

Processes Of Track Three Diplomacy In The Management Of Cross-Border Security Relations Between Kenya And Somalia

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Abstract : *Borderlands between countries are a focus for a number of conflict triggers which could undermine the security for border communities, national peace processes and in turn regional peace. The way in which security relations across the border are managed could determine whether conflicts or peace is sustained. States are often misplaced to engage in or coordinate community-based peace building. Through state-based institutions, a violent culture may be perpetuated, hence need to employ Track Three processes which are focused at grassroots level which involve an array of people from the community. These processes are generally interactive and problem solving. The processes help people build bridges of trustworthy clear communication that will prevent wars. Different countries have employed different processes towards the realization of peace in the affected region. It is thus essential to de-politicize a set of grassroots initiatives that have become overly political. Those involved in the processes need to keep the emphasis on the people more and the political leadership should be convinced to value these people more. This paper hence focuses on the Track Three processes that have so far been used to manage security relations between Kenya and Somalia.*

Keywords: *Processes, Track Three Diplomacy, Diplomacy, Security, Cross-Border Security, peace processes.*

1.0 Introduction

Track Three processes generally aim at building and rebuilding broken relationships across the lines of division among ordinary citizens in communities, in a range of sectors. The premise of these processes is that peace can and must be built from the bottom up as well as from the top down. The Track Three processes offer an opportunity for people to work at the community or local level away from the political negotiation, on issues of peace and conflict resolution.

Before deciding to engage Track Three processes in any problem, the facilitators first map and name the problems and relations. It is after this that they decide to reach out to people (Rouhana, 1995). The processes are focused at the grassroots levels and they often involve organizing meetings and conferences, generating media exposure, and political and legal advocacy for marginalized people and communities. Music is also used to

bring people together and foster greater understanding, that is, connect with people through music, public concerts, and interactive performances with local musicians. There is also the use of a wide range of academic, culture, professional and sports exchange programs. The programs engage the youth, students, educators, artists, athletes and emerging leaders in many fields (Missbach, 2009).

According to Rouhana (1995) Track Three processes are basically interactive and problem solving. He further states that there are five steps that need to be followed before the Track Three actors decide to act in order to transform the relationships. First, during meetings, participants are encouraged to openly express themselves and try to define and name the problems and tensions in their relationships. Participants get involved in in-depth analysis of their problems and weigh the options that they can adopt for changing their

conflictual relationships. The participants then internalize the possibility of change and try to develop interactive steps for changing their conflictual relationships. They then act together to make change happen. Participants then make their final assessments about their capabilities and the political and social environment at hand and decide about taking practical steps for making change happen.

Different countries have employed different processes in Track Three diplomacy. In Australia-Indonesia security relations, education and exchange programs have been initiated. These programs have enabled Australian students to study in Indonesia thus enriching them with the understanding of the culture of the Indonesian people. This interaction has provided good will in the personal, business and political relationships for the two countries (Missbach, 2009). In Africa, Track Three diplomacy has been employed in Sudan. After the separation of Sudan and South Sudan due to the continuous hostilities between the two states, the traditional administration was changed into a semi-military structure on both sides. Conferences were used in order to calm the violence in the region. The two pastoral communities, the Malual Dinka on one side and Messenya and Rizaighat on the other managed to conduct a series of ethnic conferences during 2011, culminating in the signing of a joint protocol, stipulating in details how they should share natural resources over the river system. This is a Track Three process in a pastoral system (Ali, 2013).

Another process can be through the co-owning and co-managing of joint projects. Ethiopia and Egypt used this Track Three process of a joint project to strengthen relations between them in order to narrow their differences. This was through the construction of a multi-billion hydro-electric dam on the Nile (Zehabesha, 2014).

In addition, media is also another process of Track Three initiatives. For instance, the Talking Drum Studio based in Saniquellie, Liberia, holds peace building and reconciliation workshops throughout Liberia and Cote d'Ivoire. The studio also holds a radio programme focused on peace building (Tapson, 2002). The Talking Drum Studio brings together community leaders, elders from both

countries, women, youth, government officials and security personnel and encourages open dialogue to promote peace and reconciliation (Tapson, 2002). The studio also provides community education on topics like trauma and recovery, communication skills and the role of local government in peace building (Tapson, 2002). In addition through social media such as internet blogs, chats and online publications such as analytic on, people are connected with the views of others beyond ceasefire lines.

