of what happened during the conflict, the consideration of elements of justice to redress victims, compensation in the form of reparations or memorials and national mourning days, and apologies at official or personal level.

The protracted conflict in Somalia can transformed through genuine and inclusive social dialogue. Social dialogue must be depoliticized [4]processes that aim to breakdown stereotypes and humanize the "other side" creating a willingness and ability to listen and openness to new ideas. By fostering respect for the other's views, create deeper understanding parties of the needs and interests of side and to move the parties towards a different kind of communication In deep-rooted, value-based

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[1] Wilfried Graf, Gudrun kramer, Augustin Nicolescou (2006). Conflict Transformation Through Dialogue: From Lederach's Rediscovery of the Freire Method to Galtung's 'Transcend' Approach journal für entwicklungspolitik xxii 3-2006, s. 55-83.

[2] Ankica, Kosic and Tauber, Charles David (2010). The perspectives of reconciliation and healing among young people in vukovar (croatia) International Journal of Peace Studies, Volume 15, Number 1, Spring/Summer 2010.

[3] Folke, Bernadotte Academy: Conflict Prevention and conflict resolution. https://fba.se/en/how-we-work/conflict-prevention

[4] Owen, Frazer, Lakhdar Ghettas (2013). Conflict Transformation in Practice: Approaches to Conflict Transformation lessons from Algeria, Denmark, Egypt, Kenya,

conflicts, development of such mutual respect and understanding is often essential before people can begin to discuss the possible "resolution" or reach "consensus".

The *ila hadal walaal* model is a social reconciliation model that uses dialogue as an approach which inspires conflict actors and rival community members to amicably engage each other, reflect the collective and individual painful memories while trying to initiate lasting solution for the same predicament. The model is based on Somali cultural and religious values for conflict transformation and peace building, which has not been properly utilized by policy and decision makers at national and regional level. [5]Culture informs and influences people's relation to sustainable development, conflicts, and reconciliation in a distinct, but direct manner. It determines and creates paths for lasting conflict-resolution and healing.

The proposed model is a comprehensive reconciliation process that encompasses four key elements to a successful reconciliation: (i) an inclusive national dialogue; (ii) political will and legislation; (iii) security and freedom to speak and move; and (iv) a national vision of the nation's future generations. The diagram 1 below illustrates different phases of the proposed model for this reconciliation processes.
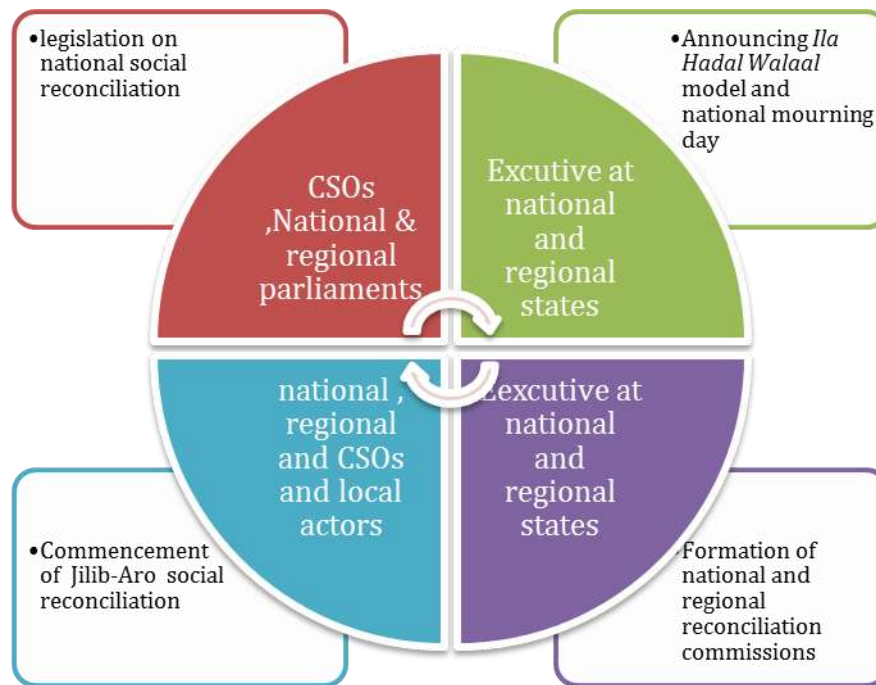


