



Hacettepe University Social Sciences Institute
Department of Social Work

**CULTURALLY SENSITIVE CURRICULUM DEVELOPMENT OF
SOCIAL WORK UNDERGRADUATE EDUCATION:
THE CASE OF SOMALIA**

Abdisamad Sh.Abukar ISACK

Master Thesis

Ankara, 2018

Culturally Sensitive Curriculum Development Of Social Work Undergraduate Education: The Case Of Somalia

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Hacettepe University Graduate School Of Social Sciences

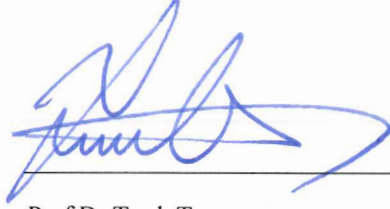
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KABUL VE ONAY

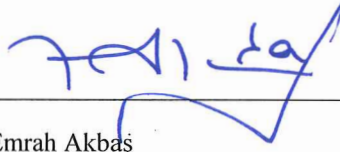
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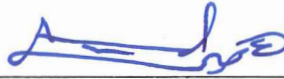
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Abdisamad Sheikh Abukar ISACK

ETİK BEYAN

Bu çalışmadaki bütün bilgi ve belgeleri akademik kurallar çerçevesinde elde ettiğimi, görsel, işitsel ve yazılı tüm bilgi ve sonuçları bilimsel ahlak kurallarına uygun olarak sunduğumu, kullandığım verilerde herhangi bir tahrifat yapmadığımı, yararlandığım kaynaklara bilimsel normlara uygun olarak atıfta bulunduğumu, tezimin kaynak gösterilen durumlar dışında özgün olduğunu, Tez Danışmanının **Prof. Dr. Sunay İL** danışmanlığında tarafımdan üretildiğini ve Hacettepe Üniversitesi Sosyal Bilimler Enstitüsü Tez Yazım Yönergesine göre yazıldığını beyan ederim.



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1. My father Sheikh ABUKAR
2. My mother Fatima HAJI

ABSTRACT

ISACK, Abdisamad Sheikh Abukar. *Culturally Sensitive Curriculum Development Of Social Work Undergraduate Education: The Case Of Somalia*, Master thesis, Ankara, 2018.

This research project tried to develop a culturally sensitive curriculum and put a clear basic plan for Social Work education in Somalia, a post war country that recovering from two decades of civil war, at the same time it has no institutionalized social service neither in practice nor in education.

So there here is a crucial need of Somalia for Social Work as a professional practice and education. The newly built federal government has no capacity to deliver the needed social services; there is no education service for the children of the poor people. The needed care services for adults are not available and to deliver these social services there should be institutions that prepare human power like social work practitioners and academicians.

The study employed a mixed methodology of qualitative and quantitative, social constructionist approach. Findings of the study were interpreted within a theoretical framework of ground theory. The empirical material consisted of interviews with 15 Somali students studding Social work and a questionnaire consisting of twenty questions distributed to two hundred students studying Social Work related fields.

The main findings of the study were that there is a need of Social work education in the Somali. All participants agreed that there is a crucial a need for Social Work Education in the country. Some of them justified their answer by mentioning some of the missing services and institutions that could deliver the needed social services, while some others told that the installment of Social Work Education to the education system of the country will increase the Social Welfare of the Somali society. Some participants debated that Social Work will not only play roles on services but also public polices by developing and writing legislations related to Social policies and services. All participants suggested that the profession of Social Work in Somalia must be localized and culturally

sensitive to the Somali traditional, which is a process by which social work is made relevant to local culture and traditions. In addition to localizing the field, most respondents also emphasized on the importance of cooperation between social work institutions of Somalia with those in other countries.

A second method that researcher used to collect the necessary data was through questionnaire, and the findings of the questionnaire section are the following:

The highest number of participants 102 (51%) of this study were aged between 25-30. The second number 72 (36) were aged between 18-24. On the sex basis, 147 (74%) of the respondents were male while only the other 53 (27%) were female respondents. The marital status the majority 139 (71%) of the respondents were single while only 57 (29%) of the respondents were married.

The highest level of education of the respondents in this study was undergraduate level 107 (54%) while the second highest level of education was Master degree 80 (40%). On the educational background, Most of the respondents 42 (21%) were from Social Work background, the second part of the respondent were from Psychology 18 (9%). The Social Work knowledge of the respondents was so high. 187 (94%) of them said that they knew Social work before their participation in this study.

Participants were asked about the role of Social work on the society, Most of the respondents 109 (55%) said that Social work empowers the society while 82 (41%) of them answered, that Social work minimizes Social Problems. On the most prominent social problem in the country, the largest number of the respondent 87 (44%) said that Clannism (which is a prejudice based on clan affiliation) is the leading Social problem in Somalia. Poverty came to the second social problem in the country by the answers of the respondents: 67 (34%).

In the part of theory courses, almost all the respondents accepted these the listed courses to be included to the Social Work curriculum in

Somalia. The same result came out to the methodology courses. On the approach of education, collaborative approach was the choice of most of the respondents 162 (81%) while only 38 (19%) preferred didactic as an approach to education.

On teaching methodologies and resource materials, 160 (80%) of the respondents agreed case studies, 143 (72%) of them accepted Traditional large group-classroom, 180 (90%) preferred group discussion. On the instructor qualifications, overall, 164 (82%) students answered that Master Degree level instructors can teach BSW. Another 152 (76%) students answered that lecturers should have doctorate as their highest level of education to teach Bachelor of Social work. In the questionnaire, there were service related courses. A large proportion 174 (87%) of participants described all the listed service related courses as requirement for the curriculum. On the values of the social work profession, almost all of respondents 180 (90%) accepted Social work as a service and Social Justice came to the second required Social Work Value for the respondents 171(86%) Over eighty percent of the respondents agreed all the international values of Social work that means that Social Work can be easily applied in Somalia. To achieve the purpose of social work, participants were asked about building partnerships in social work education with other countries. 184 (92%) of them accepted, only 16 (8%) rejected such cooperation with other countries. Students were also asked if they would like to participate the international conferences Of Social Work. The majority 194 (97%) of the respondents said yes while only 6(3%) of them rejected participating such conferences.

Keywords:

Social work education, culture, sensitive, curriculum, social welfare.

ÖZET

ISACK, Abdisamad Sheikh Abukar. *Sosyal Hizmet Lisans Eğitiminde Kültüre Duyarlı Müfredat Geliştirme: Somali Örneği*, Master thesis, Ankara, 2018.

Bu araştırma projesi, kültürel açıdan hassas bir müfredat geliştirmeye ve yirmi yıl sonra iç savaştan kurtulan, aynı zamanda ne uygulamada ne de eğitimde hiçbir kurumsallaşmış sosyal hizmete sahip olmayan savaş sonrası bir ülke olan Somali'de, Sosyal Hizmet eğitimi için net bir temel plan koymaya odaklanmıştır.

Yeni kurulan federal hükümet, ihtiyaç duyulan sosyal hizmetleri sunma kapasitesine sahip değildir. Yoksul aileden gelen çocuklar için eğitim hizmeti, yetişkinler için de gerekli bakım hizmetleri ve bu sosyal hizmetleri sunabilmek için sosyal hizmet uzmanları ve akademisyenler gibi insan gücünü hazırlayan kurumlar da mevcut değildir.

Çalışmada, nitel ve nicel yöntemlerin bir araya getirildiği karma metodoloji kullanılmış ve sonuçlar kuramsal bir zemin teorisi çerçevesinde yorumlanmıştır. Ampirik materyal, sosyal hizmet bölümünde okuyan 15 Somalili öğrenci ile yapılan görüşmelerden ve sosyal hizmetle ilgili alanlarda çalışan iki yüz öğrenciye dağıtılan yirmi sorudan oluşan anketlerden oluşmaktadır.

Çalışmanın ana bulguları Somali'de sosyal hizmet eğitimine ihtiyaç duyulduğunu kanıtlar niteliktedir. Tüm katılımcılar, ülkede sosyal hizmet eğitiminin çok önemli bir ihtiyaç olduğunu kabul etmiştir. Bazıları ihtiyaç duydukları sosyal hizmetleri sunabilecek eksik hizmet ve kurumlardan söz ederek cevaplarını haklı çıkarırken bazıları ise sosyal hizmet eğitimi'nin ülkenin eğitim sistemine katılmasının Somali'nin sosyal refahını artacağını söylemiştir.

Bazı katılımcılar, sosyal hizmetlerin sosyal politikaları ve hizmetleri ile ilgili mevzuat geliştirerek ve yazarak sadece hizmetlerde değil kamu politikalarında da sosyal hizmetlerin rol oynayacağını tartışmıştır.

Somali'deki sosyal hizmet mesleği, yerel çalışma, yerel kültür ve geleneklerle ilgili sosyal çalışmanın yapıldığı bir süreç olan Somali gelenekseline duyarlı ve yerel olmalıdır. Alanın yerelleştirilmesine ek olarak katılımcıların çoğu, Somali'nin sosyal hizmet kurumlarının diğer ülkelerdeki sosyal hizmet birimleriyle işbirliği yapması gerektiğini vurgulamışlardır.

Çalışmaya katılan katılımcılardan 102'si (% 51) 25-30 yaşları arasında, 72'si (%36) ise 18-24 yaşları arasındadır. Katılımcılara cinsiyet temelinde bakıldığında ise yanıt verenlerin 147'si (% 74) erkek, diğer 53'ü (%27) ise kadındır.

Katılımcıların medeni durumları ele alındığında ankete katılanların büyük çoğunluğu 139'u (% 71) bekar iken, katılımcıların sadece 57'si (% 29) evlidir. Araştırmaya katılanların en yüksek eğitim seviyesi 107 (%54), lisans okumuşlar, ikinci en yüksek eğitim seviyesi ise 80'dir (% 40) yüksek lisansiydi.

Katılımcıların eğitim alanlarına bakıldığında çoğu (% 21) sosyal hizmet bölümü, ikinci kısmı ise Psikoloji 18 (%9) bölümünü okumuştur. Katılımcıların sosyal hizmet bilgisi çok yüksektir. 187'si (%94) sosyal hizmet bölümüne girmeden önce bu bölümün hakkında bilgi sahibi olduklarını söylemiştir.

Öğretim metodolojileri ve kaynak materyalleri üzerine, katılımcıların 160'ı (% 80) vaka çalışmalarını, 143'ü (% 72) geleneksel büyük grup sınıfını, 180'i (% 90) grup tartışmasını tercih etmiştir. Öğretim elemanı yeterliliklerine göre değerlendirildiğinde, toplamda 164 (% 82) öğrenci öğretmenlerin yüksek lisans düzeyinde sosyal hizmet lisansını öğretebileceğini belirtmiştir.

Diğer 152 (%76) öğrenci, öğretim elemanlarının, sosyal hizmet lisansını öğretmek için en yüksek eğitim seviyesi olarak doktora düzeyine sahip olmaları gerektiğini söylemiştir. Ankette hizmetle ilgili kurslar yer almaktadır. Katılımcıların 174'ü (% 87) büyük bir kısmı, müfredatın bir gereği olarak listelenen hizmet ile ilgili tüm kursları açıklamıştır.

Sosyal hizmet mesleğinin değerlerine bakıldığında, hemen hemen tüm katılımcıların 180'i (% 90) Sosyal hizmetleri bir hizmet olarak kabul etmiş ve ikinci gerekli sosyal hizmet değeri olarak ise katılımcıların 171'i (% 86) sosyal adaleti söylemiştir. Sosyal çalışmanın kendine özgü değerleri vardır. Ankete katılanların yüzde sekseninden fazlası Sosyal çalışmanın bu değerlerinin varlığını kabul etmiştir.

Sosyal hizmetin amacına ulaşması için katılımcılara, diğer ülkelerle sosyal hizmet eğitiminde bir inşa ortaklığı sorulmuştur. 184'ü bu işbirliğini (%92) kabul etmiş, sadece 16'sı (% 8) diğer ülkelerle olan işbirliğini reddetmiştir

Ayrıca öğrencilere Uluslararası Sosyal Hizmet Konferansları'na katılmak isteyip istemedikleri sorulmuştur. Ankete katılanların çoğunluğu 194'ü (%97) katılmak istediklerini söylemiş, sadece 6'sı (% 3) bu konferanslara katılmayı reddetmiştir.

Ayrıca öğrencilere Uluslararası Sosyal Hizmet konferanslarına katılmak isteyip istemedikleri sorulmuştur. Ankete katılanların çoğunluğu 194'ü (% 97) katılmak istediklerini söylemiş, sadece 6'sı (% 3) bu konferanslara katılmayı reddetmiştir.

Anahtar Sözcükler

Sosyal hizmet eğitimi, kültür, duyarlı, müfredat, sosyal refah.

TABLE OF CONTENTS

KABUL VE ONAY	I
BİLDİRİM.....	II
YAYIMLAMA VE FİKRİ MÜLKİYET HAKLARI BEYANI.....	III
ETİK BEYAN	IV
ACKNOWLEDGMENT.....	V
ABSTRACT	VI
ÖZET	IX
TABLE OF CONTENTS	XII
LIST OF FIGURES	XV
LIST OF TABLES	XVI
INTRODUCTION.....	1
CHAPTER ONE	2
RESEARCH OVERVIEW	2
1.1. BACKGROUND	2
1.2. MAIN RESEARCH QUESTIONS	4
1.3. MAIN OBJECTIVES.....	6
1.4. SPECIFIC RESEARCH QUESTIONS.....	6
1.5. SIGNIFICANCE OF THE STUDY	7
1.6. THEORY FRAME WORK.....	8
CHAPTER TWO.....	10
LITERATURE REVIEW	10
2.1. THE HISTORICAL AND POLITICAL CONTEXT OF SOMALIA.....	10
2.2. CULTURE OF SOMALIA	12
2.2.1. Language.....	13
2.2.2. Religion.....	14
2.3. CULTURAL SENSITIVITY	15
2.4. CULTURAL VALUES AND BELIEFS.....	15
2.5. SOCIAL PROBLEMS IN SOMALIA	16
2.5.1. Poverty.....	16
2.6. WOMEN IN SOMALIA SOCIETY.....	17

2.6.1. Domestic Violence	22
2.6.2. Chat Problems And Drug Addiction.....	23
2.7. ROLE OF SOCIAL WORKERS ON CHAT	25
2.8. YOUTH PROBLEMS.....	25
2.9. TURKISH ROLE IN THE SOCIAL DEVELOPMENT OF SOMALIA 27	
2.10. THE IMPORTANCE OF SOCIAL WORK IN SOMALIA	30
2.11. THE RELATION BETWEEN CULTURE AND CURRICULUM DEVELOPMENT	32
2.12. THE DISTINCTIONS OF SOCIAL WORK EDUCATION IN SOMALIA	35
CHAPTER THREE	37
METHODOLOGY AND DATA COLLECTION.....	37
3.1. INTRODUCTION	37
3.2. METHODOLOGY	37
3.3. SELECTION OF PARTICIPANTS	39
3.4. DATA COLLECTION	40
3.5. CHALLENGES AND LIMITATIONS.....	40
3.6. DATA ANALYSIS	40
3.7. ETHICAL CONSIDERATIONS DATA ANALYSIS ETHICAL CONSIDERATIONS	42
CHAPTER FOUR.....	44
FINDINGS	44
4.1. INTRODUCTION.....	44
4.2. QUALITATIVE ANALYSIS.....	45
4.2.1. Participants.....	45
4.3. CLASSIFICATIONS /CODES	46
4.3.1. Knowledge of Social Work	46
4.3.2. The Need of Social Work profession in Somalia	47
4.3.3. Social Work and Social welfare.....	48
4.3.4. Social Services and Social Work.....	49
4.3.5. Importance of Social Work Education is in Somalia	50
4.3.6. Harmonization of Social Work with the Somali culture and suggestions	50
4.4. QUANTITATIVE ANALYSIS.....	52
4.4.1. Background Information	52

4.4.2. Knowledge of Social Work	57
4.5. SUGGESTIONS ON RELATIONSHIPS OF SOCIAL WORK.	72
CHAPTER FIVE	75
CONCLUSIONS AND IMPLICATIONS	75
5.1. INTRODUCTION	75
5.2. RESEARCH CONTRIBUTION	75
5.3. LIMITATION OF THE CURRENT WORK.....	77
5.4. SUGGESTION FOR FUTURE RESEARCHES	77
5.5. DISCUSSION.....	78
REFERENCES	81
APPENDIX 1. ETHICS COMMITTEE REPORT	83
APPENDIX 2. ORIGINALITY REPORT	84
APPENDIX 3. QUESTIONNAIRE	86
APPENDIX 4. INTERVIEW QUESTIONS.....	92
APPENDIX 5. VOLUNTARY PARTICIPATION.....	93
APPENDIX 6. EXAMPLE OF CODED ANALYSIS.....	94

LIST OF FIGURES

Figure 1: Age	52
Figure 2: Sex	53
Figure 3: Martial Status	54
Figure 4: Level of education	55
Figure 5: Professional Background	56
Figure 6: Knowledge of Social Work	57
Figure 7: The need of Somalia for Social Work	59
Figure 8: Role of Social Work	61
Figure 9: Social Problems in Somalia	62
Figure 10: Teaching approaches	65
Figure 11: Values of Social Work	68
Figure 12: Building partnerships	71
Figure 13: Regional and international conferences of Social work	72

LIST OF TABLES

Table 1: List of Qualitative participants	45
Table 2: Proposed theory courses of Social Work	63
Table 3: Teaching Approaches	64
Table 4: Teaching Methods	66
Table 5: Resource Materials	67
Table 6: Service related courses	69
Table 7: Values of social Work	70

INTRODUCTION

In the aftermath of civil war that lasted for two decades, Somalia has been bedeviled with many social problems, among which include poverty, domestic violence, drug addiction, etc. The constitutional federal government that emerged after the war has, thus far, been unable to effectively deal with these problems, due to lack of capacity to deliver social services. The hopelessness that has accompanied the government's lack of capacity to deal with these social problems has often led to attempts by a large number of young Somalians to migrate in search of better lives elsewhere, many of whom have lost their lives in the process. These and other unmentioned problems are the leading motivation of implementing this study.