Music and art is another Track Three process that has been used to manage security within and between countries. For instance in Nigeria, there was the Nigeria Peace Festival which was held in December 2000. It was coordinated by a number of different grassroots agencies and held in the national theatre, Lagos. The festival focused upon the role that art and culture can play in conflict transformation (Lyanda, 2000).

There have been discussion forums and visits between people of different nationalities or ethnicities that have been employed as track three processes. For instance, as noted by Nan (2010), since the mid-1990s, tens of thousands of people in the South Caucasus have directly participated in one form or another of people's diplomacy. Armenians and Azeris gathered in West Virginian Mountains to learn each other's views of their shared conflict. Other Armenians and Azeris travelled repeatedly to Tbilisi to make the contact. Georgians and Abkhaz together made a film about Karabakh. Ossetian women reunited with their former Georgian neighbors in Baku and then again in Yerevan. Multiple individual business people joined forces to develop a Caucasus cheese brand and Caucasus tea.

In the case of Kenya and Somalia, Track Three processes were employed when women in Wajir negotiated for peace between border clans from both Somalia and Kenya between 1992 and 1993. This intervention by the local women from Wajir culminated in durable peace in the region. This thus is an indication that people to people interaction is capable of giving results. It can improve and enhance security relations between the two states.

2.0 Processes of Track Three Diplomacy

There are various security threats within the region and as such different processes have been employed depending on the security threat, to manage security relations between the two countries. This has in turn led to stable security relations between Kenya and Somalia. The Track Three processes that have so far been employed include mediation, negotiations, dialogues, peace meetings, peace agreements or pacts, joint community activities, rallies, discussion forums, peace sports, art and music, conferences and workshops.

2.1 Mediation

Mediation involves the non-coercive interactions between opposing sides. Such processes are held either before to avert any security threat or after some violence or a conflict. The mediation process is aimed at managing the envisaged security threat. Both parties that are on opposing sides are given time by mediators to state their case and decisions are arrived at through a consensus by the mediators. This process normally enhances stable security relations. It has been used to unite the divided religious leaders and also between warring communities or groups of people. Peace workers, religious leaders, women, youths and elders, take up the role of a third party. Religious leaders have been active in peace mediation. Besides, the peace makers' team facilitated the formation and training of a Garissa County Mediation Council (GCM) and local mediation councils in Garissa, Liboi, Dobley, Hulugo, Kolbio, Masalani and Amuma, all in Dadaab, Bura and Fafi districts. This has brought positive change in security relations among cross border communities. Women are also increasingly being involved in mediation. There are currently 60 trained women who act as mediators in the region. In Hulugo, for instance, the study was informed that peace workers identified the most troublesome women in the community and one of these women is among the most effective peace mediators. Clan elders have also been effective mediators. They have been crucial in keeping the peace that exists along the border.

2.2 Peace Agreements

Peace accords involved non-coercive signing of agreements between community members, or members from different clans. These accords were normally signed either before or after some violence has been witnessed in the region. The decisions of signing the accords are arrived at through consensus and the accords are binding. This process of signing accords and adhering to them by the concerned parties, has contributed to peaceful security relations.

The signing of these peace accords is overseen by peace committees who plan activities to make space for specific confidence building meetings among clans since some clans express a fear of signing common accords as the process exposed them to tensions. In addition, the elders also stated that the constant review of the community accords during peacetimes helped develop a culture of acceptance and collaboration among community leaders. Accords have also been signed during meetings of elders from both the Somalia and Kenyan communities. A good example is the Al Fatah declaration which was signed in April 1994, which set out guidelines on the return of peace and future relations between the cross border communities. These accords address numerous categories of security related issues, which include killings, theft and assault. The notable peace accords that have been signed in the region include Modogashe accord, on SALWs in 2001, Sheikh Umar Peace Accord in 2005, Sinai Peace Agreement in 2005 and Abdalla Abdwak Peace Agreement in 2005.

