The Role of Somali Woman in East Africa Regional Peace Building: A Case of Wadajir District in Mogadishu, Somalia

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Abstract- War has a disproportionately negative impact on women, and their experiences are uniquely different from those of men's. In spite of the fact that women may carry a heavier load than men during times of conflict, their experiences, views, and skills are frequently undervalued and underutilized in efforts to resolve conflict. This is despite the fact that women may bear a heavier burden than men during times of conflict. Because of this, women continue to be vastly underrepresented in positions of authority all over the world. In order to investigate the role that Somali women play in the process of regional peace building in East Africa, the Wadajir district of Mogadishu, which is located in Somalia's capital city of Mogadishu, was selected as the focus area for this research. The research was directed by the following specific goals: to investigate the role that Somali women play in contributing to the security forces in the Wadajir district of Mogadishu; to determine the role that Somali women play in resolving conflicts in the Wadajir district of Mogadishu; and to assess the role that Somali women play in bringing about social reconciliation in the Wadajir district of Mogadishu, Somalia. The study will adopt a correlation design that is descriptive in nature, employing both qualitative and quantitative approaches. Sloven's formula was used to select a sample of one hundred respondents from the target population of one hundred and thirty-five respondents in order to conduct the research. The population of 135 respondents was chosen for the study. Data from primary sources as well as secondary sources were gathered for the study. The techniques of purposive and simple random sampling were utilized for the research.

Index Terms- women, peace agreements, peacebuilding, Political participation, wars, conflict

I. INTRODUCTION

1.1 BACKGROUND OF THE STUDY

Gender-based literature on wars and social conflict in Africa focuses disproportionately on women's suffering. Because more Africans are women. This is because women are a vulnerable group in conflict settings and need more attention. Comparatively, the study of women's roles in post-conflict settings has received less attention.

In most conflicts, women and children are viewed as victims, while men are both perpetrators and peacemakers. Women and children are seen as victims, while men are perpetrators and peacemakers. 80% of refugees and displaced people are women and children, according to Puechguirbal (2004). Considering these numbers, it seems the statement is true, at least partially. This preconceived notion has even crept into post-conflict reconstruction. During this stage, women (and their challenges) are often ignored. This is the current state of peacebuilding in Liberia. Women fought vehemently against it and won. They helped bring peace and rebuild the country.

Women can be conflict victims or peacemakers. Women have traditionally prevented and resolved conflicts. Women must build peace from the ground up. During violent conflict and war, women often become family leaders, providers, soldiers, and freedom fighters. These roles include those above. Women's roles in bringing peace to conflict zones over the past decade show how important it is to move them beyond the "humanitarian front of the story." Women have been influential in peacebuilding processes, and they can continue to be so to ensure that these processes go beyond defining peace as the absence of violent conflict and emphasize inclusion, good governance, and justice. Women have been influential in peacebuilding, and they can remain so to ensure that these processes go beyond defining peace as the absence of violent conflict. To build a just and lasting peace, women must participate in discussions about genocide, impunity, and security. This goal requires these conversations.

Since the beginning of violent conflict, women have been active in resolving it. Women aren't "naturally" calm. Women have supported war and other violence throughout history. Soldiers and spies are examples. Women have been warriors, supportive wives and mothers, and battle callers throughout history. Because of how they express their gender identities, they can do some peace-building work that men can't. Some women have realized it's to their benefit to use the information, resources, and capabilities available to them within oppressive patriarchal systems to promote peace. They've done this because they realize it's to their benefit.

The 1995 Fourth UN World Conference on Women in Beijing, China sparked new ideas and conversations among civil society women worldwide. UN held the conference. Civil society's campaign on the role of women in building peace led to the passage of UN Security Council Resolution 1325 on Women, Peace, and Security in October 2000. Women and children are the most vulnerable members of civilian populations during conflict, and this threatens peace and security. Women and children are the most vulnerable civilians, the resolution says. Resolution 1325 calls for women's participation in conflict prevention and resolution initiatives, gender integration in peace building and conflict prevention missions, and protection of women in armed conflict zones. In armed conflicts, women account for a disproportionate number of deaths and injuries. Resolution 1325 has mobilized women around the world to recognize the important roles they play in peacebuilding and to "mainstream gender in peacebuilding." UN sets these goals. "Mainstreaming a gender perspective" is a term coined by the UN to describe analyzing the potential effects of new legislation, policies, or programs on women and men. It aims to include women's and men's concerns and experiences in policy design, implementation, monitoring, and evaluation across political, economic, and social spheres. This ensures women and men benefit equally from policies and programs.

