

**T.C.
SAKARYA UNIVERSITY
INSTITUTE OF SOCIAL SCIENCE
DEPARTMENT OF POLITICAL SCIENCE AND PUBLIC
ADMINISTRATION**

**THE ROLE OF WOMEN IN RECONCILIATION AND PEACE
BUILDING PROCESS IN SOMALIA**

Sadia Ali AHMED

MASTER'S THESIS

Supervisor: Prof. Dr. Zeynel Abidin KILINÇ

JULY-2022

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"This thesis was defended online on 23/08/2022 and was majority of votes accepted by the jury members whose names are listed below."

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Sadia Ali AHMED

23/08/2022

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ABBREVIATIONS

AfDB	: African Development Bank
AMISOM	: African- Union Mission in Somalia
CEWERU	: Somalia Conflict Early Warning Response Unit
DCO	: UN Development Coordination Office
DPPA	: UN Department of Political and Peacebuilding Affairs
FGS	: Federal Government of Somalia
FMS	: Federal Member States of Somalia
IFI	: International Financial Institutions
IGAD	: Intergovernmental Authority on Development
MPF	: World Bank’s Multi-Partner Fund
MPTF	: Somalia Multi-Partner Trust Fund
NDP-9	: Somalia’s 2020-2024 Ninth National Development Plan
ODA	: UN Official Development Assistance
PBC	: UN Peacebuilding Commission
PBF	: UN Peacebuilding Fund
SDRF	: Somalia Development and Reconstruction Facility
SIF	: Somali Infrastructure Fund
SOYDEN	: Somalia Youth and Development Network
TFG	: Transitional Federal Government
UN	: United Nations
UNDP	: UN Development Programme
UNSC	: UN Security Council
UNSOM	: UN Integrated Mission in Somalia
UNSOS	: UN Support Office for AMISOM
WPS	: UN Women, Peace, and Security Agenda
YPS	: UN Youth, Peace, and Security Agenda
SNA	: Somali National Army
TFG	: Transitional Federal Government

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ÖZET	
Başlık: Somali'de Uzlaşma ve Barış İnşa Sürecinde Kadınların Rolü	
Yazar: Sadia Ali AHMED	
Danışman: Prof. Dr. Zeynel Abidin KILINÇ	
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Somali, Siad Barre rejiminin sona erdiği 1991'den beri savaştadır. Hem genel hem de cinsiyete özel etkileri var. Genel olarak, klan kurumlarının sunduğu sosyal güvenliğin kaybı, ölümler, geçim kaynaklarının kaybı, yer değiştirmeler, fiziksel yaralanmalar ve güven erozyonu gibi birçok şey olmuştur. Ancak cinsiyetleri nedeniyle kadınlar şiddetten orantısız bir şekilde etkileniyor ve sıklıkla çocukların yanında mağdur olarak görünüyorlar. Kadınlar, katkılarının gayri resmi düzeyde büyük ölçüde göz ardı edilmesine rağmen, bu eşitsizlikleri gidermek için barış inşası girişimlerine aktif olarak katkıda bulunmuştur. Kadınların bakış açılarını ve ihtiyaçlarını kapsayan toplumsal cinsiyet bakış açısı, daha geniş nüfusun istek ve gereksinimlerinin tatminini artırmanın yanı sıra, bu süreçlerde eşit katılımcılar olarak kadınların temel insan haklarına da yanıt verir. Kadınlar barış süreçlerine ve müzakerelerine katıldıklarında, kurumlar ve onlardan sorumlu olanlar daha kapsayıcı ve başarılı oluyor; toplumsal cinsiyet perspektifi olmadan, barış süreçleri ve müzakereleri, sürdürülebilirliklerini riske atar. Bununla birlikte, kadınların talepleri ve savaş sonrası toplumlarda barışın inşasına katkılarının önemi, barışı teşvik etme çabaları tarafından yeterince kabul görmemiştir. Bu çalışma, halkın bu önemli konudaki algısını anlamak için Somalili kadınların barışın inşasına nasıl katkıda bulunduğunu araştırmayı amaçlamıştır. Bu çalışma, özellikle kadınların çatışma ve barış yaratma ile nasıl başa çıktıklarına bakmakta ve demokratik dönüşümü ve barış inşasını destekleyen uluslararası ve yerel örgütler için önemli yeni bilgiler ve önemli içgörüler sunmaktadır. Said Barre'nin merkezi hükümetinin düşmesinden bu yana, Somali iç savaşlar, aşırı derecede yüksek şiddet seviyeleri ve Somalili kadınların yasal statülerini ve eşit haklarını kaybetmelerine neden olan hükümet eksikliği yaşadı. Sonuç olarak, Somalili kadınların barışın sağlanmasına katkıda bulunma fırsatları oldukça sınırlıdır. Yine de kadınlar, siyaset merkezli aşiretlerin ataerkil yapılarının barış müzakerelerine tam olarak katılmalarını engellemesine rağmen, barış inşa programlarına aktif olarak katıldılar. Bu çalışma, Somalili kadınların toplumsal değişimi etkileme konusundaki özel güçlerini ve kapasitelerini vaka çalışmaları yoluyla ortaya koyarak, arabulucular olarak rollerini incelemektedir. Çalışma, Somalili kadınlara ulusun barış inşası girişimlerine katılma fırsatı verilirse, barış ve refahı yeniden sağlayabileceklerini iddia ediyor.	
Anahtar Kelimeler: Kadınlar, Barış Anlaşmaları, Barışın İnşası, Toplumsal Cinsiyet Roller, Çatışma	

ABSTRACT	
Title of Thesis: The Role of Women in Reconciliation and Peacebuilding Process in Somalia	
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Since Siad Barre's rule fell in 1991, Somalia has been at war. It has impacts which are both general and gender specific. In general, there have been deaths, loss of livelihoods, relocations, physical harm, erosion of trust, and loss of social security provided by clan structures, among other things. Women, however, have been disproportionately affected by the conflict due to their gender, and they are often shown as victims alongside children. In addition, women have actively participated in peacebuilding activities to solve these disparities, even if their contributions are largely ignored at the informal level; moreover, even though their contributions are mostly disregarded at an informal level, women have actively contributed to peacebuilding initiatives to overcome these discrepancies. Gender perspective, which includes women's perspectives and needs, not only improves the fulfilment of the wants and interests of the wider population but also responds to women's fundamental human rights as equal participants in those processes. Institutions and people in charge of peace processes and talks become more inclusive and effective when women participate; without a gender perspective, peace processes and negotiations lack substance, which may jeopardize their sustainability. Nevertheless, Women's unique demands and the importance of their contributions to peacebuilding in post-war societies have not been adequately acknowledged by efforts to promote peace. This study aimed to investigate how Somali women contribute to peacebuilding to understand the public's perceptions of this important matter. This research examines how women have experienced war and peacebuilding and gives further insight and critical lessons for international and national organizations working to promote democratic change and peacebuilding. Somali Women's opportunities to take part in peacemaking are quite limited because the country has experienced civil wars, high levels of violence, and a lack of government since the collapse of Said Barre's central government, which has resulted in Somali women losing their legal status and equal rights. However, Although the patriarchal structure of politics-centered clans prevents women from fully participating in peace negotiations, women have actively participated in peacebuilding projects. This study investigates the role of Somali women as peacemakers, proving their unique power and ability to impact societal change through case studies. It claims that if Somali women are given a chance to engage in the country's peacebuilding efforts, they will be able to rebuild peace and prosperity.	
Keywords: Women, Peace Agreements, Peace Building, Gender Roles, Conflict	

INTRODUCTION

In this chapter, the study's background, problem, research aims, research questions, objective of the study, subject of the study, method of the study scope, significance, and operational definition are all discussed.

Background of the Study

In 1960, Somalia gained independence from the Italian colonialism. Since then, the Government of Somalia has a parliamentary system and democratic power transfer (Samatar, 2016). Until 1969, when the civilian government was overthrown by a military operation commanded by Mohamed Siyad Bare. For the past twenty-one years, he has ruled the country. The military regime declared a state of emergency in the country and imprisoned several politicians. Those who opposed the government were threatened with the death, for 21 years under a military dictatorship. These accumulating complaints led to the formation of a tribal and clan- based rebel movement, which eventually ousted the military regime.

However, since the collapse of the Somalia's central government of Said Barre, the country has experienced along civil wars, high intensity of violence and absence of government. Somalia has been embroiled in conflict for decades; starting with a civil war, in the following years because of both internal reasons, such as the conflict is being fueled by the centralized state's use of a disputed clan, as well as outside influences like colonization and the cold war. Early in the 1990s, a civil war between clans began in Somalia, killing more than 25.000 civilians and 1.5 million fleeing the nation; following that, the nation underwent two civil wars from 1992 and 1996; after the millennium's turn, various efforts were made throughout the country to reconcile through negotiations and peace procedures, but their initiatives failed, and the situation in Somalia deteriorated dramatically between 2006 and 2008, with the worst humanitarian crisis since the 1990s (Bradbury & Healy, 2010).