2.3 Discussion Forums

During these peace forums there is normally full participation of local opinion leaders, including religious leaders, traditional elders, local leaders, youth and women leaders from the region. These discussion forums have eased conflicts between livestock traders across the border. For instance, in September, 2009 there was a joint peace meeting between livestock traders from Mandera, Garissa on the Kenyan side, with those from Dobley on the Somalia side. This facilitated the initiation of three satellite markets in Liboi, Dobley and Hulugho-Kolbia and Waldena-Amuma at the border. Data gathered during the study also revealed that during discussion forums

which involved the youth, the drug addicts and pastoral school dropouts were talked to. The local Youth Group CBOs organized discussion forums for exchange of views and ideas for the youth. In addition, the youth leaders also advised their peers on the dangers of being in possession of illicit arms and urged them to voluntarily give up their arms.

These discussion forums are held to help identify real challenges on the ground and mark out means of grassroots mobilization and awareness towards a solution.

2.4 Negotiations

Negotiations have also contributed to the management of bilateral security relations between Kenya and Somalia. They gave an example of the Wajir market clash in 1994, where women peace makers were able to bring together all the warring communities to the negotiating table and they played a key role in negotiating peace among the community members. The process has also been used during pastoralists' conflicts over resource sharing and when such negotiations take place it is normally agreed that the host group's rules and regulations over access to the resources are adhered to, thus assisting in the management of bilateral security relations.

2.5 Peace Dialogues

Peace dialogues have also been responsible for peaceful security relations. Peace dialogues have been extensively employed in managing security related threats such as boundary disputes, pastoral conflicts and the proliferation of illicit arms. Women have been quite active in dialogues and their involvement has tremendously decreased tensions in the region.

2.6 Joint Community Peace Activities

Peace activities were also been considered as essential in the management of bilateral security relations.. Some of the peace activities included, joint town cleanups and football tournaments. All football clubs formed leagues under the umbrella of Dadaab-based Youth Soccer League and played with the military. In other instances, cross-border communities got involved in co-owning or co-managing peace projects. This has led to an

increase in confidence and interaction and access to services such as hospitals, livestock and schools by the Somali citizens. In addition whenever the communities have a joint peace day, they also organize joint peace activities, such as peace choirs, dances and poems. Through these activities, messages of peace are passed across and this has largely contributed to the management of bilateral security relations between Kenya and Somalia.

2.7 Peace Meetings

During peace meetings, all community members from either side of the border are invited and the majority of these community members attend. During such meetings, the importance of managing security relations between the two countries is discussed and peace agreements are also signed. The organizers of the peace meetings are normally peace committee workers who choose a troubled region for their meetings. Rules and regulations on how to counter security threats are laid. Communities which have in the past not co-existed well start talking to each other.

2.8 Media

Both electronic and social media were instrumental in managing bilateral security relations between the two countries. Media events had been used in times of conflict to build confidence and facilitate negotiations. This was achieved through music concerts or radio programs facilitated peace agreements and negotiations. Local radio stations always air feedback sessions after any peace meeting or forum. The media also hosts live discussions with members from the community or even opinion leaders of the region, during which they give opinion on the security situation in the region and also make suggestions on how to improve the security.

For instance, following a peace meeting between January and March 2010, local radio stations on their own aired feedback sessions after peace forums for three consecutive days in local vernacular languages, initiating discussions on what people think about the senior religious leaders' missions. These sessions discussed on air did not only create awareness on the effects of

insecurity along the border, but also prepared the communities for the follow up activities that were undertaken by the peace committees.

Besides, there are also discussions on local radio stations on issues affecting peace in the region and on how to counter security threats along the border. In addition journalists from both Kenya and Somalia always have forums during which they discuss their role in enhancing peace in the region.

There is also online peace education. This is mainly popular among the youth, who access this information and pass it over to their peers and other community members. They do this during youth discussion forums which are mainly attended by the illiterate youth or also during youth workshops.

The media as established served as the voice of the voiceless, advocating for peace. The radio and the Television played a 30% role in peace building.

2.9 Sports

Community members, especially the youth have been involved in cross border peace sports. The main sport is football which is played against the youth from either side of the border or even between the youth and the military. This allows the cross border youth interact and it also eases tension. Youths during the sports share ideas and it is during the sports activities that some youths talk to their cross border peers to desist from acts of violence and also to give up their arms. These sports are normally organized by peace workers and they take place on either side of the border. Whenever, the sports are between the military, this normally eases the tension that is between the youth and the military. It has enabled the youths to share jokes with the military, thus creating a free atmosphere between them. The youths can freely share sensitive information with the military thanks to the free interaction that is between them.

