

**T.C.
ISTANBUL GEDİK UNIVERSITY
INSTITUTE OF GRADUATE STUDIES**



**FACTORS AFFECTING WOMEN PARTICIPATION INTO POLITICS OF
SOMALIA**

MASTER'S THESIS

Fadumo Said MOHAMED

**Business Administration Department
Business Administration Master in English Program**

MAY 2022

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Thesis Advisor: Assist.Professor Selim SEZER

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İSTANBUL GEDİK ÜNİVERSİTESİ
LİSANSÜSTÜ EĞİTİM ENSTİTÜSÜ MÜDÜRLÜĞÜ

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DECLARATION

I, Fadumo Said MOHAMED, as a result of this declare that this thesis titled “Analysis of Real Estate and Construction Companies Marketing Strategy in the Middle East” is original work I did for the award of the master's degree in the faculty of Business Management. I also declare that this thesis or any part of it has not been submitted and presented for any other degree or research paper in any other university or institution. (08/05/2022)

Fadumo Said MOHAMED



DEDICATION

Allah Almighty is my creator, and my source of inspiration, and I'd want to dedicate my thesis to Him, who has enabled me to finish my studies and present my thesis successfully. Throughout this programme, He has been my source of strength, and I have only been able to soar on His wings.

My thesis is dedicated to my dear father Said, as well as to my wonderful father, who has been an incredible source of motivation and inspiration during my academic journey.

Finally, I dedicate my thesis to my husband, who has been a consistent source of inspiration and support throughout my graduate school and professional careers.

PREFACE

To begin, with a great feeling of thanks to Allah Almighty, I want to convey my heartfelt appreciation to Assist. Professor Selim SEZER, whose tremendous support, patience, invaluable counsel, and honest partnership will remain unequalled. Without his prompt criticism and helpful direction, I am certain that I would not have finished this course.

I'd like to dedicate this page to my father "Said" for his unflinching support throughout my educational aspirations. I would not have studied without his honest assistance and direction, and I will forever be obliged to him.

Furthermore, I need to offer my thanks to Ibrahim, my dear life partner, who has been lighting the house in Istanbul during my work and giving me perpetual motivation and consolation. Moreover, I need to commend this blissful second with my loved ones and offer my thanks for their steadfast help during my examinations.

May

Fadumo Said MOHAMED

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ABBREVIATIONS

AU	: African Union
CBOs	: Community-based organisations
DRC	: Democratic Republic Congo
EARF	: East Africa Research Fund
EU	: European Union
IGAD	: Intergovernmental Authority on Development
I P U	: Inter-Parliamentary Union
KANU	: Kenya African National Union
MPs	: Members of Parliament
NGOs	: Non-governmental Organizations
NOVIB	: Nederlandse Organisatie voor Internationale Bijstand
ODM's	: Orange democratic movement
PR	: Proportional Representation
SNL	: Somali National League
SPSS	: Statistical Package for the Social Sciences.
SSRP	: Somali Socialist Revolutionary Party
SWDO	: Somali Women's Democratic Organization
S Y C	: Somali Youth Club
S Y L	: Somali Youth League
UN	: United Nation
UND	: United Nations Development

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FACTORS AFFECTING WOMEN PARTICIPATION INTO POLITICS OF SOMALIA

ABSTRACT

The study's major purpose is to investigate the factors that impact women's political involvement in Somalia at all levels, including local councils, state elections, and federal elections. The research was directed by the following objectives: The primary purpose was to explore how economic issues affected women's political engagement in Somalia. The second purpose was to explore how women's political engagement in Somalia is impacted by political issues. The research also attempted to determine how sociocultural influences affected women's political engagement in Somalia. The end purpose of the research was to examine whether the clan-based political system in Somalia had an influence on women's political engagement. The research employed a descriptive survey strategy. The target demographic of this research includes women candidates at the federal, state and local elections, current MP's in the federal state and local councils, women politicians and leaders of women organisations. The study's outcomes were examined subjectively and quantitatively. SPSS was used to analyse quantitative data gathered via a questionnaire. The outcomes of the study, which was done using descriptive statistics, were reported as percentages, standard deviations, means and frequencies. The content was structured and displayed using tables. This was done through the use of SPSS, which was used to total replies, compute response percentages, and characterise and interpret the data in accordance with the research goals. To collect information from chosen respondents, this study employed an analytical survey design, as well as quantitative and qualitative research methodologies. A questionnaire and key informant interviews were applied to acquire data from respondents for the research (KIIs). Using simple stratified random sampling techniques, the researchers calculated the size of the target population 143 respondents. The data was presented using mean, frequencies and percentages, and it was structured using tables. Aside from that, the data was analysed using themes and explanations, and the results were compared to those found in the research's literature review. Women have gained limited attention in Somalia's political activities at the federal, state, and local levels, according to the study's results. Women's roles in moulding people's participation in life and society are becoming increasingly crucial. Female suffrage and the ability to run for political office have progressed greatly in a lot of nations, but according to the United Nations Development Programme, women still account for fewer than fifteen percent in the politics of Somalia. When women are involved in politics for an extended period of time, especially if they are a minority in an extremely manly world of politics, they might go through an interaction known as "masculinization" which they develop a preference for traditional, masculine, and patriarchal ways of doing things. Despite the fact that women endure the same financial hardships as males, female candidates for federal office get no support from their clans or other political leaders, but their male counterparts receive cash to conduct their campaigns. The study also discovered patriarchy's persistence, with 95 percent of respondents believing traditional leaders have an influence on women's political life in general, and

specifically on women's ability to participate in all three levels of elections or nominations positions, simply because it is widely believed that women cannot represent the clan in general. The analysis discovered a substantial correlation between education and female representation on local councils. The researcher suggests that society or community members be encouraged to overcome stereotypes against women's political participation in order to achieve more equality. As a result, there is a pressing need for more female participation in politics. It is critical to educate males about women's political power needs and to change their attitudes about women, and the government should support women in their quest for political power.

Keywords: *Women, the position of women in Somalia, Women and politics in Somalia*



KADINLARIN SOMALİ SİYASETİNE KATILIMINI ETKİLEYEN FAKTÖRLER

ÖZET

Çalışmanın temel amacı, yerel konseyler, eyalet seçimleri ve federal seçimler de dahil olmak üzere, Somali'deki kadınların siyasi katılımını etkileyen değişkenleri tüm düzeylerde araştırmaktır. Araştırma şu hedeflere göre yönlendirildi: Birincil amaç, ekonomik sorunların Somali'deki kadınların siyasi katılımını nasıl etkilediğini araştırmaktır. İkinci amaç, kadınların Somali'deki siyasi katılımının siyasi meselelerden nasıl etkilendiğini araştırmaktır. Araştırma ayrıca sosyokültürel etkilerin kadınların Somali'deki siyasi katılımını nasıl etkilediğini de belirlemeye çalıştı. Araştırmanın nihai amacı, Somali'deki kabile temelli siyasi sistemin kadınların siyasi katılımı üzerinde bir etkisi olup olmadığını incelemektir. Araştırmada, tanımlayıcı anket stratejisi kullanıldı. Bu araştırmanın hedef demografisi; federal, eyalet ve yerel seçimlerdeki kadın adayları, federal eyalet ve yerel konseylerdeki mevcut milletvekillerini, kadın politikacıları ve kadın örgütlerinin liderlerini içermektedir. Çalışmanın sonuçları sübjektif ve nicel olarak incelendi. Anket yoluyla toplanan nicel verileri analiz etmek için SPSS kullanıldı. Tanımlayıcı istatistikler kullanılarak yapılan çalışmanın sonuçları yüzdeler, aritmetik ortalamalar, standart sapmalar ve frekanslar olarak rapor edildi. İçerik, tablolar kullanılarak yapılandırıldı ve görüntüldü. Bu; yanıtları toplamak, yanıt yüzdelerini hesaplamak ve verileri araştırma hedeflerine göre karakterize etmek ve yorumlamak için de kullanılmış olan SPSS aracılığıyla yapıldı. Bu çalışmada, seçilen katılımcılardan bilgi toplamak için nicel ve nitel araştırma metodolojilerinin yanı sıra analitik bir anket tasarımı kullanılmıştır. Katılımcılardan araştırmayla ilgili veri almak için, bir anket ve temel bilgilendirici görüşmeler yapıldı (KII'ler). Araştırmacı, hedef kitlenin büyüklüğünü kartopu ve amaçlı örnekleme prosedürlerini kullanarak hesapladı (143 kişi). Veriler frekans ve yüzdeler kullanılarak sunuldu ve tablolar kullanılarak yapılandırıldı. Bunun yanı sıra, veriler; temalar ve açıklamalar kullanılarak analiz edildi ve sonuçlar araştırmanın literatür taramasında bulunanlarla karşılaştırıldı. Çalışmanın sonuçlarına göre, kadınlar Somali'nin federal, eyalet ve yerel düzeylerdeki siyasi faaliyetlerinde sınırlı bir ilgi gördü. İnsanların hayata ve topluma katılımını şekillendirmede kadınların rolleri giderek daha önemli hale geliyor. Kadınların oy hakkı ve siyasi görev için aday olma ehliyeti birçok ülkede büyük ilerleme kaydetti, ancak Birleşmiş Milletler Kalkınma Programına göre, Somali siyasetinde kadınlar hala yüzde on beşten daha azını oluşturuyor. Kadınlar uzun süre siyasetle uğraştıklarında, özellikle de aşırı erkeksi bir siyasi ortamda azınlıklarsa, geleneksel, erkeksi ve ataerkil iş yapma biçimlerine yönelik bir tercih geliştirdikleri "erkekleşme" olarak bilinen bir süreçten geçebilirler. Kadınlar da erkeklerle aynı mali zorluklara maruz kalmalarına rağmen, federal ofis için kadın adaylar kabilelerinden veya diğer siyasi liderlerden destek almamakta, ancak erkek meslektaşları kampanyalarını yürütmek için nakit para almaktadır. Araştırma aynı zamanda ataerkilliğin direncini de ortaya çıkardı; sırf kadınların genel olarak kabileyi temsil edemeyeceğine dair yaygın bir inanç olduğu için, yanıt verenlerin yüzde 95'i geleneksel liderlerin genel olarak kadınların siyasi yaşamı üzerinde ve özel olarak kadınların her üç düzeydeki seçimlere veya adaylık

pozisyonlarına katılma ehliyetleri üzerinde bir etkisi olduğuna inanmaktalar. Analizde, eğitim ile yerel konseylerde kadın temsili arasında önemli bir ilişki keşfedildi. Araştırmacı, daha fazla eşitlik sağlamak için toplumun veya topluluk üyelerinin, kadınların siyasal katılımına karşı kalıp yargıları aşmaya teşvik edilmesini önermektedir. Sonuç olarak, siyasete daha fazla kadın katılımı için acil bir ihtiyaç vardır. Erkekleri kadınların siyasal güç ihtiyaçları konusunda eğitmek ve kadınlara yönelik tutumlarını değiştirmek kritik öneme sahiptir ve hükümet, kadınları siyasal güç arayışlarında desteklemelidir.