Chapter of this thesis, the researcher discusses about the background, main objectives of the study, research questions and finally the theoretical framework of the thesis.

Chapter focuses on the study area, short brief about the historical and political context of Somalia. It also discusses about the social impact of Turkish developmental and aid projects in Somalia, importance of social work education in Somalia as well as the relation between culture and curriculum development. In Chapter the study methodology, data collection methods and related issues were discussed. Chapter four analyses the found results and explains in understandable language while chapter four concludes and discusses whole the study in a summarized form.

CHAPTER ONE

RESEARCH OVERVIEW

1.1. BACKGROUND

To deal with the social problems, and the effects that accompany them, the country's capacity for social services must be built, with focus on institutions and personnel. One of the important ways of achieving this is the intensification of education and research in the field of social work at the level of higher education. Unfortunately, social work education is nonexistent in Somalia's institutions of higher learning.

In addition to the civil war that resulted from the government collapse of 1991, there are other extra problems in Somali. There are social problems that are deeply impeded in the culture and daily life of the Somali Society. One of these problems is clannism. The clan is a social structure especially common social system in Africa and the Arab world. Although it has some positive sides because of the misuse, it contributes to the instability of the country, to the lack of government culture and Social injustices. For example, there may be two students who study at the same school; one feels dominance over the other because of his tribe or clan while the other feels discriminated. Some clans consciously or unconsciously believe that they are the only citizens of the country who have the right of rolling the country and the management of the country's economic resources. In this way, some clans start fighting over the power and lead to some people live under discrimination or labeled them as minorities, even if they are not minor in number. To fight against this problem, culturally sensitive social work education is needed in the country. Social work curriculum in Somalia should have elements that deal with such problems. In the developed world, social Work may not have such elements in their education, because they don't have such kind of problems.

Chat is another reason of why the country needs culturally sensitive to social work education. Drug issue of Chat is another problem which is a common drug addiction related problem in east Africa as alcohol consumption is common in the west. The locals know it as “Jaat” or “Qaat”, it a plant that people chew the leaves and stem endings of Chat for its catalytic effect. This culture of Chat consumption is a custom causing economic and social problems in this country that is struggling with the negative impacts of prolonged civil war. In addition to the socio-economic problems, Chat is causing cardiovascular related health problems. In its analysis of Chat, WHO (World Health Organization) argues that chronic chewing of Chat can cause high blood pressure in young people, with automatic regression when consumption ceases. whether social workers are linked to a school, hospital, Social community service or rehabilitation center, they understand what is happening in a drug addict related things like Chat and they know what steps are needed to get the Chat addicted person to help more sympathetic, effective way. I think that adding social work education to the education system of Somalia in a culturally sensitive form will play a critical role in helping Chat or other drug-addicted people in the country.

In addition to the culture and community problems, there are other factors worsening the matter, which is corruption in the governmental system and power abuse. They are causing more strains on the society where unemployment, recurrent droughts are leading to an increase of internally displaced people, illegal migration and a huge number of street children. The above-mentioned problems are just examples, but there are many discussable problems like Terrorism, refugees, desertification, malnutrition, maternal death, rape, and spread Injustice.

Installing culturally sensitive curriculum of social education in the country will play roles in solving or minimizing these problems by increasing the reconciliation capacity of the population, advocating for good governance, empowerment of the society for self-reliance and high

social responsibility. Awareness increase, justice, and good health services are also services that social workers can provide with culturally competent. A culturally sensitive curriculum of social work will prepare social future social workers who have knowledge and skills to cooperate with religious leaders, media, government officials, and traditional leaders of the society.

1.2. MAIN RESEARCH QUESTIONS

The objective of this study is to develop a culturally-sensitive curriculum for social work education at institutions of higher learning, and to produce a basic plan for its gradual implementation. In spite of the instability that has engulfed the country for years, Somalia has remained a society with its peculiar culture, one to which many of the citizens are strongly attached. Any endeavor to deal with the social problems, such as the establishment of social work education, must take cognizance of this cultural peculiarity in order to effectively produce positive outcomes. Thus, our approach is to study social programs, institutions, and curricula of various countries (including those that share similar characteristics with Somalia), with the view to extracting relevant features that can fused with the tenets of Somalia's cultural system to produce a holistic social work curriculum that addresses Somalia's peculiar social problems. Generally, our study will consist of three interrelated aspects:

1. Identifying areas that need social intervention most, based on a field survey and review of relevant literature;
2. Developing a social work curriculum that addresses these social needs, on the basis of a survey of systems developed in other countries and the cultural peculiarities of Somalia; and
3. Recommending a plan for the implementation an effective social service education system based on the culturally sensitive curriculum/model developed.

Our motivation is to produce a study that plays a significant role in providing a long-term solution to the social problems of Somalia, with a special desire to help the vulnerable population by ensuring the provision of social support services.

Methodologically the research uses Mixed methodology to test the need of Somalia for social work education system and which model would be suitable for establishing social work in Somalia.

The students and school teachers need social work consultants so these schools need school social workers to minimize the social problems arising from schools. School social workers look at the student comprehensively as possible. They engage students, teachers and communities and bring together to systematically solve the social and academic problems of the students.

Youth of the country are illegally migrating from the country through the Midtarerian sea... where yearly at least hundreds of people die.

A continued lack of social safety nets and basic services increases the country's vulnerability and the potential for a broader crisis.

In 2011, for the fourth year, Somalia is judged as the most acutely failed state in the world. A failed state is a country characterized by poverty, insecurity, and a disregard for human rights.

At end of this project there will a basic curriculum of social work in Somalia. The curriculum will be prepared for undergraduate program of Social Work and will be cultural sensitive to the Somali culture and suitable to the local community norms of life. The research is an important to future maintenance services of the country.

1. Is there a need of Social Work profession in Somalia?
2. What are the recommendations for developing a local model of Social work Education system for the people in this region?

1.3. MAIN OBJECTIVES

The researcher will collect, verify and synthesize evidence of social service in Somalia and establish facts that support the need of Somalia for Social Work education. The general aim the study is to produce culturally coherent curriculum for Undergraduate students of Social Work by making a general review to many social work education systems in the world especially those with well-formed system of Social Work Education.

To reach adequate respondents, academicians and as well as educational institutions; different means will be used like mail questioners and personal interview. Most of my participants will be academicians or at least students who has already finished undergraduate in Social science departments. For this study there will 150 participants with different gender and educational backgrounds.

There are a lot aims for this work, but the following are the main aims of the research:

- To develop a basic Undergraduate curriculum for social work education in Somalia;
- Increase the awareness of the Somali Society to Social Work, social Justice and Social Welfare;
- To be a service for the Somali community;
- To be a small contribution to the internationality of Social Work profession and social service;

1.4. SPECIFIC RESEARCH QUESTIONS

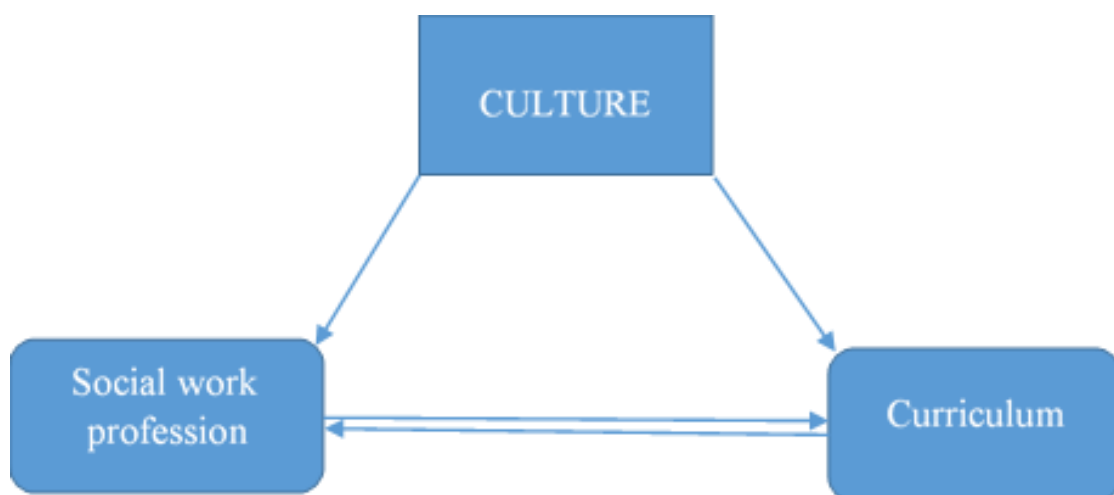
The focus of the thesis is to produce a culturally sensitive curriculum for undergraduate level and install Social work education to the education system of the country while there is undeniable need of the population for it. In addition to the attention of the culture of the people, the curriculum also should be congruent to the accreditation system of Council on Social Work education (CSWE)

1.5. SIGNIFICANCE OF THE STUDY

The world today faces a lot of cultural clashes between different cultures, global perspectives and other additional ideologies. The result of this research will be important for putting a baseline of social Work Education and it seeks to find out if there are mandatory curricular units of the disciplinary field of social work that explicitly address culturally sensitive social work and cultural competencies. This research will identify key issues assessment, and trends that will support the needs of social work education in the region.

1.6. THEORY FRAME WORK

Social work profession draws on theories of human development and behaviour and social systems to analyse complex situations and to facilitate individual, organisational, social and cultural changes. The concept of this study will be based on the theory of social constructionism that may be defined as a perspective which believes that a great deal of human life exists as it does due to social and interpersonal influences (Gergen 1985). Within the scope of social constructionism knowledge is constructed within social contexts through interactions with a knowledge community.



Through curriculum policy statements, CSWE has required all programs to include content on diversity in their curricula. This has led to the development of different views for operationally defining these policy statements (Harmeet K. Kohli, 2010).

Postmodern critical theory (PMCT) provides a foundation for this study's analysis of the development of cultural competence in social work practice and education. PMCT rejects the conceptualization of one universal truth or the ability to be in possession of a totality of knowledge; it asserts that reality is created experientially and through social constructs rather than inherently predictable traits or behaviors (Ortiz;

2011). Critical theory honors the unique experiences of the individual and views cultural identity as intersectional and inextricably linked to structural societal forces (Ortiz; 2011). This theoretical position will be used to critically analyze the conceptualization and implementation of cultural competence as a practice and education model in terms of epistemology, power dynamics, and basic assumptions.

Critical theory has been included in the analysis of data in the hope of breaking down existing tensions surrounding the contradictory and sometimes unattainable mandates proposed in many aspects of its practice of cultural competence and educational standards. Information was analyzed through the lens of power dynamics inherent in the practitioner-client-community relationship when navigating difference and privilege". (Colvin, 2013)

The process of developing Social work curriculum for somalia will be started from evaluating the current social problems and Social services that are available in the country. This research will be The first step in Social work curriculum development process that reviews recent issues and trends of this discipline in Somalia. The political history, cultural, social structure, social problems and other related related of this issue is discussed in the next chapter.

In the end of chapter two we will also discuss about the the social impact of Turkish developmental and aid projects in Somalia. The chapter also discusses about the importance of social work education in Somalia as well as the relation between culture and curriculum development. finally the chapter concludes by discussing the distinctions of social work education in somalia.

CHAPTER TWO

LITERATURE REVIEW

2.1. THE HISTORICAL AND POLITICAL CONTEXT OF SOMALIA

Somalia, a federal country in eastern Africa, bounded on the north by the Gulf of Aden, on the east and south by the Indian Ocean, on the southwest by Kenya, on the west by Ethiopia, and on the northwest by Djibouti. Somalia has been in a state of civil war and anarchy since 1991, when the central government was overthrown. However, it has a well-recognized government, which is functioning well. The total area is 637,700 sq km (246,200 sq mi). Mogadishu is the capital and largest city in Somalia.

More than two decades of conflict in Somalia, concentrated mainly in the South, destroyed much of the country's governance structures, economic infrastructure, and institutions. Deep cycles of internal conflicts emerging because of the collapse of the Siad Barre government in January 1991 have undermined legitimate institutions and deepened levels of fragmentation. Together with the systematic onset of recurring disasters (e.g. floods and droughts) which only perpetuate competition over resources and conflict dynamics,³ this has led to a complex protracted crisis in Somalia which has created widespread displacement, poverty and vulnerability (Section 3). As a result, Somalia scores low across development and humanitarian ranking lists: 165th out of 170 countries according to the UNDP's Human Development Index (UNDP, 2015b).

Although the institutions, which constituted the Somali state, collapsed, the Somali people continued their life, albeit with patterns of existence other than state-driven socio-economic and political arrangements. Some parts of Somali society seem to have been able to manage quite well without the state. Others, which had suffered under state authority, have seen little improvement in the no-state situation. These

phenomena challenge the assumed necessity of modern state institutions to social life (Brons, 2001).

The Republic of Somalia was formed in 1960 by the federation of a former Italian colony and a British protectorate. Mohamed Siad Barre (Maxamed Siyaad Barre) held dictatorial rule over the country from October 1969 until January 1991, when he was overthrown in a bloody civil war waged by clan-based guerrillas. After Siad's fall from power, warfare continued and the country lacked an effective centralized government—problems that persisted into the 21st century. Moreover, a de facto government declared the formation of an independent Republic of Somaliland in the north in 1991. Similarly, in 1998 the autonomous region of Puntland (the Puntland State of Somalia) was self-proclaimed in the northeast (Jörg H.A. Janzen, 2017).

Decades of civil hostilities have virtually destroyed Somalia's economy and infrastructure and split the country into areas under the rule of various entities. When Somalia's tenuous transitional administration handed power to a new government in 2012, the newly declared Federal Republic of Somalia had only limited control over the country. There was, however, hope that the new government would usher in a new era, one in which peace would be achieved and Somalis could focus on rebuilding their country (Jörg H.A. Janzen, 2017).

The Somali people make up the overwhelming majority of Somalia's population. They are divided into numerous clans, which are groups that trace their common ancestry back to a single father. These clans, which in turn are subdivided into numerous subclans, combine at a higher level to form clan families. The clan families inhabiting the interfluvial area of southern Somalia are the Rahanwayn and the Digil, which together are known as the Sab. Mainly farmers and agropastoralists, the Sab include both original inhabitants and numerous Somali groups that have immigrated into this climatically favorable area. Other clan families are the Daarood of northeastern Somalia, the Ogaden, and the border region between Somalia and Kenya; the Hawiye, chiefly inhabiting the area on

both sides of the middle Shabeelle and south-central Somalia; and the Isaaq, who live in the central and western parts of northern Somalia. In addition, there are the Dir, living in the northwestern corner of the country but also dispersed throughout southern Somalia, and the Tunni, occupying the stretch of coast between Marca and Kismaayo. Toward the Kenyan border the narrow coastal strip and offshore islands are inhabited by the Bagiunis, a Swahili fishing people.

One economically significant minority is the several tens of thousands of Arabs, mainly of Yemenite origin. Another economically important minority is the Bantu population, which is mainly responsible for the profitable irrigation agriculture practiced on the lower and middle reaches of the Jubba and Shabeelle rivers. Many Bantu are the descendants of former slaves, and socially they are regarded as inferior by other groups in Somalia. The result is a strict social distinction between the “noble” Somali of nomadic descent and the Bantu groups. There is also a small Italian population in Somalia(Jörg H.A. Janzen, 2017).

2.2. CULTURE OF SOMALIA

Culture is a broader term that consists a set of relationships, values, attitudes, behaviors and believes that characterizes a group of people - living in a specified area - consciously and unconsciously(Williams, 2011).

Unlike many African nations, Somalia is composed of a single, homogeneous ethnic group. Although Somalis may differ in nuances of local lifestyle, they share a uniform language, religion, and culture, and trace their heritage to a common ancestor(Lewis, 2013).

Somali people have a rich musical heritage based on Somali folk tradition. When it comes to the art, it is the artistic culture of the Somalis, both historical and contemporary. These artistic cultures contain artistic traditions in pottery, music, architecture, woodcarving, etc. However, in recent years, urbanization has been growing very rapidly, particularly

since the civil war has started. Even though the absence of well-defined demographic data makes it impossible to estimate the extent of the phenomenon, it is obvious that the rural/urban population profile in Somalia is in the process of radical change (N.York.University, 2012).

The dominant ethnic group within Somalia is Somali, making up 85% of the population. All Somalis share the same language, religion and culture. The universal language of Somalia is Somali. The majority of Somalis are Muslim. Thus, Arabic is the most commonly spoken second language. Minority groups within Somalia include Arabs, Southeast Asians, and Bantus. Somali includes two regional dialects including Af-Maay and Af-Maxaa.