Sports have offered space where everybody is welcome to participate. Sports are thus an adaptable activity, where rules can be altered to suit the communities' needs. Generally stable security relations between countries begin with

the youth and sports can be a useful entry point for social change as it represents a tool to mobilize, empower and engage young people to do just that. Sports teach people about conflict resolution, fair play and communication leadership. Sports have generally changed the behavior of young people by helping them to break the vicious cycle of violence thus assisting in the management of bilateral security relations between Kenya and Somalia. Sports activities have promoted peace building through positive interaction among youth of different communities and on average, there were 300 youth in sports activities per month.

2.10 Peace Rallies and Caravans

Religious leaders along the whole border region have also organized peace caravans in Dadaab, Waldena, Doble, Liboi and Masali to raise community awareness and promote religious leaders' peace building role. They informed the researcher of one incidence when religious leaders organized roadside peace rallies to address boundary conflicts and a refugee influx at Shantabaq, Dhilmanyaley, Habaqorey, Meney, Meertu and Baraka.

In Somalia for instance, Somali women intervened in 2012 when the male clan elders failed to control the rising armed teenage militia marauding along the border and along streets of border towns. These women held peace rallies requesting the youth to disarm themselves. Following these rallies, the women managed to pay for the services of both disarmament and demobilization.

2.11 Joint Day Celebrations

Cross border grassroots participants have been involved in joint day celebrations. For instance, as narrated to the researcher by all these respondents, between 16th to 21st September 2014, community members came together from both Kenya and Somalia for peace events, to observe the international Day of Peace. There were several joint activities that were presented during this period. The activities included peace choirs by both women and the youth, football matches in order to win the football peace day cup, peace dialogues between elders and youth, peace

meetings which were organized by youth groups, youth and media advocacy, and peace dances. There were also dialogues on women's role in peace building. Both the religious and traditional leaders were at the peace day event. Members of parliament from both Kenya and Somalia were in a peace dialogue organized by Somali Disability Empowerment Network (SODEN) in Mogadishu. The researcher was informed by these members that on 16th September, 2014, cross border journalists had a dialogue on the importance of peace in the region. They discussed their role in peace building. On 19th September, 2014, there was a peace day football match in Dadaab, while some youth underwent football training in Ifo on the same day. After the football cup peace day, there were sensitization workshops by members of the youth, where they addressed their role in promoting peace in the region.

Before the beginning of the international peace day conference that was held on 21st September, a youth forum presented peace songs and poems.

2.12 Workshops

The peace committees also organize workshops. These workshops played a central role in establishing a relationship and skill-based infrastructure necessary to sustain the peace building problem. They use these workshops to brainstorm the effects of security threats to the communities' social and economic livelihoods. Members are also trained on peace building. In most cases, the trainer or the main facilitator for the meeting should be somebody who understands and speaks the native language. This allows better communication between him and the trainees. For instance, peace committees conducted three training workshops and 9 rollouts in 3 clusters (Garissa/ Lower Juba valley; Wajir/ Upper Juba valley; Mandera/ Gedo). They identified 60 potential rural women mediators to act as monitors and mentors at the grassroots, increase local initiatives, such as establishing village peace clubs and schools, especially for girls. 180 women were trained of which 60 are mediators. Besides, workshops for women, these peace committees also organized workshops for the youth since they are the ones who are basically involved in the violence within the area. For instance, there were

four workshops for the youth which were held between July and December 2013 in Wajir. The intent of the workshops was to brainstorm the physical and mental effects of drug abuse on youth. The affected youth have been involved in discussion forum programs for pastoral dropouts to build on existing barter and trade skills and support illiterate youth with job applications for posts such as being watchmen.

The workshops also involved training of the youth on peace building and there was a youth exposure visit to the Merti Maarifa youth Centre in Isiolo to learn about innovation, ICT and career development services. The youths have also been trained in traditional conflict resolution mechanisms to help bridge the gap between youths and elders. They engage key elders as resource persons to train women and youth in Somali traditional conflict management knowledge.

Women workshops had also been held to explore the women's role in the peace process and to promote dialogue at the regional level. During such workshops, there was also the training of trainers' sessions to develop awareness of and raise consciousness about women's rights and to develop leadership and conflict resolution skills. In addition, the workshops enabled women groups interested in developing and piloting peace education and civic education to get assistance for materials for use in schools or in the media.

In August 2014, there was a business management and horticulture workshop in Ifo 2 camp. Women and girls are sexually abused in and around the camp.