Anahtar Kelimeler: *Kadın, Somali'de kadının konumu , Somali'de kadın ve siyaset*



1. INTRODUCTION

1.1 Background of the Study

Women's political engagement and leadership are changing globally. Women make up 19.5 percent of the world's lawmakers at the moment. It falls beneath the 30% objective that should have been accomplished by 2005. This target was set in the 1995 Beijing Platform for Action. Notwithstanding, it is important that the quantity of female parliamentarians has expanded in ongoing many years. As per a 2012 Inter-Parliamentary Union research, the overall normal of female parliamentary portrayal was 19.8 percent in 2011, up from 19% the earlier year.

This 0.8 percentage point rise, which is consistent with prior decade averages, indicates the century's gradual progress toward global gender parity in parliamentary representation (Inter-Parliamentary Union, 2012).

Additionally, it's worth noting that women now occupy more executive positions than at any point in history. According to a recent poll issued by the Inter-Parliamentary Union and the United Nations, women are underrepresented in politics in 2012. Women have made great progress in executive positions over the previous decade, as seen by the more than quadrupling of states with female heads of government, presidents of state, or both, from five in 2005 to eight in 2017. Additionally, the proportion of female ministers climbed significantly from 14.2 percent in 2005 to 16.7 percent in 2012, an increase of 0.2 percentage points. However, this has not overcome the increased number of people represented in the legislature. This is an illustration of a similar scenario in the Philippines. Despite the fact that the nation has had two female presidents in the previous 25 years, women comprise just 22% of the lower house and 13% of the upper chamber of parliament (Cole 2011). Liberia's lower house has a 9.6% female representation while the upper house has a 13.3% female representation, making it the first African nation to have a female president. Malawi, Africa's other female-led nation, has a 22% female parliamentary representation.

According to Burns (2007), there are significant inequalities in political involvement between men and women in both the United States and the United Kingdom. Despite their lengthy democratic histories and high ratings on markers of women's status, these two nations elect just a tiny number of women to government seats (Verba 1997). According to a 2012 study by the Inter-Parliamentary Union, the United States of America ranks 78th in the world for female representation in parliament, with just 16.8 percent of women serving in the Lower House and 17 percent in the Upper House of Representatives. On the other side, the United Kingdom is rated 55th, with female representation equal to 22% in the lower house and 21.9 percent in the upper house.

Despite recent increases in women's political engagement in Africa, there is still a significant gender divide in political participation between men and women (Sirleaf 2010). Women's presence in Parliament has increased significantly over the last two decades, from 7% in 1990 to 17% in 2007 and 20.4 percent in 2011, well above the worldwide average (IPU 2012). Women's participation in politics has risen as a consequence of constitutional provisions for women to occupy a certain number of elected offices (Potters 2009).

Men and women in Somalia are uneven in their access to power, wealth, and decision-making. Somali women account for a negligible proportion of the country's population. When it comes to politics and discussing significant topics, women do not have the same opportunity as males. Despite their critical and historically recognised role as peacebuilders and peace activists, women have been routinely excluded from peace discussions, save as spectators (Musse, F.; Gardner, J., 2013). According to a research on Somali women's engagement in politics and public life, clan elders' unfavourable views and behaviours against women act as a substantial obstacle to women gaining positions of political responsibility (Samah, 2016). On the other hand, several significant breakthroughs have happened. The establishment of the Sixth Clan was a watershed event. Somali women have been galvanised to fight for their rights and to participate in local, state, and federal decision-making processes as a result of the Somali women's political movement, the world's first organised group led and supported entirely by Somali women. Despite their achievements, women in politics continue to confront enormous societal stigma and barriers. In 2016, Somalia underwent political consolidation, with a particular

emphasis on Somali women's political engagement, which was much needed at the time. Female participation in both Houses of Parliament would be increased to 30% under a new election model proposed by the federal government on January 28, 2016. Additionally, female candidates for public office received a 50% discount on the registration fee. Women's presence in the federal legislature has grown as a result of a new grassroots campaign. Several notable results include the following: Women made up 24% of elected members of parliament in 2016, up from 14% in 2012. While this is a substantial gain, it falls short of the aim of 30%. (Samah (2016).

According to a recent United Nations Development Programme study on women's leadership in public administration, Somalia has 13 female senators out of 54 (24%), 66 female members of parliament out of 275 (24%), and two female MPs out of 66. (2 percent)in puntland. Galmudug, on the other hand, has just eight female politician out of 89 (9%) whereas Southwest Somalia has 32 female MPs out of 149 (9 percent) in jubaland there are two women politician out of 74(two percent). Somaliland's Chamber of Representatives has just one female member, out of a total of 82, and no female members in the upper chamber. At the district council level, information is scarce. The purpose of this research is to ascertain the characteristics that impact women's political engagement in the federal, state, and local council elections in Somalia.

1.2 Statement of the Problem

This study will deal and investigate the factors affect the participation of woman into politics of Somalia. political participation is influenced by socio-cultural, economical, personal factors and political policies. In Somalia, women's participation in political process has been affected by several political, cultural, and social variables, for voters as well as candidates for parliament. These variables, have increased the women's engagement in parliament as well as local governments, increasing the women's participation in higher political positions. In Somalia, for example, 2016 parliamentary elections results shows that 13 women were elected to upper house out of 54 seats and 66 were selected out of 275 in the House of People. Despite both Houses falling short of the 30% requirement, the percentage of women elected increased by 47% between 2012 and 2016. (Report; Somali women's political

leadership and participation evidence and support units) June 2017 (East Africa Research Fund (EARF))

However, most of the research related to women's undertaken in Somalia emphasised the significance of traditions and male-dominated society influences the reduction in participation of women's in these three levels and political system based on the above data this current study investigated socio cultural economical personal and political factors impacts women's participation in politics of Somalia.

1.3. Objectives of the study

1.3.1. General objectives

To determine the factors which influences women participation in politics of Somalia.

1.3.2. Specific objectives

1. To ascertain the extent to which sociocultural variables impact women's engagement in Somalia's political process.
2. To ascertain the extent to which economic variables impact women's engagement in Somalia's political process.
3. To ascertain the extent to which personal characteristics and political policies impact women's engagement in Somalia's political process.

1.4. Research Questions

This research will attempt to address the following questions:

1. What are the sociocultural factors that affects women's participation in Somalia's politics?
2. How economic factors impact women's political participation in Somalia?
3. what are the personal political factors that challenges women to participate the politics of Somalia?

1.5. Research Hypothesis

The following assumptions motivated this study:

1. personal characteristics has had little impact on women's participation in political in Somalia.
2. In Somalia, cultural and economic factors have a greater influence on women's participation into politics.

1.6. Research Methodology

This research employed a descriptive survey approach to determine the elements that influence women's participation in politics of Somalia. According to Phil(1996), descriptive research investigations are aimed to gather information about the present state and other events, and to derive reasonable inferences from the facts given wherever feasible.

In this research a quantitative research method was used to investigate the factors affecting women participation in politics of Somalia. Survey forms was distributed to 143 respondents through an online survey by the authors of the thesis between June and August 2021.

Target population: A sample of 143 respondents was picked using simple stratified random sampling technique from 222 respondents based on Women candidates for federal, state, and municipal elections, existing MPs in federal, state, and local councils, women politicians, and leaders of women groups this was necessary because the technique gives all strata a chance of being selected into the sample.

Sample size: The sample is obtained by calculating the sample size from the target population by applying Cooper and Schindler, (2003)

Where: n = Sample size, N = Population size e = Level of Precision. At 95% level of confidence and $P=5$ $n = \frac{222}{1 + 222(0.05)^2} = 143$

Sampling procedure: The researcher randomly sampled an appropriate number of divisions within each category of members Women candidates for federal, state, and municipal elections, existing MPs in federal, state, and local councils, women politicians, and leaders of women groups. The probability of selection of each division was proportional to their population, so that divisions with larger

populations had a proportionally greater chance of being included in the sample. Simple random sampling was used to select the respondents.

Research instruments: The survey contained questions which comprises of linkert scale, closed-ended question and also a few open ended questions.

The questionnaire for comprised of part A and part B. Part A collects the background information of respondents. While Part B comprises of factors influencing women participation in politics process of Somalia. The questionnaire comprised of both close-ended and open-ended items.

1.7. Significance of the Study

The Somali government has effectively included women in general political processes and local administrations at the state and federal levels throughout the country's 20-year history of existence. Women were to have received 30 percent of local council seats via a presidential decree signed by then-President Prof. Hassan Sheikh in 2016, however the order was never implemented, and women today account for just 24 percent of Somalia's lawmakers. Nonetheless, the primary objective of this study was to identify the most significant obstacles to women's participation in Somalia's municipal councils, which was accomplished via interviews and focus groups. In light of the increasing democratic participation and decentralisation advances, this research is urgent and important since it will identify the most significant barriers to women's engagement in local government, as well as potential remedies. Furthermore, the research and conclusions of the study are structured to highlight a lack of awareness and information about women's participation in government, which will spark discussion and demand for political changes to make it easier for women to participate in local councils and the federal government. The research also gives policymakers a serious view on how to re-examine national rules and regulations, enabling women to participate in more opportunities for local and state development planning and policymaking, as well as in national policymaking. Furthermore, the research sheds light on a variety of facts and practises that have hitherto gone unnoticed in women's studies in Somalia.

2. LITERATURE REVIEW

The purpose of this chapter is to review the literature on factors that influence participation of women in political processes in the Federal government of Somalia. The first part focuses on the theoretical and conceptual frameworks related to this study. The last part concentrates on the political participation process of women the other sections focus on socio-cultural factors economic factors, personal factors and political policies in the Federal Government of Somalia.