Prior to 1972, the Somali government did not operate in the Somali language. Thus, those educated in previous times may also speak French, Italian, English or Swahili. Naming convention in Somali involves three names. Somali's traditionally use 1) a given name, 2) the name of their father, and 3) the name of their grandfather. Women do not change their names at the time of marriage (Health)

2.2.1. Language

The Somali language belongs to the Cushitic branch of the Afro-Asiatic language family. Despite several regional dialects, it is understood throughout the country and is an official language. The second official language is Arabic, which is spoken chiefly in northern Somalia and in the coastal towns. Owing to Somalia's colonial past, many people have a good command of English and Italian, which, in addition to Somali, are used at the country's colleges and universities. Swahili also is spoken in the south. In 1973 Somalia adopted an official orthography based on the Latin alphabet. Until then, Somali had been an unwritten language(Jörg H.A. Janzen, 2017).

2.2.2. Religion

Almost all Somalis are Muslims. Islam is the main tenet and is of vital importance to the Somali sense of national identity, although the effects of traditional pre-Islamic religions are found in Somali folk spirituality. Among Somalis, there is a strong tradition of the way, religious orders associated with Sufism, a mystical current in Islam. Tariqas is a social and religious brotherhood that acts as centers of learning and religious leadership. They are said to have a pond, a state of blessing, which refers to a spiritual force that can be invoked at the tomb of a leader..(Putman & Noor, 1993)

2.3. CULTURAL SENSITIVITY

Culture is an organized group of learned responses, a system of ready-made solutions to the problems people face that is learned through interactions with others in society."¹ Thus, it is essential to consider culture's role when designing the best possible recovery programme. Like Amodeo and Jones, we agree that "culture shapes responses to illness and treatment".² These responses guide the level and progress of recovery. Knowledge of the patient's culture and sensitivity to its basic premises is imperative for quality treatment and recovery (Seibert, Stridh-Igo, & Zimmerman, 2002).

In health care services, cultural sensitivity for those working in health care can be viewed as being "sensitive to the ways in which community members' values and perceptions about health care differ from his or her own".

With the world population continually growing and the percentage of minorities steadily increasing, the importance of cultural sensitivity is in critical need of attention (Seibert et al., 2002). Social workers are playing a key role in providing human service delivery to diverse populations, it becomes important to develop practice models that correspond with a conceptual application of culturally proficient practice (Colvin, 2013). As has been demonstrated, it is very important that social work field practicum educators and students enhance their skills for providing culturally competent service (Colvin, 2013).

2.4. CULTURAL VALUES AND BELIEFS

There are certain values that are kept in high esteem by all Somalis. These are the importance of family and high respect to the aged people. Family interdependence and conformity are significant, with elders viewed as family decision makers.

The Somali culture places great values on the practice of "Kan kaaweyn Waxa weydii kan kaa yer wax usheeg" that means ask the older and tell to the young.

Other values and beliefs are “Marti Soor” which means the respect of guests. This culture though it is common in all eastern cultures and it is an equally well-respected culture in all regions of Somalia. The respect of a person to his relatives and generally the people he/she knows well is also another common culture in Somalia. The term “Weji waa baaspoor” that means face is a passport is a term that conveys the respect of the person to the people he knows. This is a culture that can be used both in a negative and positive forms. If a person helps to a known person by using his own things, it can be positive and congruent to the normal human ethics; but when that persons uses services or materials owned by the government or someone else to help some of his relatives or persons he knows it will be abuse to the rights of the others.

2.5. SOCIAL PROBLEMS IN SOMALIA

2.5.1. Poverty

Poverty is one of the most important social problems that social work struggles to solve. Because one of the guiding principles of social work is working for social justice, which lists poverty as a primary social problem, according to the National Association of Social Workers. Social workers provide assistance to the poor on both the micro, or individual, and the macro, or large-scale, level.

It is a very common problem in most of the developing countries. Despite interventions by international and national role-players, approximately one billion people worldwide experience extreme poverty (Cohen, 2009:8)¹. Somalia is one of the five least developed of 170 countries listed in the 2012 Human Development Index. According to the most recent data published by UNDP, Somalia has a 73 percent poverty rate. It faced and still challenging with several obstacles, including long-term civil conflict, the lack of a fully functioning government, and natural disasters.

More than 70 per cent of the population is under the age of 30. Almost 20 per cent of children do not survive past their fifth birthday. The average life expectancy is 50 years for men and 53 for women. As a direct consequence of famine, disease and violence, the life expectancy of the average Somali is extremely low. In addition, diseases like malaria and cholera continue to harm the population. These are also other worse consequences led by the poverty in Somalia, extreme poverty in Somalia has allowed terrorist organizations to thrive. In October of 2017, at least 350 people died in an explosion that blew up near Zoohe Junction, one of the busiest streets in Mogadishu, the Somali capital. Poverty in Somalia is also paving the way for crime and emigration through illegal ways that mostly occurs through Mediterranean Sea.

According to UNICEF, “45 percent have access to improved water sources, up from 15 percent since 2011”. Even though there is a major improvement in the access of clean water to the population, unfortunately more than half of the population still lacks access to these water sources. As a result, unclean water can lead to severe and life-threatening health issues such as cholera. Nearly 2 million children do not have access to education. UNICEF also estimated that about 60 percent children within Somalia in 2015 were not enrolled in school. In addition, Rural and nomadic communities in particular have little to no access to education. According to UNICEF, one in seven Somali children died before their fifth birthday in 2015. This is attributed to disease, hunger and lack of proper health care.

2.6. WOMEN IN SOMALIA SOCIETY

However, statistics are difficult to find, in Somalia there is extremely high maternal mortality, rape, other culture base traditional base violence like female genital mutilation and child marriage rates, marrying by force and types of violence against women and girls is common. The participation and role of women in politics and decision-making spheres is extremely limited, perpetuating narrow gender based roles and inequalities.(Trustlaw)

Across the country, traditional or customary law is applied more instead of the state judiciary, and sexual and gender based violence often goes unpunished, particularly as traditional Somali society does not openly discuss these issues. Girls are married early, with 45% of women aged 20 to 24 married before the age of 18.(UNDP, 2012a)

Women's participation in wage employment in the non- agricultural sector is the highest in Puntland at 40%, followed by Somaliland at 36%, and 33% in South Central.(UNDP, 2015a). Women's access to health services are limited, and Somalia's maternal mortality rates are amongst the highest in the world, at 1,600 per 100,000 live births.(UNFPA, 2007)

According to the World Health Organization, approximately 98% of women in Somalia undergo Female Genital Mutilation (FGM), (WHO) and it is mostly performed on girls between the ages four to 11 years in its most severe form; infibulation is reported to be practiced in 80% of cases.(UNDP, 2017)

Support for FGM from community members is a key barrier to its eradication - in a study of 1,744 women between the ages of 15 and 49 in North East and North West Somalia, 90% reported that they supported the custom.(Fund, 2014).

Politically, Somali women have 37 (14%) of the newly selected federal Parliament of Somalia which has 275 members. Compared to the Transitional Federal Government, which ended in August 2012, there is a slight increase (2%) of women representation in the Somali parliament.

Although women are facing increased economic opportunities, many women still work in menial positions, involving "sacrifice, risk and humiliation," and often only making enough money to sustain themselves and their families.(Gardner, 2006) In addition, women experience higher unemployment than men (74% for women and 61% for men).(UNDP, 2012b)

Most Somali women either are excluded from decision-making and asset ownership or operate through a patriarchal filter in these areas women

are also often the first to suffer when natural resource access/attainment comes under pressure, due to cultural restrictions on movement, ownership, etc. This can be seen, for example, in times of drought, when men migrate with their camels to find water, while women and children are expected to stay at home and care for the other livestock. Socially Somali culture is organized according to a clan system with membership in a diya group based on kinship; diya group members are linked together in alliances, which collectively pay or receive blood compensation for violence committed against or by members of the group. Women are not members in the same way as men – they do not count as paying members – and payments go directly to men.

The group of elders responsible for taking decisions is literally called “Male Traditional Elders” in Somali (Aqalka Odayaasha/Malaaqyada)(UNDP). Women are not allowed to go under the tree where decisions are taken by this group, and are represented by male relatives if a grievance concerns them.

According to UNICEF, the percentage of primary school participation for girls between 2007 and 2010 was 23% and 42% for boys; the net attendance ratio was respectively 15% and 18%(UNICEF, Somalia Statistics). Only 37 percent of girls who transitioned from primary school took the Form four exam in 2011/2012 - the demand for secondary school education continues to grow steadily, yet girls make up only 28 percent of students at that level.

Only 15% of the teaching force are women, with the majority being unqualified. Access to health care for women is also a challenge, and women suffer from lack of services and access.

The number of pregnant women who receive antenatal care coverage is 26% (one visit, and only 6% for women who see a health professional up to four times); 33% of women have a skilled attendant at birth, and only 9% have institutional deliveries.

Cultural Rights; the International Covenant on Civil and Political Rights; and the Optional Protocol to the International Covenant on Civil and

Political Rights (but has not acceded to the Second Optional Protocol to the International Covenant on Civil and Political Rights(ILO, 2012).

Somalia signed and ratified the African (Banjul) Charter on Human and Peoples' Rights, in 1985,²³ and has signed but not ratified the Protocol to the African Charter on Human and People's Rights on the Rights of Women in Africa (the Maputo Protocol) in 2006 (African_Union, 2010). Somalia has not signed CEDAW.²⁵

The Provisional Constitution has a number of both positive and negative implications for women's participation: o Article 3: Founding Principles – "Women must be included, in an effective way, in all national institutions, in particular all elected and appointed positions across the three branches of government and in national independent commissions".

Article 11: Equality – 1: Everyone is equal before the law; 2) Even unintended acts by their effect can be defined as discriminatory if they impair or restrict a person's rights; 3) The state may not discriminate against any person on the grounds, including but not limited to, clan, ethnic or social origin, sex etc.;

4) State measures designed to achieve full equality for individuals or groups who have suffered discrimination or disadvantage shall not be deemed discriminatory (e.g. quota system).

Article 22: Right of Political Participation - Every citizen has the right to take part in public affairs; including the right to form and/or take part in the activities of political parties (including the right to vote and stand for positions in elections for adults).

The Family Law guarantees women's rights in marriage, divorce and inheritance; however, civil status issues are most often resolved under Sharia and *xeer* (traditional or customary law). Islamic Sharia contains provisions that potentially offer women more rights than *xeer*, however, in Somalia, Sharia is only administered by men, and is often misapplied in the interests of men; this means that women do often not receive justice, and men go unpunished.

The situation of women in relation to land and property ownership is undermined by conflicts, final division, social instability, lack of law and discipline, jeopardizing traditional and customary laws of women, social support systems and access to land and property.

IDPs (Camps for internally Displaced People) are often left in a legal vacuum, with almost no access to legal remedies because the formal justice system is not established in IDP camps, and traditional clan systems have broken down. Women and children make up 70 to 80% of IDPs – many are widows or heads of households; 600,000 of these are women of reproductive age, and 80% have no access to safe maternal delivery(UNDP, 2012a). Rape and sexual violence are common in IDP camps, and recourse is limited because of the lack of structures, both formal and informal, to deal with these issues.

2.6.1. Domestic Violence

Domestic violence is a very sensitive subject in the modern world. Thousands of researches have been carried out on this subject, and new laws have been enacted to reduce them. According to (UNFPA-2017) there are 46 of 173 countries that had no laws against domestic violence and Somalia is included to the countries that has such laws.

There are types of definitions of domestic violence. According to the definition of women'slaw.org, domestic violence is a pattern of abusive behavior used by a partner to gain power or control another intimate partner. Domestic violence can be physical, sexual, emotional, economic or psychological. This includes any conduct that terrifies, manipulates, humiliates, isolates, scares, intimidates, grows, threatens, blames, hurts, injures or injures a person.

Giving a look into the frequencies of domestic violence World Health Organization's (WHO) data can be taken into account. According to WHO women experience most of domestic violence and the perpetrators are majorly men. For example, WHO fact sheets indicate Global estimates published indicate that about 1 in 3 (35%) of women worldwide have experienced either physical and/or sexual intimate partner violence or non-partner sexual violence in their lifetime. In addition to that, these fact sheets also indicate globally, as a male intimate partner commits many as 38% of murders of women. This is majorly because of domestic violence.

Somalia has laws prohibiting rape; however, they are very rarely enforced.(U.S, 2013) There are no laws prohibiting domestic violence, spousal rape or sexual harassment.

Whilst most incidents of violence against women go unreported, there is a culture of impunity surrounding sexual and domestic violence in Somalia. Customary approaches to dealing with violence against women typically involve making "arrangements" between the clans of the victim and the rapist. According to the United Nations Human Rights Council,

rape or domestic violence is treated as civil dispute, often resolved through either the payment of money or a forced marriage between the victim and the perpetrator(UN, 2010).

Although there is a lack of prevalence data, sexual and domestic violence is reported to be a serious problem in Somalia and recent reports suggest that it is increasing(UN, 2013).

Anecdotal reports from field workers suggest that although there has been a general increase in awareness about rape and sexual violence, there remains a reluctance to talk about gender-based violence. For instance, UNICEF reported that 76% of women 15–49 years old consider a husband to be justified in hitting or beating his wife, if his wife burns the food, argues with him, goes out without telling him or neglects the children or refuses sexual relations(UNICEF, 2009).

Women in Somalia continue to be subject to high levels of conflict-related sexual violence and domestic violence, where rape is often used as a weapon of war.

2.6.2. Chat Problems And Drug Addiction

One of the main social problems in Somalia is Chewing Chat . Chat is a plant grown in the Horn of Africa and Yemen. It is the fresh young leaves of the *Catha edulis* shrub. It is mainly grown in Kenya, Ethiopia and Yemen. Chat chewing has a history among these communities as a social custom dating back thousands of years.(Association, 2015)

Chat or qat (*Catha edulis* as the scientific name), is a plant whose leaves or twigs are chewed for its stimulant and euphoric qualities. Chat is said to share the same chemical structure to that of amphetamine. Both Chat and amphetamine affect the central and peripheral nervous systems in more or less similar ways.(Mohamed & Ibrahim, 2012)

Geographically, in Eastern Africa, especially in Somalia, Kenya and Ethiopia, Chat is a common problem. Somalia's political instability led to the spread of Chat in the Somali community. In other words, the Chat

problem in Somalia may be said to be one of the results that emerged after the collapse of the central government of Somalia in 1991. In the next twenty years, the use of Chat has become widespread among the Somali people.

Legally, in 1980, the World Health Organization (WHO) has classified it as an abuse drug that produces mild-moderate psychological dependence (less than tobacco or alcohol), even though the WHO does not think to be severely addictive. The plant is targeted by anti-drug organizations such as DEA. Ethiopia, Somalia and Yemen. It is a controlled substance in some countries such as Canada, Germany, the United Kingdom and the United States (de facto). Chewing makes people feel more awake, talkative and repressed. It defines a calming effect when users are used within a few hours.(Wikipedia)

2.6.3. SOCIAL EFFECTS OF CHAT

This drug causes mental illness, sleeplessness and suppresses sexual desire. It particularly makes men sexually impotent as the drug takes away their desire to have sex or makes their organs weak and ineffective.

Normally Men chew Chat all night that makes the chewer to sleep all day then they cannot support family life or seek jobs. This leaves the wives to do all the activities for the family including taking and bringing children to school, shopping for the family, cooking and cleaning. The Kingston Somali Community Association (Association, 2015) noted that the expensiveness of Chat has caused a lot of family breakdowns due to conflict initiated mainly by husbands who want to use huge money for their Chat consumption. There are many single mothers /fathers among the Somali community in the Kingdom due to Chat consumption. Women eat Chat too and have troubles in maintaining their families, some losing their children to the Social Services.(Association, 2015)

2.7. ROLE OF SOCIAL WORKERS ON CHAT

To develop the aims of social work and social situations of individuals and to increase the social functioning of individuals, families and groups. The Qaat is unofficially responsible for the problems associated with families, integration and poor status with authority. Talking about social workers working with Somali groups. In addition, great concern for social workers in the work related to drugs or substance abuse, violations also result in their abuse. Social workers, political politicians. Social workers recommend building and take part building recreational centers like sports grounds and more Chat clinics to be established.(Mohamed & Ibrahim, 2012)

2.8. YOUTH PROBLEMS

An article written by (Isak, 2015) summarizes that Somali youth are facing three challenges. First: Although they make up the majority of society, they are completely excluded from processes of decision making, even though these very decisions determine their future. Second: The absence of basic economic infrastructure and a lack of social services fuel a high rate of unemployment among the young generation; 67% (UNDP) of Somali youth are estimated to be unemployed. Third: The lack of clear and promising patriotic policies that will overcome the problems that triggered the exploitation of immigration, violence and youth.

It is also important to emphasize youth involvement at community level. There is much to be gained, including youth, peace building and community engagement processes, including strengthening the leadership capacity of contributors and healthier, progressive and more enthusiastic communities.

The author (Isak, 2015) also suggests three solutions to the above mentioned problems. Her first recommendation is that guarantee formal and informal education for young people, channeling their power and energy into learning and development. Secondly they should be

acknowledge and include young people as stakeholders in the process of peace and security building, bearing in mind that they are both affected by conflict and the key to a progressive nation. Third, eliminate the catalysts of conflict, including those related to economic challenges (youth unemployment) and the political exclusion of the youth.