Hence the goal of this workshop was to improve the living standards of refugee women and girls who were survivors of sexual and gender-based violence through socio-economic empowerment. The religious leaders have also held workshops on theological perspectives of democracy, governance and women rights.

2.13 Art and Music

On 28th March 2013 a 26 year old Somali musician returned to Somalia after 14 years as a refugee in Dadaab camp, in Kenya. He wanted to attend the reconciliation music festival at Doble

following violence that had ensued between the Kenyan and Somali border communities. Musicians from both Kenya and Somalia appeared and the message of their music was to keep the peace. Between 12th to 25th October, 2013, two musicians who had spent 16 years in Ifo refugee camp in Kenya formed the Somali Peace band with a renowned Kenyan singer. Women recite or sing poetry to encourage peaceful resolution of a conflict or to urge the men to continue fighting.

Art has also been used to spread the message of peace. Most of these paintings, carried the message of peace. For instance a paintings of a woman struggling to free herself from a man demonstrates their struggle to be free and also for peace. Art and music has also been one channel through which peace was promoted in order to enhance security relations between Kenya and Somalia. Peace in the region has been promoted through poetry. This strategy was applied by Somali women since early 1990 up to date. This strategy was basically received positively because the Somali society places high value on poetry as an appropriate means of communication even during times of prayer, travelling, peace and war. Women recite or sing poetry to encourage peaceful resolution of a conflict or to urge the men to continue fighting. Messages of peace have also been demonstrated through paintings by local grassroots participants. There are some painters who have established studios with paintings bearing messages of peace hanging on the walls.

3.0 Role played by Actors in Track Three Processes towards the Management of Cross-Border Security Relations

Various actors were involved in the spearheading of these processes. Their actions are responsible for the stable security relations between Kenya and Somalia. Participants from the top level, middle range and grassroots have been involved in the track three processes.

Top level actors have managed cross-border security relations through processes such as peace meetings, discussion forums, interventions, workshops and even dialogues. Elected politicians have been engaged in peace meetings. They have held reconciliation peace processes. For instance in 2010, after violence erupted between the

Degodia clans from both Somalia and Kenya, political leaders from both Kenya and Somalia held a reconciliation peace process between the elders of the two clans. The political leaders have facilitated training workshops such as the one which was organized in Garissa in December 2012, to train the local militias recruited from both the Kenya and Somali communities to fight al shabaab. These leaders have also sponsored cross border dialogues between the Kenyan and Somali communities. Security agents on the other hand, have intervened in instances where a security threat has emerged. For instance whenever there has been a terrorist attack, there have always intervened in order to launch counter-terrorist attacks. They have also intervened in cases whereby there has been banditry or reported cases of criminal activities. Their interventions have greatly helped in the management of security relations between Kenya and Somalia. Top religious leaders been engaged in discussion forums, with local religious leaders and even community members. For instance, such like a forum was held in Garissa in May 2010 to chart a way forward towards stable security relations in the region. This was established by the researcher during the study.

Middle range actors were engaged in various track three processes. They were basically involved in interventions, peace meetings, peace dialogues, training workshops and even exposure visits. Through these processes, this group of actors has managed cross-border security relations between the two states. For instance professionals have been involved in various processes. They have taken part in peace meetings like the peace meeting that was held between the Kenyan and Somali clans in Wajir following a market clash between women of different clans. These professionals convened a meeting of elders. During this meeting discussions were made, culminating in the Al Fatah declaration. They have also been involved in the facilitation of workshops, for instance the researcher learnt that some five professionals from the region in 2012 facilitated consultative workshops with stakeholders in Garissa to elect a 15 member Garissa livestock Mediation Council. They took the council on an exposure tour to Mandera to see

how the Mandera Livestock Mediation Council was operating. The professionals have been active in intervention processes like from 1992 to 1993 when a conflict erupted in Wajir, a group of educated professionals decided to intervene and this led to the formation of the Wajir Peace Group (WPG), with members from all clans within the county and even across the border. They have also been involved in initiating dialogues through the traditional processes. In Garissa some urban elites came together and formed PPDI in 1999. This Peace Group was involved in fundraising money towards funding for peace following a conflict between the Somali Auliah and Abdwaq clans in Garissa, in 1998.