In Somalia, conflict is defined by conflicting personal and clan interests; reconciliation conferences have failed to address genuine concerns, instead serving as vehicles for advancing these interests. Joining a new conference became a goal as the number of

factions grew in the 1990s, rather than consolidating what had previously been agreed upon (Jama, 2010).

Conflict, bloodshed, starvation, refugees, terrorism, jihadism, and piracy are all associated with Somalia; despite this image, it is not a lawless and ungoverned nation, as this research demonstrates, but one where Somalis have created institutions of government to manage conflict and provide security and justice during the last two decades. Somalis have rebuilt their towns and cities, built new schools, academic institutions, and healthcare centers, developed multi-million-dollar businesses, established efficient money transfer systems, and established some of Africa's cheapest and most extensive telecommunication networks with minimal international assistance (Jama, 2010).

This study, which focuses more on women's participation, is the peace agreement created in Somalia, dubbed the 2012-signed protocol creating the Somali National Constituent Assembly; this is accomplished in various ways. In addition, it is stated plainly in the peace accord that quotas would be used to promote women in different roles; for example, among the 825 representatives to the national constituent assembly, women must make up 30% of the total. According to the peace agreement, they are required to reject "any submitted candidate list (by each of the 4.5 clans) that does not include at least 30% implement the quotas system (PA2, 2012 p,33). In the aftermath of the fighting in Somalia, the peace agreement precisely defines women and their inclusion in the political arena; this is done by establishing clear guidelines for the assembly and parliament to follow to create a society that is inclusive of all genders. Additionally, this shows that the societal integration of women is appropriately regarded and aggressively pursued.

Violence has disproportionately harmed women's lives; despite the crucial role they play in stabilizing the lives of their families and fostering peace and reconciliation even in the most trying and traumatic circumstances, women in Africa are frequently targeted by extreme forms of violence, and as civilians and combatants; they bear the brunt of the region's violent wars. Furthermore, peacebuilding women's ability has had little influence on conflict-related policies and decisions due to their exclusion from bodies and procedures for making decisions in the area; women, civic society, and youth are typically excluded from most peace talks. Women's individually and collectively capacity to handle

crises and establish secure, stable, and democratic institutions in Africa is rarely prioritized; on significant issues of peace and stability that have fundamental gender components and consequences for long-term sustainability, women were disproportionately missing from government policy debate. Although most of its responsibilities have still not been fulfilled, the United Nations Security Council Resolution 1325 (UNSCR 1325) was enacted in 2000 to empower women as peacemakers during and after conflicts (Resolution 1325, 2000).

Through the 1325 resolution on women, peace, and security, it was strongly encouraged that all parties involved in peacebuilding processes improve women's engagement in all United Nations Peace and Security initiatives. This resolution had a significant influence on the amount of women's participation in peacebuilding processes. However, the security council had an open debate on peace, women, and security on the 24th and 25th of October 2000, during which 40-member states issued comments in favor of women's participation in all elements of peace efforts and the mainstreaming of women's issues in peacekeeping activities. Council members had the opportunity to discuss the effects of armed conflict on women at an area formula debate on women, stability, and security on October 23, 2000.

In 2012, 12 per cent of women were elected to the federal parliament in Somalia, and this percentage nearly doubled in the subsequent elections in 2016 to reach 24 per cent. UNSC Resolution 1325 increased and strengthened the participation of Somali women (UNSOM, 2018). Women's organizations, including Save Somali Women and Children, Somali Women Development Center, and Somali Women's Leadership Movement, hailed the results however expressed concern that now the number is well below the quota set for women and stated something urgent should be done to increase the involvement of women. Some women's groups, such as Save Somali Women and Children, wanted 50 per cent of complete representation and criticized the quota for women by stating it is too low (ISS, 2018).

Problem Statement

Historically, women have been excluded from peacebuilding efforts and rendered structurally and systematically invisible. Women's involvement in peacebuilding is essential to establishing a lasting peace since women's voices and participation impact the

validity and endurance of peacebuilding processes such as peace negotiations and various agreements, according to Pankhurst (Pankhurst, 2003). However, during peace treaties, policymakers still infrequently acknowledged women's issues, let alone addressed them (UN Women).

Conflict may have both disempowering and uplifting effects on women, along with the prejudice brought on by the societal expectations placed on their sex and gender; many women experience violence in times of peace in a variety of contexts, such as spousal abuse in the privacy of their homes, workplaces, and religious institutions (Chrich, 2004). However, men and women experience post-war conflict in various ways differently.

After two decades of absence of government, lack of the rule of law, and civil war, Somalia experienced one of the longest periods of statelessness in history after the collapse of the governmental institutions. The long civil war, the independent militias, conflicts between the clans, the war between the rebels who threw the previous government, the fight against Islamic group militias, and recurring droughts and famine ensured this country remained in a fragile situation; therefore, I acknowledged to rebuild and the nation to regain its strength back it is unescapable to seek support in different ways and different parts of its citizens locally and globally which in this paper specifically argue the role of Somali women and there is need to include the process of rebuilding the nation.

However, women have also been effective in supporting elders as well as mobilizing resources to fund peace talks and demobilization efforts; women's visions of peace go beyond political settlements and encompass sustainable livelihoods, education, truth, and reconciliation, men's visions of peace generally focus on reaching a political settlement with the idea that peace will follow, although few of their peace projects have been documented, women have also been at the forefront of encouraging civil society participation in peace efforts. For several female peace activists, the struggle for peace is inextricably linked to the fight for women's rights (Jama, 2010).

Women contributed significantly to the nation's independence, helped create the groundwork for the Somali state's state building, and had a leadership role in the country's policy making. Today, Somalia still faces some conflict and conflict surrounded by violence. They need to enjoy peace once again, and to reach, they must accept women's

participation in peacebuilding. They will surely achieve their objecting rebuilding peace in Somalia, but women continue to receive less attention when they are promoting the process of establishing peace since they are still not allowed to participate in such activities. Somalia's people could either destroy this country or contribute to rebuilding and improving it.

Objectives of the Study

This study aims to investigate the participation of Somali women in Somalia's peacebuilding efforts. It will also investigate their opportunities and challenges. Since Somalia is one of east Africa's fragile post-conflict governments, the study will investigate its sociocultural, economic, and political circumstances. This information could be useful in identifying best practices for progressing and achieving long-term goals in peacebuilding processes.

Subject of the Study

The specific subjective of this study are.

1. To understand how Somali women can participate and play an active role in the Somalia peacebuilding process.
2. Finding out how Somali women have impacted the nation's progress in terms of politics, economy, and culture.
3. To find out the barriers and challenges that Somali women face to participate in the reconciliation and peace building process.

Research Questions

This study was guided by the following questions.

1. How Somali women may contribute significantly to national development and peacebuilding in Somalia.
2. How to investigate the impact of Somali women in politics, economic and development of the country.
3. What is the barrier and challenges those Somali women ahead to be part of peace building and development of their own country.

Justification of the Study

In most fragile states, women's roles in peace building are devalued or underestimated, this research will assist policymakers and governments in the various nations in reforming their plans and strategies to create a regulatory framework that will increase their representation. The country of Somalia was selected for this study for the research because it endured a protracted period of conflict, which made a significant contribution to political instability and massive destruction of necessary facilities, therefore, the results of this study may assist countries in embracing the culture of including women in the process of establishing peace, because of the existing marginalization, it will be used as a resource for upcoming academics and researchers studying the role of women in establishing peace, despite the attempts of both local and international actors, more research is required in the future.

Method of the Study

The researcher described the methods employed to accomplish the study's goal and provide the necessary data for this investigation. This study will employ a qualitative methodology, which calls for the researcher to "focus on the endeavor to get an insight that the others offer to their conditions." Since the nature of the research questions and aims requires a qualitative framework of inquiry, I decided to use a qualitative method approach for this study. Because it enables the exploration of new topics, qualitative research is crucial for this subject. Qualitative research methods are highly suited for exploring complicated issues and assessing long-term processes.

I used key in-depth interviews in a semi-structured interview questionnaire to get the data for this study. I also performed these interviews face-to-face since in-depth interviewing is a qualitative research approach that entails doing lengthy individual interviews with a small number of respondents to examine their perspectives on a certain idea, program, or issue. The interview has evolved into the primary method for gathering data used frequently in qualitative, humanities-based research. Furthermore, in-depth interviews allow respondents to express their thoughts freely and have the option of asking follow-up questions if necessary. Participants are prompted and encouraged to talk in-depth about the topic.