2.1. Theoretical framework

2.1.1 Feministic theory

This study employed basic feministic theory to bring attention to topic of women's representation in political system. It states that gender-power-order is part of our society, forming structures and establishing contemporary power relations. This theoretical system relies on the fundamentals of feminist thinking. All feminists seem to believe that, depending on what gender you are born as, you will receive distinct social rewards and responsibilities (Zalewski, 2000). The notion women's circumstances are a basic element to the lack of their involvement in the political system of Somalia. Its focus is on how to shift the perception that men have more power and privilege than women (Bryson, 2003).

There are two sides to gender in politics, and while they are distinct, they are linked. The first is concern for women's issues, and the second is the portrayal of women. Women's issues and gender perspectives are more likely to be considered when women are represented; yet, representation alone does not ensure the intended outcome (Sumbadze, 2008). Gender refers to how men and women are assigned roles, relationships, attitudes, behaviours, and values in society. Much of the current interest in gender relations may be traced back to feminism's influence. Feminists across the globe have made gender relations synonymous with oppression and inequity. Women's apparently caring nature and men's ostensibly aggressive nature are allocated contrasting duties.

2.1.2. Cultural modernity theory

According to Welzel (2003), it is the theory of cultural modernity that emphasises the transformation of economic development into a culture-building process of human development that results in an emancipatory worldview reflected in self-expression values that emphasise human choice and autonomy, particularly women's choices and autonomy. Public expectations of elites to be more responsive and inclusive are growing, and this is being matched by an increase in public support for emancipatory ideals. As a consequence of the spread of emancipatory concepts, women's involvement in society and in parliament is on the rise, as is their representation in parliament (Inglehart & Welzel, 2005).

A great focus is given to adjustments in existential boundaries when it comes to the human development method, which integrates social modernisation with emancipatory ideas. Specific to women's empowerment, the thesis investigates advancements in contemporary cultures that are helpful to women's empowerment, stating that there is a relationship between cultural modernity and a public that wants more gender equality.

(Inglehart & Norris, 2003) Found that cultural modernity defends real, positive results for women. While controlling for elective hypotheses, their proportion of perspectives toward orientation gender equality is the sole indicator of the proportion of women in parliament (Inglehart & Welzel, 2005). Adjust these finding. It is not so much gender-egalitarian attitudes in particular but the broad emancipative implicate ones of self-expression values in general that positively predict gender empowerment.

2.1.3. Theory of social exclusion

Groups, social interactions, and institutions are isolated as a result of a multifaceted process of growing rupture. This process prevents groups, social interactions, and institutions from fully engaging in the society in which they live normal, normatively regulated activities (Silver, 2007). In a gendered society, individuals or groups who get isolated and acquire a failure to take part in the economic, social, and political sectors of the community are subjected to a variety of kinds of exclusion. The process of enhancing people's capacity, opportunity, and dignity to participate in society on the basis of their identity is referred to as social inclusion (World Bank,

2013). In light of this, it is understandable why women's quotas in politics and lower selection requirements are advocated, as well as why women are discriminated against in political involvement as a result of inadequate action by governments and other political entities in different countries.

2.2. Conceptual Framework

The diagrammatic representation of the link between the independent and dependent variables is mentioned to as a conceptual framework (Cooper and Schinder, 2013). To demonstrate the connection between the dependent variables and the independent variable under research, the following conceptual framework was created:

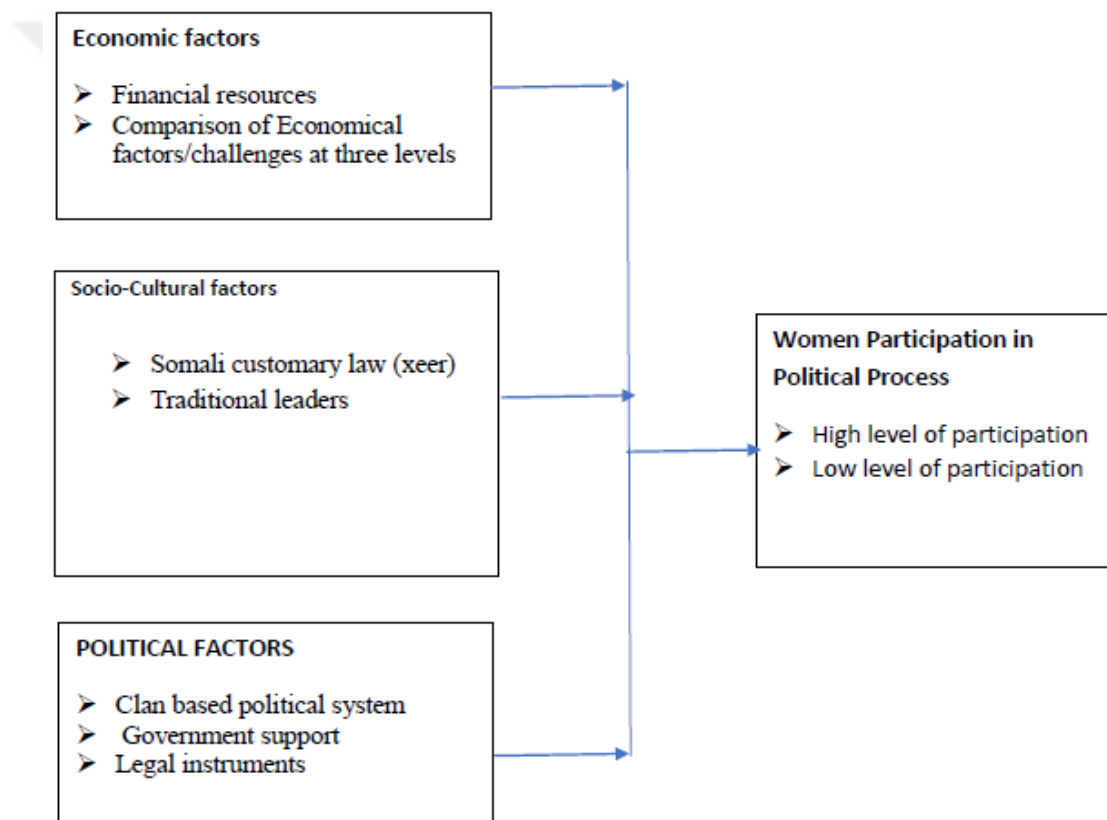


Figure 2.1: Conceptual Framework

2.3 The Concept of Women Participation in Political Process

As long as political parties don't have laws compelling them to include women on their lists, they can set their own targets or quotas for female candidates. This approach has shown to be successful in the past. More than one place has shown great success with it. Women's party members and candidates benefit the most when

such policies are implemented for a specific length of time and accompanied by training and resources. Gender equality and women's participation can also be included in a code of conduct adopted by parties. Women's empowerment may be jeopardised if volunteer efforts are only half-hearted or misleading, leading to a "gender token" effect. In 2005, just 16% of the world's legislative seats were held by women, according to introduction. Political systems may have a significant impact on the percentage of women elected to parliament, according to a new study Three to four times as many women have been elected to office in countries with similar political histories, such as Germany and Australia, thanks to the proportional representation (PR) election system. Generalizations like this are substantial as long as nations have cultural similarities and similar degrees of social and economic development. According to Rai (2000), many women suffer from a lack of confidence as well as political parties' proclivity to overlook women's concerns.

However, women's attempts to take part local councils and the national parliament, and district councils faced significant hostility and obstruction. Women seeking leadership appeared to have faced the most difficulties in getting a party nomination, and were the group that most frequently reported experiencing hostility from local men while campaigning (United Nation Development, 2005). Despite limited options available, it is possible to improve women's participation in majority rule. Mandating a specific number or percentage of female party candidates in elections at different levels is achievable, although it is more difficult to implement under a majority rule system than under a proportional rule one. Parties may choose to set voluntary goals in this area, or they may be required to do so under party constitutions. To encourage more women to run for office under majority systems, governments can also take steps like providing campaign funding for parties that put forth more female candidates (Rai, 2000).

2.4. Socio-Cultural factors on Women Participation in Political Process

Women's political participation has been proven to be influenced by cultural and social norms. Consequently, women's participation in politics was proven to be segregated and marginalised. In both the DRC and Rwanda, the Catholic Church had a role in keeping women out of politics. Although women contend with men for political positions, an absence of the education is a major impediment in many

countries. Women are viewed as inferior in religious and cultural socialization, whereas men are viewed as superior. For example, in some religions, women are forbidden from stepping out in society and men are expected to engage in conversation with them (Dowerje, 1982).

Women are subjected to oppression all around the world, albeit the degree and nature of that oppression differ greatly from civilisation to civilization. To put it another way, women's sex is inferior to men's due to their socially mandated reproductive responsibilities. The gender status quo is maintained by the state, society, and family providing insufficient resources to the human development of women (Rizer, 1992). Gender inequality can be seen in various social indicators, such as education, healthcare, and other areas.

All countries have a substantial impact on employment, economic resources, and politics. Gender also influences opportunities and resources, which are influenced by class, caste, and ethnicity.

When it comes to women's engagement in public life, socio-cultural reliance is among the most important barriers to success. Women are likewise unable to participate in the political process because of their responsibilities in both the workplace and the home. With their major roles as mothers and wives, they are unable to devote much time to politics (Simbine, 2006).

The impact of sociocultural variables on the political participation of women has been studied. According to Dowerje (1982), we work in a culture, but we must transcend cultural barriers and constraints in order to progress. In many African cultures, women are not supposed to speak prior to men, which has resulted in a lack of development of women's potential. As a result, women are often discouraged from acquiring property of their own or from receiving anything from their parents. A consequence of this is that they will be unable to participate in socially beneficial economic activity. Consequently, basic attitude improvements are required if women to take part in community based organisations (CBOs) so that practises can be transformed in ways that lead to greater gender parity and the integration of work and family life as a result of the harsh and uninviting organisational culture they have created, "the heroes are likely to be males," Stuart and Kelleher argue. Women's

issues are underrepresented and there is little support for changing existing gender-biased relationships and attitudes.

2.5. Economic factors on Women Participation in Political Process

In both ancient and modern democracies, economic factors play a crucial influence in the enrolment of women to legislatures. Political participation by women is directly related to their socioeconomic condition and the number of women in elected positions. Studying the association between women's legislative recruiting and women's workplace participation, as well as the percentage of women with bachelor's degrees, researchers found a correlation. Women's parliamentary recruitment in established democracies is mostly driven by economic factors, according to a number of studies (Fraser, Arvonne, and Irene, 2004).