Though there is no Social Work education in the country, Somalia has no social workers who work with children and young people who are struggling with above mentioned challenges and more. Social workers intervene some of the youth issues early before they escalate, which may lead to problems with social and educational development. Social workers may also relief the Incitement to violence that has been allowed to take place in Somalia over a long period, by means of tribalism, clannism and anti-development and progress rhetoric.

2.9. TURKISH ROLE IN THE SOCIAL DEVELOPMENT OF SOMALIA

Historically, there has been a strong relation between Turkey and Somalia that goes back to Osman Empire. East Africa was strategic and important place for the Ottoman Empire with regard to the protection Holy places, sea and trade routes in this region (Ozkan & Orakci, 2015). It has been a long time, Eritrea, Djibouti, Somalia, the Sudan and Ethiopia were partially or wholly Part of the Ottoman state. In particular, the Ottoman State were enjoying a good relationship with the Muslims in the region including Sultanate of Harar and Zanzibar (Siradag, 2017).

Then after Turkey's republic was founded in 1923, the relations between the Ottoman Empire and East Africa began weakening to the lowest level (Siradag, 2017) because the newly founded Turkey focused on dealing with domestic issues rather than international relations.

At the beginning of the last quarter of 19th century the relation between Somalia and Turkey and started again. In 1976, Somalia opened her diplomatic mission in Ankara and 1979 Turkey has done the same and opened its first diplomatic mission Mogadishu. From these long ties of historical relation between both countries, we see that the two states are longstanding partners, engaged in close development cooperation where today the largest Turkish embassy in the world in serving in Somalia.

Although Somalia is a war torn country, Now Turkey's approach to conflict-affected countries has shifted from being primarily military to an increased focus on social and civilian capacities (Murphy & Woods, 2014). Another writer assumes that there are three fundamental factors that can be attributed to Turkey's basic approach to Somalia. First, The moral authority that defines Islamic values in Ankara. Secondly A business opportunity that makes Turkey a global economic competitor and a strategic geo-vision that is part of Ankara's global trade ambition- a roundabout of different ideas, culture, business, people and innovation (Aynte, 2012).

On the humanitarian side, Somalia has been among the top five countries to receive official assistance from Turkey since 2011. Coordinated by the The Turkish International Cooperation and Development Agency (Tika) in Mogadishu, where most of the official assistance projects were Focus. The Turkish International Cooperation and Development Agency (TIKA) is the key agency involved in the delivery of Turkey's overseas aid. Poverty eradication and sustainable development in partner countries have become a priority for TIKA's work, especially following the renewal of its mandate in 2011 under the Office of the Prime Minister (Achilles, Sazak, Wheeler, & Woods, 2015). TIKA implements Turkey's development cooperation policy and coordinates its assistance programs on the ground. TIKA works through 40 offices throughout the world, 11 of which are in Africa. TIKA's focus include education and health, social infrastructure, water and sanitation, emergency humanitarian assistance, and administrative and civil infrastructure. There are other Turkish government bodies involved in Somalia include the Disaster and Emergency Situation Management Agency, the Housing Development Administration and Turkish Red Crescent.

Currently projects run by Turkish government agencies shifted from humanitarian relief to the provision of bilateral development assistance focuses primarily on physical and social infrastructure, including Health and education sectors. Capacity-building and direct budget support Also Presented to the federal government in line with the emphasis on state building. Turkish officials are seen as more willing than other donors to provide Development assistance Despite continuing insecurity, has forged close relations with senior numbers in the federal government who believe that they should have full ownership development in their country (Achilles et al., 2015).

In terms of health, Turkey has built hospitals and provided medical services with much-needed medical infrastructure to care for

approximately 1,200 patients per day. In addition, a 200-bed hospital was opened. The Turkish Cooperation and Coordination Agency (TIKA) cooperated with the State Hydraulic Works (DSI) to dig wells and provide water needs from 126000 people. As part of the move to develop agriculture as an engine for recovery and agricultural school was opened to sensitize Somalis on how to prevent drought and promote awareness of the richness of their land (Yükleyen, 2015).

In addition, there are continuing efforts in view of the importance of an effective human resource base for state building. According to the Turkish Embassy in Somalia (2015), Turkey has offered scholarships to thousands of Somali students. There are currently about 3,000 Somalis studying in Turkey, almost half of whom are receiving scholarships either from the Government or from Turkish non-governmental organizations. (Wasuge, 2016).

Within the framework of Turkish scholarships, the presidency of the Turks Abroad and related communities (YTB) annually offers a large number of scholarships to Somali university students since 2012. Another government agency, Diyanet (Directorate of Religious Affairs) provides a scholarship to some 650 students residing in Turkey and about 400 in Somalia at the university and secondary levels. These scholarships are organized to explain the needs of Somalia, and recipients are expected to return home after graduation to contribute to the development of their country. (Yükleyen, 2015).

There are some analysts those see that Turkey should clarify its development goals for Somalia like (Murphy & Woods, 2014). They say that the final policy brief should set out clear steps to institutionalize coordination with international donors and Somali actors but me as the researcher of this study see that Turkey has a unique social developmental finger in Somalia. EU or America allow to invite the Somalis as asylum seekers or refugees but they don't admit students

2.10. THE IMPORTANCE OF SOCIAL WORK IN SOMALIA

There is a very high need for social work in Somalia, because the country has been without central government system over 28 years that acts as a strong connection among its people. In addition, people living on their own private entity have high demand of social work due to a number of reasons like social service, social development, community empowerment and welfare. Similarly, social work education creates the base for community development, social welfare and expedites the society towards growth and cohesion, So Social workers contribute to a proper functioning of society.

The main purpose of Social work is to meet the needs of individuals and families and resolve their problems with a multidisciplinary approach. The problems faced by today's individuals and families are often complex and are asked to help from many institutions(Asquith, Clark, & Waterhouse, 2005).

Social service is an important service to all communities in this world, especially to the least developed countries like Somalia. Because every individual of every society wants to be safe, healthy and wealthy in every way. To enjoy all the features of society, you need to have a vibrant economic status and excellent public services. Social Services and social work have an important role in helping people to improve their quality of life.

Social work is discipline that determined to the rights and justice of the people; and to provide assistance to those who are suffering from the negative effects of the inequalities in the society. Social work has the function of social integration; It is also commonly seen as having the functions in policy areas such as crime, health or education.

In Somalia, after decades of raging war and political instability in the region, the social support infrastructures are non-existent and if it exists, there is no coordination. As result of this history and experiences of war, peace and trade for many years. Somali youth need awareness on the

importance of justice, peace, reconciliation, gender based violence, racism and discrimination against minority groups. To reduce these problems, we must develop policy agenda and new actions that will improve or initiate social work education in Somalia. Social work education will help the local community to grasp the importance of a rapid and effective response to vulnerable groups.

Even though, consulting and giving advice (Micro-Social Work) is nearly to be a custom in the Somali society, but that advice giving custom stays on its minimum and basic level which is family. And there is a lot of social destruction for both educational and cultural change because of that most of people are not aware of the importance of social work for the community. Many other things that must be resolved on the base of social service are child abuse, domestic violence, gender inequality, unemployment and care for disabled and mothers as well as the elderly people etc., because people will learn more ways to help their country and to sustain the cultural, financial and the safety of their country. Social work can be used as a great weapon in order to eradicate social injustice and poverty, brought by the ruthless and barbaric system of clannism. In addition, it will solve the problems of vulnerable people in society by enlightening the individual role and responsibilities for national benefits.

2.11. THE RELATION BETWEEN CULTURE AND CURRICULUM DEVELOPMENT

In my personal opinion culture is the result of an interaction between a specific society with its environment and education is the process of learning from the culture. The process of receiving or giving methodological instructions, especially in school or university is known as formal education and that one from the grand mothers and grandfathers becomes informal education. There are a lot of collective manifestations of culture like ideas, habits and social behavior of a particular people or society.

The United Nations Educational, Scientific and Cultural Organization (UNESCO, 2016) has adopted a broad definition, stating that culture is "complete, complex, encompassing knowledge, and beliefs, arts, morals, laws, customs, and any other abilities and habits acquired (human) as a member of the community." From this definition culture indeed becomes a vital factor to be taken into account when thinking about developing a curriculum for specific society. Curriculum of social work education in Somalia must be sensitive to the Somali culture in basic beliefs, positive habits and social behavior.

In understanding the teaching of social work, we can link what Fayolle & Kyrö describe as the interaction between the environment and education (Christensen, 2016). They even argue that entrepreneurial spirit largely associated with an educational perspective in which individuals, communities and institutions are interrelated. This interaction is surrounded by culture, which in this context is the intersection of the initiative and pedagogy meet. Therefore, taking culture into a serious issue and systematically introducing it into the development sciences is not only a scientific necessity, but also an inevitable application if the tools and programs want to meet the needs of humans who are applied to them.

Luton has emphasized importance of cultural analysis, which he considers a systematic process of studying a particular society in its social and historical context (Lawton, 2012). And another author

(Christensen, 2016) adds that these analysis should include the study of the culture, language, technology, knowledge, beliefs and values of society, in order to achieve better judgements about what must be transferred to the next generation-in other words, what is worth teaching and learning in that society.

Currently, the education system of Somalia is not built according to the local society. After the collapse of the central government in Somalia 1991, state schools and universities also collapsed with the government and privately run schools and networks started to establish in the country, especially in the large cities. For funding and ideological issues, the newly established schools and networks started to cooperate with foreign governments and international organizations. This led to that some schools adapt their school curriculums from Arab countries like Egypt, United Arab Emirates and Saudi Arabia. Other English preferring schools adapted their school curriculums from English speaking countries like Kenya and England. These differences in the education curriculum of the country caused many problems. For Example some students graduated from high school knowing nothing about the history and geography of their country. Another problem is that there are students who have no ability to learn concepts in their second or third language (English or Arabic) are often wrong fault with general cognitive inadequacy. This shows that there is a clear relationship the learning capacities of the students and the language of the curriculum and instruction (Helu-Thaman, 1992). As an evidence, this happened to me in Turkey. From primary to intermediate I have done nearly all my studies in Arabic and English in my high schools and university, but after I came to Turkey for Master degree at Hacettepe where Turkish is the medium language for most of the departments, I faced a lot of challenges including feeling deficiency in my studies.

Language is not the only important factor in curriculums, (Helu-Thaman, 1992) justifies that there are searching questions that need attention in curriculum planning; what are the underlying values of this curriculum

and do they agree with the prevailing values of the target society and so on.

The responsibility of developing locally indigenized curriculums of education rests on the Somalis, especially the intellectuals

2.12. THE DISTINCTIONS OF SOCIAL WORK EDUCATION IN SOMALIA

Social work was introduced as a profession in the industrially underdeveloped Africa and Middle East countries in the early 1940s, at a time when their people were eager to achieve national development as quickly as possible (Ragab, 2016) and it was seen as the best way to become modern and to achieve development is to simulate developed countries: importing their goods and instruments, planting their institutions in national soil (together with their basic assumptions, rationale, and guiding ideas). (Ragab, 2016) adds that it was not long before social workers in the region realized that social and economic problems in their former countries of industrialization differ significantly from those of post-industrialization countries, where imported models have been developed.

However, every society has its own unique experiences that it can develop and solve its local problems. For example Clannism is not a social problem in Turkey where I live today and in western countries. Solving clannism and other identical problems need knowledge and experience that should come out from the local of Somali Society. In Somalia we have a proverb that says "*dheji dhulki roogo dhogortis leyi*" that means (a snake has the color of the place, where it lives). If you try to explain this proverb to a professor who lives in one of the western countries for instance, it may take you hard to make him understand as it is. For this reason social education in Somalia must have locally developed ways of solving their own problems and gain development factors built from the root of the society.

The Somali society is a peculiar in its own structure, families are connected to each other. Culture must be considered in developing social work education for such society. To keep the interconnectivity of the families, social work in Somalia should focus on working with groups and communities as a whole. The focus of social work education in Somalia should be macro level, where people need strong social

institutions that have capacities to offer the needed social services to the society. For example, the macro system (such as social policy) is therefore crucial for placing within the context of education.

The prolonged civil war of the country caused a total destroy in most of social and governmental institutions, So building strong social policies through social work education and other related departments will play crucial role in rebuilding these institutions. So social work education in Somalia could have courses that deal with reconciliation and peace restoration issues.

Specifically, social work education in Somalia needs courses that deal with social structure of Somalia as the language. Islam and Social Work is another course that I suggest to be merged to the curriculum, because the country is one of the rare countries where people hundred present follow Islam as their religious beliefs. Islamic values are highly considered in the society and values or services that are not congruent with the Islamic values are not welcomed in the society.

The other courses that the researcher suggests for the social work education in Somalia are the following:

- Community Development and Social Work
- Substance Abuse and Social Work
- Urbanization, Urban Problems and Social Work
- Anti-Oppressive Practice.
- Social Work with Immigrants and Refugees

CHAPTER THREE

METHODOLOGY AND DATA COLLECTION

3.1. INTRODUCTION

This chapter describes systemically the study design, target population, sampling techniques, size determination and methods of data collection. It provides detailed information on the participants, the inclusion and exclusion criteria and how they were sampled. The research design of the study and why it was used is also discussed. Research instrument that was used to collect the data is described as well as the procedures that were used followed to carry out the research are included in this chapter. Finally, the ethical side of the study will be discussed.

3.2. METHODOLOGY

Social researchers use a variety of different techniques: observation, interviewing, participating in activities, use of telephone and other types of surveys. collection of official statistics or historical archives, use of census materials and other evidence collected by governments, records of historical events, and so on (Fahlén, 2014). For this research, methodology of data collection is qualitative and quantitative that means mixed methodology.

The typology of this research was done according to the order of implementation of both methods, the qualitative and the quantitative (Creswell, Plano Clark, Gutmann, & Hanson, 2003). Following this typology of method order, first the researcher started with the qualitative section to find out the deep viewpoints of participants studying social work and then done the quantitative part of the study to test the results generated by the qualitative section and them in a generalized form.

The researcher used a pragmatic approach to find answers the research questions. As cited by (Teddlie & Tashakkori, 2011) Pragmatism sees that the problem of the research is most important, where both

subjectivity and objectivity are appreciated in order to uncover the answers.

For clarification, the first section was primarily used qualitative method. In this section, open-ended questions are asked to fifteen Somali students who continue their education in Turkey in social work department. Thus, in the in-depth interviews with those students studying social work, their opinions on the social work profession, field and discipline and the need of Somalia to social work education can be learned with minimum restrictions. These in-depth interviews with Somali students can also address the relevance of social work, and the easiest way to integrate theory and practice of social work to the country.

To reach this conclusion, the researcher used the following interview questions to collect the qualitative data of the study:

1. How old are you?
2. Gender?
3. What is your department?
4. Which level are you?
5. Why did you choose this department?
6. Do you know or heard about social work
7. Is there a need of Social Work Education in Somalia?
8. Is there a relationship between social welfare and social work?
9. What are the services that our country is missing because of the lack of social work education?
10. Why social work education is important for our country?
11. How do you see applying social work education in Somalia?
12. In your opinion to reach high level of social welfare, what should be done?
13. Do you think that the culture of Somalia and Social work Education can be harmonized?

The above-mentioned questions were asked 15 respondents. All of them were educated people graduated or studying departments of social

work. Eventually, interviews were conducted with them face to face but some of them were interviewed through telephone because most of them study different universities in different cities. The study made sure to collect only information related to the research questions to avoid ambiguity and keep the scope of the study.

Both methods of mixed methodology conducted to contribute to a better understanding of how culturally sensitive curriculum development has important role in social work theoretically and practically. The focus of this collection was the services and respondents demanding better representation in the curriculum of schools of social work and in the profession.

Most of these students study social science and health science related departments. So for the quantitative section of the research, two hundred respondents were randomly chosen from these students studying in Turkey. As inclusion criteria, the students who are studying Social work or health science related departments like Medicine, Nursing and public health were given priority to participate the study.

The purpose of this research was to conduct an introductory examination of a culturally sensitive curriculum of social work education and propose the application of Social work to the education system of the country while there is undeniable need of the population.

3.3. SELECTION OF PARTICIPANTS

There were two types of participants for this study. Participants who study social work as their major and participants who were studying fields related to social work like Sociology and psychology. In number, fifteen participants were students from social work while two hundred participants were from other departments but in somehow related to social work. All of them were Somali Citizens. As selection criteria, everyone who participated this research was educated, especially formal education. As exclusion criteria no participant whose level of education lower than undergraduate were allowed to participate the study. The

researcher recruited the respondents in a random way except the fifteen students those were the only Somali students in Turkey Studying Social work as their major field.

3.4. DATA COLLECTION

Since mixed methodology has been utilized in the study, data were collected through two tools. For the qualitative part of the study, the researcher interviewed the participants by using open-ended questions and data was stored electronically in a form voice and text. The quantitative section of the study, data was collected via questionnaire containing twenty questions. The researcher distributed the questions to the participants through electronic survey maker machine that facilitates collecting the collected data. This data was stored in a password protected user name managed by the researcher.

3.5. CHALLENGES AND LIMITATIONS

The scope of the study area was so large, for this it was very difficult to go and see and the universities and students; those answered the questionnaire of the study. For this reason, we reached the respondents through electronic ways like Emails, Facebook and some other forms.