The business people on the other hand have used their urban commercial interests to manage security relations between the two countries. They have held cross border dialogues and workshops with other business people with the agenda of peace. These business people form networks which are a valuable channel for cross clan dialogue and cooperation in matters of peace and security. Some humanitarian assistance NGOs such as PeaceNet contributed funds in 2010 to facilitate Islamic religious leaders for peace talks. In addition, it has organized workshops that have trained mediators on the ground, the main result being dialogue among communities. Another NGO, Practical Action has been involved in interventions through mobilizing local traders and politicians and other stakeholders for peace. This NGO also strengthened the capacity of women for peace and peace committees with financial assistance. The NGO also brought in external consultants to train trainers with a view of building local expertise to trauma counseling. The training targeted teachers, chiefs and NGO workers, who would use the skills in their localities. The other such NGO was COCOOP, which was an arrangement to work together between three leading local NGOs dealing with relief services, including distribution of food and non-food items. Have been involved in interventions to deescalate violence such as the one which escalated in Mandera in 2010. They have also organized rallies through which they pass the message of peace. For instance in 2010, still in Mandera COCOOP formed a taskforce

with sheikhs and they rented vehicles mounted with loud speakers, which drove around in a two week campaign urging people to stop the fight and live together as before.

Grassroots actors represent masses of people. They witness violence on a daily basis and they are constantly engaging with the people they represent. They therefore use various processes to ensure the management of security relations between the two countries. Community elders have been largely involved in peace negotiations. On the Somali side, they act as quasi diplomats managing relations with neighboring clans. They have successfully employed this process of negotiation to adjudicate disputes. After a conflict that transpired between the Murulle and Garre clans, there were several deaths and injuries. This resulted in bad blood between these two communities. The elders from the two cross border communities negotiated on how to manage this security threat in order to enhance peaceful relations. It was thus agreed that pay compensations are made according to the Somali customary law. The Murulle were to pay Ksh 7,600,000 in three installments that is 3 million on signing, Ksh 2.3 million by 30th October 2005 and the final installment would be Ksh 2.3 million by April 2006, to the Garre clan. It was also agreed during the negotiations that the sum of 1 million which had been paid by the Garre clan and held by the Mandera D.C would be returned to them. It was also further agreed during the negotiations that after the payments of the phases and compensation, combined delegations of Garre and Murulle elders would go to the hot spots to preach peace. This moment witnessed some peace for a period of about 10 months

These elders have taken part in peace dialogues. For example in April to June 2010, all elders from Garre and Murulle clans from both Kenya and Somalia were invited for a meeting in El Wak. The elders together with community members came together to talk on how to enhance co-existence through intercommunity dialogue. There were six peace dialogue events that took place and those who attended included opinion, religious and community elders. This first dialogue attracted 120 participants from both Kenya and Somalia. They discussed various security issues,

examined their differences and agreed to move forward together to maintain peace and tranquility in the region. The second dialogue brought together all the stakeholders, including women, and ended on agreements on how to share resources. The researcher was also informed by some elders from Liboi division during a group discussion that elders have also been quite significant in the facilitation and signing of peace agreements. For instance, they were quite instrumental in the signing of the Umul accord, which was earlier signed in 2004/2005. However, due to security issues, the accord did not work and it was renewed on 9th November, 2008. This was in Mandera, between the cross border communities of Garre and Murulle clans. The renewal of this accord was done in a peace meeting organized by community elders from both Kenya and Somalia.

Local religious leaders have also been involved in the signing of peace accords. Data from the interviewed religious leaders showed that the Islamic leadership pressured local parties to reach accords. For instance, the Murulle-Garre accord was reached largely due to the mediation of the Islamic leadership. The religious leaders have formed mediation councils in order to restore peace. In Mandera, they have formed the Mandera Mediation Council (MMC). These mediation councils have been established in Banissa-Kenya, El Wak- Kenya and Somalia and Bolet-Hawa in Somalia. In Garissa, the Garissa County Mediation Council (GMC) was formed and local mediation councils were established in Liboi, Doble, Hulugo, Kolbio (Shantabaq and Abaorey), Masalani and Amuma (Fafi, Bura, Dadaab).