Scope of the Study

The major focus of the study is to investigate the role of women in Somalia's peacebuilding effort, and the study will be carried out in Somalia specially Banadir region the capital city Mogadishu the researcher chose because it gathers or hosts all Somali communities.

Geographical Scope and Timing

The study was carried out in Somalia specially Banadir region the capital city Mogadishu the researcher chose because it where all Somali community and respondents are generally found in Mogadishu especially in the government areas zone.

Significance of the Study

This paper will offer to the women several possibilities to shape their future for being ambassadors of peace and disregard to be again a tool of the battlefield, the findings of this study will have an enormous significance for the policymakers or non-government organizations who involved the peace building process, it will allow them to understand the dynamics and the mindset of the Somali women.

Finally, I hope that the result of the study will form a basis for further research on the growing peace building process of Somalia and pave a way for future studies to be made by another potential researcher.

Limitations and Delimitations

Secondary sources will be used to gather the data, which will be based on case studies of the chosen nation. As a result, the results and findings of the study will be constrained due to the wide range of information offered by different researchers. Since women's participation varies depending on how empowered they are in each country, the decisive findings on the role of women in peace building will be restricted to Somalia and cannot be generalized towards the other fragile countries. It is challenging to gather enough information because Somalia is one of the poorest nations and experienced a protracted conflict that lasted for decades. And finally discussing gender issues or women's role in the society is another limitation.

Structure of the study

The second chapter reviews the body of research on the study's main topics, the third chapter outlines the methodology and information sources, the fourth chapter delivers the case study's findings, the fifth chapter deals with discussion and analysis, and the final chapter offers the study's conclusion and recommendations.

Operational Definition of the Study

Peace: Freedom from disturbance, the absence of hostility and violence

Peace building: is the process of establishing or maintaining harmony, particularly in conflict-ridden areas. An activity called "peace building" seeks to end injustice without resorting to violence.

Conflict: A serious disagreement or argument, refers to a collision of interests. Conflict may have different root causes, yet it is a constant in society.

Conflict resolution: is defined as the techniques and procedures that enable the amicable resolution of hostilities and retaliation.

Effective: is successful or achieving the result that you want.

CHAPTER 1: LITERATURE REVIEW

The literature review section defines the key concepts of women, peace, and peacebuilding. It also identifies all concepts used in the research question and objectives, such as women, women and violence, and women and peacebuilding in a broader context. It also adds critical viewpoints, tries to select appropriate definitions for this research, and provides justifications.

In the literature review part, the essential concepts of women, peace, and peacebuilding are discussed; it defines all terms used in the study question and aims, including women, gender-based violence and peacebuilding in a larger context; it also includes key points of view and attempts to select appropriate definitions for this study, along with explanations for why they are appropriate, to more thoroughly examine this topic, the literature section will focus on and criticize the available studies for clarifying further the women binary in the field of gender in post-conflict fragile nations. However, while reviewing the literature, it extends beyond the dichotomy and considers other aspects of the women and violence discourse, such as women who are victims of violence and women who are neutral or inactive in both the violent and peacebuilding processes. However, the literature review chapter concentrates on definitions of key terms of women, peace, peacebuilding, women and conflict, women, and peacebuilding, and lastly, looks at approaches to peacebuilding.

1.1. Introduction

The conflicts of the 1970s and 1980s brought down Siad Barre's rule, and the Somali state fell apart in 1991; conflicts between warring tribes, sub-clans, religious groups, government forces, and foreign soldiers have ravaged Somalia since then, and secessionist movements in the north have split the country, and the central and southern parts of Somalia are only partially under the transitional federal administration at present, the African union's present peacekeeping operation is too weak to have a meaningful or long-term influence on regional stability.

The conflict has disproportionately affected Somali women, who frequently experience violence, and problem of sexual violence is virtually completely unpunished, despite the daily instability with which Somali women are forced to live; most of them work to

provide for their families, whether through farming or business. Various women have started women's groups or work for non-governmental organizations to offer health care, vocational training, and other services to the community. The UN Secretary-General noted in his report on the situation in Somalia from October 11, 2005, that there are numerous women's groups and non-governmental organizations (NGOs) in every region of the country, although it is challenging to estimate the precise number due to the lack of a comprehensive national registration system, in the absence of a functioning central government, these organizations play a crucial role in providing Somalis with basic social services, literacy programs, and vocational training. In addition to foreign aid, women's involvement has been crucial in helping Somalis struggle with the crisis that has lasted for the past seventeen years.

1.2. The Meaning and Concept of Peace

Peace is a concept that stimulates and arouses the imagination and refers to more than just the absence of violence. It means respect for all people, their rights, and their inherent worth without regard to race, gender, or any other characteristic (Burns & Aspeslagh, 1983). Positive and negative peace are two fields of peace study created by Galtung; positive peace is the absence of direct conflict, whereas when we talk about negative peace, we mean the absence of systematic violence, indirect conflicts, also known as structural violence, occurs when society's political, economic, and social systems generate inequity (Galtung, 1969).

To begin with, peace is described as the reduction or elimination of all violence; for peace to be a reality, other kinds of violence must be eliminated or minimized; in addition to direct, armed violence, the above-mentioned structural violence is frequently the catalyst for direct violence. Repression on political, economic, social, and cultural levels may readily provide the groundwork for military conflict. "But culture lurks behind it all, legitimizing some structures and behaviors while delegitimizing others." (Galtung, 1976).

Second, peace is defined as the "nonviolent and constructive transformation of conflict" (Galtung, 1976). Understanding conflict and violence in a specific environment are required to make the appropriate changes for peace, human beings, their views, and connections are at the root of both violence and conflict. In terms of peace, the same may be stated; peace is seen as a 'dynamic social construct' (Lederach, 1997).

1.3. The Concept of Peacebuilding

The concept of peacebuilding has evolved over the years to take on many interpretations from various organizations and practitioners of policy in various contexts. According to J. Galtung, peace is the absence of pervasive physical violence. He researched "three methods to building peace, such as peace keeping, peacemaking, and peacebuilding" during this time. To further describe the conflict that arises due to social, institutional, and economic structure, Galtung introduces the phrase "social structure." As a result, peacebuilding is a set of initiatives to develop and sustain a peaceful society characterized by institutions promoting justice and diversity (National steering committee on peacebuilding, 2009). Paffenholz states that peacebuilding is the process of bringing about peace. Peacebuilding also seeks to address the ongoing injustice and violent conflicts around the world and to advance peace through peacebuilding activities (Schrach, 2004).

Currently, efforts to build peace are crucial to achieving lasting peace worldwide. The term "peacebuilding" in this study refers to initiatives that manage crises and conflicts while also enlisting the aid of state institutions to bring about peace on a national scale. By defining peacebuilding as "a strategy meant to create and secure and stable enduring peace in which the fundamental needs of people are addressed, and violent conflicts do not repeat," Stephen J. Stedman and Donald Rothchild were referring to the strategy of peacebuilding (Stedman et al, 2000). Additionally, Waldman described peacebuilding as a strategy that primarily concentrates on post-conflict contexts and acknowledges the need for rapprochement, building a capacity for conflict resolution, and working towards a lasting peace (Thomas &Waldman, 2009).

Peacebuilding is a concept that has a wide variety of meanings, depending on the individuals, researchers, and contexts involved; peacebuilding is defined differently by different authors and groups, as well as the instruments that are used to achieve it, according to the United Nations publication *An Agenda for Peace*, there are many different projects connected to capacity building, reconciliation, and social transformation that fall under the category of peacebuilding (Boutros-Ghali, 1992).

The United Nations have attempted to define peacebuilding as a concept, it wasn't until 1992, when an agenda for peace was published, that it became clear (Boutros-Ghali,

1992). The concept was described as an action to find and support institutions that will tend to strengthen and maintain peace to prevent a relapse into violence and was connected to, but distinct from, preventative political and diplomatic actions taken to prevent war, peacemaking (bringing parties to the negotiating table), and peacemaking (the deployment of UN soldiers to provide security), a schedule for peace supplement was published in 1995. The United Nations extended the idea of peacebuilding in 1995 to cover all phases of conflict, and a greater focus was placed on establishing strategies for promoting peace.

On the other hand, peace is a stable social equilibrium in which fresh disagreements do not develop into violence or war; the establishment of a peaceful, constructive environment is the main goal of peacebuilding. This is because resolving the conflict's underlying causes is the main goal of peacebuilding. The fundamental causes of conflicts on either are usually complex and difficult to identify and understand; in developing nations, where violence is practically endemic, unbalanced land property arrangements, environmental degradation, and insufficient political representation are common fundamental causes (Zartman, 1995) - all of which are difficult to address.