East African women have a greater stake in reconciling differences and building peace than ever before. They expect their country to learn from its mistakes and enter a prosperous and secure era. Women were underrepresented in 1999 and 2006 high-level dialogue initiatives to end violence. These initiatives aimed to end violence. However, things may be changing. East Africa is seeing an increase in the number of women in power, and these women are leading grassroots reconciliation initiatives. East African women have the highest political participation in central and east Africa. In Rwanda and Kenya, they make up 30% of parliamentarians. East Africa has the highest percentage of women in political leadership positions in Africa. Women lead the finance, justice, and social solidarity ministries. Domestic violence, economic hardship, and other issues affecting women and the population at large are topics women are addressing across the country as they carve out a space for themselves at the national, district, and village levels. Women are addressing domestic violence, economic hardship, and other issues that affect women and the population (Douglas, 2012).

Integrating women into all aspects of peacekeeping operations, including the military, police, and civilian sector, has improved their environments. This includes promoting women's role in establishing and maintaining peace and defending women's rights. Female peacekeepers can perform the same roles as men, to the same high standards, and under the same trying conditions. This applies to all peacekeeping efforts. Female peacekeeper recruitment and retention are operational necessities (Douglas, 2012). In 1993, only 1% of uniformed personnel was female. By 2020, women will make up 4.8% of UN Peacekeeping military contingents, 10.9% of police units, and 34% of justice and corrections personnel. Peacekeepers number 95,000. Member states are responsible for deploying women in the police and military, despite UN encouragement. The UN encourages and advocates for women in uniformed roles. Despite the UN's encouragement of women in uniformed roles, this is the case. The UN Police Division has launched "the Global Effort" to increase the number of female officers in national police forces and UN police operations around the world. By 2028, only 15% of women will serve in military contingents, while 25% will serve as observation and staff officers. By 2028, 20% of women will serve in formed police units and 30% as individual officers (Diehl, 1993).

The US Institute of Peace launched a project in Colombia in 2015 to support a network of women peace builders and nonviolent, mediation-focused organizations led by women. This network, which included people from all walks of life, aided the official peace process as it began. Hostages were released after women negotiated local ceasefires with armed groups. The women's groups' efforts led to this. They used pressure to remove roadblocks and document human rights violations. They fought drug trafficking and other crime while opposing local spending priorities. During the Colombian peace talks in Havana, a few of these women were invited to the table. Three women were talking at the table. They were essential in ensuring that the concerns of war victims were reflected in the final agreement's mechanisms for reconciliation and accountability. They contributed to the peace process in many ways (Goulding, 2003).

1.2 STATEMENT OF THE PROBLEM

Resolution 1325 of the United Nations Security Council was passed in the year 2000. It relates to issues concerning women, peace, and security. The resolution is built on a foundation of four pillars: prevention, participation, protection, and the building of peace and healing. After coming to terms with the frequency with which women are excluded from peace processes following armed conflict, this resolution was drafted. The resolution was created in order to acknowledge the part that women play in the process of avoiding and resolving conflict (UN Women, 2016). The new resolution was the first of its kind to be passed, and it focused on women and the role that they play in achieving and building peace. Its purpose was to encourage the participation of women and men on an equal basis in the process of constructing peace, as well as in the activities of preserving and advancing peace (Tryggestad, 2009). It is traditional practice to disregard the contributions of women to the processes of conflict resolution and peacebuilding. Their work in preventing and resolving conflicts is never recognized or rewarded, despite the positive impact it has on society. Women played a significant role in the upkeep of peace in Somalia; however, very little is known about this topic, and the majority of the information available is anecdotal.. In this context, the study intends to analyze and document the Somali woman's role in promoting a culture of peace. The study looked into the role of women in formal peace processes, traditional conflict resolution mechanisms, women's role in governance, and the challenges women confront in peace building.