Through the mediation councils, religious leaders at the grassroots organized peace caravans in Dadaab, Waldena, Doble, Liboi and Masali to raise community awareness and promote religious leaders' peace building role. Roadside peace rallies were held to address boundary conflicts and a refugee influx at Shantailmanyaley, Habaqorey, Mery, Meeertu and Baraka. The engagement of religious leaders with the youth and women has greatly changed the relationship between them, with more local disputes mediated by the local religious leaders. For example, in Masalani, the

local mediation council mediated an inheritance dispute and also conducted rapid response initiatives between farmers and pastoralists with local resources on the border. Members from the local NGOs and CBOs have been involved in peace dialogues, peace meetings, discussion forums and mediation processes in the region. For instance, they were involved in local Garre elders with Marehan elders and the militia leaders. For instance, as informed by one woman leader in Doble, following the killing of a staff from one local NGO known as ADRA in October 2003, the members of this NGO organized for a cross clan dialogue. This led to cross clan cooperation in the NGO community and together, they advocated for management of security threats in Gedo region. They reached out to other community members to promote peace. The involvement of members from local NGOs and CBOs in the management of security relations has helped build trust and shared interests in functional issues such as health care and education, which transcend clan lines. They have been the best forum for engaging local communities in discussion of underlying sources of conflict and strategies for addressing them. They have helped in developing a capacity as repositories of best practices for security management. They basically review security on a daily basis. These NGOs and CBOs have spearheaded the signing of peace accords between cross-border and local communities. The local NGOs also train youth in traditional conflict resolution mechanisms to help bridge the gap between youth and elders. The local NGO, Cordaid, works with local partners and communities and supports community managed disaster reduction activities. It also works on conflict resolution and peace building and this is normally discussed during meetings. They have generally been on the forefront in the promotion of peace through a number of well received innovative initiatives.

Women have been active in mediation and peace meetings. They have also been involved in joint community activities, peace dialogues and discussion forums. Women understand impacts of war and the absence of peace and what it inflicts to people, since women bear the greatest burden when a country is confronted with volatility. The

very place of women in the society puts them in a strong position to encourage dialogue between fending communities. As stated by one local leader, women in the region are a vital force encouraging dialogue between parties of the conflict. Rural women have been trained by peace workers as mediators and mentors at the grassroots level. By the end of 2014, 180 women had been trained as mediators in the county. Women are now very much mediating among themselves in the rural area. In a place called Hulugho, peace workers identified the most troublesome women in the community, and one of these women is now among the most effective peace mediators. In another place called Gherille, For example, women have mediated effectively in marriage disputes and cross border disputes Amran Abdundi, a woman through several peace meetings, initiated a process of engaging stakeholders in addressing SALWs as a way of reducing violence and also stopping rape within conflict in the beginning of 2014. This process led to the drafting of a regional master plan on SALWs which established a working formula between civil society actors and government agencies. The plan also targeted the network of cartels based in major towns behind this arms business. She has also been at the forefront of building capacity of women peace builders in gaining necessary skills on defending women's rights, peacemaking and introduction of non-violent means in managing security before it generates into armed actions Through peace meetings, dialogues and even negotiations, women in Wajir managed to end a clash that had erupted in the market place. These women came together a week after 11 people were burnt to death in Wajir during the clashes. Their bid received a lot of support and they were joined by local professionals and religious leaders, elders and youths. The women travelled approximately 200 Km using government vehicles and OXFAM sponsored peace trips to remote and far flung areas in Wajir West, South and North constituencies, where tension remained high despite the peace accord in Wajir town. They targeted women from all clans and communities whom they engaged and consulted at every village. Women's key function is the communication among its members in order to

decrease tension. For instance, in Wajir market place, the women tried to make elders of each clan aware of the need to change the situation

Local leaders from both Kenya and Somalia have facilitated meetings, bringing together elders, religious leaders, local NGOs and CBOs and sometimes sponsoring cross border dialogues. These local leaders who operate along the Kenya-Somalia border region play an important role in partnering with local communities in cross border diplomacy. For instance, the County governors of Garissa, Wajir and Mandera, also engage in cross border diplomacy which reflects local clan priorities. They take part in peace meetings during which peace accords are signed. For instance, in 1995, a peace meeting was organized by some local leaders and this led to the creation of the Al Fatah Declaration, a declaration for return to peace.