The fundamental aim of peacebuilding is to achieve good peace, which is defined as a stable social equilibrium where the emergence of new conflicts does not escalate to violence and war (Haugerudbraaten, 1998). A sustainable peace scenario includes.

1. The absence of both physical and institutional violence.
2. The eradication of prejudice.
3. The promotion of self-sustainability.

Developing toward this environment requires more than just problem solving or conflict resolution; it also necessitates societal "re-engineering" and repositioning. The main goals of peacebuilding initiatives are to deal with the underlying causes of conflicts and change how the parties engage (Reychler, 2001).

1.4. Women and Conflict

Women are disproportionately affected by the short- and long-term effects of battle. Sexual exploitation and assault are frequently used as weapons of war. Abuse causes isolation, alienation, long-term mental damage, and unexpected pregnancies, frequently

resulting in abandoned children. In the traditionally designated careers, women must fight to support their children and maintain their homes, while the typical breadwinners—spouses and sons—are caught up in the conflict and unable to support their families as a result of their new role as primary providers, many women may be subjected to increased violence; the security of daily routines and expectations is shattered by conflict; in a risky environment where social resources they formerly relied on have degraded or disappeared; war affects women and girls equally, and while it may occasionally improve gender norms due to changes in gender roles—some of these changes even boost women's rights—its overall effects on women are disastrous.

This guide focuses on the specific responsibilities, requirements, and vulnerabilities of women in conflict contexts to develop and implement the most suitable interventions, because the focus is on their involvement in contexts of instability, fragility, and conflict rather than on larger gender concerns, the word "women" is employed, wherever possible, the term "gender" is used to refer to cultural and social problems concerning female-male interactions and duties, the guideline acknowledges that interventions are more successful and long-lasting when they incorporate an awareness of women's perspectives, while also promoting awareness that crises of fragility and conflict may challenge and modify gender norms - often significantly and rapidly.

Women typically play a crucial part in the peace process because women in most countries do not have the same degree of authority as males; they are easily marginalized. To do so effectively must be empowered politically and economically; keeping the peace may be regarded as a female role, and women may be excluded from this crucial role. On the other hand, women may have a major impact on the peace process if they band together to work for it.

Because of the prejudice stemming from their sex and gender norms enforced by society, many women in peacetime frequently experience violence in several circumstances, including personal abuse in the privacy of their homes, workplaces, and religious organizations, in the aftermath of a conflict. Conflict may have both disempowering and uplifting consequences on women. Men and women, however, experience suffering in different ways (Schirch, 2004).

In times of war, women are expected to play a variety of roles, depending on the circumstances; they are expected to participate in nationalist conflicts as members of a national collective, communities frequently recruit women, and governments rely on their assistance, labour, and services because they are essential and vital in violent wars, on either, they are expected to continue to fulfil their culturally specific roles as mothers and cultural guardians (Sewak, 2005). Because of their status as cultural guardians, women are vulnerable to sexual assault, which impacts both males and females in various ways; women are perceived as a means of demoralizing men who are thought to be the target, as this form of violence is meant to convince men that they have failed in their role as protectors. Because women are often seen as the honour and symbol of a nation's racial purity and culture, raping, and abusing women and girls was commonly used as a war weapon to demoralize men (El Jack, 2003).

The situation for Somali women looks to be worse, but it is still possible, given the continued sacrifices among all Somalis, with UN peacekeeping forces, and assistance from neighboring African nations such as Ethiopia, Uganda, and Kenya, the situation will improve; over a hundred and twenty different women's groups in Somalia and throughout the world are actively working to improve the system in Somalia. Women have significantly impacted Somalia and helped to promote peace and reconstruction despite the hierarchical clan system that was put into place in 1991. NOW, SIFA, UNIFEM, Bridge, and SSWC, are just a handful of the organizations operating in Somalia, most of which are NGOs (Nongovernmental Organizations).

For those years Somalia has suffered at the hands of a civil war, Somali women have suffered similar consequences as their male counterparts and, in addition, suffered unique consequences that their male counterparts have not suffered by being female; their suffering has been masked under the hidden complexities of the gender-blind understandings of the war and its aftermath, most commonly the war has been viewed in terms of how it affects the Somali people and the gender-specific disadvantages and how it impacts on the gender relations are commonly not featured (UNIFEM, 2005).

1.5. Somali Women Before and After 1991

President Said Barre fell out of favor in the late 1980s for a variety of political reasons, but concerning women's rights, there is a significant difference between life under Barre

and life after Barre. During resident Barre's presidency, which lasted from 1969 to 1991, women held major roles in society. Women held positions of power in society, women rose through the ranks to become colonels, ambassadors, and judges, and they were public figures, everything changed after Barre was deposed, and Somali women were confronted with a very different reality. In the absence of a centralized government to defend women's rights and stop human rights violations, women in Somalia have been and continue to be victims of discrimination, rape, murder, poverty, and a range of other abuses not mentioned above. However, the eternal optimist would believe that things are getting better for women in Somalia, but this is not the case now; women's rights in Somalia had deteriorated because they are increasingly targeted in ways that are reminiscent of the weeks, months, and years immediately after the collapse of Barre, when the entire nation effectively descended into chaos, resulting in widespread deaths and human rights crimes.

Since there is no truly unified government, tribe and clan systems of rule have arisen all over Somalia, and many people have reported back to shariah and customary law, which permits practices like the public stoning of adulterous women while excluding men from this practice. When US troops captured a forward operating station south of Mogadishu in 1993 to restore calm to the region and protect UN supplies entering the country, they were shocked to discover women burial the dead of members of all clans when the males refused to bury the dead of opposing clans. It is because the clan government's maneuvers prevent women from being represented in the clan, and women do not belong to any clans. It is only one illustration of how women in Somalia are not biased based on their clan affiliation and are clan-free.¹

Traditionally, women were viewed as two agents since one of them belonged to her father's group by patrilineal lineage, and the other was her affiliation to another clan through marriage. Most Somali culture consisted of pastoralists who struggled for pasture and water. They have been a dominantly male society where men dominate positions of power and decision-making in the community. The late link is stronger than her connection to her biological father, at least to Somali society's traditions about clan exogamy.

Furthermore, by enacting various laws about women's rights, the military administration that came to power in 1969 improved the status of women; one of its accomplishments was the foundation of the Somali women's democratic organization (SWDO). It aimed to mobilize many people and raise awareness among Somali women. The status of women in society has improved due to several legislations. The most significant of these laws was the family legislation of 1975, which became operative in 1978. According to this law, marriage is a "contract between a man and a woman who are equal in rights and obligations; its base is mutual understanding and respect." (Ingiriis, 2013). But because the new regulations conflicted with sharia law, this caused tension in Somali culture. As a result, religious leaders confronted the government and voiced their displeasure, which led to their murder on January 23, 1975, along with 10 other significant religious figures (Abdurrahman, 2017). According to Abdurrahman, "Somali women acquired more authority and benefits as a result of the modernist approach, including equal citizenship, voting rights, equal opportunities in social services and employment, and compensated 24-week maternity leave." (Ingiriis, 2013).

Others contend that the impact of the new reforms was minor, and that the military dictatorship utilized women as a political tool to demonstrate his devotion to socialism and his relationship with his Soviet ally (Wellman, 2018). Although civil society played a relatively small role during this period and the nation was stable and peaceful, traditionally, women played a big role in conflict settlement through arranged marriages. Arranged marriages involve warring clans, especially the victim, receiving financial compensation and getting a lady to marry, which is considered a positive development by the public (Gardner & El Bushra, 2004). Although some may argue that this sort of marriage occurs without the agreement of women or men, partners have an ultimate say to accept or reject, and if one rejects, the clan has the option to replace that person with another volunteer, regardless of the sincerity of its ideological foundations, Barre's marriages are arranged marriages. This marriage style is known as Godob Reeb or Godob Tir and is most common in rural areas (Ibrahim, 2004).

Following the civil war, which drew the nation into a protracted battle, Somalia suffered clan warfare that led to a state breakdown, increasing security, and causing social divisions within the Somali community. As a result, the country's fundamental social services, such as education and health care, vanished as waves of hunger and droughts

plagued the nation. Like other post-conflict countries, Somalia's civil war impacted women most. By employing rape as "a tool by militias to humiliate and do away with opponents through abusing and dishonoring their women," according to the Somali civil war featured a gender component, victims of sexual abuse often have a physical and emotional illnesses. The family breakup was among the main issues it brought. Due to social conventions that place most of the shame and responsibility for rape on the victims rather than the rapists, married women who survived rape were unable to remarry.