## 2.1 Political Will

The social reconciliation process in Somalia remains figment and aesthetics of political rhetorics that sway people from reality and cause more public apathy and disenfranchisement. The political will for social reconciliation does not only remain necessary to promote trust of the citizens to the state but also and more importantly to build credible state that is legitimate in the eyes of the different clans and regions of the country. The political will is predicated on creating conductive atmosphere that has the efficacy of enabling conflictants to feel secured from biases and manipulation. It also psychologically

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[5] Ralph, Waldo Emerson (2013) Role of Culture in Peace and Reconciliation. High-level Discussion on How Culture Makes the Difference UNESCO–April 2013

prepares the different groups to speak openly and without fear of reprisal and impudence from the state or powerful political leaders as the system established by the political institutions provides assurance and necessary protection to various conflict actors. There are four interrelated and coherent steps that underpin the political willingness of post-conflict state or society.

The first is establishing a workable social reconciliation model that can foster political process towards sustainable peace. The reconciliation model provides principal guidance to the processes and desired goals towards determining better future for all groups. It shapes the conflict transformation approaches at national, regional and local level.

The second is introducing legislative framework and policies based on the national constitution that aims to legalize and enforce new system for new sociopolitical order. This lays solid foundation for institutions specifically mandated to transform conflicts through social reconciliation. For instance, the ministry of education needs to develop and adopt a new curriculum that is capable to socialize the young generations in manner that envisages non-violent conflict resolution. [6]The ministry of education can design curriculums for peace education and ensure that it becomes a compulsory subject and that teachers are trained to present it. Media is another very important institution that could foster reconciliation by eliciting apologies from perpetrators of conflict-causing conduct.

The development of laws and institutions responsible to propelling peace building agenda further denotes that all organs of the government and civil society have active complementary role to play. It further implies that the participation of civil society, media and government institutions influences public opinion of different conflict actors, hence softens the hard feeling and negative perceptions of different conflict groups and individuals.

The third step is about the symbolic actions which are designed to evoke public interest and deliberations that enable people to recall the bad past while at the same time appreciating the importance of building grounds for better future. One example of symbolic actions is to declare and adopt national mourning day. Having a day dedicated to commemoration on the destructions, loses of human capital and resultant socio-economic, political and security raminifications, has efficacy to demobilise the different groups, creating remorseful feeling on their past behavior that glorified violence while inspiring national consciouisness for unity. In somalia, the natonal mourning day can be observed for less controversial day that is acceptable to the majority of somali people. For instance 15th May is the day for national freedom fighters in which the Somali Youth League (SYL) that was the anti-colonial national movement was formed in1943. The youth leaders in the SYL had Pan-Somali vision that transended clan affiliations and loyalties while using their anti colonialism struggle as a national unifying factor.

The fourth essential factor for political will towards social reconciliation is about credibility of the leaders to attract acceptance from various clans and conflict groups. The integrity of leaders in reconciliation process is necessary in creating hope for justice and peace in their region. [7]Effective conflict resolution requires self-reflective leadership and the ability to facilitate environments that help people understand the conflict, appreciate one another's perspectives, and move towards reconciliation of differences. Owing to the protracted social conflict suspicion and negative perception towards members of diffferent clans is common post conflict reality in somalia. The credibility of leaders is critical [8]because

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[6] Mayanja, Evelyn (2013) Strengthening ethical political leadership for sustainable peace and social justice in Africa. Uganda as a case study. http://www.accord.org.za/ajcr-issues.

[7] Virginia, Swain and Sarah Sayeed (2006). A Leadership and Practice to Reconcile Challenges in a Post September 11th World. http://www.humiliationstudies.org/documents/ .