A long-term economic disadvantage for women has been the result of long-term discrimination against them. When it comes to political campaigns, money is a need. As a result of the gender division of labor and sex-based employment prospects, men have been given more asset value than their female partners. Because of this, men make up about 75% of Nigeria's workforce. To the Inter-Parliamentary Union (IPU), only a few wealthy women are capable of funding political campaigns.

When discussing women's engagement in politics, poverty and economic insecurity are frequently cited as limiting factors. In northern Uganda, though, women's economic success hasn't translated into more political participation (Rai, 2000). Following the battle, women have been able to dramatically improve their income thanks to their contributions to the region's economic recovery. In order to escape the cycle of economic survival and meet basic needs, however, this is insufficient (Rai, 2000).

Political activities are seen to be masculine in cultural value, which exacerbates the problem since financiers and sponsors of politicians favour male candidates over female candidates because they feel male candidates have a higher chance of winning elections than female candidates. Women have achieved the highest level of success in politics as a result of women's movements that financially and otherwise support women's political aspirations. The degree of women's financial ineptitude in politics is shown by their financial dependence on males, as seen by wives' reliance on their

husbands in homes. As a consequence, women's political aspirations have been significantly impeded by a lack of financial resources to support them. Fisher also admitted that women's social standing had an impact on their decisions (1997). In both urban and rural Africa, according to Fisher, women constitute the majority of the impoverished and uneducated population, and many young women between the ages of 15 and 25 have been forced into sex labour, placing them at danger of contracting HIV/AIDS. The present tendency toward institutionalising money politics, as well as the costs for as high registration and nomination, only serve to exacerbate the matter more. Despite the fact that women are not required to pay nomination fees, the lack of a cap on campaign expenditures diminishes the significance of such a gesture (Cassirer and Addati, 2007).

Female political participation is typically hindered by poverty and a lack of economic stability, according to Olufemi (2006). For example, many women in northern Uganda have been able to take a more active role in home decision-making and obtain greater mobility and influence in community decision-making organisations thanks to increasing money. There is still a long way to go for women's economic and political participation in the United States. The government and international development organisations have yet to include women in important post-war development programmes. There has been little attention paid to the high rate of sexual attack on women and how gender based relations are affecting the economic recovery (Purnima and Vyasulu, 1999)., Since these states have a glaring gender disparity and a lengthy history of women's rights abuses, the necessity for the present study becomes really important. Other relevant words, there have been no substantial endeavours along these lines in these states.

As a result, the process of rebuilding and building northern Uganda has struggled to recognise the importance of women's role in constructing a stable economy. Many development agencies have vowed to incorporate gender equality into their initiatives, yet women are still viewed as passive bystanders rather than active members of the economy. They are still excluded from the key post-war development program of the government and international development organisations. There has been a lack of attention paid to sexual attacks against women and how gender inequality continues to impede economic recovery by development planners. Even while many northern Ugandans have become wealthy

enough to be able to participate in politics, women in the region are still underrepresented to be able to exert more influence in the decision-making processes of both the community and the home (Federation of Women Lawyers, 2010).

Another important example is Kenya's 2007 party elections; women were named for the KANU but were convinced by the party to withdraw only a couple of days prior polling day for the men. Only the (Orange democratic movement) ODM's 30 percent concession on the price of running for office in the most recent national and local elections had a specific procedure in place to promote women candidates in the political parties polled. Their opinions on women appear to be very similar. Among political parties, it appears that the women's wing, a relatively small component of the party that recruits women for meetings and elections, appears to be the primary channel through which women participate (United Nations Population Fund, 2009).

Because of their twin responsibilities in the production and reproduction realms, women contribute more than half as much to the social and economic prosperity of nations as males, according to Leacock (1977). It's crucial to remember that when it comes to making decisions about how resources are allocated, women's perspectives are rarely heard. Women presently hold about 15 percent of seats in the legislative bodies of countries around the world. More than a third of seats in parliament are held by women, as indicated by the Convention on Elimination of All Forms of Discrimination Against Women and the Beijing Platform of Action, despite international commitment to gender equality.

As far as of women's ' economic strengthening, women in Somalia for the most part have a feeble situation in the work market and address an enormous extent of individuals in weak business. Financially, women have made a few additions, venturing into business and job areas customarily held by men, especially as more women take care of family pay wage. Beyond the aggregation of abilities, admittance to 'hard' assets explicitly funds might be a significant component impacting women's entrance and exchange power once in post, and first class women are bound to approach such financial asset. In aggregate, womens political power is unequivocally connected with their economic power (O'Neil and Domingo, 2016).

In the Somali setting politicians are as often as possible business people as well as the other way around, and worthwhile government contracts are additionally granted

to business companions (Saferworld, 2012,). Many individuals from the Somali society expected that admittance to cash was a significant component connecting with womens' admittance to positions in government, and that women are frequently incapable to rival men on these grounds. Approaching immediate and circuitous financial assets fundamentally impact womans' choice to campaign for the position. In Somalia, women will generally be hesitant to become political possibility for an assortment of economic reasons.

This including contributing family assets, which they don't feel they independently own, requesting credit or gambling their own or the family's capital, paying for homegrown/caring work they can not do, relinquishing their positions and returning the work market in situations where they don't get elected. On the other hand women' absence of capital is caused their avoidance from the initiative since they are neither head of networks, clans (traditional clan leaders) nor kinship groups and social associations (Adamu& Mekonnen, 2009). Additionally, the women's absence of clan financial backings is another limitations element of woman political interest.

In Somalia, the economic factors influence the womens interest in politic issues since a matrilineal and man centric culture is described by male strength which represents a test to women association in political issues (Mohamed, 2011). Contrasted with their male partners, numerous women in Somalia don't claim property. Moreover, the support of woman in politic issues in Somali is extraordinarily tested by having less in come than men, destitution and set number of occupations they hold in the country. Additionally, restricted education and restricted choices to income most by most women in Somalia results to low power in politic issues when contrasted with the male partners since political missions require colossal financial assets that can't be managed by a large portion of them. At last, womens with financially stable male accomplices or from affluent families couldn't for the most part possible not benefit from the financial help expected to fund their missions and challenge for political positions (Walls, Schueller, and Ekman., 2017)

2.6. Personal factors on Women Participation in Political Process

At the Fourth World Conference on Women in Beijing in 1995, gender disparities in decision-making were addressed. There are a number of issues that need to be addressed if real democratic reforms are to take place, according to Beijing's

Platform for Action. When women are denied equal access to the ballot box and elected to office, it shatters the foundations of democracy. The democratic process suffers when women aren't included in decision-making positions. As a result, liberal democracies such as the parliament fail to consistently achieve gender fair and equitable sharing of representation, policy agenda making, or accountability in terms of women (Cassirer and Addati, 2007).

Doubts were expressed by experts on both sides of the critical mass argument. High-quality leadership is provided by women because they are conscious of society's social concerns and carry the weight of their family's challenges. It is assumed that all women are the same, despite the fact that they come from a wide range of backgrounds, including economic, social, and cultural. Women's effective representation can be achieved in smaller numbers than 30 percent, according to the critical mass argument, which often ignores this fact. With regard to government institutions, including political parties and other decision-making organisations, women's rights are safeguarded as specified by the Somali Constitution of 2010. It ensures that women are no longer marginalised in public life by codifying the two-thirds rule in all appointive and elected positions for both men and women. Rather than a bare minimum, the saturation point of 30% was agreed upon by experts as more of a cap. To ensure that women can tell their tales in a safe environment, the Somali Constitution said that they needed to be able to tell their stories in a safe environment where they could do so without fear of reprisals (Vickers, J. (2006).

According to UN Resolution 1325 (2000), women's rights are protected, as are obstacles to their equal and full participation in peacekeeping and peacebuilding efforts, Women in politics face many challenges, including how to deal with authority and how to achieve the best places in leadership roles. Women encounter these difficulties since they lack the capacity to deal the power and the skill to strategically place themselves in political roles. Even as the proportion of working women grows, attaining high-level roles remains a struggle. Women worked long and hard to achieve these positions by dedicating their lives to women's issues and concerns. Participants believed that improving the skills of female politicians is vital to increase their influence. It was brought up that women's solidarity and gender parity in democratic structures were important issues to consider (Hein and Cassirer, 2009).

We must emphasise the gendered dimension of progress and criticise the capitalist model of international development, which perpetuates gender inequality, while simultaneously trying to build an atmosphere where women may participate in growth. Gender equality and progress cannot be achieved unless women are included in mainstream development. Development advantages can be shared more effectively if more women participate. The level and nature of participation is equally important to determine whether women are able to share development gains. Women's historic exclusion from political structures and processes is the result of multiple structural, functional and personal factors that vary in different social contexts across countries. With regard to the role of women in politics, there is a larger issue that goes beyond the particulars of national and municipal politics, democracy and development (Panahi, Yazdanpanah, 2007).

Working in a male-dominated political arena, where they are frequently subjected to harassment and hostility, is a difficult task for a lot of women. All female councillors and MPs who were asked reported that they had gotten campaigning training prior to their elections, but only a tiny minority stated that they had received any training afterward. For the most part, participants admitted that they needed more education and training before they could do their jobs effectively, particularly in the areas of personal responsibilities and responsibilities, public speaking, and financial management (Charles, 2008).

women recognized shortcomings and inadequacies inside their own positions. In the DRC, they referenced their absence of clear procedures, of aptitude, incredible skill and self-assurance. They observed that the dictator climate inside which they need to work isn't helpful for the development of a solid and free women's authority and is forestalling fortitude among women. „The word democracy rules system is difficult as far as we're concerned to use“. There is hence no noticeable exertion right now by the legislatures in the district to connect women's political support and the harmony processes, or for women to play an all the more long haul job in the harmony processes in the Great Lakes Region (Charles, 2008).