The youth have been involved in discussion forums with their peers. They talk to their peers and request them to surrender their arms and prevent them from carrying out raids and fighting. They also advise their peers to listen to their elders. The youth groups provide forums for exchange of views and ideas for the youth. The youth leaders are also well placed to campaign against drug abuse. Youths have been trained in traditional conflict resolution mechanisms to help bridge the gap between the youth and elders, engaging key elders as resource persons to train women and youth in Somali traditional conflict management knowledge. The leaders informed the researcher that in EIWak, there is a youth resource center which aims to serve youth from both sides of the border, offering training and cheap photocopying online courses, discussion forums, and recreational facilities. It also assists illiterate youth seeking employment. The youth leaders also revealed that the discussion forums are highly valued by the illiterate youth as everyone participates freely, unlike other activities that are dominated by literate youths. In the center, youth mentors have assisted drug addicted youth. The affected youth have been involved in discussion forums. Programs for pastoral dropouts aim to build on existing barter and trade skills and support illiterate youth with job application, such as that of being a watchman. The youth leaders

have organized workshops to brainstorm the physical and mental effect on youth. In 2013, there was a workshop conducted on peacebuilding for the youth in Wajir. , a training workshop on peace building in ElWak both in Somalia and Kenya, Wajir and Lafey, and a youth exposure visit to the Merti Maarifa youth center in Isiolo to learn about innovation , ICT and career development services. The youth leaders on their part are involved in community policing, in order to manage security in the region. The youth from Garissa on 30th June 2015 initiated a peace walk by residents within the county. The aim of the peace walk was to sensitize their people on collective and individual responsibility in terms of security along the border region. They have also participated in activities such as youth choirs, dances, music and even sports, through which they have been able to relay the message of peace to their peers. For example, on 28th March 2013, as narrated by one local leader in Dobley, a 26 year old Somali musician returned to Somalia after 14 years as a refugee in Dadaab camp, in Kenya. He attended the reconciliation music festival at Dobley following violence that had ensued between the Kenyan and Somali border communities. Musicians from both Kenya and Somalia appeared and the message of their music was to keep the peace. Between 12th to 25th October, 2013, two musicians who had spent 16 years in Ifo refugee camp in Kenya formed the Somali Peace band with a renowned Kenyan singer. The band's main goal was to pass across the message of peace to his audience, who were mainly the youth. Besides, on 19th September, 2014, there was a peace day football match in Dadaab, while some youth underwent football training in Ifo on the same day. After the football cup peace day, there were sensitization workshops by members of the youth, where they addressed their role in promoting peace in the region.

Community members have participated in peace initiatives, towards the management of bilateral security relations. There are instances when the local residents have initiated peace forums themselves. They do this either through dialogues or joint peace activities. They have also been involved in the signing of peace agreements. Some community members are actively involved

in community policing, especially the local men, women, and youth. Some police chiefs have given these community members telephone numbers that they can use in order to report incidents of corruption and insecurity along the border region. They are involved in joint community activities such as joint town cleanups and football tournaments. The community through the community policing are also active in interventions. For example, in 2012, when the military tried to arrest the owner of a donkey that had been knocked down by a military truck, the community policing unit intervened and secured his release. Another instance in 2013 was when a policeman knocked down a lady and there was widespread anger in the community, the CPU intervened and the police officer was dealt with as a local citizen by local elders and compensation was paid

Local communities had also been involved in pursuing the arms traffickers, sealing conducts used by the smugglers and traders along the border. Besides they had also been involved in intercommunity dialogues. For instance in April to June 2010, communities came together to talk on enhancing co-existence through improved intercommunity dialogue. The goal was to discuss on management of security threats and peaceful resolutions of problems in the border region. Six peace dialogues were held and community members actively participated. On June 30th 2015, residents of Garissa County began a 30 day peace walk of over 800 Kilometers from Garissa town to Mandera County in a bid to catch attention of the international community over the rising insecurity in the region. The walk was also to create awareness among communities faced with security threats. The team stopped in villages along the way in a bid to sensitize them on the negative effects of perennial clan conflicts while at the same time promoting the benefit of peaceful co-existence.

4.0 Conclusion and Recommendation

Generally, it was gathered from the field that the Track Three processes have been key to the peaceful security relations that exist between Kenya and Somalia. Thanks to these processes, the cross border community have experienced

some moments of calm, peace, thus peaceful co-existence. This on the other hand has created stable security relations between Kenya and Somalia. It is thus recommended that these peace building processes are sustained. In addition, there is need for aid interventions in order to support these processes and render them more effective in managing security in the region.

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