[8] Bar-Tal, Daniel (2000). From Intractable Conflict Through Conflict Resolution to Reconciliation: Psychological Analysis School of Education, Tel Aviv University Israel.

their approaches recognize that reconciliation requires a psychological change—a transition to beliefs and attitudes that support peaceful relations between former enemies.

## 2.3 Inclusive National Dialogue

Somalia experienced one of the most devastating violent armed conflict in the Africa that caused not only physical destruction but also disintegration of social fabric. Mistrust, pessimistic thinking towards nation statebuilding, suspicion and zero- sum mentality are some of challenges one faces to build peace and accountable governance in somalia. [9]The process of protracted social conflict deforms and retards the effective operation of political institutions. It reinforces and strengthens pessimism throughout the society, demoralises leaders and immobilizes the search for peaceful solutions.

In order to address the challenges posed by the protracted conflict, Somalia requires holding genuine dialogue for reconciliation not only at the top leadership level but also regional and communal as well. [10]The national Dialogues attempt to bring together all relevant national stakeholders and actors (both state and non-state), based on a broad mandate to foster nation-wide consensus with respect to key conflict issues. [11]The goal of the Dialogue is to develop joint approaches to conflict resolution, as well as improve relationships, understanding, and building trust between individuals or groups in conflict. Dialogue processes consist of bringing actors together from across the conflict divide and from each group in order to develop an improved understanding of the concerns, interests, and needs of each side.

One of the most contentious issues that demand constructive dialogue is the status of Mogadishu city. The city, which used be the cosmopolitan centre of civilization, symbol for national unity and home of many Somalis from different clans has been degenerated into the epicenter of clan power contestation. The demographic and political realities of Mogadishu drastically changed in 1991 after non-Hawiye clans in general and Darod in particular were forcefully evicted from city by Hawiye clan. The exclusive claim of ownership of the city by Hawiye and their current agitation of so-called 'Banadir State' that deliberately exclude other clans in the deliberations on the future of city further denotes the level of imminent clan conflict in Mogadishu. The national dialogue focusing on the grievances and conflict issues of different clans and political actors has efficacy to narrow the differences while rebuilding confidence and trust among contestants, hence contributing to national unity, reconciliation and peace-building. [12]Confidence building measures are aimed at reducing tensions, creating mutual understanding and identifying entry points and channels for possible cooperation across conflict divides.

## 2.4. Jilib-Aro Model

The Jilib-Aro model, derived from the Somali cultural context, represents a unique approach to conflict resolution and reconciliation. The name itself, "Jilib-Aro," translates to "knee on the soil," and it symbolizes the traditional practice of elders gathering to sit on the ground for extended periods to engage in thoughtful deliberations about resolving communal conflicts. This model reflects the deep-rooted cultural values and traditions of the Somali society, emphasizing the importance of community involvement and collective decision-making.

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[9] Edward E Azar A Theory of Protracted Social Conflict summarized by International alert

[10] Katrin Planta, Vanessa Prinz and Luxshi Vimalarajah (2015). Inclusivity in National Dialogues – Guaranteeing Social Integration or Preserving Old Power Hierarchies? Inclusive Political Settlements Background Paper 1, November. Berlin: Berghof Foundation.

[11] GPPAC South Asia. Dialogue and Mediation. https://www.peaceportal.org/web/gppac-south-asia/dialogue-and-mediation

[12] Ibid p13.

One of the notable strengths of the Jilib-Aro model is its ability to provide effective, culturally-grounded solutions to socio-political conflicts in Somalia. By involving respected elders who understand the nuances of their society and the historical context of conflicts, the model fosters a sense of ownership and trust within the community. Through patient dialogue and careful consideration of the issues at hand, Jilib-Aro promotes reconciliation by addressing not only the immediate dispute but also the underlying causes, thereby promoting lasting peace and social harmony.

In a country like Somalia, which has faced protracted conflicts and complex challenges, the Jilib-Aro model offers a path to healing and rebuilding relationships. By honoring cultural traditions and values, this approach seeks to bridge divides, restore trust, and ultimately contribute to the socio-political reconciliation needed for a more stable and peaceful Somalia.