Many women have substantial difficulties in a male-dominated political environment, where they are frequently discriminated against or ostracised by male colleagues All female councillors and MPs who were asked reported that they had gotten campaigning training prior to their elections, but only a tiny minority stated

that they had received any training afterward. Some claimed that they were unable to serve in a supervisory capacity because they lacked basic financial skills; others said that they needed to be trained in order to operate properly. There seemed to be a lack of training for female Ward Committee members, and they appeared to be unaware of their basic duties in various situations. It is in part because of their ability to forge political alliances that women are able to effectively lobby and advocate in formal politics. When it comes to the ability of women politicians to do so, there appears to be a correlation between the number of women in a political institution and their level of expertise. Reports were given by councillors from each of the three district councils. Female councillors work together to raise awareness of gender inequality and form alliances with male council members in order to gain support for their concerns. There are only two women out of 24 members in the Moyamba Council and three women out of 22 councillors in Kambia Council, which means that female councillors cannot have a significant impact on policy in these regions. Women's civil society groups also claimed that the lack of female MPs in the national legislature made it impossible for them to have a significant impact on policy making, (Mungai, P. W. (2014).

2.7. Political Policies influence on Women Participation in Political Process

The political arena is controlled by males, who create the rules, and who often set the criteria for judgments. Political life is also affected by male conventions and ideas, along with masculine lives under specific situations. "Winners and losers," rivalry, and conflict are typically the centre of politics rather than systematic collaboration and agreement, particularly across party lines. As a consequence, women are more prone to leave politics completely or to reject male-dominated politics. Nearly 95 percent of the world's nations gave women the just right to elect and the ability to work in office at the turn of the century. New Zealand and Finland were the first nations to allow women the right to vote in 1893 and 1906, respectively. Only a few nations presently restrict women the right to vote and the capacity to run for office, according to Olufemi (2006).

Gender equality in politics is only achievable if laws and national policy are expressly dedicated to equality. Women are growing more dominant at every level of society throughout the globe. Since its conception in 1995, the objective of having 30

percent of political seats occupied by women has gained popularity across the globe. Electoral quotas are seen as an important technique. We must take decisive action in order to keep at least 30 percent of women in decision-making roles at all levels in the workplace (Randall, 2012.).

In order to become an elected politician, one must join a political party. Competitors decide on political parties for nomination, backing up during the campaign and in the aftermath of the election. Without the support of a political party, it is substantially more difficult for a person to win an election, especially at the national level. It is also significantly more difficult for an individual to run for office without the support of a political party. Consequently, women who want to get active in politics are often required to do so via the membership of a political party. How political parties search to develop women into leadership posts and engage female party candidates, as well as how much emphasis they place on issues that are especially vital to women, varies widely from one party to the next. It is possible that women may find it much easier to begin at the local level and use it as a stepping stone to national administration, given the increasing recruiting of women by political parties for municipal elections." (Cassirer and Addati, 2007).

A large number of nations have established laws controlling the creation and operation of political parties, and many more are considering doing so. In certain cases, women's political involvement may be constrained by the practical constraints imposed by party statutes. When parties practise internal democracy and employ open nomination techniques such as primary elections, all-party caucuses, regional candidate selection, or similar systems, women, for example, have a better chance of becoming candidates (Hein and Cassirer, 2009). It is possible that it will be damaging to political parties that are tightly controlled by a small number of notable leaders or that are centred on well-known personalities (mostly males).

Female candidates have a far lower likelihood of getting selected in large numbers than male applicants. As a result, political parties in post-conflict nations are often affiliated with male-dominated military organisations, further exacerbating this trend.

It is possible that regulations regulating political parties will include provisions geared at increasing female participation in politics. It is possible that political parties' constitutions will include a provision requiring gender equality, for example.

There is power in their hands to impose gender parity in party leadership and decision-making bodies. It may be required by political party bylaws or election rules in certain situations that candidate lists have an equal number of men and women on the ballot. Alternatively, the law might give incentives to political parties, such as increased free broadcast time or public funds, in exchange for fielding a certain proportion of female candidates in election campaigns (Cassirer and Addati, 2007). The inclusion of these and other measures to guarantee that women have an equal political voice are often incorporated in new legislation enacted in post-conflict countries.

One of the most successful tactics for increasing the number of women elected to government is to require that party candidate lists be gender balanced or to contain a specified proportion of women candidates. The need for this is mandated by legislation in a number of nations. The success of such systems, on the other hand, is highly dependent on the specifics of their implementation (Randall, 2012). According to proportional systems, women have no realistic chance of being elected to the executive branch of government unless their names appear towards the top of a political party's candidate list. It's possible that a "zipper" list, in which all other candidates are female, would be the optimum situation for female candidates. Other countries have established rules that are comparable to the United States', mandating that women be allotted to specific spots on lists.

If a country uses an "open list" voting system, which allows voters to rearrange the order of the candidates on the ballot, even a correctly compressed list may fail to provide the desired outcomes in certain cases. Political parties may encourage voters to alter their ballots after they have cast their ballots in order to defeat the aim of the zipped list (Hein and Cassirer, 2009). Open-list voting disadvantages female candidates in a majority of countries unless the women of a country are very strongly organised politically. In order to prevent this in the worst-case situation, several political parties in different countries require women running for office to present resignation letters that have already been signed by them. If a law mandated that any woman who was eliminated from a candidate list or who resigned from office be replaced by another woman, this situation might be prevented (Randall, 2012). This emphasises the crucial need for good legislation formation in today's society.

In countries where there are no laws requiring the inclusion of women on political party lists, political parties may set voluntary objectives or quotas for female candidates to be considered for nomination. An extensive range of industries have shown the effectiveness of this strategy (Roc, 2007). Women's political party members and candidates stand to gain the most when policies are related to a certain time period and are backed up by training and assistance. In addition, political parties may develop a code of conduct that incorporates guidelines that promote gender equality and women's engagement in politics. Volunteer efforts that are half-hearted or deceptive may result in gender "tokenism," which may jeopardise women's prospects of achieving economic independence.

Despite the paucity of feasible options, there are always a number of substantial activities that may be taken to increase the number of women who run for office under a majority-rule government. In order to execute laws requiring a specific count or percentage of female party competitors at different levels of government, there must be a viable mechanism of implementing the legislation.

Majority systems outperform proportionate systems in terms of success rates (Hein and Cassirer, 2009). A political party's voluntary aims in this area may be established at the party's discretion, or it may be required to do so under the conditions of its constitution. A number of government measures to encourage more women to run for office under majority systems, such as giving campaign funds to political parties that nominate a greater number of female candidates, may also be implemented (Rai, 2010).

3. HISTORY OF SOMALI WOMEN'S POLITICAL PARTICIPATION IN SOMALIA

3.1. Historical Context

Modern political history in Somalia can be traced back to 1941, with the defeat of Italian fascism in the Horn of Africa, and the installation of British authority over the bulk of Somalia's lands during World War II, when the country gained independence from Britain. The British administration enhanced the political climate by repealing "Italian government limits on local political organisations and clubs. (University Press, 2002).

Following their participation in two wars, the 1935 Italian–Ethiopian War and the Second World War, many Somalis developed a higher sense of political consciousness as a result of this new worldview. On May 13, 1943 in Mogadishu, the Somali Youth Club (SYC), the country's first Pan-Somali organisation, was established as a result of the events described above. This organisation, renamed in 1947 as the Somali Youth League, expanded from a group of thirteen men to become a political party by the 1980s (SYL). It was in the British Somali Protectorate that a comparable movement in political consciousness took place, which resulted in the formation of the Somali National League (SNL). By the 1950s, both of the country's major political parties, the SYL and the SNL, had adopted nationalist ideologies. Other nationalist parties, on the other hand, were proceeding in the same direction. During this time period, women played a crucial part in the anti-colonial struggle, as shown by Hawa Tako (Affi, L. (2004), When it comes to female political participation, a variety of factors come into play, the most important of which is present educational attainment.

Because of a lack of resources, there were few contemporary schools in the British Protectorate of Somalia, and male students were the only ones who could attend. It wasn't until 1947 that the first girls' elementary school was established that females were allowed to participate in official educational opportunities. The Protectorate's

first secondary school, located in the town of Sheikh, opened its doors in 1953, with admissions restricted to male pupils once again. Despite the fact that the institution's overall enrolment increased to 6,209 students in 1958 (Abdullahi, A. (1992). The expected percentage of female students in high schools remained below 20 percent in 1958). Political transition in the British Somali Protectorate, on the other hand, occurred gradually and was bound by historical precedent. After establishing a six-member legislative council based on clan affiliation in 1957, the British Governor established a 30-member national legislature by the end of 1959, with the vast majority of its members selected in the same manner. The result was that women had to fight for basic rights such as the ability to vote in such a patriarchal society as the United States. Generally speaking, their legal rights were limited to those given by Islamic law and customary law in the vast majority of cases. As a result, educational standards in the Italian colony of Somalia were higher than those in the British colony, and the two were comparable. As part of World War II, the Allies invaded Italy in 1941 and occupied the country until 1945. By 1947, the government had built 19 new schools that were exclusively for boys. The designation of Italy as the United Nations Trusteeship of Somalia in 1950 accelerated the country's economic and political development, providing the framework for its eventual recognition by the United Nations in 1960. Around 31,000 children and adults of both sexes were enrolled in elementary schools by 1959, according to Lewis' estimations. Junior secondary schools accounted for 246 students, and institutes for 336 students, with a few hundred more students enrolled in higher educational institutions. In 1954, there were 281 municipal seats up for grabs among sixteen political parties. The Territorial Consultative Council was renamed the Territorial Legislative Assembly in 1956, after a constitutional amendment. The second municipal election, held in October 1958, was the first time that women were granted full voting rights. Women were barred from running for municipal office in 1959, and they were also barred from running for a seat in the Parliament (Abdullahi, Abdurahman M.(2007).

3.2. Women and Politics from 1960 to 1990

Post-colonial regimes did not violate the colonial era's entrenched political and cultural values. Instead, together with new national emblems, slogans, and leadership, they were preserved. Somalia's politics stayed patriarchal, with national

ideals colliding with and competing with clan interests. Evidence that women were becoming more involved in school and the public service, their problems were not prominent on the national agenda (Lewis, *Modern History of Somalia*, 178). In the two post-independence congressional and presidential elections held between 1960 and 1969, None of Congress' representatives were women. On the other hand, women in the urban elite's fresh faces were expressed in a number of ways, including at the beginning of civil society (Abdullahi, Abdurahman M. (2004).). In addition, only a few well-educated women joined the state's civil service and intelligence agencies, mostly in lower-level administrative and secretarial roles. Women's lack of higher education degrees may have been a factor in their failure to rise through the ranks of the bureaucracy. Back then, the only way to further one's education was to get a scholarship to study in another country. For a variety of reasons, the number of women who got these scholarships was low. Women were underrepresented in parliament throughout the first nine years of Somalia's democratic transition, but one woman ran for office in the country's first parliamentary elections in 1969, hoping to change that.