Despite these difficult times, Somali women prefer to see themselves as active agents of peace rather than war victims and have worked relentlessly to fulfil this role. They create communities across clan lines and serve as the glue that binds families together."(Svensson, 2012). The first strategy was to act as intermediaries between feuding clans; when a woman's group and her husband's group are at odds, it is simple for her to bridge them by utilizing her double cards, according to Svenson, who said that women utilized a variety of strategies to promote peace, some of which were traditional, and others were more innovative. One identifies her as a member of her ancestry group, while the other also links her closer to the husband's group of lineages (Ingiriis, 2013).

Furthermore, Senior Somali politician Asha Geele spoke about women's role in bringing about peace through Human Atran's nonviolent rallies while holding high-level political posts in Puntland, including the ministry of women. In northeast Somalia, there has been a dispute between militia groups; they were on the verge of fighting when the women's movement intervened to negotiate and end the conflict (Svensson, 2012). The establishment of NGOs is one more strategy that challenged the conventional gender stereotype that restricted women to the roles of nurturing mothers and housewife. There have been other NGOs run by Somalia women, such as the coalition for grassroots women organization (COGWO), which brought together numerous civil society organizations and acted as a platform for peacebuilding that brought together women's voices and efforts Ingiriis, claimed that the save Somali women and Children (SSWC) movement was the first cross-clan movement formed during the civil war. It was founded in 1992 by Asha Haji Elmid, a parliament member, from 2004 to 2009 (Ingiriis, 2013).

Women in Mogadishu, Somalia, were found to be more involved in the peacebuilding processes during the post-conflict period through participation in community

peacebuilding, disconnecting unlawful checkpoints set up by armed military groups, and the formation of groups made up of women and youth to ensure the maintenance of peace within the community. The promotion of their further increased the involvement of women in the peacebuilding processes (Saggiomo, 2014).

1.6. Women and Peacebuilding

The platform for action (PFA), a consensus statement adopted by participants from 181 countries at the United Nations (UN) international summit on women in Beijing, China, in 1995, does not contain the phrase "peacebuilding," despite it having gained popularity in recent years, particularly about women's issues (This is even though women's participation in governance, efforts to promote peace, the protection of human rights, and violence against women are all major topics in today's global discourse). Nonetheless, because it focuses on women's concerns in both war and peacetime, the PFA serves as a template for women's worldwide leadership to improve women's status and is, therefore, a peacebuilding-related document.

However, feminist peace researchers are interested in the significance of peacebuilding, especially about women, given how prevalent the phrase has become in national and UN government vocabulary and even nongovernmental organizations (NGOs) since the Beijing conference (Mazurana & McKay, 2001). Built their argument on the assumption that top policymakers' use of the term for example (Boutros-Ghali, 1992). Differed from that of women; a gender study of the concepts of peacebuilding was performed at the UN, NGOs, and grassroots levels by NGOs and grassroots groups, they created this broad conceptualization of peacebuilding based on their knowledge of the contextualized and process-oriented character of women's grassroots NGOs' peacebuilding.

The development of gender-conscious and woman-empowering political, social, economic, and human rights is all part of peacebuilding; it involves individual and community accountability as well as conflict resolution activities that serve to prevent or avoid violence; it increases the capacity of women, men, girls, and boys to advance nonviolence, equality, justice, and human rights for all people in their own culture(s); and it fosters the growth of political institutions and environmental sustainability (Mazurana & McKay, 2001). Women may have taken on community leadership roles or non-traditional jobs during times of conflict. Women's role in peace talks and post-war peace

consolidation is increasingly widely recognized as a crucial component of long-term healing and stability, these responsibilities should be acknowledged after peace has been achieved, and women should be actively included in government, economic recovery, and development.

Women in Somalia, for instance, have had to adapt to their new identities, which can either benefit or harm them when the male head of family has been forced to engage in the fight, is killed, or becomes crippled. As a result, women have been forced to become providers, Potter stated that women in post-war Somalia now have a platform to promote more equality and as a result, while they are taking on previously unimagined duties, they feel pressured, either internally or outwardly, to revert to roles they performed before the conflict (Potter, 2008).

Because clans are usually led and represented by males, the "4.5 formula" emphasized exclusively male involvement in peace discussions; the Save Somali Women and Children (SSWC) recommended that a "Sixth Clan" (Elmi, 2004). Join the peace talks to break the genders gap, the commercial clan, which was made up completely of women from all the major clans, refers to the political act by which women, in addition to the four big clans and the smaller group of minority clans, declared their "cluelessness." Asha Hagi Elmi, the president of the Somali Women's Congress (SSWC) and a member of the transitional federal parliament, was allowed to represent Somali women in the peace talks, and as a result, 25 seats in the Transitional National Assembly (TNA) were given to women, evenly distributed among the clans (Nakaya, 2003).

Peace activists in Somalia have typically been men, especially among the elders; this is because they can conduct discussions and mediate for peace, as well as participate in official peace negotiations. However, because of patriarchal structures, women are typically excluded from these processes (UN Women). Women are not trusted to represent their clans in formal peace negotiations, even though they are usually successful at persuading elders to participate in peace efforts. One reason is that women are affiliated with numerous clans, such as their fathers, brothers, and other relatives, because they belong to other clans and can thus aid in the establishment of links with these clans (Jama, 2010).

Resolution 1325 of the United Nations security council is a useful instrument in this regard. To secure women's participation in the ongoing processes of constructing the Somali state and promoting women's and girls' security within the country, resolution 1325 must be implemented in Somalia. Since solid organizations are needed to oversee its implementation, a national strategic plan for implementing resolution 1325 is not feasible at this point in the armed war in Somalia. To lay the foundation for the full implementation of resolution 1325 in the future, the work of Somali women's organizations, including Somalia and the diaspora, should be considered. Creating a national strategic plan on resolution 1325 in Somalia rests on awareness-raising. Women's political participation and the inclusion of a gender perspective in this process are crucial for the country's stability and future and for half of Somalia's female population. The UNINSTRAW/ADEP project gender and peace in Somalia: implementation of resolution 1325 strives to provide a platform for Somali women in the diaspora and in Somalia to explore their goals and start setting the plan for a gender-responsive state-building process in Somalia.

CHAPTER 2: RESEARCH METHODOLOGY

2.1. Introduction

The researcher presented the methodology used to achieve the study's aim and create the data needed in this chapter. It entails a strategy for data gathering, measurement, and analysis, most determining how the research was carried out and how respondents were reached, as well as when, where, and how the study was accomplished were decided at this point. The researcher specified the procedures and techniques followed in the data collection, processing, and analysis in this section, specifically, research design, target population, sample size, sampling method, instrument validity, instrument reliability, research instrument collecting instruments, data collection techniques, data analysis, and ethical issues were examined in this section.

2.2. Research Design

There are three common forms of research in the humanities and social sciences: quantitative, qualitative, and mixed methodologies. This study will utilize a qualitative strategy, which requires the researcher to "focus on the endeavor to gain an understanding that the others offer to their conditions (Smith, 2005).

I choose a qualitative method approach for this study since the nature of the research questions and objectives calls for a qualitative framework of inquiry (Ritchie & Lewis, 2013). For this study, qualitative research is essential because it allows for exploring emerging concerns. Qualitative approaches are well adapted to researching complex themes and evaluating processes that occur over time. They are also interactive and developmental, allowing for analyzing social phenomena and their contexts (Ritchie & Lewis, 2013). This data collection method from the study's target population was chosen because it is effective, affordable, and straightforward. It will be used to assess how women contribute to Somalia's attempts at peacebuilding and reconciliation.

2.3. Target Population

The research was carried out in Mogadishu, Somalia's capital; the study's target population is 20 people from various segments of society, including women's groups, MP, traditional elders, university students and civil society representatives. Each person was

requested to respond to the questions about the study's topic. The aim for choosing these as the target population is that they are more knowledgeable about the subject matter, and the researcher may get the relevant information for conducting this study.

2.4. Sample Size

In this research, purposive sampling, also known as judgmental sampling, is the sampling technique used in this study, which I thought is the appropriate way to select respondents to get the target people and later on can achieve get the data from those target individuals, much effort was made in order to make sure that the representatives or the respondents that were collected from the data are well representative enough and they are a good mix of participants according to their backgrounds like gender, education level and age. However, to respond to the research questions,

the focus of information for the study will be based on purposive sampling, semi-structured and key informant interviews with connected participants. The secondary source data will be compiled using information from research reports, books, and academic papers accessible in international journals and information from different sources.

2.5. Data Collection

In-depth interviewing is a qualitative research methodology comprising in-depth individual interviews with a small number of participants to discover their ideas on a certain concept, program, or issue. I used this approach to get the data for this study by utilizing semi-structured interview questions and key in-depth interviews. I also conducted some interviews face to face (Boyce & Neale, 2006). The interview has emerged as the most popular data collection technique in qualitative, human scientific research. In-depth interviews, on the other hand, are interviews in which respondents are urged and promoted to speak in depth about a particular topic, and it also allows respondents to give their opinions freely, and it also gives the possibility to ask follow-up questions if it is needed.