On the other hand, there was no any similar studies that have been done on this topic that made it difficult to perform this research to the preplanned period. Most of the resources In this work about the Somali Social status were taken from the reports written by the local and international NGOs. Working in Somalia. During the collection of literature review of this work, the researcher also used his own observations as a citizen who was born and grow up in the country.

On the other hand there were also financial challenges that forced the researcher no to go to the research field to collected the data from the respondents.

3.6. DATA ANALYSIS

There were two types of data analysis, quantitative and qualitative data analysis. First, qualitative analysis was done by using ground theory which is It is a set of rigorous research procedures that lead to the emergence of conceptual categories. These categories are linked to each other as a theoretical explanation of the work (actions) that consistently resolve the main concern of the participants in a substantive area (Strauss & Corbin, 1994).

Once the data was classified, it was then coded analyzed and commented and interpreted. The process of format the collected data through interview helps the researcher understand and get more information the subject of listening and reading the data. After transcribing and formatting the data was finished, coding data started and all data were categorized accordingly (see appendix 4).

Then the researcher analyzed, categorized and organized the data into topics and sub-topics that have emerged through coding process. Then finally, the researcher explained the data and defined by specifying which themes came repeatedly throughout and highlighting any similarities and differences in data.

The quantitative section of the study, the researcher used an electronic survey maker machine which is <https://kwiksurveys.com/>. This machine facilitates collecting and analyzing the collected data. After data was collected through this website, researched transferred the data to word file by using excel formats.

The final stage involved interpreting and commenting the resulted graphs through the collected data, the researcher explained the data by focusing and generalizing the result through the major answers of the respondents.

3.7. ETHICAL CONSIDERATIONS DATA ANALYSIS ETHICAL CONSIDERATIONS

To carry out this research, Institutional permission has been obtained from Hacettepe Ethics Commission. In addition to that respondents have been asked for permission and explained for them the purpose for the study and research confidentiality was ensured. Every respondent was given a free choice to choose to participate the study or not by filling the bellow voluntary participation form:

Dear participant,

This study was carried out by Abdisamad Sheikh Abukar ISACK, a student of Hacettepe University Department of Social Work. It is carried out under the supervision of Prof. Dr. SUNAY IL. This research is a research project titled “**Culturally Sensitive Curriculum Development in Social Work Undergraduate Education: The Somali case**” and aims to develop an introductory examination of a culturally sensitive curriculum of social work education and propose the application of Social work to the education system of Somalia. To carry out this research, institutional permission has been obtained from Hacettepe Ethics Commission. Within the scope of the research, we will have an interview with you that will last about 45 minutes. In this interview, questions related to the above-mentioned topic will be asked to implement the Social Work Education system and develop a local model. Please advise to answer all questions, but you may not answer if you have any questions that you do not find appropriate. Please answer the questions honestly, carefully and fairly. For general guidance, follow these roles:

- Your participation in this work is voluntary.
- Your voice is recorded during the conversation
- If you are not studying Psychology, Sociology, Social Work or Health related field, please do not participate the study.
- All information in this survey will be kept confidential;
- Data collected within the scope of the research will be used only for scientific purposes.
- There will be no questions / requests that may be uncomfortable to you during the data collection process. However, if you feel uncomfortable during your participation, you can leave at any time you like.
- If you decide to cancel your participation, the collected data from you will be removed and destroyed.

You can ask us any questions you might have before or after signing this voluntary participation form. My phone number and address are on this paper. After this interview or research is over you can contact me and ask questions about the research. If you prefer to participate in the study, please sign below.

Participant.....

CHAPTER FOUR

FINDINGS

4.1. INTRODUCTION

Data analysis is the process of evaluating data using logical reasoning to examine each component of the data provided. This form of analysis is just one of the many steps that must be completed when conducting a research. Data from various sources is gathered, reviewed, and then analyzed to form some sort of finding or conclusion.

Data analysis can be quantitative or qualitative data analysis. As mentioned in the methodology chapter. A mixed methodology of quantitative and qualitative data collection was used for the study. In the first section of this chapter, the qualitative section of study will be analyzed while the quantitative part of the study will be analyzed in the last section of the chapter. The Qualitative data of the study was conducted through open-ended questions that were asked to fifteen Somali students who finished or continue their education in Turkey in social work department.

The quantitative data of the research was conducted through a questionnaire consisting of 20 questions given to a sample size of 200 Somali students study Social Work, Sociology, Psychology or health related fields in the different universities of Turkey. The results found from the studied data and information that has been presented in the previous chapters, and the respondents' views of the questionnaires would be presented in a tabulated form with a graphical presentation as shown below.

The Qualitative data of the study was conducted through thirteen open-ended questions that were asked to fifteen Somali students who finished or continue their education in Turkey in the social work department.

4.2. QUALITATIVE ANALYSIS

4.2.1. Participants

All the respondents of the qualitative section of the study are studying departments of social work in Turkey. The researcher personally know seven of the respondent and he reached the other eight participants through third part. Eventually, interviews were conducted with them face to face but some of them were interviewed through telephone because most of them study different universities in different cities. See table (1) to see the details of the respondents.

PARTICIPANTS	AGE	SEX	DEPARTMENT	LEVEL OF EDUCATION
1.	23	Female	Social Work	Undergraduate
2.	30	Male	Social Work	Master Degree
3.	22	Male	Social Work	Undergraduate
4.	23	Male	Social Work	Undergraduate
5.	20	Male	Social Work	Undergraduate
6.	23	Female	Social Work	Undergraduate
7.	24	Male	Social Work	Undergraduate
8.	23	Female	Social Work	Undergraduate
9.	25	Male	Social Work	Undergraduate
10.	24	Male	Social Work	Undergraduate
11.	23	Male	Social Work	Undergraduate
12.	21	Male	Social Work	Undergraduate
13.	22	Male	Social Work	Undergraduate
14.	23	Male	Social Work	Undergraduate
15.	21	Male	Social Work	Undergraduate

Table 1: List of qualitative participants

The interview schedule was structured into the following two sections:

- Participant's demographics
- Participant's knowledge of Social Work and opinions towards

4.3. CLASSIFICATIONS /CODES

4.3.1. Knowledge of Social Work

A high number, 11 (73%) of the fifteen respondents described that they heard about Social before they enter this department. Only 4 (27%) of them answered that it was their first time to know that there such kind of discipline. On the reason of choosing this department as a major field of study, some of them mentioned that there are a lot of Social Problems in his country and to participate solving these problems he decided this department. Interestingly he gave this answer

“Because in my country I have seen that there is a serious of Social Work. So I decided to study this department”.

(Participant 1)

Participant 2 described that she did not enter this department by her choice but it was somewhat lucky, she applied a number of different departments including Social Work and finally she achieved this department as a major field. She adds that although it was not her choice, she is now very happy to study social Work. She described her feeling in this way:

“In the first I did not chose it, I entered it by lucky but I feel lucky to study Social Work. In this Department, I feel that I can help people. It is a department of strengthening people. So I like serving for other people”.

(Participant 2)

4.3.2. The Need of Social Work profession in Somalia

All participants agreed that there is a crucial a need of Social Work Education in Somali. Some of them justified there answer by mentioning some of the missing services and institution that could deliver. For example when the researcher asked participant 3 if there is need of Social Work Education in Somalia, the participant gave this answer:

“Yes, because there no social institutions, Social policies, Social Welfare. That means there is no institutions those care about these things. So the citizens of the country do not know their rights and the government can’t do all these things, so I think Social Work must be established in Somalia”.

(Participant 2).

Another participant emphasized that Social Work Focuses on human services and to deliver these services in a systemized way. So she there is a need of Social Work education to develop and write legislations related to Social services. She used these words to convey her feeling about the issue:

“Yes, Social work focuses on human services... It is needed especially for social legislations, in order people to know their rights”.

(Participant 3)

One participant described that though we don’t have such occupation, it is obvious that the need of developing such disciplines and departments to train Social Workers and prepare human power.

“Yes, we need Social Work Education in Somalia because we do not have such a social work training or occupation centers so we have professional needs or Social Work Educational that is carried out in the country in order to train social workers and academicians.

(Participant 12)

4.3.3. Social Work and Social welfare

Participants were asked about the relationship between Social Work and Social Welfare and how high level of social welfare can be achieved. All participants acknowledged that there is a relationship between these two issues. One respondent said that they have the same goal, only their difference is that Social Welfare is the good conditions of life. She said:

Yes, there is a relation between them. They both have same goal. Only the difference is that social welfare is a high level of life condition of the people.

“Participant 8”

Another participant described and said that the increase of Social Work Education is the increase of Social Welfare and they are independent to each other. He showed this relation with these words:

“Yes, there is a good relation between them. If Social services and level of education increases, Social welfare increase. For This reason, I think there is a clear relationship between social work and social Welfare”.

“Participant 1”

To promote Social Welfare Respondent 15 recommended the establishment of Social Work Education by saying:

“Fist Social Work education must be established and then Social Welfare will increase and the level of education of the people will get high.”

“Participant 15”

Participant 5 confirmed the issue too by giving Europe as a concrete example of good social Welfare and said:

“Absolutely there is a relation between these two things. There is Social Work In all Societies that have social justice where everyone has access to his basic rights. For example, In Europe there is a high Social Welfare because they have a well-built system of Social Work. Social Welfare

results from the services delivered by social Workers to the communities especially to the most vulnerable people.

She continued her speech and emphasized that the importance of human being by saying:

“Human is the most valued resource of every country, so through investing the people and delivering the required services, the welfare of the country will increase”.

(Participant 5)

4.3.4. Social Services and Social Work

The researcher asked the respondents of the study about the importance of Social Work Education in Somalia and the services that are not available in the country currently. The answers of the were so close to each other. Participant number one described that the vulnerable people of the community are not receiving any social services. He mentioned that Somalia has a lot of street children who have no governmental care and also women in Somalia have full access to their basic rights. He said that establishing Social Work school can play a role in these services:

“There are a lot of street children in Somalia, Women cannot access their rights, Adults, disabled people and generally vulnerable people like them do not receive any social services. We can do by establishing social work schools”

“Participant 1

Another participant added that the law of social welfare and Social Workers are caused by the lack of Social work education in the country:

“There are social welfare and social worker inadequacy in our country because of lack of social service education”.

“Participant 9

4.3.5. Importance of Social Work Education in Somalia

The majority of the respondents acknowledged and discussed about the importance of Social Work education in the country. One of the respondents said that only social worker can deliver the required social services in the country and said:

“As I said before, to teach these people and give them the required service is very important and only social Workers can do this”.

“Participant1)

Another one went far and mentioned that even Social worker can play a role in solving political, economic and other social problems and community will develop through these services:

“Why Social Work Education in Somalia, because Social Work Education is important to solve political, economic and social problems. In addition to that Social Workers will advocate for the disadvantaged people. In general the community will developed and get access to their basic human rights through Social services”.

Participant 11

4.3.6. Harmonization of Social Work with the Somali culture and suggestions

As one of the main goals of the study, participants were asked if the culture of Somalia and Social Work profession can be harmonized to develop a local model of social work education and practice. Almost all the participants welcomed the and answered yes.

A fourth year of Social Work student answered: *“Yes I think it can be harmonized through cooperation and advocating for the basic human rights. On the other hand there should be investing the people and teaching them bout Social Work and how they can access to their rights. Later on Social workers and Social activists will advocate for women in and those have specific needs in Somalia.*

“Participant 5H”

Participant 5 interestingly said that it can be harmonized but it is very difficult and needs hard work. he explained it in this way:

“Obviously yes, But there is a price to be paid for this, for example if we talk about women rights, in this topic we are not maturely educated there are people those may come against this issue and say no. There is no enough conscious about the rights of the children. So first if the school of Social Work is opened, and topics related to these issues are given to people, they will finally learn and accept it.

Participant 1

Another participant talked about the approach and showed hope in collaborative approach indicating if individuals of the society are participated in the development of the curriculum; it can be installed to the education system of the country. He described in this with his own words:

Yes, I think that if the society individuals are allowed to contribute to the development of a Social Work Curriculum and the application of open participatory education is made mandatory the culture of Somalia and social work education principles can be harmonized together.

Participant 10

4.4. QUANTITATIVE ANALYSIS

4.4.1. Background Information

Age.

Most of the respondents 102 (51%) who participated in this study were aged between 25-30. The second group of respondents 72 (36) were aged between 18-24 and the lowest group of respondents were aged 30- 35.

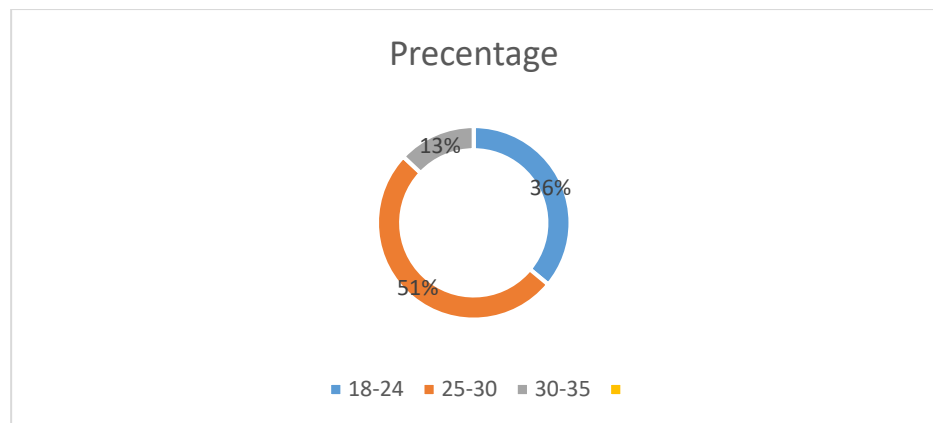


Figure 1 Age

Sex

Most of respondents 147 (74%) of the study were male while the rest were 53 (27%) were female.

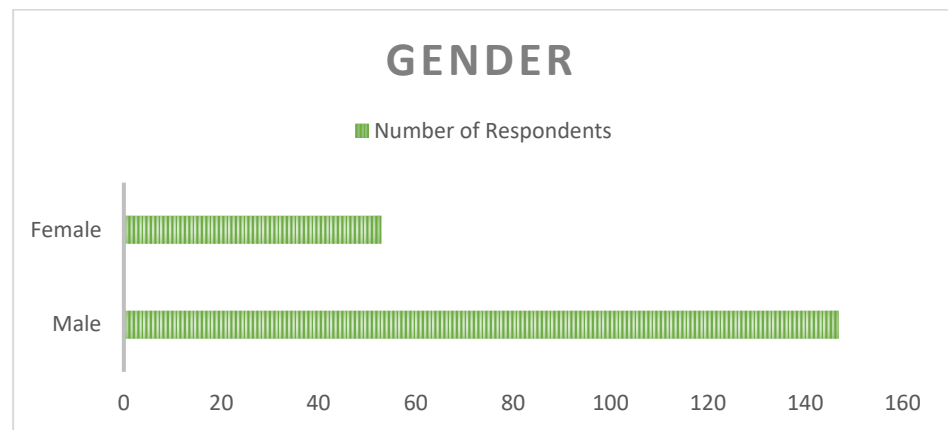


Figure 2 Sex

The result supports that the rate female attendance is very low according to the male participants of the study.

Marital status

Since most of the respondents were university students, it is natural to see that the rate of respondents who were single was very high. Many students did not get married during their university years for various reasons.

Most of respondents were single while only 57(29%) of the respondents were married. There were no Widowed or divorced participants in the study.

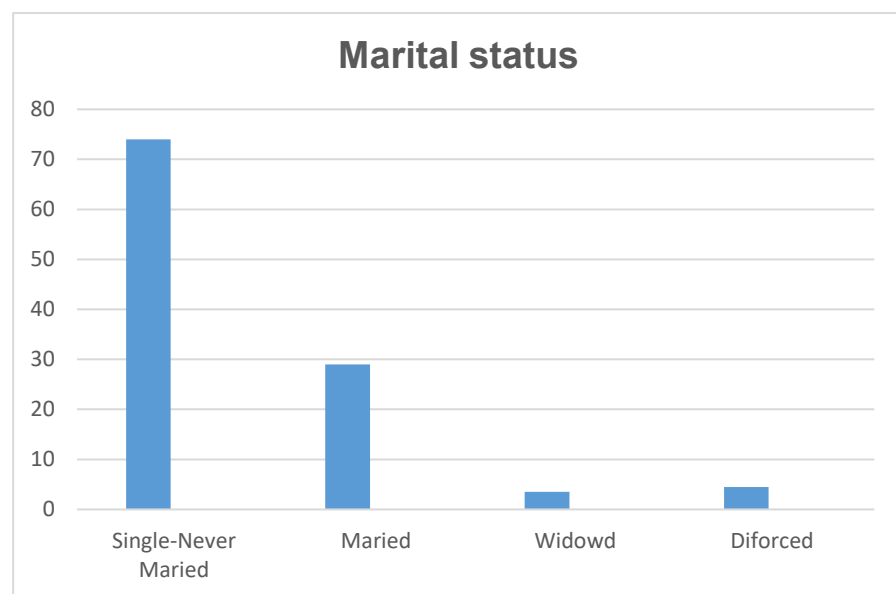


Figure 3 Marital Status

Highest level of education

The participants of the study were from different levels of education. Their levels ranged from undergraduate to postgraduate. The highest level of education of the respondents in this study were undergraduate level 107 (54%) while the second highest level of education was Master degree 80 (40%). Doctorate 11 (6%) and informal education 2 (1%) were the least level of education of the respondents.