The role of culture in social reconciliation process in Somalia cannot be underestimated as, Somalis have rich poetry and other oratory culture, which can effectively contribute to social reconciliation and nation state rebuilding processes. [13]In a society where skills of oratory are highly respected, speeches and verbal agreements can carry more weight than written peace accords. Somali oral culture is a very powerful tool to promote peace and conflict resolution. The traditional conflict management mechanisms are always less focused vis-à-vis modern theories and perspective on the same subject.

The diagram 2 below shows the stages of the proposed *Jilib-Aro* approach for social reconciliation dialogue.



Source: Author 2023

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[13] Maxamed Daahir Afrax (2010) Towards a Culture for Peace: poetry, drama and music in Somali society, Accord , Issue 21.

The Jilib-Aro traditional social reconciliation model predicated to play a significant role in addressing the protracted armed conflict in Somalia that has spanned several decades. Here's how traditional social reconciliation informs the Jilib-Aro model and contributes to conflict resolution:

1. **Community-Centered Approach:** Traditional social reconciliation in Somalia is deeply rooted in community values, norms, and customs. It emphasizes the importance of community cohesion and healing. The Jilib-Aro model builds on this foundation by putting the community at the center of conflict resolution efforts.

2. **Truth Telling**: The Jilib-Aro approach indeed emphasizes truth-telling as a crucial element in the process of conflict resolution and social reconciliation. [14] This approach recognizes that a comprehensive understanding of the conflict's history and the experiences of those involved is essential for rebuilding social relationships and achieving reconciliation. Taking advantage of the cultural system, Jilib-Aro model involves the participation of respected elders, community opinion leaders including the sages, politicians and civil activists who able to guide the reconciliation process. They help facilitate dialogue, promote understanding, and play a crucial role in decision-making.

3. **Restorative Justice** Principles: Traditional social reconciliation aligns with restorative justice principles by emphasizing the repair of harm, healing of relationships, and the restoration of community well-being. The Jilib-Aro model incorporates these principles to address the consequences of the armed conflict.

4. **Genuine Dialogue**: Both approaches emphasize the importance of genuine dialogue among conflicting parties. Traditional social reconciliation encourages open and constructive communication, which is vital for understanding the root causes of the conflict and finding common ground for resolution. The Jilib-Aro model places a strong emphasis on dialogue as a means to achieve reconciliation.

5. **Conflict Analysis**: Traditional social reconciliation involves a thorough analysis of the conflict's causes and dynamics. This understanding is essential for effective conflict resolution. The *Jilib-Aro* model incorporates conflict analysis to identify underlying issues and develop strategies for resolution.

6. **Community Healing**: Healing is a central component of both approaches. [15] Traditional social reconciliation emphasizes healing at the community level, addressing trauma, and promoting unity. The *Jilib-Aro* model extends this concept to provide a structured process for healing and reconciliation.

7. **Rebuilding Relationships**: Traditional social reconciliation seeks to rebuild relationships that may have been strained or broken due to the conflict. Similarly, the Jilib-Aro model places a significant emphasis on rebuilding relationships within the community. This aspect is critical for long-term stability and peace.

**Classification of Jilib-Aro**

The *Jilib-Aro* approach in Somalia represents a culturally rich and time-tested method for conflict resolution and social reconciliation. Traditional jurors, often comprised of respected elders and sages, hold a central role in this process. They wield their authority to meticulously examine cases, applying a dual classification system—*Curad* for known issues and *Ugub* for new phenomena. This classification serves as a foundation for addressing conflicts and challenges. Importantly, the *Jilib-Aro* approach draws

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[14] LEITE, Natash (2017) Reinvigoration of Somali Traditional Justice through Inclusive Conflict Resolution Approaches by ACCORD. Retrieved from https://reliefweb.int/report/somalia/reinvigoration-somali-traditional-justice-through-inclusive-conflict-resolution

[15] United State, Institute of Peace (2023) Social Reconstruction. Retrieved from: https://www.usip.org/guiding-principles-stabilization-and-reconstruction-the-web-version/social-well-being/social-reconst

upon the bedrock of Somali society: its traditional values, cultural norms, and, in some cases, Islamic Sharia law.