The interviews were conducted over more than 6 -7 weeks in Mogadishu, the capital city of Somalia. The reason I have selected is that the city hosts the majority of the people across the country, especially women and youth that came from different regions of the

country, and they are well representative enough; 20 respondents were chosen, that related to this field though most of them were women and traditional elders, interviewees were included women leaders associated with women gender organizations, MPs, women serving organizations, a student that includes those who graduated and those who are still in their studies and experts from Ministry of youth and sports.

2.6. Data Analysis

The research is exploratory and descriptive. The researcher employed key informative interviews and content analysis to assess the data. Content analysis is a method for summarizing any content by evaluating different features of the content (systematic information analysis like documents), which provides a more objective assessment than evaluating content based on a viewer's perceptions.

2.7. Validity and Reliability

The validity of the research instrument was ensured early on by handing it over to discussing with the research supervisor the procedures utilized to validate the study design and instrument; before submitting the final draft, corrections and re-checking were made; the term "reliability" refers to a measure of consistency in producing almost the same results on multiple occasions, the test-and-retest approach was utilized to evaluate the research instrument's dependability and design, as well as whether the questions were acceptable and answerable.

Validity is the amount to which results may be precisely understood and extrapolated to the population (Saunders et al, 2009). Reliability is the extent to which a data collecting technique will result in consistent findings. To increase the study's quality, the researcher made every effort to achieve a validity and reliability coefficient of at least 70% (Kathuri & Pals, 1993). Suggest that in research, instruments with a validity coefficient of at least 70% are recognized as valid.

2.8. Ethical Consideration

The research's ethics were examined, and the confidentiality of the participants was safeguarded; the study took the necessary precautions both before and during the research procedure to guarantee that participants were treated ethically, respondents were asked

whether they would want to participate without being pressured, and they were given the option of contributing or not, an introductory letter and consent form were presented and sent to them.

As a researcher, I've made a concerted effort to protect participants from identification, the study also aimed to do good, to avoid any harm, and to demonstrate respect for the participants, during data collection, participants were provided with a brief, clear, and accurate explanations regarding the meaning and boundaries of confidentiality, the researcher rigorously maintained the confidentiality of all data acquired and used it only for the investigation.

2.9. Limitation of the Study

During my research, there were some limitations that I faced; there were no more research studies concerning this topic, especially in the case of Somalia that was published, so this became a restriction to getting enough literature that concerns Somalia, and there were no existing libraries where the researcher can get books to gather data regarding the research as well. I also discovered another drawback during the interviews: some participants weren't eager to provide accurate responses. To cover up the real issues, they provide socially acceptable solutions; respondents had tight schedules and appointments were usually changed at the last minute. In addition, during this pandemic (coronavirus), roads of the city are unreliable because roads can be blocked at any time due to circumstances of the time; finally, the time and resources at hand are limited for research.

CHAPTER 3: DATA PRESENTATION, ANALYSIS, AND INTERPRETATION

3.1. Introduction

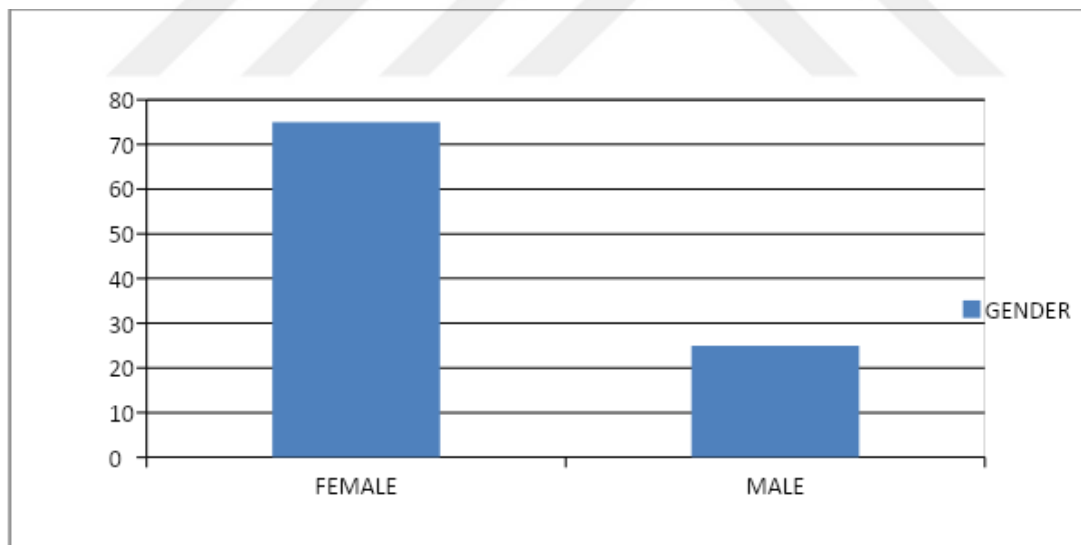
This research explored the role of Somali women in the peace building process in Somalia. Content analysis was used to examine the information gathered from the respondents; the results of the analyses are presented in tables in this chapter.

3.2. Personal Information

Table 1: Showing Gender Description

Gender					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	5	25.0	25.0	75.0
	Female	15	75.0	75.0	100.0
	Total	20	100.0	100.0	

Source: Created by the author



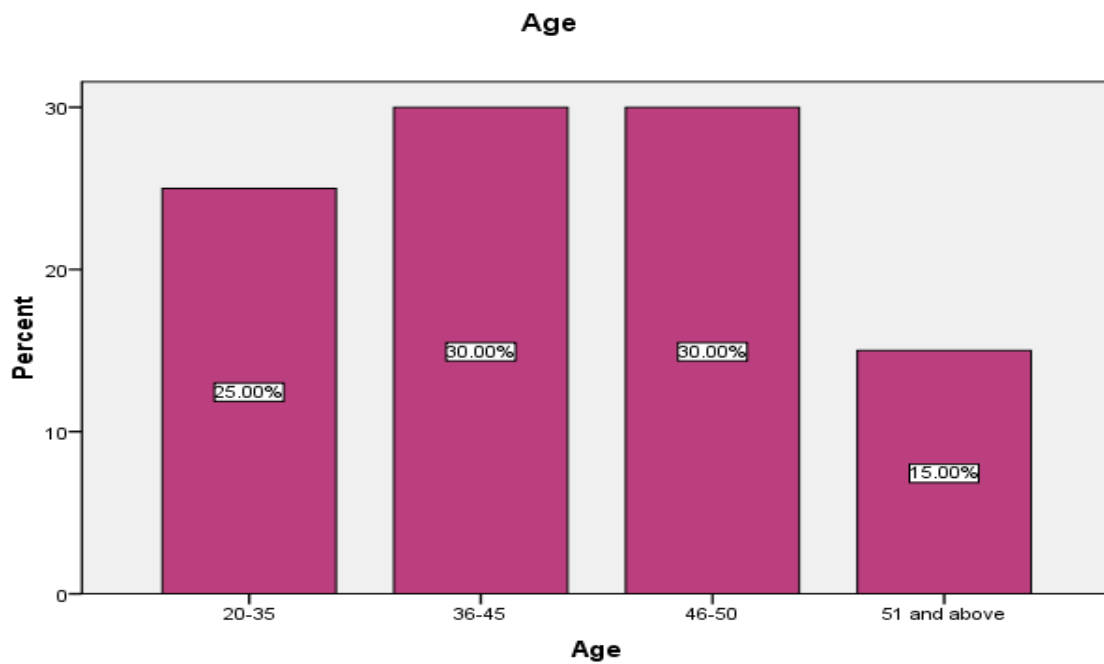
Graphic 1: Showing Gender of Respondents

Source: Created by the author

Table 2: Showing the Age Description

Indicator	Frequency
Male	5
Female	15
Total	20

Source: Created by the author



Graphic 2: Showing Age of Respondents

Source: Created by the author

The above table and below graphic 1, show that 75.0 % — the majority — were women and the rest were male that 25.0%, thus obviously the researcher used the policy two third are female and one third of male.

Table 3: Showing Description of Respondents

Age					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	20-35	5	25.0	25.0	25.0
	36-45	6	30.0	30.0	55.0
	46-50	6	30.0	30.0	85.0
	51 and above	3	15.0	15.0	100.0
	Total	20	100.0	100.0	

Source: Created by the author

The above table and below graphic 1, show that the researcher classified ages of respondents into four as 20-35 have a percent value of 25.0%, 36-45 have a great percentage value of 30.0% ,46-50 have 30.0% and above 51 15.0%.