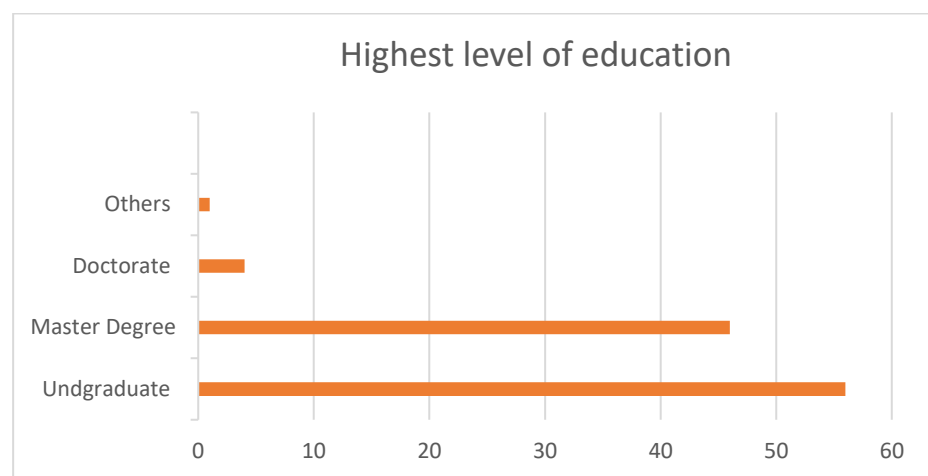


Figure 4: Level of Education

Professional Background

As inclusion criteria, respondents were from different fields of study- Sociology, Psychology and health related fields. The different fields of study of the respondents were as follows:

42 respondents (21%) were from Social Work, 18 (9%) of them were from Psychology while 27 (14%) were from Sociology. Others were from Nursing 21(11%), Health management 18(9%) nutrition 10 (5%), and Midwifery nutrition 10 (5%) respectively.

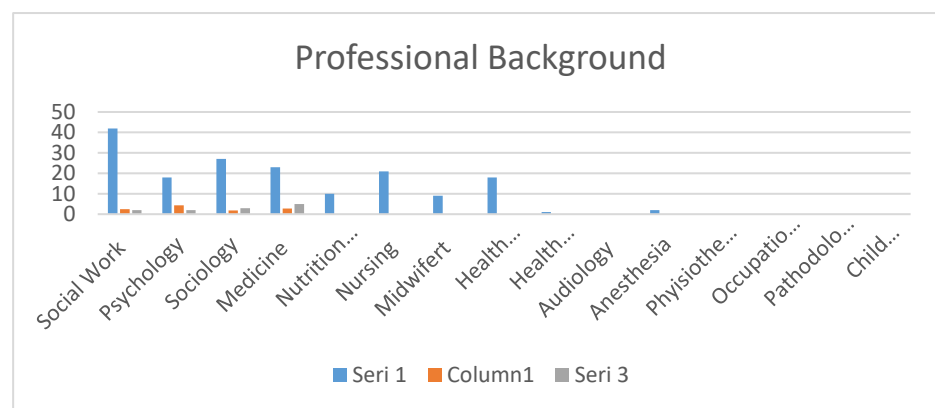


Figure 5 Professional Background

4.4.2. Knowledge of Social Work

The high rate of respondents with knowledge of social work might be caused by the fact that most of the respondents were university students who are mainly pursuing courses in social sciences. There seems to be high familiarity with social work courses among students in the fields of social sciences such as psychology, sociology and health science among others.

According the knowledge of respondents of Social Work was so high. 187 (94%) of them said that they knew Social work before their participation of this study, while only 13 (6%) answered that they were not in Social Work before.

This means that the awareness of Somalis to Social work is so high as shown in figure 6.



Figure 6 Knowledge of Social Work

The prevalence of none governmental organizations in underdeveloped countries can be cited as a reason as to why youth in those countries are aware of social work. This is mainly because most of these NGOs are involved in offering social services to the community and they probably require in their job advertisements, graduates in social work or related fields.

4.4.3. The Need of Somalia For Social Work

Almost all the respondents agreed that there is a need Somalia to Social Work. In addition to those respondents were asked to justify their answers; bellow is the summarized form of the answers.

Yes, the need for social work is very high because Somalia has no central government system over 28 years, which acts as a strong connection among its people. And people living on their own private entity have high demand of social work due to a number of reasons like social service, social development, community empowerment and welfare. Similarly, social work education creates the base for community development and expedites the society towards growth and cohesion.

Social work is a profession that is quite broad, diverse, and offers a variety of settings, roles, and services to those who share one common value of helping people in need. Somalia has suffered civil war and anarchy propelled by tribalism and people would need trauma healing provision for those effected to reunite their community. This can only be achieved by educating masses on social aspects that can bring them together. As, social work encourages the society to undertake both political, socioeconomic, cultural activities in order to improve the lives of the citizens.

After decades of raging war and political instability in the region, the social support infrastructures are quite non-existent and if it exists, there is no coordination. Social work education will help the local community to grasp the importance of rapid and effective response to vulnerable groups.

There is a tremendous need for social work and educational infrastructure, which can also be improved by exploring the social creativity through stress and violence reduction in society. Most of the Somali people were unable to get primary education, so, it is very crucial to promote basic education and enhance the social skills of depressed people by better communication. Until now, there is only one school of social work in Somali and there is no awareness about the need of social

work in the society. In addition, human resources are weak and there should be a social work department emplacement in Somalia.

The Somali people are full of history and experiences of war, peace and trade for a lot of centuries. Somali youth need awareness on the importance of justice, peace, reconciliation, gender based violence, racism and discrimination against minority groups. To reduce these problems, we must develop policy agenda and new actions that will improve or initiate social work education in Somalia.

Even though, consulting and giving advice (Micro-Social Work) is nearly to be a custom in the Somali society, but that advice giving custom stays on its minimum and basic level which is family. In addition, there is a lot of social destruction for both educational and cultural change because of that most of people are not aware of the importance of social work for the community. Many other things which must be resolved on the base of social service are child abuse, domestic violence, gender inequality, unemployment and care for disabled and mothers as well as the elderly people etc., because people will learn more ways to help their country and to sustain the cultural, financial and the safety of their country.

Social work can be used as a great weapon in order to eradicate social injustice and poverty, brought by the ruthless and barbaric system of clannism. Also it will solve the problems of vulnerable people in society by enlightening the individual role and responsibilities for national benefits. See figure 7:

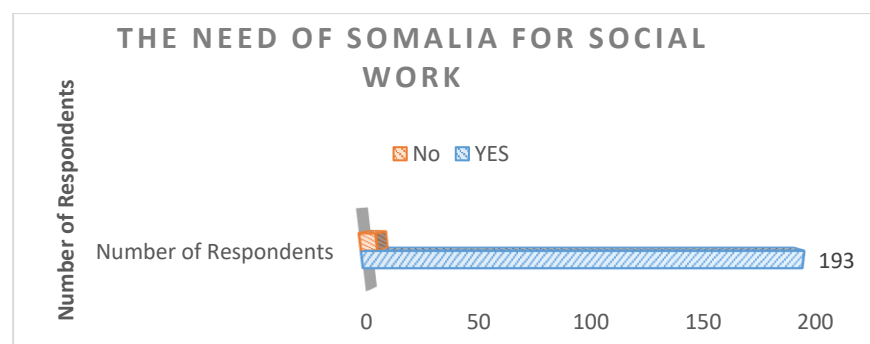


Figure 7 : The Need of Somalia for Social Work

The fact that respondents have witnessed while studying abroad how social services related courses are held in high regard and the fruitful results they have offered in running social projects and in providing social services in their countries of residence. This has convinced them on endorsing the making social services related courses part of the curriculum back in their home country.

**Installing social work to the education system of Somalia
will play roles like:**

In the role of Social work on the society, Most of the respondents 109 (55%) said that Social work empowers the society while 82 (41%) of them answered that Social work minimizes Social Problems. The other large number of them preferred Social Justice 57 (28%) as the role of social Work in the society. The answerers of the remaining group of the respondents were as follows: Violence reduction 44 (22%), 41 (21%) said Social work enhances democracy and freedom of the society, Gender equality 21 (11%) and only 14 (7%) of the respondents answered, that Social work can play other roles in the society.

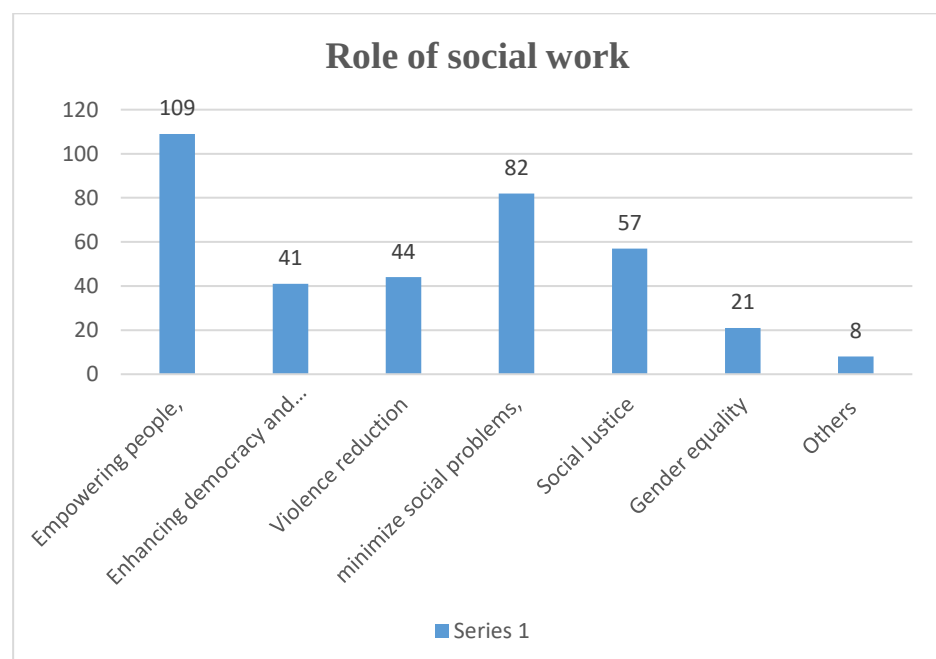


Figure 8 : Role of Social Work

Although there should be social welfare implications of social work an African researcher (Kreitzer, 2004) found that Social work in Africa does not have a voice, it is not a forceful profession that has no influence of the social policy of the African countries. In fact, the term "social welfare" has been dropped from the Ministries.

4.4.4. The most prominent Social Problem in the country

There are many Social Problems in Somalia, but in this study, only five of the presupposed problems were included in the questionnaire of the study. The largest number of the respondent 87 (44%) said that Clannism is the leading Social problem in Somalia. Poverty came to the second number Social problem in Country by the answers of the respondents: 67 (34%).

The third Social Problem in Somalia according to the respondents was Political Culture that 33 (17%) out of 200 said that Political Culture is leading social problem in Somalia.

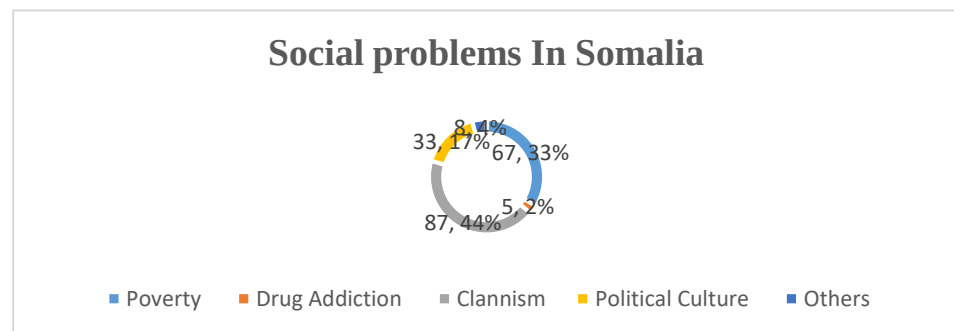


Figure 9: Social Problems in Somalia

Social problem is a dislocation or dysfunction of the social system that society considers it as a requirement for intervention by its designated agents. From this perspective, there are three requirements for a particular social situation that is considered a social problem: 1) must be social in origin (2) must be considered by the community as a problem (3) must require a social form of judicial intervention (Kallen, Miller, & Daniels, 1968).

Social problem is one of main issues that social workers deal with. Social workers can respond to social problems in a different ways. They both deal with immediate need and helps build community capacity (Smale, Tuson, & Statham, 2000).

Required Theory Courses of Social Work

In the part of theory, participants were asked about their opinions on 12 theory courses. All most all the respondents accepted these courses to be included to the Social curriculum of Somalia. The statistical details of the can be seen at table 2.

Courses	Disagree (%)	Agree (%)
<i>Psychology</i>	45 (23%)	155 (78%)
<i>Sociology</i>	26 (13%)	174 (87%)
<i>Social policy and planning</i>	35 (18%)	165 (83%)
<i>Community development</i>	21 (11%)	179 (90%)
<i>Ethics and values of Social Work</i>	35 (18%)	165 (83%)
<i>Religion and Social Work</i>	38 (19%)	162 (81%)
<i>History of Social Work</i>	59 (30%)	141 (71%)
<i>Social Work theory and methods</i>	41 (21%)	159 (80%)
<i>Social Work management and administration</i>	31 (16%)	169 (85%)
<i>Social development</i>	22 (11%)	178 (89%)
<i>Structural causes of oppression, exclusion and discrimination</i>	55 (28%)	145 (73%)
<i>Human and social rights</i>	30 (15%)	170 (85%)

Table 2: Proposed theory courses of Social Work

4.4.5. Curriculum Contents & Approaches

Required Methodology Courses of Social Work

In the part of methodology course, participants were asked about their opinions on 10 courses. All most all the respondents accepted these courses to be included to the Social curriculum of Somalia. The statistics details of this issue can be seen at table 3.

Courses	Disagree (%)	Agree (%)
a. Community work	18 (9%)	182 (91%)
b. Research Methods	37 (19%)	163 (82%)
c. Social Work with groups	25 (13%)	175 (88%)
d. Social Policy	37 (19%)	163 (82%)
e. Marital and family Counselling	44 (22%)	156 (78%)
f. Supervision and consultation	41 (21%)	159 (80%)
g. Mediation and conflict resolution	26 (13%)	174 (87%)
h. Social Work with social movements	27 (14%)	173 (87%)

Table 3: Methodology courses

Education approach

On the approach of education, there were only two choices for the respondents: a) Collaborative approach and b) Didactic approach. Most of the respondents 162 (81%) chose Collaborative approach as the most suitable approach of Social Work education in Somalia. While the remaining number 38 (19%) preferred Didactic as approach of education.

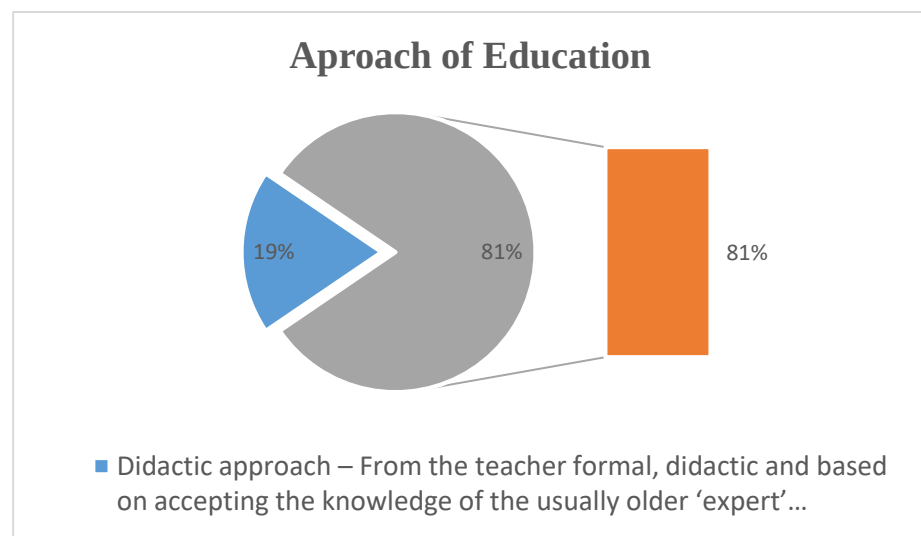


Figure 10: Teaching Approaches

For effective system of education, students must fully engage in the process, in determining the impact of their living experience, values and beliefs on their practices, as well as on power, social structures and influential discourse. (Foote, 2013).

Teaching Methods

Respondents were asked whether asked about their preference on teaching methodologies and resource materials. 160(80%) of the respondents agreed case studies, 143 (72%) of them accepted Traditional large group classroom, 180 (90%) preferred Group discussion, so it appears that the majority of the respondents accepted all the given methods and materials.