1.3. OBJECTIVE OF THE STUDY

The general objective of the study is to establish the role of Somali woman in East Africa Regional Peace Building: A case of Wadajir District in Mogadishu, Somalia.

1.3.1. SPECIFIC OBJECTIVES

i. To examine the role of Somali woman's contributions towards security forces in Wadajir district in Mogadishu, Somalia.
ii. To establish the role of Somali woman in conflict resolution in Wadajir district in Mogadishu, Somalia.
iii. To evaluate the role of Somali woman in social reconciliation in Wadajir district in Mogadishu, Somalia.

II.   THEORETICAL FRAMEWORK

This sub-section discusses the theories that contend to correlate with research topic of the study. This theory is known as socialist feminism.

1.3 SOCIALIST FEMINISM

Socialist feminism contends that women can only be liberated once efforts are made to end both economic and cultural oppression of women. This theory guided the study. The socialist feminist theory extends feminism into theoretical or philosophical fields, including women's roles. The 1970s brought this theory. It focuses on gender politics, power dynamics, and sexuality to explain inequality.

The theory examines gender inequality and women's rights and concerns. Socialist feminists say women's current predicament can be traced to the structure of social relations that upholds male dominance. Socialist feminists say Marxism and Marxist feminism misrepresent women's status. They say radical feminists' analysis of patriarchy is historical and universalistic. When discussing women's oppression, socialist feminists insist on a materialist analysis. The analysis focuses on production and reproduction within the family and the larger political economy; patriarchal oppression is tied to the need to control women's fertility, sexuality, and labor. (Cite)

In this context, the Gender and Development (GAD) theory, one of the major feminist development theories that focuses on unequal power relations and gender inequalities that prevent women's full participation in development, provides a substantive and holistic conceptual structure for examining men and women's participation as central to social and economic development of the community. The GAD perspective is based on social feminism and calls for a synthesis of materialistic political economy and radical feminism issues of patriarchy and patriarchal ideology. GAD, drawing heavily from socialist feminists, argues that women's social status is affected by their material conditions and position in the national, regional, and global economies. It recognizes that patriarchal power affects women at the household and national levels. Norms and values that define community roles define women's material conditions and patriarchal authority.

The theory reminds policymakers and development practitioners to focus on women's and men's practical and strategic needs. This framework aims for equitable, sustainable development with women and men as decision-makers. The theory sees women as change agents, not development recipients. In this study, the Gender and Development theory is more applicable than Women in Development (WID) because it focuses more on gender relations, women's subordination, and women's inequality and empowerment as key change strategies. WID views the absence of women in development plans as a problem and only focuses on women because they make up more than half of the population. It advocates for the integration of women into existing development plans with a focus on women's projects or components in mainstream plans. WID focuses on women's practical needs and increases their ability to care for their families. GAD identifies cultural values and social institutions that empower men as needing change. GAD advocates addressing root causes for long-term change. It helps relate an issue to others in society, leading to effective solutions. This theoretical framework is relevant to this research because it focuses on women, social relations, and unequal power relations that limit women's development participation.

III.   RESEARCH METHODLOGY

Descriptive research design was adopted, since it is capable of presenting detailed information about a given social system. It thus allowed for an in depth explanation. The design was selected because it makes it possible to generate descriptive responses regarding the phenomenon under study in a short amount of time while also making comparison simple.

3.1 LOCATION OF THE STUDY

Wadajir District in Mogadishu, Somalia, was the location of the study. The study's location was ideal because it was accessible to the study population, as opposed to other areas that were more unstable and difficult to reach.

3.2 SAMPLING TECHNIQUE

According to Bhattacherjee (2012), a sampling technique is the process that a researcher follows in order to collect individuals, locations, or things for the purpose of research. It refers to the process of selecting a number of individuals or objects from a population in such a way that the selected group contains elements representative of the characteristics found in the characteristics found in the entire population. Methods of sampling that were both probabilistic and non-probabilistic were used in the study.

The majority of purposeful samples were taken from prominent members of the community that is women groups and association's government officials in the Wadajir district youth and members of security forces. This is supported by Gall and Meredith (2003), who argued that specific information can be obtained by employing purposive sampling in any study. This supports the claim that specific information can be obtained.