CHAPTER 4: FINDINGS DATA PRESENTATION, ANALYSIS, AND INTERPRETATION

4.1. Introduction

This chapter describes the data analysis. There is then a discussion of the study's findings related to the study's research questions. The data was analyzed to identify, describe, and investigate the role of women in the Somalia peacebuilding process. In this chapter, we'll look at three different topics: first, findings, then conclusions, and last, recommendations.

Chapter four analysis's findings are covered in this section; first, the key findings of each study from respondents will be presented, as indicated in the research objectives, and interpreted to the researchers' view and the previous researchers.

This study was guided by three objectives which consist of these

1. To understand how Somali women can participate and play an active role in the Somalia peacebuilding process.
2. How have Somali women impacted the nation's progress in politics, economy, and culture?
3. To find out Somali women's barriers and challenges in participating in the reconciliation and peacebuilding process.

4.2. How Somali Women Can Participate and Play an Active Role in The Somali Peacebuilding Efforts

Respondents were requested to provide clarification on what they meant when they used the terms peace, security, and peacebuilding; according to all the respondents, peace is defined as the lack of conflict, the presence of peace and peacefulness, and a safe living environment. They also defined security as a state of being free of dread, security, according to 46 per cent (20) of respondents thought that the government should oversee making sure that its citizens are safe and secure. According to the respondents, this is when the rule of law, justice, prosperity, and protection are all accessible to everyone.

There were two major responses when asked to explain the concept of "peacebuilding." Peace building is characterized by 68% of respondents as a program or procedure that

supports long-term peace and incorporates all sectors of society, peacebuilding, according to the rest (32 per cent), involves forgiveness, dialogue, and rehabilitation are involved in peacebuilding efforts, to foster trust, reconciliation, and new connections. Peacebuilding efforts also give everyone a chance in communities and fields, including the judicial, political, and economic spheres.

Female interviewees were asked a few questions to better understand the significant importance of Somali women in peacebuilding, such as whether they had actively participated in such efforts, what motivated them to do so, whether they had been associated with any organizations while participating in such efforts, and whether they had passed on a culture of peacebuilding to their families and communities.

The majority of female respondents admitted to playing a variety of responsibilities in promoting peace, particularly at the community level; they underlined their efforts in Mogadishu to dismantle unlawful checkpoints run by various armed militia groups; some of the female respondents mentioned the following factors as motivations for their support of peace: they had suffered personal losses as a result of the conflict; the combatants were close relatives or family members (sons, spouses, dads, uncles); were seen as belonging to their father's clan, exhibiting a dual clan character; and it felt they owed it to themselves and their families, especially the young children, to secure peace and security.

Men and women must collaborate to bring peace because women make up half of every society and peacekeeping tasks are so important.

1. Women believed that if their rights were respected, they might help to promote peace, and women should be encouraged to utilize their abilities to help establish peace since they have the capacity for both violence and peace.
2. Women, according to several participants, are unable to participate because they are too preoccupied with their children at home. However, since many societies across the globe exclude women from public decision-making, strategic vision, and educational opportunities, specific initiatives, it's crucial to give women the tools they need to contribute to establishing peace.
3. A mixed group of men and women stated that Somali culture disallows women from participating in peacebuilding; most women are labelled as having a bad culture, but because men and women experience violence and peace differently, so women must

be allowed and encouraged to bring their unique perspectives and skills to the process of establishing peace.

4.3. The Impact of Somali Women on the Country's Politics, Economy, and Development

Interviewees suggest that there is a need that the government should take their role and come up with a plan for women as interviewees have agreed that the government's role towards women is lacking, and they argued since the country's above 50% population is women,

Despite their great leadership abilities in Somalia, women are underrepresented in government and industry. Mindset, self-confidence, and the professional environment have contributed to the low proportion of women in leadership roles. Women play an integral part in politics and organizational leadership; the accomplishments of female leaders in recent years show that women can make significant developmental decisions that affect national and international growth.

Building civilian capacity through increased female participation (men and women have equal rights and opportunities). Encouraging male and female role models and promoting gender equality in leadership positions at all levels by using the media and public relations to recruit more women into the police force.

Women's participation is essential, but they must remember that they are not all the same. Because of the vastly varying life experiences that result from being young or old, educated, or uneducated, and living in rural or urban regions, women have very different priorities and requirements. Additionally, not every woman elected to a parliament or other legislative body would prioritize issues or rights that impact women; yet women's representation is crucial in the growth of inclusive, responsive, and transparent democracies.

4.4. The Barrier and Challenges That Somali Women Face in Participating in The Reconciliation and Peacebuilding Process

Based on the response following points are taken as the barrier and challenges that Somali women face.

1. Socio-culture factors

Most of the participants stated that the culture and traditions: Among the key factors identified as barriers to women's participation were clannism, culture, and traditions; others included high levels of illiteracy and ignorance among women, negative attitudes towards women by men and lack of laws and policies to encourage women's participation in peacebuilding among others.

According to a male respondent, Somali traditions position men in charge of leading the community, including women. We represent them in all areas; men in Somalia are very supportive of women. All decisions they make consider women; furthermore, we cannot abandon traditional practices because they provoke God's wrath.

This was rated as the second hindrance to women's participation by 96% of the interviewees; three of the three respondents who thought this was not a barrier to women participating in peace talks were all men; thus, when it comes to decision-making in peace negotiations and peacebuilding, women are purposefully excluded and are only permitted to fulfil their prescribed gender duties, such as cooking and cleaning, while men deal with the more "important matters" in society,

traditions in many nations continue to emphasize and restrict women's primary responsibilities as mothers and housewives, roles that a patriarchal value system supports separate genders, and "traditional cultural norms" hinder the advancement of women and their participation in political processes.

Traditions continue to emphasize the idea of a woman's place, according to which women must only fulfil the role of a "working mother," which is typically low-paid and apolitical. Furthermore, men educate women on how to vote. In this context, many women are confronted with a social image of women in traditional, politically independent positions.

I frequently picture such a society, and I experienced it when I was little before the civil war; according to one of the female respondents, peace, security, stability, and, most

importantly, governance are all characteristics of a peaceful society, a young woman also emphasized the need for strong institutions, she claims that in such a community, conflicts are avoided, and the institutions ensure that such behavior does not repeat.

Cultural belief holds that women should follow rather than take the initiative; according to popular perception, in reality, stereotypical ideas about women are huge obstacles; societal perceptions of women's leadership ability, as well as female underappreciation, are only a few of the obstacles that keep women from participating, in this regard, conventional beliefs regarding the impact of gender equality on women's political participation the persistence of gender norms inside a society has long been highlighted by sociocultural theories, notably the prevalence of equal society or traditional gender norms learned in the home and family, local community, schools, and workplace are some of the formative agents that cause young people to develop these ideas towards women in the private and public spheres., according to socialization theories, In communities where there are traditional ideas about how women should behave in the home and the family, many women could be hesitant to run for office, and if they do, they may not be able to attract sufficient party and electoral support to win (Norris P & Inglehart R, 2008). The most significant issue is that women are treated as second-class members and citizens in the country, especially in rural areas.

2. Economic factors

During the interview, 85% of the participants emphasized the lack of economic opportunities for women as a major barrier to contributing to Somalia's peacebuilding efforts; according to interviewees, most women in Somalia can be active peacebuilders, but due to the high rate of unemployment, their capacity to play a role and be a part of the peacebuilding process is limited.

Women can support social relations, problem-solving, and societal peace. To achieve peace, men and women must collaborate; women, particularly Somali women, experience challenges to public participation because it is widely assumed that they lack capacity. Somali women can contribute to peacebuilding; for example, when asked how they can contribute to peacebuilding, most of them repeatedly stated, "we sell our precious metals and property to provide food for those participating in peacemaking and peacebuilding." If given the opportunity, Somali women may be able to develop additional skills.

Historically, women have experienced discrimination, which has disadvantaged them economically. As a result, their socioeconomic status has a greater impact on their participation in political decision-making bodies than does that of men. In this context, Shvedova argued in 2002 that women's social and economic status in society directly affects their participation in political institutions and elected bodies; in other words, access to financial resources is one of the biggest obstacles preventing women from participating in politics in greater numbers, facilitating their participation in the workforce is important.

3. Clannism

Except for one male participant during an in-depth interview, all the respondents interviewed in this study identified clannism and particularly strong affiliation to clans as the main barrier preventing women from participating in important decision-making, the idea that women are not required to become clan elders, as determined by Somali culture, completely excludes them. 'No clan would send a woman for any official duty, especially negotiations; the others would look down on them and wonder if all the men in the clan had died,'.

Somalia is a patriarchal clan-based society in which heritage is traced back to the father; women are perceived as transient members because they do not belong to either their father's or their husband's clan, these different clan connections have helped them develop networks and community ties, but they have also made it difficult for them to participate in Somalia's clan politics.