This approach holds immense significance in Somalia's quest for sustainable social reconciliation. It operates as a beacon of hope in the face of complex and enduring conflicts, offering a platform for open dialogue and negotiation. By emphasizing restorative justice principles, it facilitates the repair of harm, the healing of relationships, and the restoration of community well-being. Moreover, *Jilib-Aro* plays a pivotal role in preventing retaliatory actions, fostering community healing, and ultimately contributing to conflict prevention by addressing both known and emerging challenges. In doing so, it exemplifies the resilience and wisdom embedded in Somali tradition while paving the way towards lasting peace and harmony. By incorporating *Jilib-Aro* model into traditional social reconciliation principles and customs, Somali communities would be able to effectively address the protracted armed conflict that has plagued the nation for decades. These approaches promote healing, accountability, and community well-being while working toward lasting peace and stability.

[16]The traditional jury assigned to authoritatively analyze the cases while initiating strategies for resolving the conflicts using traditional values by classifying the issues under discussion into Curad or known and Ugub or new phenomenon while addressing same by applying cultural norms or Islamic sharia law. Emphasizing the importance of *Jilib-aro* traditional jurors' system, Somali poem Mohamed Haykal Muhumed aesthetically composed two poetry rhyming verses:

- Guurti talada loo xulay xaqay garabka siisaaye
- Garta *Jilib-carro* iyo doodda way garasho eegtaa.

- The Elders chosen to judge uphold justice's cause
- The jury ponders Jilib-Aro's sage discourse

**Characteristic of Jilib-aro Model**

The Jilib-Aro model is a traditional Somali approach to conflict resolution and reconciliation. It emphasizes the involvement of elders and other key actors/ stakeholders who sit on the ground to discuss and deliberate on challenging issues, taking their time to consider the various aspects of a phenomenon and how to address it. This model underscores the importance of restorative justice, which involves repairing damage and rebuilding relationships in the community. Some key characteristics of this model include:

1. **Traditional Elders**: In many African and Somali communities, traditional elders play a significant role in conflict resolution and decision-making. They are respected for their wisdom, experience, and knowledge of customary laws and practices.
2. **Collective Deliberation**: The model highlights the importance of involving a group of elders, jurists or task force who are assigned to collectively discuss the issue at hand. This collective deliberation can help ensure a more comprehensive and well-rounded decision-making process.
3. **Restorative Justice**: Restorative justice is an approach that focuses on repairing harm caused by wrongdoing and addressing the needs of both victims and offenders. In this model, the emphasis

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[16] Ahmed, Sheikh Ali (1977) ' Xeer of Somalis'. Academy of Culture, Ministry of culture and higher education; National Press, Mogadishu, Somalia

on repairing damage and rebuilding relationships reflects a commitment to restoring harmony within the community.

4. **Time-Intensive**: The Jilib-Aro model implies that decisions should not be rushed. Taking a long period of time for deliberation suggests a commitment to thorough consideration of all aspects of a problem and its realistic and sustainable solutions.

5. **Community Involvement**: While the model emphasizes the role of elders, it is likely that the broader community also has a say in the process. Community involvement can contribute to a sense of ownership and shared responsibility for the outcomes.

6. **Consensus Building**: Traditional systems often prioritize consensus building, where decisions are made collectively, and efforts are made to ensure that all parties involved agree on the resolution. The aim of Jilib-Aro approach is to initiate public dialogue where different groups and clans engage each other and discuss thorny conflict issues and how to peacefully resolve the same. This approach has efficacy to reduce deep-seated anger, prejudices and misunderstandings among the conflicting groups through reciprocal dialog, cooperative action, and acknowledgment of the past.