From 1969 until 1990, under the military rule, women were more vocal and active in the regime's grassroots movement. It was common for them to be seen in public, notably as members of the Revolutionary Security Forces and communist orientation centres. As a result of their dedication to education, they've worked their way up the government ladder. General managers, ambassadors, and director generals were all women who rose through the ranks of the military. Female politicians and vice-ministers were finally given a seat at the table. There was a 39.5 percent increase in the proportion of women working in government between 1975 and 1984 (Brons, M. H. (2001). with 45.3 percent of those working in autonomous agencies. The military administration implemented a slew of regulations that favoured women, including ones that ensured equal pay for equal work and paid parental leave. Since the new family law of 1975 defied the Islamic idea of inheritance, it sparked significant social and political upheaval (Mahmood, T.1987).

When military control was imposed and socialist ideology was adopted, Somalia went on a new trajectory of progress. In 1972, a Latin-based Somali script was created to kick-start an ambitious educational programme. There were 28,000 students enrolled in 1970, rising to 220,000 by 1976, and 271,000 by 1982 because

of this growth. In addition, in 1981, the number of teachers peaked at 3,376 (Brons, M. H. (2001). Literacy rates for persons aged 15 and above were about half of the population in 1980. However, education deteriorated throughout the tumultuous 1980s as a consequence of a lack of funds and political upheaval in the nation. By 1990, just 24% of the population was literate. Between 1985 and 1988, the Somali National University grew in size, with a mean of 924 students graduating yearly from its 13 faculties. With an expected proportion of less than 20%, the proportion of female students among graduate students remained low.

Under military administration, political structures and practises were closely linked with socialist ideals. From 1969 until 1976, the country was dominated by a series of harsh decrees. When the Somali Socialist Revolutionary Party (SSRP) was founded in 1976, there were only 76 members of the central committee, and only one of them was female. When the SSRP created the Somali Women's Democratic Organization (SWDO) in 1977 as a branch to handle women's problems, the SWDO was born. As a result, there were 12 female MPs among the 176 who served in the late 1980s. Vice-ministers were appointed to two of the 51 cabinet positions available because of the presumption that all five members of the politburo were male. Both nonviolent Islamic dissidents and armed clan rebels emerged in the 1980s. Military authority ended on January 26, 1991, when armed clan militias took control of the capital city. There was no longer a sovereign state called the Somali Republic.

3.3. Women and Civil War (1990-2000)

On January 28, 1991, Somalia's formal institutions crumbled, rather than the scheduled regime change, as had been expected. The joy and celebration that accompanied the collapse of the autocratic rule swiftly faded. Shocking civil war broke out after the Somalis' catastrophe, which spread fear, chaos and ruin across the nation via robbery, looting, destruction and killing. Minorities and women are more likely to suffer in these scenarios. More than a million Somalis were forced to flee their homeland as a consequence of the civil war's massive diaspora. A non-state entity capable of delivering key services has emerged from Somali civil society at this critical moment. Civil society organisations that were founded by women were among the first to emerge. In the aftermath of civil wars and authoritarian regimes, it became evident that the responsibilities of men and women were vastly different.

Somali women's roles and duties have changed considerably in recent decades. With the customary victimisation and exploitation that comes with war, many women got to the top of their families' economic ladder. They cared for the ill, wounded, and orphaned while the rest of the male population was engaged in combat. Somali civil society has developed to encompass humanitarian help, peace discussions, and human rights action on the part of Somali women.

Specifically at this point in history, three important factors paved the way for women's political liberation, it will be claimed. During the 1990s and 2000s, moderate Islamic discourse rose in Somalia, as well as the failure of warlord-driven reconciliation and the growth of Somali civil society.

(1) Growth of modern civil society

To respond to the collapse of the state in 1991, as well as a way of expressing their release from the dictatorship's harsh years, contemporary civil society formed in Somalia. Late in the '90s, after the end of the Cold War, there was a worldwide movement toward democratisation. Also in 1992, the United States spearheaded a multilateral military operation in Somalia, which led in the entry of hundreds of foreign non-governmental organisations into Somalia (NGOs) (Red Sea Press, 1997). At that time, these non-governmental organisations (NGOs) relied on local partners who could reach distant areas and offer access to the local population. Small-scale development initiatives including seed distribution and road, canal, school, and health facility maintenance were also mandated by UN agencies. The outcome was the creation of hundreds of Somali non-governmental organisations (NGOs), many of which functioned as implementation partners for the Somali government. However, the bulk of these transient organisations fell apart with the withdrawal of foreign military forces and non-governmental organisations from Somalia in 1995. Local non-governmental organisations (NGOs) dedicated to humanitarian causes, including as education, health, peace advocacy, human rights, and professional networking, have continued to operate in the aftermath of the civil war. Networking and linking with other NGOs helped these organisations build organisational capacity, and they depended mostly on funds produced locally. More than two-thirds of the 293 modern civil society organisations surveyed by NOVIB-Somalia in 2003 were local NGOs, including 226 (77%) of the 293 modern civil society groups surveyed. While women's organisations are important, this research found that

"women enjoy significant representation" in local non-profits, and that "women's presence in the decision-making process at all levels in Somalia is progressively recognised," meaning that "women's place is gradually accepted".

(2) Prominence of moderate Islamic discourse

Al-Islah and Al-Ittihad, two major contemporary Islamic organisations, came to prominence after the fall of the Somali state in 1991. Islah and Al-Ittihad are both affiliated with the neo-Salafi Movement, which has strong links to Saudi Arabia's Wahabi school of thought, whereas the Egyptian Muslim Brotherhood adheres to a more moderate interpretation of Islam. In the late 1970s and early 1980s, both of these organisations were founded. When Somalia's civil war started, they used two distinct methods. A series of armed assaults by Al-militant Ittihad's posture, which included active political engagement, served as the impetus . As a result of its participation and its strict interpretation of Islam with regard to women, it suffered a decline in importance. However, when the 1991 issue arose, Islah's position was one of nonviolent and peaceful involvement. Its principal objectives were to advance knowledge and to eradicate prejudice. The participation of women in politics is a controversial subject in the Muslim world, with views ranging from outright rejection to cautious engagement and complete acceptance. The most moderate views recognise women's participation in politics, with minor disputes in particular. Islah's opinion on women is informed by a modest knowledge of religious literature. According to sources, Islah is an outspoken supporter for women's rights who actively encourages women's political and social participation in communal issues. Somali women are now actively participating in politics and society as a result of this strategy, activities that were previously considered the realm of men in Somalia.

The Salafi School, according to Ittihad's Al-attitude, thinks that women should be limited to domestic responsibilities. Observers noted that during the Djibouti peace conference, traditional Muslim views on women eventually dominated the stage, paving the path for women's victory in favour of women's rights.

(3) Failure of warlord-driven reconciliations

Since Somalia's breakdown and civil war began in 1991, regional and international efforts to re-establish the country's sovereignty have been continuing. There have been a lot of reconciliation conferences held in Ethiopia, Djibouti, and Kenya. In

addition, Egypt organised a reconciliation meeting. UN, IGAD, Arab League, EU all funded most of these conferences. Reconciliation conferences were held 11 times during the first decade of the Somali war, according to observers, but only four of them were important. In March 1993, the United Nations and Sweden's Peace and Life Institute conducted the first meeting attended by all faction leaders in Addis Ababa, Ethiopia. Kenya (1994), Egypt and Ethiopia held the other three major international conferences (1997). In order to participate in these events, you had to be a member of one of the fighting factions. In the eyes of detractors, the conferences' demise was owing to regional rivalries, as well as a lack of civil society participation and subversion. According to the organisers, politics in Somalia is dominated by clans, and as a result, the most powerful individuals should hold the positions of leadership inside each conference. They had been horribly damaged and any hope of reconciliation was greatly hampered after all 11 meetings failed. Locals and regional sponsors deserted them as a consequence.

3.4. Women and the Djibouti Peace Conference

The Djiboutian government expressed its support for the Somali Peace Conference held in 2000. In 2010, Somalia had been wrecked by a decade-long civil conflict, and this manifesto called for a different approach to Somali reconciliation. A watershed event occurred when the conference rejected the warlord-driven process, the notion of a "building block," and the extreme nationalist vision, ushering in the age of political realism. It was possible, thanks to the power-sharing arrangements, to take into consideration political differences that had previously gone unnoticed, such as those between clans and minorities and those between religion and women's position. Ismail Omar Guelleh, President of the Intergovernmental Authority on Development (IGAD), stated during a presentation at the United Nations headquarters in New York on September 22, 1999, that any Somali peace conference would be led by Somali civil society. Guelleh was speaking in his capacity as President of the Intergovernmental Authority on Development (IGAD). An international Somali peace conference was conducted in Djibouti as a result of the conference. During the first part of the conference, which intended to generate ideas and gain support from a varied variety of Somali organisations, the first phase started in March 2000. It is estimated that around 2,500 Somalis participated in the second round, which started

on May 2, 2000. Making a decision on who would be allowed to participate was the most difficult decision to make. Ultimately, clan-based representation was chosen after much deliberation and discussions. Historically, Somali culture has been organised around four great clans: the Daarood, Hawiye, Dir and Digil Mirifle. There are other smaller clans that exist in addition to the four big clans. In order to distribute power, the great clans were divided into four equal quotas, with the alliance of lesser clans receiving a half-quota (fifth clan) from the alliance of big clans. Due to the fact that women were not allowed to participate in formal clan delegations, they pushed for clan independence. The inclusion of the clan as a sixth clan at the summit was made possible by the strong support they received from Djibouti President Guelleh. On the charter and steering committees of the conference, for example, women were disproportionately represented. An election system was included into the National Charter agreed at the convention, in which 44 seats were allocated to each of the four main clans, 24 seats were allocated to the minority clan alliance, and 25 seats were allocated to women. Additional seats were made available for a limited number of people as a gesture of adjustment and reconciliation.