Clan elders have played various roles in Somali politics and governance throughout history; despite their influence, their role was never formalized until a reconciliation conference in 1999 altered the political landscape. Djibouti's Arta reconciliation conference was the first to involve civil society groups, including women's groups prominently; the clan elders were brought into the political system for the first time at the same conference with the introduction of the 4.5 power-sharing clan agreement.

4.5. Strategies and Tools for Promoting Peacebuilding in Somalia

1. Education

During my investigation, most participants suggested that education is indeed an effective way of achieving peace in Somalia; they have highlighted that most of these people have no understanding of the concept and significance of peace; most of the people were born during conflicts and after the collapse of governments, and they have witnessed civil wars and have never known the significance of living a peaceful life.

Therefore, it enables the learners to critically think about how to eliminate, prevent and avoid making violence. What education for peace presents is the facilitation of the learning that will enable people to understand that war and other forms of physical, economic, political, ecological and gender violence are not on the same order as natural disasters. These are not inevitable eventualities to be prepared for, these are the consequences of human will and intent, and can be avoided and even eliminated entirely (Kevin, 2008). Therefore, by reaching these skills of eliminating violence and creating a culture of peace will be achieved when citizens of the world understand global problems; have the skills to resolve conflict constructively know and live by international standards of human rights, gender and racial equality appreciate cultural diversity; and respect the integrity of the Earth. Such learning cannot be achieved without intentional, sustained, and systematic education for peace.

However, the peace education to the Somali curriculum, the young generation will achieve the sweetness of having peace, which they may apply to their daily lives to avoid any violent behavior but rather to give the community a favorable chance of bringing peace, peace education can be used as a way of peacebuilding because it allows setting a culture of peace and promotes behaviors and values that produce a way of life that is based on ending violence and promoting a culture of peace.

2. The Rule of Law

The rule of law is a guiding principle that applies to all individuals, institutions, and organizations, both public and private, including the government, must uphold the concepts of legal supremacy and equality before the law, the rule of law, legal accountability, and openness in the application of rules.

3. Effective Leadership

Most respondents stated that effective leadership has positive effects because it strives to establish institutions, maintain national stability, develop the nation's resources, and, most significantly, develop the nation's economy to achieve peace and prosperity. If the leadership is efficient and effective, the country will progress from all angles by assuring justice, constitutionalism, sustainable development, and gender justice.

Based on the response, the following points are taken as tools for Somalia's peacebuilding process (National interest accessibility, equal opportunities, and reducing corruption). As they answered and have said, that the absence of all the above mentioned, there is no achieving peace or supporting women's role because all these show us the country's development.

CONCLUSION

The purpose of this research was to examine the ambiguous role that women play in promoting peace and peacebuilding. And how it encourages the appreciation of a variety of women's identity discourses in a conflict situation; as a consequence, the last chapter returns to the requirement of how Somali women might contribute to Somalia's peacebuilding efforts to achieve long-term peace and reconciliation; it is important to build relationships and interactions with all levels of leadership and the community, with each contributing to the other and relying on Somali culture's peace values, the cultural purpose of supporting peace must also encourage leadership, the relevance of Somali culture in reestablishing peace is so significant that it is vital and urgent to revive good cultural values from other civilizations. However, the goal of this study was to see how women might contribute to Somalia's peacebuilding efforts; the project aims to ascertain what strategies and approaches women may utilize to help Somalia achieve peace, what are the major obstacles that hinder women from engaging in the country's peacebuilding efforts, and what possibilities do young women have to be a part of the process.

The study employed a qualitative approach, employing key in-depth interviews, a semi-structured questionnaire, and face-to-face interviews. The primary source for the study's data was based on purposive sampling semi-structured face-to-face key informant interviews with linked individuals. Secondary sources were also used to fill in the gaps. The secondary sources included research reports, books, and academic articles published in international journals, as well as additional sources that referenced.

According to the study, women can contribute to the country's reconstruction and peacebuilding, but they face challenges that limit their ability to rebuild peace in Somalia; among the challenges examined in the study is the underestimation of women's roles in peacebuilding, which means they were prohibited from participating in the efforts to promote peace, even though they are perfectly capable of doing so, the government's role is also missing, which is another factor that limits women's participation in the peace negotiations, the government must develop a plan for women, specifically to prioritize and consider their power, even though there are challenges. The study investigated some approaches that can be used for peacebuilding, such as education, women's empowerment programs, and equal opportunities.

Finally, the study discovered the significant opportunities to ensure women as agenda of peacebuilders; taking the overwhelming population of women is an important factor because women represent almost the larger part of the population; as the interviewees argued, this majority of women could be taken into positive agents and ambassadors of peace as they were used previously in civil wars during the conflict provides opportunities for women their rights to rebuild their country, as well as their participation in the rebuilding struggles, provides opportunities for women, giving women opportunities benefits them, improving education and skill development, thereby increasing job creation and economic development, if it is implemented and an action plan is developed, it will provide security and peace.

Overall, the study sheds light on and discovers a comprehensive understanding of how women can participate in Somalia's peacebuilding process, it helps clarify the understanding of peace and conflict, and it also examines the barriers that women face in participating in the peacebuilding process, as well as the potential steps that can be taken to ensure their ability to participate.

Recommendations

In this report, the researcher argues that women can contribute to the country's reconstruction and peacebuilding, despite its restrictions on the subject matter and sample size; the study also highlighted the role of women in Somalia's peacebuilding efforts. Based on the study's findings in generalization, the researcher provides the necessary recommendations.

1. To guarantee equitable access and opportunity for everyone, and improve infrastructure, especially regarding health, education, and transportation.
2. Women make up 50.14% of the population; therefore, giving and recognizing their role is crucial for establishing durable peace.
3. Empowering women programs to build their capacity for peacebuilding.
4. Develop strategies to strengthen their resilience and equip them with skills and knowledge to tackle challenges successfully.
5. Support women who are positively contributing to their communities by rewarding them for their efforts, as well as those who work and contribute to peace to provide

them with additional skills such as visionary leadership and to inspire and support them that they are the true leaders the country requires, directing women and preparing them to be a visionary generation that thinks beyond the obstacles they face in their lives gives them the ability to live life with vision and enthusiasm and to look for something big and different.

6. A country must protect the rights of all its inhabitants, males, and females, equally, Governments, international organizations, and non-governmental organizations (NGOs) should actively and purposefully support gender mainstreaming and equality initiatives, and women should fight for positions in which they have decision-making authority to rebuild after a war inclusively and sustainably.
7. Women in positions of leadership, such as members of the cabinet, members of parliament, private sector operators, social movement representatives, researchers, and others in positions of leadership, should be encouraged and supported to work collaboratively in various forums and start developing trusting working connections with rural women to advance peace and reconciliation through many projects.

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APPENDIX

Appendix 1: Survey Form

I am a student of Master of Arts in political science and public administration at Sakarya University in Sakarya, currently I am working on my research project for a graduate master's degree. I would like to interact with you to get in-depth information on the topic of "The role of women in reconciliation and peace building process of Somalia"

The work is purely academic with no anticipated challenge or risk to anyone, all the information would be handled carefully and confidentially, the data anonymity would be ensured appropriately. I kindly request you to interview for approximately 30 minutes. Your participation will be highly appreciated and helpful for me.

Thanks for your participation

Section One

Personal Information

Please provide your Personal information in the questionnaire and tick (✓) where appropriate:

Gender	
a) Male ()	b) Female ()

Age	
a) 20-35 ()	c) 46-50 ()
b) 36-45 ()	d) 50 and Above ()

Marital Status	
a) Single ()	b) Married ()

Education level of the respondent	
a) Post-Secondary Diploma ()	b) Bachelor ()
c) Master's Degree ()	d). PHD ()

Respondents descriptions	
1. Traditional Elders	3. University Students
2. Women's Group, MP,	4. Civil Society Representatives.

Time of working with the government	
a) Less than 1 year ()	c) 3 - 5 years ()
b) 1 -2 years ()	d) 5years and Above ()

Section Two

This section will focus to better understand how well the independent variable (WOMEN'S PARTICIPATION) and dependent variable (PEACE BUILDING) work together.

1. What is peace and peace building? As a Somali citizen.
2. How Somali women played an active role in the peace building process? What are the roles of Somali women in war?
3. How can Somali women be involved in peacebuilding? Why does women's involvement in peacebuilding matter?
4. How are women building peace in your community?
5. Why is women empowerment important in peace building in Somalia?
6. What is the impact of Somali women in the peace building process?
7. What are the barriers and challenges that Somali women face to participate in the reconciliation and peace building process?
8. What are the best ways and tools to achieve peacebuilding in Somalia?
9. How to increase female participation in peacebuilding operations? and in politics, economics, and development of the country.
10. How do we show respect for our cultures yet work for women's empowerment?

Thank you for your participation.

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