### 3.0 Conclusion

It is imperative to recognize the pivotal role of social values and norms in the reconciliation process and in upholding the outcomes achieved. The Ila Hadal Walaal reconciliation model comprehensively embodies the four essential conditions required to achieve genuine social reconciliation. Moreover, it establishes an indispensable legal and institutional framework vital for the success of this consequential social reconciliation process.

While conflict is not new to Somalis, particularly among pastoral communities contending for essential resources like water, pasture, and livestock, the emergence of urbanization and the advancement of the state's political and economic institutions represent a new and complex challenge. Amid the multifaceted challenges posed by the politicization of conflict in Somalia, one cannot underestimate the significance of traditional values in communal reconciliation efforts. The underlying rationale of the *Ila Hadal Walaal* model is to stimulate public discourse and deliberation regarding the protracted conflict and its far-reaching consequences on diverse groups, all while charting a peaceful path forward.

The *Ila Hadal Walaal* social reconciliation model holds the promise of renewing hope by addressing grievances and facilitating the resolution of conflicts among different clan sub-groups. Simultaneously, the *Jilib-Aro* dialogue approach seeks to demystify the communal dialogue process, working toward genuine social reconciliation.

These two concepts, although distinct, are inherently complementary. The former sets the overarching reconciliation framework, encompassing legalities, institutional structures, inclusivity of various stakeholders, and the imperative of political will. In contrast, the latter places greater emphasis on the practical execution of communal dialogue in pursuit of reconciliation. The *Jilib-Aro* approach is dedicated to uncovering the truth behind committed violations, acknowledging them, fostering accountability, addressing the effects of violence on victims' lives, and ensuring non-repetition of such atrocities.

Together, the *Ila Hadal Walaal* and *Jilib-Aro* models offer a comprehensive and coherent approach to advancing social reconciliation in Somalia, providing a beacon of hope for lasting peace and unity among its diverse communities

### 3.1 Recommendations

1. **Establish a Robust Legal and Policy Framework:** Somalia lacks a comprehensive legal and policy framework to guide social reconciliation efforts at the national, regional, and local levels. The existing inconsistencies within the national and regional systems, coupled with the inadequacies of current institutions, have contributed to misunderstanding and confusion. To address this, it is imperative for the national bicameral houses to pass legislation that offers clear and unambiguous guidelines for the reconciliation process and the transformation of protracted social conflicts.

2. **Harmonize Regional Legislation**: To prevent the duplication of systems and the resulting confusion, regional state assemblies should refrain from passing legislation that contradicts or undermines the laws enacted by the national parliament. Instead, they should focus on adapting and implementing the national-level laws to ensure a cohesive and unified approach to reconciliation.

3. **Enhance Institutional Capacities**: Recognizing the limitations of existing institutions, such as the National Truth and Reconciliation Commission, it is crucial to strengthen their capacities. This can be achieved by providing technical expertise, tailored training programs, and exposure opportunities, including study tours to countries that have successfully resolved protracted armed conflicts. Strengthening these institutions is essential for their effective facilitation and oversight of the reconciliation process.

4. **Empower Traditional Experts and Poets**: Genuine social reconciliation processes have been hindered by the politicization and domination of elites. To counter this, it is recommended that the government and international community empower traditional experts and poets to assume active and leadership roles in communal dialogues and the reconciliation process. Their cultural insights and influence can play a pivotal role in fostering genuine reconciliation.

5. **Establish Psychosocial Support Centers**: Prolonged armed conflict has left a lasting collective trauma that affects the majority of Somali people. To address this trauma, there is a pressing need to establish psychosocial support centers in major towns. These centers can provide critical mental health and counseling services to individuals and communities grappling with the psychological aftermath of violence.

6. **Promote Women's Involvement**: In traditional settings, the role of women in reconciliation processes remains limited and often invisible. To ensure a more inclusive and effective reconciliation, it is recommended that the Somali government and international partners take deliberate steps to enhance the participation of women and civil society organizations (CSOs). Empowering women and CSOs can contribute significantly to building peace through collaborative efforts between the state and non-state actor

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