Teaching methods and materials	Disagree (%)	Agree (%)
A. Case studies/local	40 (20%)	160 (80%)
B. Mini-lecture/ traditional large group classroom	57 (28%)	143 (72%)
C. Group discussion	20 (10%)	180 (90%)
D. Role play	48 (24%)	152 (76%)
E. Debate	37 (19%)	163 (82%)
F. Presentations	27 (14%)	173 (87%)
G. Professional audio/video	35 (18%)	165 (83%)
H. Appropriate audio/video from popular media	52 (26%)	148 (74%)
I. Pre and post tests	45 (23%)	155 (78%)
J. Web enhanced instruction—may be interactive or web-based	64 (32%)	136 (68%)
K. Multi-media presentations	55 (28%)	145 (73%)
L. Assigned readings	37 (19%)	163 (82%)

Table 4: Teaching Methods

Resource Materials Can Include

Students were also asked about their preferred Resource Materials. The majority of the respondents accepted all the given resource materials. Books /Readings 179 (90%) the frontline of the preferred materials by the students. Analysis of the responses related to learning materials showed that there is a clear need to produce and distribute more local teaching material.

RESOURCE MATERIALS	DISAGREE	AGREE
A. Books /readings	21 (11%)	179 (90%)
B. Web sites	40 (20%)	160 (80%)
C. Professional audio and video	35 (18%)	165 (83%)
D. Case scenarios	53 (27%)	147 (74%)
E. Appropriate readings/videos from popular media	33 (17%)	167 (84%)

Table 5: Resource Materials

Instructor Qualifications

Overall, 164 (82%) students answered that Master Degree level instructors can teach BSW. Another 152 (76%) students answered that lecturers should have doctorate as their highest level of education to teach Bachelor of Social work. The other surprising result is that 123 (62%) respondents even accepted instructors those have only completed Degree in social work as their highest level of education can also teach the department.

A basic principle of all teaching programs is that the educators should be more qualified than their students, and therefore it is concerning that so many educators in the country have only a basic undergraduate qualification. This means there is no enough qualified staff to teach Social Work department. Figure 11 shows the details.

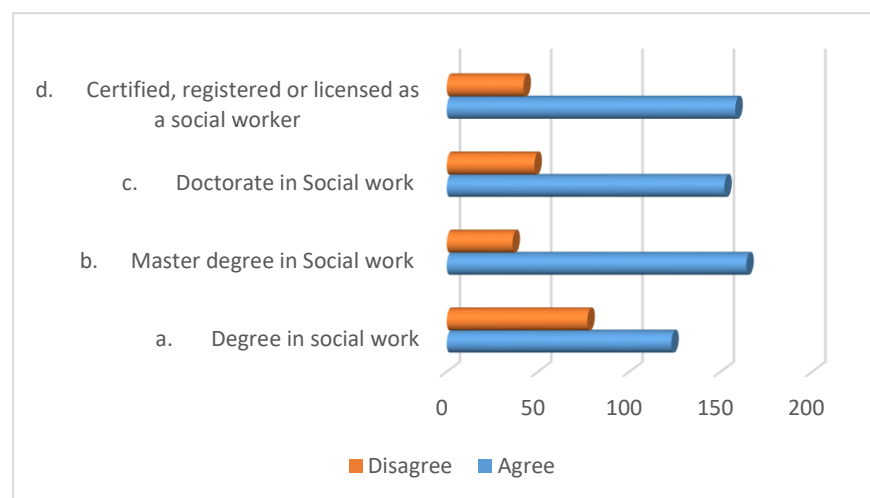


Figure 11: Instructor Qualifications

Service related courses

A large proportion 174 (87%) of participants described all the listed Service Related Courses as requirement for the curriculum. Only small number of student disagreed these courses. Table (7) shows the results.

courses	Disagree	Agree
a. Child and family service	26 (13%)	174 (87%)
b. Gender studies/ Women issues	54 (27%)	146 (73%)
c. Disabilities	37 (19%)	163 (82%)
d. Poverty	32 (16%)	168 (84%)
e. Mental health services	31 (16%)	169 (85%)
f. Child abuse	44 (22%)	156 (78%)
g. Health and hospital related services	27 (14%)	173 (87%)
h. Gerontology/ Elder abuse	66 (33%)	134 (67%)
i. Drug abuse/ addiction	42 (21%)	158 (79%)
j. Volunteering	28 (14%)	172 (86%)
k. Internally displaces persons(IDPs) and refugees	34 (17%)	166 (83%)

Table 6: Service Related Courses

4.4.6. Values of the social work profession

Almost all of respondents 180 (90%) accepted Social work as a service and Social Justice came to the second required Social Work Value for the respondents 171(86%) Over eighty percent of the respondents agreed all the international values of Social work, that means that Social Work can be easily installed to the education system of Somalia. See table 7.

<i>Values of Social Work</i>	<i>Disagree</i>	<i>Agree</i>
a. Social work is a service	20 (10%)	180 (90%)
b. Social justice	29 (14%)	171 (86%)
c. Dignity and worth of the individual	41 (21%)	159 (80%)
d. Important and centrality of human relationships	27 (14%)	173 (87%)
e. Integrity	36 (18%)	164 (82%)
f. Competence	41 (21%)	159 (80%)

Table 7: Valuesn of Social Work

4.4.7. Building partnerships in social work education

Most of the respondents True 184 (92%), who participated the study welcomed good cooperation and partnership with different countries to achieve a high level of sharing knowledge and experience, while only 16 (8%) of them said no and claimed that there is no need such partnership with other countries.

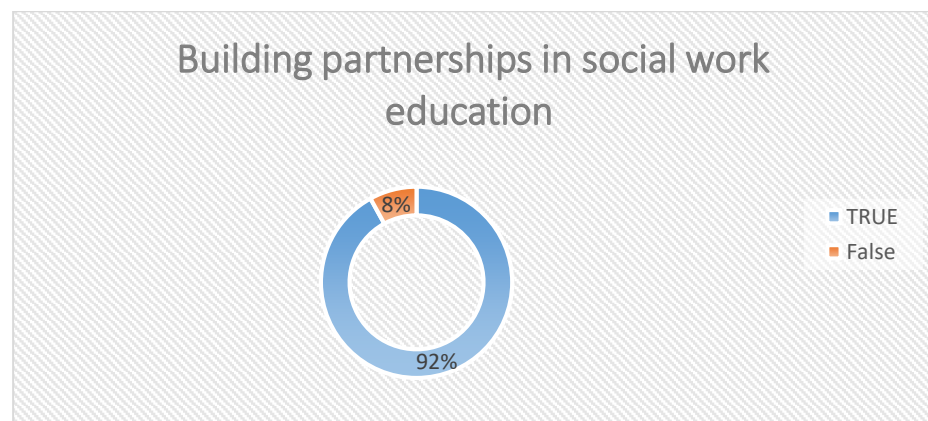


Figure 12: Building Partnership

International conferences of Social Work

Students were asked if they would like to participate the international conferences Of Social Work. The majority 194 (97%) of the respondents said yes while only 6 (3%) of them rejected participating such conferences.

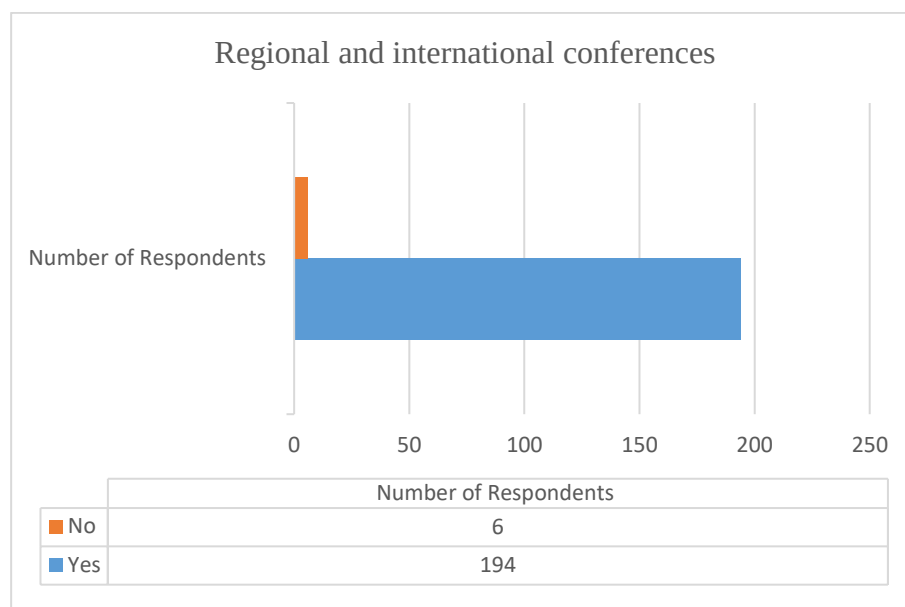


Figure 13: Regional and International conferences

4.5. SUGGESTIONS ON RELATIONSHIPS OF SOCIAL WORK.

In responding to the survey, most respondents agreed on the importance of cooperation between social work institutions in Somalia and those in other countries. One respondent stressed that no country can develop without cooperating with other countries with better experience in running social work institutions. Another argued that social work institutions are among the best tools to rebuild societies, and thus suggested that social work institutions can be improved and more social workers be trained to provide services to all corners of the country. One respondent went further to suggest the application of evidence-based practices during the training sessions to win the trust of community

members. Another respondent highlighted the importance of extending the training to cover training on peace and reconciliation that will help in the provision of social work services in a country that has been ravaged with decades of war and violence.

Some respondents urged the conducting of thorough research on solutions to social problems similarly prevalent in other countries and suggested that the findings be shared with policy makers, academicians, religious leaders, women groups, youth leaders and politicians who can be helpful in promoting awareness on social problems that affect the society. A number of respondents believe that through cooperation with other social work institutions, Somali social workers can acquire modern technology and expertise skills that can help provide social work services faster and in a more efficient manner. Some argue on the promotion of social work education as they deem it important in the eradication of clannism and other sources of conflict and discrimination. Due to the protracted war and poverty in the country, some respondents contend that providing mental support is crucial if social work institutions are to be regarded efficacious.

One of the respondents challenged the substandard social work courses provided in some universities in the country and underlined the importance of importing better systems of learning with crosscutting themes that uphold both local and international societal values. This according to the respondent will boost the relationship between local social work institutions and global ones through coordinated cooperation. The respondent further encouraged social workers in Somalia to attend international conferences, workshops and seminars which will accelerate cooperation and knowledge sharing between local and international social work institutions. To enhance such relationships, some argue that it will be helpful to participate in international forums organized by the UN and/or other international organizations to further enhance cooperation with other social work institutions.

In support of the same idea, one respondent advised on building partnerships in social work education with other countries since this will play a massive role in sharing knowledge and experience on how to offer social services in a better manner. In addition, the respondent argued that, taking into consideration that Somalia is recovering from decades of violence and political instability, building partnerships will bring more experienced people into the field who will help design rules and regulations that will govern the work of social workers in order to provide better services to local populations.

respondent who also supported partnerships in the field of social work, underscored the importance of ensuring that subjects and study materials are in line with the Somali culture and Islamic teachings which otherwise will make it difficult to apply the policies to the Somali community hence the desired results will not be achieved. Another respondent who also promotes the idea of building partnerships argued that this will increase professionalism in social work institutions that will consequently boost the chances of securing uninterrupted funding for social projects in the country.

Other respondents suggested the promotion of focused group discussions among various segments, which will create a platform for communication where problems facing social workers will be discussed instead of involving foreign institutions arguing that local problems need local solutions. Some also in support of the same argument add that cultural and religious differences may impede the cooperation between Somali social work institutions and other institutions.

CHAPTER FIVE

CONCLUSIONS AND IMPLICATIONS

5.1. INTRODUCTION

In this final chapter of the study, we will summarize the main goal of the thesis and discuss shortly about the results by following the questions of the thesis. The chapter also summarizes the contributions, recommendations, points out the challenges that the researcher faced through this work. The chapter also explains the relation between the research questions and outlines directions for future researches on the issue.

This chapter consists of four parts. Part 5.1. is a discussion about the contribution and limitations of the current work. 5.2. Suggests for future Researches Section 5.3. Discusses the future work, and finally Section 5.4. brings the thesis to a conclusion understanding the findings in relation to the research questions.

5.2. RESEARCH CONTRIBUTION

This research will be a good beginning and stimulation source for the Social Work discipline in Somalia. It has discovered that the basic problems of the country that Social Work can play a role. The study also outlined that the culture of Somalia and Social work discipline will not contra-act each other instead of that, the study discovered that Social work will in place. The questions to be asked when evaluating any curriculum are the following: "Does the current social work curriculum encompass the psychological, spiritual, economic, social, political and environmental issues in Somali society? Does it explore the experiences of social well-being and the various social policies of the continent? Is it a conversation with current African and existing issues? Are the courses in in line with the culture of the society?

This project there is a basic beginning of developing good curriculum of social work in Somalia especially for undergraduate program of Social Work and will be cultural sensitive to the Somali culture and suitable to the local community norms of life. Therefore, the research is an important to the future progress of social services of the country. This

work plays a significant role in providing a long-term solution to the social problems with especial focus to help the vulnerable population by ensuring the provision of social support services.

5.3. LIMITATION OF THE CURRENT WORK

The researcher took a large scope of the study area, for this reason it was very difficult to go and see and the stakeholders. It was so difficult to do such kind of work with in this short time and without budget. On the other hand, no such studies was done in the country before and most of the resources used for this work were taken from the reports written by the local and international NGOs. Working in Somalia. On the other hand there were also financial challenges that forced the researcher no to go to the research field to collected the data from the respondents.

Finally, researcher faced data collection problems where most of the study respondents were no familiar with such researches, so some of the respondents receded from the study because of language problems or some other personal issues.

5.4. SUGGESTION FOR FUTURE RESEARCHES

While this this study has demonstrated that and encroached the development of a culturally sensitive curriculum and put a clear basic plan for Social Work education in Somalia, a post war country that recovering from two decades of civil war, at the same time it is more than stimulation for future studies and creating good literuture for this topic. One the main issues can be done in the future is:

- Building partnerships in social work education with other countries since this will play a massive role in sharing knowledge and experience on how to offer social services in a better manner;
- Making and developing child protection studies;
- Establishing Social Work Organization that can play an integral role in applying Social services in the country;
- Opening Social Work departments at Some of the universities in the country;
- With the cooperation of governments and international organizations, Somali government should play role on

placing and funding Social Work Education and practice in the country. Because the growth and development of social work as a discipline, a profession, and a social science in the developed and developing countries of Africa, the Americas, Asia, Australia, and Europe is the positive outcome of cooperation among both government and voluntary organizations

5.5. DISCUSSION

In this this research, the researcher tried to develop a culturally sensitive curriculum and put a clear basic plan for Social Work education in Somalia, a country that has no institutionalized social services neither in place nor in practice. The main aims of this research is to develop a basic undergraduate curriculum for social work education in Somalia that can late be a service and a small contribution to the internationality of Social Work profession.

Chapter one of the study, which is the introduction part discussed about the background of the study, problem statement, objectives and the significance of the study. The chapter also explained the conceptual framework that the researcher used as a guideline to reach and answer the questions of the study.

Chapter reviewed the study area of the study. In the beginning, it introduced the historical and political context of Somalia and gave important geographical details. Then the culture, the cultural values and beliefs of the Somalis and the religion they believe is concisely explained. In the following pages, the researcher reviewed the current Social problems of the society of the scope and role of Social Workers on this issue.

In Chapter three, we discussed about the methodology of the study, data collection techniques and way of used to selection the participants of both interview and questionnaire parts of the study.

Chapter four of the research analyzed the findings of the study. In the first part of this chapter researcher analyzed the finding of the interview,

which was the qualitative section of the project. The Qualitative data of the study was conducted through thirteen open-ended questions that were asked to fifteen Somali students who finished or continue their education in Turkey in social work department.

The interview schedule was structured into the following two sections: a) Participant's demographics. B) Participant's knowledge of Social Work and opinions towards research questions.

A high number, 11 (73%) of the respondents described that they heard about Social Work before they enter this department. On the other hand the all participants agreed that there is a crucial a need of Social Work Education in Somali. Some of them justified their answer by mentioning some of the missing services and institutions that could deliver such social services.

Participants were asked about the relationship between Social Work and Social Welfare, all participants acknowledged that there is a relationship between these two issues.

On the importance of Social Work, participants mentioned that Somalia has many street children who have no governmental care and women in Somalia have no full access to their basic rights so establishing school of Social Work will play a role in delivering these services. Further more (Kreitzer, 2004) finds that the profession of social work is and will become increasingly more important in African societies.

On the harmonization of Social Work with the Somali culture, almost all the participants of the study welcomed the and agreed that the Social Work can be harmonized to the culture of Somali society.

In the Second, part of data findings of the quantitative part of the study was discussed in which the researcher used questionnaire for data collection. Data from various sources is gathered, reviewed, and then analyses to form some sort of findings or conclusion. The following is the summary of the quantitative analyses:

Demographically, most of the respondents 102 (51%) who participated in this study were aged between 25-30 and most of respondents 147

(74%) of the study were male while the rest were 53 (27%) were female. The Marital status of the study respondents were single while only 57(29%) of the respondents were married.

The highest level of education of the respondents in this study was undergraduate level 107 (54%) while the second highest level of education was a Masters degree 80 (40%). Professionally respondents were from different educational background such as Sociology, Psychology and health related fields.

Respondents' knowledge of Social Work was so high. 187(94%) of them said that they knew Social work before their participation of this study, while only 13 (6%) answered that they were not in Social Work before.