Prior to the implementation of quotas, they were widely regarded as one of the most effective positive approaches for promoting women's political participation. Women's quotas are now in place in 77 nations, including in their constitutions, elections, and political parties. As a result, women's presence in elected and appointed positions has increased considerably, allowing them to have a greater say in political decision making. Because of the absence of major faction leaders and the presence of non-governmental organisations (NGOs) at the summit, women's empowerment was a major topic of debate (NGOs). Despite this, there are still a number of important issues that have not been answered. What method did the women use to achieve their quota? Who was the first to make the choice to provide them with a quota? Who was involved in the decision-making process? In March 2000, an intellectual symposium in Djibouti drew over 60 Somali intellectuals, including several highly educated women, who presented and replied to their ideas. The responses to the symposia were collected in this collection. To conclude the symposium's last remarks on behalf of the participants, Asha Haji Ilmi, a member of the Somali intellectual community and a civil society leader, presented a heart-

breaking final statement. In addition to being welcomed as the conference's sixth clan, the women's group had received encouragement and support, which she described as one of the conference's promising outcomes. As a result, they were given the opportunity to participate in the conference's governance bodies, which included the Steering Committee and the Charter Drafting Committee.

During the deliberations, 32 members of the Transitional Charter Drafting Committee (which included five representatives from each of the major clans, as well as the alliance of minor clans and the women's organisation) and two members of the Somali Technical Committee deliberated on the charter's content. In the aftermath of a well-coordinated lobbying campaign, a feminist organisation was able to get 25 seats in the House of Representatives. It is crucial to emphasise that this feat happened despite the fact that the government was not involved or that there was no other external pressure. The Djiboutian government provided support for the conference, which was held on an entirely community-based platform. Furthermore, it was during this time period when the authority of traditional clans or religious organisations was severely weakened.

4. DATA ANALYSIS, PRESENTATION, INTERPRETATION AND DISCUSSIONS

4.1 Introduction

This chapter examines data collected throughout the study procedure in the field. Tables are used to highlight the most relevant results. The research surveyed 143 respondents and required them to answer questionnaires as part of the procedure. However, 126 surveys were returned with all essential information, resulting in a response rate of 88 percent, which is deemed acceptable for statistical reporting purposes. A response rate of at least 80% is deemed adequate by Mugenda & Mugenda (1999). This analysis made use of the frequency distributions of single-answer questions. The researcher utilised a Likert scale to gather and analyse data from several response questions, computing the means and percentages using a scale of five points. These were then organised in a tabular fashion, with textual explanations after each table. The mean range of this study will explain below:

Table 4.1: Mean Standard

No	Mean Range	Interpretation
1	1.00 up to 1.80	Strongly Disagree
2	1.81 up to 2.60	Disagree
3	2.61 up to 3.40	Neutral
4	3.41 up to 4.20	Agree
5	4.21 up to 5.00	Strongly Agree

4.2 Demographic Information

The survey included questions on the respondents' gender, age, and educational level, among other factors. These personal details reveal if the respondents are competent to answer the study's mandatory questions.

4.2.1. Distribution of Age Group

Table 4.2: Distribution of Age Group

Age Group	Frequency	Percent
40 and above	54	42.8%
31- 40	67	53.2%
21 -30	4	3.1%
20 years and below	1	0.9%
Total	126	100.0

Table 4.2.1. shows that 126 respondents of 67 have the highest age proportion (53.2%) and it falls between the ages of (31 and 40), this is followed by age proportion of 54 women (42.8%) and it falls the ages of (40 and above) and four respondents (3.1%) who fall between the ages of 21 and 30, and a small proportion of one respondent (0.9%) between the ages of 20 and 30.

The majority of the respondents drop within the age groups of (31 and 40) and (40 and above) compare with to those who fall in the age categories of (20 and 30,21 and 30). This is chiefly since most of the people who are alert and effective in politics involve of the majority adults and young adults who are from (31 and above). while women aged 30 and below do not have the opportunity to participate in politics due to their young age and lack of sufficient knowledge or prior experience.

4.2.2 Level of Education

To enable us to capture the levels of women's political participation in Somalia, the educational background of the respondents was required. Education acquirement has been recognized as one of the necessary approximate of influencing policy in arrangement to combat gender disparities in admittance to opportunities, resources and influence, and indeed it is a core vision in creating gender parity in all circle of life and ensuring women empowerment. This is relevant for societies with low levels of education are less probable to obtain and maintain high levels of important decision making on matters affecting them as well as in socio-cultural and political-economic growth. The education echelons of the respondents were captured in the following categories of educational attainment levels; (basic education, under graduate and post graduate) The frequency and the percentage are shown in Table 4.2.2:

Table 4.3: Level of Education of the Respondents

Level of Education	Frequency	Percent
Basic Education	68	53.9%
Undergraduate Degree	38	30%
Postgraduate Degree	20	16.1%
Total	126	100

According to the table, 68 participants (53.9%) even though they had a primary education, 30 percent (38 women) said that they had a bachelor's degree, and 20 percent (16.1%) said they had a postgraduate degree. From the educational background of the respondents, we can see that majority of the respondents numbering to (68) are moderately educated all obtain basic education. The complication of this is that, more post-secondary education is required to raise the efficiency of the respondents for serious development work. While the complication of this for policy formulation, analysis and implementation is that, such a category of people may not do much in this extent yet the key role of the politicians includes policy related issues and decision making throughout matters which concerns all the genders either directly or indirectly for any meaningful development to take place.

4.3 Socio-Cultural Factors

Those who participated in the study were tasked with deciding the extent to which the dependent factors corresponded to socio-cultural factors affecting women's participation in the political participation.

Strongly disagree (1), Disagree (2), Neutral (3), Agree (4), and Strongly agree (5). The findings of the study are summarised in the table below.

Table 4.4: Socio-Cultural Factors

No	Factor	Strongly dis	Dis agree	Neutral	agree	Strongly agree	mean	Interpretation
1	Somali culture and tradition isn't perceived women's equivalent admittance to political cooperation with men (clan based)	0.8	0.8	14.3	56.3	27.8	4.095	Strongly agree
2	The predominance of the „masculine mode “ of political life and of chosen government Bodies.	1.6	0.8	31.17	52.4	32.5	3.762	agree
3	Male centric nature of the society influences womens political participation.	1.6	7.9	22.9	40.5	27.1	3.470	Agree
4	The level of Women’s activeness in civil societies impels them politically.	0.8	7.1	57.1	32.5	2.4	3.300	Neutral
5	Attitudes to women in decision-making	2.4	3.2	73.0	19.0	2.4	3.200	Neutral
6	Role of religious institutions	1.6	2.4	68.3	25.4	2.4	3.238	Neutral
7	Poverty, poor levels of health and education	0.8	7.9	22.9	47.5	20.1	3.451	Agree
8	Role of media towards positive political campaign of women politic participation.	4.0	7.1	64.3	23.8	0.8	3.103	Neutral

The table shows the analysis and interpretation of average responses of the participants to the sociocultural factors. According to the quantitative data presented in the above table the Somali culture and tradition isn't perceived women's equivalent admittance to political cooperation with men (clan based) is the most significant sociocultural factor which constrains Somali woman to participate in politics with a mean score of 4.095 which indicates that 84.1 percent (56.3%+27.8%) gave agree and strongly agree scale. Also the mean of 3.76 shows The predominance of the „masculine mode “ of political life and of chosen government Bodies have major challenge to the woman in politics. It is seen in the table that the role of media towards positive campaigning of women’s political engagement has the least

sociocultural affect with mean of 3.03. Women's involvement of political participation in Somalia is influenced by Sociocultural factors, according to the study's findings.

4.4 Economic Factors

Women's involvement in the political system is determined by financial factors, according to respondents. On a scale of 1 to 5, they were asked to rate their level of agreement/disagreement by checking the acceptable alternative.

Strongly disagree (1), Disagree (2), Neutral (3), Agree (4), and Strongly agree (5). The research findings are summarised in the table below.

Table 4.5: Economic Factors

No	Factor	Strongly disagree	Disagree	Neutral	Agree	Strongly Agree	Mean	Interpretation
1	The sex status quo is kept up with through low asset distribution to women's human improvement by the state, society and the family.	0.8	1.6	25.4	56.3	15.9	3.850	Agree
2	Whereas it is imperative for women to compete with men for political positions absence of financial capability is a major obstacle in many countries.	0.8	0.8	28.6	57.1	12.7	3.800	Agree
3	The financially reliance of women is one of the critical hindering elements to their political participation in the public political space.	0.8	0.8	38.9	49.2	10.3	3.675	Agree
4	poverty and absence of financial security are frequently viewed as a portion of the significant boundaries to women's political participation.	0.8	2.4	65.1	29.4	2.4	3.300	Neutral

Table 4.5: (Cont.) Economic Factors

No	Factor	Strongly disagree	Disagree	Neutral	Agree	Strongly Agree	Mean	Interpretation
5	Gender role ideology doesn't just make duality of female sex is frequently respected not exactly male sex due their low income women are in capable to compete in political issues with men	0.8	7.1	74.6	16.7	0.8	3.100	Neutral

According to the table, the opinions of the participants can be explained according to the calculated averages as follows; From the statement` The sex status quo is kept up with through low asset distribution to women's human improvement by the state, society and the family" is maintained through low resource allocation to women's human development by the state, society and the family was agree 56.3%and strongly agree 15.9%. This resulted total of 72.2% agreeing with the statement.

According to this data, the most major reason for maintaining the sex status quo is because the state, society, and family provide inadequate resources for women's human development, whereas gender role is the least relevant factor with a total agree of 17.5%. Women and men acquire dualistic ideas of femininity and masculinity as a consequence of their socially assigned reproductive duties. Additionally, the statement' Where as it is imperative for women to compete with men for political positions absence of financial capability is a major obstacle in many countries" has the second largest percentage of agreement 69.8%(57.1%12.7%) and mean score 3.800. The economic challenges include The financially reliance of women is one of the critical hindering elements to their political participation in the public political space. Once more, the vast majority of women lack the financial means to participate in the electoral and democratic processes of the country.

4.5. Personal Factors

Participants were asked questions about their perceptions of how individual variables impact women's political engagement. They were asked to assess their level of

agreement/disagreement on a 1-5 scale by selecting the relevant option Strongly disagree (1), Disagree (2), Neutral (3), Agree (4), and Strongly agree (5).

The table below summarises the study's results.