In the role of Social work on the society, Most of the respondents 109 (55%) said that Social work empowers the society while 82 (41%) of them answered that Social work minimizes Social Problems. Others who preferred Social Justice 57 (28%) as the role of social Work in the society.

On the Social Problems The largest number of the respondent 87 (44%) said that Clannism is the leading Social problem in Somalia, Poverty was the second social problem as per the answers of the respondents.

Participants were asked about their opinions on 12 theory courses. All most all the respondents accepted these courses to be included to the Social curriculum of Somalia. The same issue was to the methodology courses and all the respondents accepted these courses to be included to the Social curriculum of Somalia.

On the approach of education, there were only two choices for the respondents: a) Collaborative approach and b) Didactic approach. Most of the respondents 162 (81%) chose Collaborative approach as the most suitable approach of Social Work education in Somalia.

On the teaching methods, respondents were asked about their preference on teaching methodologies and resource materials. 160 (80%) of the respondents agreed case studies, 143 (72%) of them accepted Traditional large group classroom.

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Sayı : 35853172/

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29 Mart 2018

SOSYAL BİLİMLER ENSTİTÜSÜ MÜDÜRLÜĞÜNE

Enstitünüz Sosyal Hizmet Anabilim Dalı tezli yüksek lisans öğrencisi **Abdisamad SHEİKH ABUKAR ISACK**'ın **Prof. Dr. Sunay İL** danışmanlığında yürüttüğü "**Sosyal Hizmet Lisans Eğitiminde Kültüre Duyarlı Müfredat Geliştirme: Somalı Örneği**" başlıklı tez çalışması, Üniversitemiz Senatosu Etik Komisyonunun **20 Mart 2018** tarihinde yapmış olduğu toplantıda incelenmiş olup, etik açıdan uygun bulunmuştur.

Bilgilerinizi ve gereğini rica ederim.

R. Nohutcu

Prof. Dr. Rahime M. NOHUTCU
Rektör a.
Rektör Yardımcısı

*Öğrenci İşlerine
Danışman ve Öğrenciye
bildirilmesini yazalım
02-04-2018*



**HACETTEPE UNIVERSITY
GRADUATE SCHOOL OF SOCIAL SCIENCES
THESIS/DISSERTATION ORIGINALITY REPORT**

**HACETTEPE UNIVERSITY
GRADUATE SCHOOL OF SOCIAL SCIENCES
TO THE DEPARTMENT OF SOCIAL WORK**

Date: 04.06.2018

Thesis Title / Topic: *Culturally Sensitive Curriculum Development Of Social Work Undergraduate Education: The case of Somalia*

According to the originality report obtained by my thesis advisor by using the Turnitin plagiarism detection software and by applying the filtering options stated below on 04/06/2018 for the total of 114 pages including the a) Title Page, b) Introduction, c) Main Chapters, and d) Conclusion sections of my thesis entitled as above, the similarity index of my thesis is 27%.

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I declare that I have carefully read Hacettepe University Graduate School of Social Sciences Guidelines for Obtaining and Using Thesis Originality Reports; that according to the maximum similarity index values specified in the Guidelines, my thesis does not include any form of plagiarism; that in any future detection of possible infringement of the regulations I accept all legal responsibility; and that all the information I have provided is correct to the best of my knowledge.

I respectfully submit this for approval.

04.06.2018

Name Surname: Abdisamad Sheikh Abukar ISACK

Student No: N14134864

Department: Social Work

Program: Social Work- Masters

Status: ☒ Masters ☐ Ph.D. ☐ Integrated Ph.D.

ADVISOR APPROVAL

APPROVED.

Prof. Dr. Sunay IL



HACETTEPE ÜNİVERSİTESİ
SOSYAL BİLİMLER ENSTİTÜSÜ
YÜKSEK LİSANS/DOKTORA TEZ ÇALIŞMASI ORJİNALLİK RAPORU

HACETTEPE ÜNİVERSİTESİ
SOSYAL BİLİMLER ENSTİTÜSÜ
SOSYAL HİZMET ANABİLİM DALI BAŞKANLIĞI'NA

Tarih: 04. 06. 2018

Tez Başlığı / Konusu: *Sosyal Hizmet Lisans Eğitiminde Kültüre Duyarlı Müfredat Geliştirme: Somali Örneği*

Yukarıda başlığı/konusu gösterilen tez çalışmamın a) Kapak sayfası, b) Giriş, c) Ana bölümler ve d) Sonuç kısımlarından oluşan toplam 114 sayfalık kısmına ilişkin, 04/06/2018 tarihinde tez danışmanım tarafından Turnitin adlı intihal tespit programından aşağıda belirtilen filtrelemeler uygulanarak alınmış olan orijinallik raporuna göre, tezimin benzerlik oranı %27'dur.

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Hacettepe Üniversitesi Sosyal Bilimler Enstitüsü Tez Çalışması Orijinallik Raporu Alınması ve Kullanılması Uygulama Esasları'nı inceledim ve bu Uygulama Esasları'nda belirtilen azami benzerlik oranlarına göre tez çalışmamın herhangi bir intihal içermediğini; aksinin tespit edileceği muhtemel durumda doğabilecek her türlü hukuki sorumluluğu kabul ettiğimi ve yukarıda vermiş olduğum bilgilerin doğru olduğunu beyan ederim.

Gereğini saygılarımla arz ederim.

04. 06. 2018

Adı Soyadı: Abdisamad Sheikh Abukar ISACK

Öğrenci No: N14134864

Anabilim Dalı: Sosyal Hizmet

Programı: Sosyal Hizmet - Yüksek Lisans

Statüsü: ☒ Y.Lisans ☐ Doktora ☐ Bütünleşik Dr.

DANIŞMAN ONAYI

UYGUNDUR.

Prof. Dr. Sunay IL

APPENDIX 3. QUESTIONNAIRE

HACETTEPE UNIVERSITY
Social Science Institute
Master of Social Work

Academic Year: 2017-2018

QUESTIONNAIRE

This questionnaire was assigned to get facts related to *CULTURALLY SENSITIVE CURRICULUM DEVELOPMENT IN SOCIAL WORK UNDERGRADUATE EDUCATION: THE SOMALI CASE*. Any information you provide will be considered and kept confidentially, because the result data of this questionnaire for academic purpose. We encourage you to answer all the questions, but if there is any question you find inappropriate, you are welcome not to answer. Please answer the questions honestly, carefully and fairly. For guidance, we request you to follow these roles:

- Do not write your name on this questionnaire;
- This research is only for academic purpose not for earning money;
- please answer the questions according to the best of your knowledge;
- All the information in this questionnaire will be kept confidential;

SECTION 1: BACKGROUND INFORMATION

Tick or write your best answer

1. How old are you?

☐ Under 25 ☐ 25-29 ☐ 30-39 ☐ 40-49 ☐ 50- 59 ☐ 60 and over

2. Sex: Female () Male ()

3. Marital status

- ☐ Single – Never Married
- ☐ Married
- ☐ Divorced
- ☐ Widowed

4. Highest level of education

- ☐ High school
☐ University degree
☐ Master degree
☐ Doctorate
☐ Other (please specify) -----

5. Professional Background

☐ Social Work	☐ Health Care High School
☐ Psychology	☐ Audiology
☐ Sociology	☐ Anesthesia
☐ Medicine	☐ Physiotherapy
☐ Nutrition And Dietetics	☐ Occupational health and Safety
☐ Nursing	☐ Pathology
☐ Midwifery	☐ Child Development
☐ Health Management	☐ Other -----

SECTION 2: ABOUT SOCIAL WORK

6. Do you know or head before Social Work

- a. Yes
 b. No

7. Is there a need for social work education in Somalia? if Yes Why? and if No why?

8. **Installing social work to the education system of Somalia will play roles like:**

- a. Empowering people,
 b. Enhancing democracy and freedom,
 c. Violence reduction
 d. minimize social problems,
 e. Social Justice
 f. Gender equality
 g. Other role _____

Section 3: About Social Problems in Somalia

9. Which of the following is the most prominent social problem in the country?

- a. Poverty ()
- b. Drug addiction ()
- c. Clannism ()
- d. Political culture ()

Section 4: About Curriculum Contents

10. What are the **theory courses** required of Social work education for our country

Courses	Agree	Disagree
a. Psychology		
b. Sociology		
c. Social policy and planning		
d. Community development		
e. Ethics and values of Social Work		
f. Islam and Social Work		
g. History of Social Work		
h. Social Work theory and methods		
i. Social Work management and administration		
j. Social development		
k. Structural causes of oppression, exclusion and discrimination		
l. Human and social rights		
Other , Write it d		

11. What are the **Methodology courses** required of Social work education for our country

Methodology Courses	Agree	Disagree
i. Community work		
j. Research Methods		
k. Social Work with groups		
l. Social Policy		

m. Marital and family Counselling		
n. Supervision and consultation		
o. Mediation and conflict resolution		
p. Social Work with social movements		

12. Which approach do you prefer social work students to take education?

- a. Didactic approach – From the teacher formal, didactic and based on accepting the knowledge of the usually older ‘expert’ without questioning. ()
- b. Collaborative approach – Students may ask questions and give their own ideas. ()

13. What are **Teaching Methods and Resource Materials** you prefer to

Teaching Methods and Materials	Agree	Disagree
m. Case studies/local		
n. Mini-lecture/ Traditional large group classroom		
o. Group discussion		
p. Role play		
q. Debate		
r. Presentations		
s. Professional audio/video		
t. Appropriate audio/video from popular media		
u. Pre and post tests		
v. Web enhanced instruction—may be interactive or web-based		
w. Multi-media presentations		
x. Assigned readings		

14. Resource materials can include:

Resource Materials	Agree	Disagree
---------------------------	--------------	-----------------

f. Books /Readings		
g. Web sites		
h. Professional audio and video		
i. Case scenarios		
j. Appropriate readings/videos from popular media		

15. What are Instructor Qualifications you prefer to teach BSW in Somalia?

Instructor Qualifications	Agree	Disagree
a. Degree in social work		
b. Master degree in Social work		
c. Doctorate in Social work		
d. Certified, registered or licensed as a social worker		
e. Knowledge of social work values and ethics		
f. Knowledge of ethical theory		
g. Knowledge of high risk areas of practice		
h. Practice competence in course content		

16. What are service related courses you recommend to the BSW curriculum must have

	Agree	Disagree
l. Child and family service		
m. Gender studies/ Women issues		
n. Disabilities		
o. Poverty		
p. Mental health services		
q. Child abuse		
r. Health and hospital related services		
s. Gerontology/ Elder abuse		

t. Drug abuse/ addiction		
u. Volunteering		
v. Internally displaces persons(IDPs) and refugees		
w. Other: Write down		

Section 5: About Values of Social Work Profession

17. What values of the social work profession do you agree or disagree?

g. Social Work is a service	Agree	Disagree
h. Social Justice		
i. Dignity and worth of the individual		
j. Important and centrality of human relationships		
k. Integrity		
l. Competence		
m. Other: Write down		

Section 6: About regional or international relationships

18. To achieve the purpose of social work , building partnerships in social work education with other countries is very important

- a. True
- b. False

19. Would you accept to participate regional and international conferences of Social Work?

- a. Yes
- b. No

20. Please write down any suggestion that you think that these relationships can be enhanced..

.....

Many Thanks for your time and assistance

APPENDIX 4. INTERVIEW QUESTIONS

My name is Abdisamad Sh.A. ISACK. I am doing master of Social work at Hacettepe University. I will ask you questions that I assigned to get your view point or knowledge towards this study: CULTURALLY SENSITIVE CURRICULUM DEVELOPMENT IN SOCIAL WORK UNDERGRADUATE EDUCATION: THE SOMALI CASE.

Upon your acceptance, I will record your answers and all information you provide will be considered and kept confidentially, because the interview result of this study is only for academic purpose.

We encourage you to feel free to answer or not.

PERSONAL INFORMATION

1. Name:
2. How old are you?
3. Gender?

EDUCATIONAL INFORMATION

4. What is your department? –
5. What is your level of education Undergraduate (Yes) Master () Doctorate ()
6. Why did you choose this department?-
7. Do you heard social work before :
8. Do we need social work education in Somalia? If yes, why? Why not?
9. Is there a relationship between social welfare and social Work?
10. What are the missing services in our country due to the lack of Social Work education?
11. Why Social Work Education is important in Somalia?
12. In your opinion to reach high level of social welfare, what should be done?
13. Do you think that the culture of Somalis and Social Work Education can be harmonized with? and what are your suggestions?

APPENDIX 5. VOLUNTARY PARTICIPATION

Dear participant,

This study was carried out by Abdisamad Sheikh Abukar ISACK, a student of Hacettepe University Department of Social Work. It is carried out under the supervision of Prof. Dr. SUNAY IL. This research is a research project titled “**Culturally Sensitive Curriculum Development in Social Work Undergraduate Education: The Somali case**” and aims to develop an introductory examination of a culturally sensitive curriculum of social work education and propose the application of Social work to the education system of Somalia. To carry out this research, institutional permission has been obtained from Hacettepe Ethics Commission. Within the scope of the research, we will have an interview with you that will last about 45 minutes. In this interview, questions related to the above-mentioned topic will be asked to implement the Social Work Education system and develop a local model. Please advise to answer all questions, but you may not answer if you have any questions that you do not find appropriate. Please answer the questions honestly, carefully and fairly. For general guidance, follow these roles:

- Your participation in this work is voluntary.
- Your voice is recorded during the conversation
- If you are not studying Psychology, Sociology, Social Work or Health related field, please do not participate in the study.
- All information in this survey will be kept confidential;
- Data collected within the scope of the research will be used only for scientific purposes. There will be no questions / requests that may be uncomfortable to you during the data collection process. However, if you feel uncomfortable during your participation, you can leave at any time you like.
- If you decide to cancel your participation, the collected data from you will be removed and destroyed.

You can ask us any questions you might have before or after signing this voluntary participation form. My phone number and address are on this paper. After this interview or research is over you can contact me and ask questions about the research. If you prefer to participate in the study, please sign below.

Participant.....

APPENDIX 6. EXAMPLE OF CODED ANALYSIS.

Coding- Knowledge of Social Work
6. Did you hear social work before?
Answer: Yes, Because from my childhood I believed that Social work is good at Solidarity and helping the most disadvantaged of the society. I lived in Saudi Arabia and used to visit elder houses and seen that those work and do such jobs graduated from Social Work department. In general, I knew that Social Work looks solution for Social problems. For this reason, I chose Studding Social Work to be more professional.
Coding- The Need of Social Work profession in Somalia
7. Is there a need of Social Work Education in Somalia?
Answer: Yes, I believe it is need. In Somalia We, do not have the required Social service departments. However, there are other humanitarian organization like UN. Most of the employees of these organizations are no graduated from Social Work department but they are doing their best. I Wish Social Work education will established in Somalia to prepare the required institutions and human power after those good Social services will be available.
Coding- Social Work and Social welfare
8. Is there a relationship between social welfare and social work?
Answer: “Yes, there is a good relation between them. If Social services and level of education increases, Social welfare increase. For This reason, I think there is a clear relationship between social work and social Welfare”.
Coding- Social Services and Social Work
13. What are the services that our country is missing because of the lack of social work education?
Answer: “There are a lot of street children in Somalia, Women can not access their rights, Adults, disabled people and generally vulnerable people like them do not receive any social services. We can do by establishing social work schools”

THE CURRICULUM VITAE OF ABDISAMAD SH.A.ISACK

PERSONAL DETAILS

Full Name :Abdisamad Sh.A ISACK

Nationality : Somalia

Date of birth :20/08/1988

E-mail :dhaaha2@gmail.com

Tel (private) : +905061738929

ACADEMIC QUALIFICATIONS

2014 – 2018 Hacettepe University, Turkey

Master of Social Work

2009 – 2014 Mogadishu University. Somalia

Bachelor of general Nursing

2011 – 2012 Mogadishu University. Somalia

Professional Diploma of Project Mgt.

KEY COMPETENCIES AND SKILLS

- Ability to organize and prioritize work and manage time effectively;
- Strong influencing and negotiating skills;
- Knowledge of social diversity issues;
- Work confidently within a group;
- Computer software skills;

PROFESSIONAL

JOB HISTORY

DIPLOMAS

1. Diploma in project management
2. Two years of English course
3. Diploma of basic computer skills
4. Leadership Training course

May-2017 – Continue:

Refugee Consultant a Association for Solidarity with Asylum Seekers and Migrants “**ASAM**”

Dec. 2016- April.2017: Governorship of Nevsehir Provincial Directorate Migration Management Office -Turkey.

Volunteering	Title:	Turkish- English
- Feb.16.2016- July.20.2016	interpreter 2013-2014	Galkayo University
Social Worker at YFY (Youth for Understanding)	Title: 2010-2013	Academic Staff Imam shafi'l school
Ankara –Turkey	Title:	School teacher
- Sep.2017- Dec.2017	2012-2013	Zam Zam Egyptian hospital
Assistant Volunteer at Tahsin Bangoulou –State Dormitory – Ankara –Turkey.	Title:	Qualified Nurse
- Volunteering member of Tewfik Association for Somali Social Development.		
PERSONAL SKILLS	LANGUAGES	
✓ Planning Strategically	I normally speak and write these languages	
✓ Good communicator	○ Arabic ○ English ○ Somali (Native) ○ Turkish	
✓ Tactful & articulate		
✓ Able to identify critical issues		