Table 4.6: Personal Factors

No	Factors	Strongly disagree	Disagree	Neutral	Agree	Strongly Agree	Mean	Inter-retention
1	a lack of awareness that the woman are aware of their education and instead focuses on family responsibilities as well as for directing young women toward political career	0.8	0.8	48.4	49.2	0.8	3.4898	Agree
2	Negative recognition and absence of good comprehension of the political elements.	0.8	1.6	60.3	31.7	5.6	3.396	Neutral
3	Early marriage precludes a woman from becoming a political member.	0.8	4.8	68.3	23.8	2.4	3.224	Neutral
4	Individual motivational levels	0	6.3	70.6	19.8	3.2	3.195	Neutral
5	Individual levels of education	0.8	13.5	68.3	15.9	1.6	3.0357	Neutral
6	Absence of trust among voters that woman can be considered to liberate their political election promises.	4.0	10.3	72.2	11.9	11.9	2.968	Neutral

According to the descriptive data in the table above, 126 respondents were questioned about how these eight personal variables impact women's political engagements. According to the table, participants agreed that a lack of awareness of the woman to their education and instead focuses on family responsibilities as well as for directing young women toward political career, was a cause for concern. This was agreed upon by a total of 50 percent mean of 3.4898. Participants, on the other hand, challenged voters' lack of confidence in women's ability to keep election pledges, with a mean score of 2.968.

As can be seen in the table 60 to 70% the respondents did not approve of the statements ‘Negative recognition and absence of good comprehension of the political dynamics, Early marriage precludes a woman from becoming a political member, Individual motivational levels, And Individual levels of education’; and They expressed their opinions and perceptions in a neutral and neither-disagree nor agree, indicating that participants did not consider these factors to affect women's political participation. According to the findings, personal factors also influence women's participation in politics as a result of existing cultural and economic problems in African societies, including Somali societies

4.6. Political Policies

The purpose of this section was to determine the degree to which the following political policy issues impact women's engagement in the Orange Democratic Movement's political process. Strongly disagree (1), Disagree (2), Neutral (3), Agree (4), and Strongly agree (5). The table below summarises the study's results.

Table 4.7: Factors Influencing Women Participation in Political Process

No	factors	Strongly disagree	disagree	Neutral	Agree	Strongly Agree	Mean	Inter-pretation
1	The government and parties figure out or decide which competitors are assigned and chosen and they're not willing to leave the positions to women.	0.8	0.8	14.3	69.0	15.1	3.968	Agree
2	Women associations have neglected to politically engage women and develop linkages among women strategically	0.8	0.8	26.2	66.7	5.6	3.7540	Agree
3	Women have less enrollment in Political parties which among the major organizations influencing womens ' political participation.	1.6	1.6	20.6	57.1	19.0	3.9048	Agree

Table 4.7: Factors Influencing Women Participation in Political Process

No	factors	Strongly disagree	disagree	Neutral	Agree	Strongly Agree	Mean	Inter-pretation
4	Absence of reception of lawful instruments especially worldwide, provincial and national.	0.8	5.6	69.8	20.6	3.2	3.1984	Neutral

This table summarises the results of a descriptive statistical research of the following factors that influence women's participation in the political process in Somalia. Several studies have shown that political parties impact which candidates are nominated and elected as well as which issues get national attention in the vast majority of countries. There are three crucial factors to consider. The most significant is The government and parties figure out or decide which competitors are assigned and chosen and they're not willing to leave the positions to women with the mean of (3.968) and percentage of (85%). Following the statement ' Women have less enrolment in Political parties which among the major organizations influencing women's ' political participation which 77.1% of the participants agreed, additionally a total of 72.3% of respondents agreed that the Women associations have neglected to politically engage women and develop linkages among women strategically, while the least indicated was Absence of reception of lawful instruments especially worldwide, provincial and national has the (mean=3.198 and 23.8%). This uncovers that for women to take part in political cycles they need to associate belong to the politics of the clan not to the political organizations.

4.7. Summary of Findings

The first objective of the study was to explore the socio-cultural factors that influence women participation in the politics of Somalia. Cultural and traditional features, according to the study's results, have a considerable impact on women's political engagement, with a mean of 4.10 and a total agree of 84.1%. While women in politics continue to struggle for financial, social, and political equality, as well as expanded admittance to essential administrations and representation at all degrees of decision-making, they also act as a conduit for women's social standing, dignity, and

personal satisfaction...they have not yet attained significant levels to make fundamental achievement in the political interaction in Somalia.

The second objective of the study was to investigate the economic factors that impact women to participate in politics. A poor administration of resources to women's human improvement by the government, the community, and families was shown to be a key factor in preserving the status quo, as evidenced by the study's mean score of 3.85 and total agree 72.2%. According to all indications, resources have a critical impact in shaping the kind of individuals that are elected in Somalia. The women who were successful in being elected had the same financial resources as the males who were unsuccessful. In general, as it were a little percentage of women are capable to gather the funds necessary to run a successful campaign. A great deal of civic education has been conducted to enable people to pick decent leaders without relying on handouts, but it will be some time before the effects of this education are seen across the whole nation. Somalia has had a difficult time obtaining funds for political elections thus far. The individual aspiring is often assumed to have money, and only a small number of people are ready to provide financial assistance to them.

Women's engagement in the political process was the third goal of the research, and it sought to find out how personal circumstances influenced this participation. According to the results of the study, the majority of respondents strongly agreed that women's political leadership in general, and women's political leadership in particular, is hindered by a lack of awareness of the woman to their education and instead focuses on family responsibilities, and, for situating young women towards political life, this was concurred with a mean 3.48 and 50%. Somali society is in some cases out of line in passing judgment on women accomplishments. Woman politicians frequently become the objective of scorn, rejection, and mental discipline coordinated not such a huge amount at her way of behaving and instruction level.

Finally, the study's fourth objective was to examine how political policies affect women's overall involvement in the political process. According to the study results, parties, with a mean score of 3.96 and a total agree of 85%, decide which competitors are assigned and elected in the majority of nations, as well as which issues get national attention. Despite the fact that party policies and laws contain advanced conditions and are criticizing in determining how to mainstream women in

politics, the study concluded that parties in Somalia that are not gender blind should conduct an evaluation of the laws they use or the issues they govern regarding gender orientation mainstreaming. An assessment should take into account the successes, failures, and opportunities given by party programmes and legislation.

4.8. Discussions

According to the study, Somalia's traditional leadership is overwhelmed by male elders, whereas women have no place in bearing in tribe based politics and can't address their clans. In Somalia, the issue of women political privileges and jobs is well established. Cultural domain Women were frequently barred from exercising political power, and even and even from the tribe issues discussions. A cultural belief in male superiority, as well as Women are assigned inferior positions because of their superior leadership ability from a young age. Nagaad (2007).

Furthermore, one of the barriers to women' political cooperation and electoral processes is a lack of economic resources. It is undeniable that women face unique and varied economic and financial challenges. As should be visible, the relationship between financial assets and electoral processes reveals significant differences between female and male candidates. Women's inconsistent access to financial assets limits their ability to manage political activities. This point of view is also shared by (Nagaad,2007).

Women also, are excluded from the politics due to a lack of capital because they are not heads of communities, tribes (traditional clan leaders), kinship groups, or social organizations (Adamu & Mekonnen, 2009). Furthermore, another challenged factor for women is a lack of financial support from their clan. The men's isolation policies against women only make women to be used as climbing lather by men. Women's numerous tasks in both the productive and reproductive circles put a critical burden on females in chasing after political activities that are inquiring as far as assets like time and physical exhaustion, , bringing about a contention of harmony among familiar and public life (Adamu & Mekonnen, 2009; Nagaad, 2007).

Women's lack of political experience, on the other hand, is a major barrier that women who hold political positions face. Hodan Abdi, one of the Uduub political party's women competitors in the 2005 parliamentary political race, expressed that

"women need political experience and doubt among women is pervasive". (Nagaad, 2007). The absence of women capability and the necessary political abilities to take an interest in and impact the results of political choices has brought about them having no voice or self-affirmation at the decision making table.



5. CONCLUSIONS AND RECOMMENDATIONS

5.1. Conclusions

The purpose of this study is to investigate the challenge for women to participate in politics of Somalia the data was collected and analysed. The study shows that the most of the participants accepted and agreed the existence of the factors effects on women's political participation in Somalia.

In the survey's findings, culture is the most powerful factor determining women's participation in politics and leadership. Additionally, the survey showed that one of the most significant factors of women's political participation is their cultural background or upbringing. In the data, women do not prioritise political professions; rather, they prioritise other occupations or being housewife, which are followed by family duties, according to the data. Women are discouraged from standing for political office as a result of social and cultural barriers. Also the clan-based political structure that has developed as a result of the culture clearly favours men at the disadvantage of women's participation in local councils and other government positions.

According to the findings of the study, economic determinants have a significant impact on women's political participation. It is largely dependent on the availability of resources such as money and automobiles for women to engage in political participation; without them, women are unable to initiate and maintain political participation activities. According to results of the research, women also lack the resources essential to establish and maintain successful political engagement campaigns. According to the findings of the study, economic circumstances have an impact on women's political participation. The economic marginalisation of women makes it difficult for them to invest in political goals such as mobilising entire communities, political campaigning, and the payment of candidacy expenses, among other things.

In terms of findings personal and political factors including the legal and regulation have a great impact to women's political participation in Somalia. Finally, the findings of the study suggest that the implementation of one-person-one-vote elections is the most successful technique for increasing women's political participation and representation in local governments, particularly in rural areas.

5.2. Recommendations

In light of the study's findings, the researcher recommends the following recommendations to promote women's political participation:

Changing unfavourable attitudes against women in politics should be accomplished by establishing in people the concept that leaders are both born and made, rather than by persuading them to believe otherwise. The upshot should be increased representation of women in elected posts, as they are already the most active participants in community organisations and projects. This will have a huge impact on their confidence as well as the public's trust in women in positions of leadership. It is also necessary to examine the patriarchy system in the context of modernization and progress.

In order to assist women in creating an atmosphere conducive to expressing their political will, governments must commit to doing so.

Female members of existing community organisations must join and actively participate in order to demonstrate their talents to the wider community, while also forming their own organisations in order to raise awareness of their plight and campaign for their equal rights in political arenas.

Finally, women should be able to overcome personal challenges such as being low educationally and economically and focus on self-improvement, which will enable them to participate in politics and leadership.

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RESUME

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