3.3 SAMPLE SIZE

A sample constituted a population that was representative of the entire population. Sampling is a way of gathering statistical information using a few elements chosen out of the study population to represent the whole population.

The sample size of 100 respondents was selected from the target population of 135 respondents. The 100 respondents were distributed to the number of respondents in each category; the sample size was got using sloven's formula.

3.4 RESEARCH INSTRUMENTS

Data was gathered from two sources, that is primary data and secondary data.

Primary data was collected by the used of interview guides, questionnaires. Secondary data will be got from textbooks, magazines, journals, and organisational manuals. The questionnaire was accompanied by a response option ranging from, strongly disagree, disagree, Neutral, agree and strongly agree.

The interview guide used in the study was semi-structured, that is, with a list of fixed questions to be asked to respondents.

3.5 DATA ANALYSIS AND PRESENTATION

In this study, the Wadajir district in Mogadishu, Somalia, was used as a case study to examine the role of Somali women in regional peacebuilding in east Africa. The statistical package for social science was used to analyze the information gathered from the respondents (SPSS). Charts, pie charts, frequency tables, and percentage charts were used to display the data.

IV.   RESEARCH FINDINGS

Research was carried on the role of Somali women in east Africa regional peacebuilding: a case of Wadajir area in Mogadishu, Somalia. This study had three aims. To analyze Somali women's contributions to security forces in Mogadishu's Wadajir district, to determine their participation in conflict resolution, and to evaluate their position in societal reconciliation.

Both qualitative and quantitative methods were used in the correlational design. From 135 responders, 100 were chosen as the sample. Simple and selective sampling was employed to pick respondents. Primary and secondary data were used. Two analyses were done, qualitative and quantitative, and responses were presented in frequency tables for easy interpretation

4.1.1   THE   ROLE   OF   SOMALI   WOMAN'S CONTRIBUTIONS TOWARDS SECURITY FORCES IN WADAJIR DISTRICT IN MOGADISHU.

From the table 4.3.1 above the results indicates that women have contributed towards security forces in Wadajir district by 48.5% and other factors are responsible for 51.5 %. Women have supported the security forces in various ways first of all they have been recruited to work as security personnel, women provide care to men in security forces, they organize clan conferences to advocate for peace, women also mobilize themselves together to collectively urge the traditional leaders to resolve the conflict, they have shared food with the security personnel, women have actively participated in demonstration to stop the war.

4.1.2: TO EXAMINE, SOMALIA, TO ESTABLISH THE ROLE OF SOMALI WOMAN IN CONFLICT RESOLUTION INWADAJIR

The study found out that the role played by women predicted about 56.4% of the observed variance on conflict resolution. This implies that there are other factors that explain variations in conflict resolution other than only the role played by women they account for 43.6%. women have helped in conflict resolution by; women have been recruited in the army as soldiers, they pass on information to alert others about the conflict, they wage the conflict non-violently, they have worked as mediators to

bring about peace and Women act as policy makers in ensuring peace in restored in their country and they act as counselors.

4.1.3 ROLE OF SOMALI WOMAN IN SOCIAL RECONCILIATION IN WADAJIR DISTRICT IN MOGADISHU, SOMALIA.

The results indicate that women's role predicted about 69.5% of the observed variance on social reconciliation. This implies that there are other factors that explain variations in social reconciliation apart from women's roles and they account for 30.5%.

Somalia women helped in social reconciliation by carrying on mass campaigns in the district, women signed peace agreements, consulted religious leaders and indigenous people on easing community fears and also provided support to victims of rape and property loss.

V.   CONCLUSION

The purpose of the study was to identify the role of women in peace building in Wadjir District in Somalia. The study concludes that women contribute towards security forces in Wadajir. Also, it can be concluded that women play a big role in conflict resolution and lastly women are instrumental in social reconciliation.

5.3.   RECOMMENDATIONS

According to the findings of the study, the participation of women in the process of constructing peace is met with a fair amount of resistance. As a result, the researchers suggest that the African Union should revise its design for providing support for peace in order to incorporate men and women into operations on an equal footing in order to foster inclusive security apparatus in Somalia. With the assistance of the African Union mandate, both men and women are able to achieve equal representation in governing bodies such as the Police and the Army.

The Federal Government of Somalia has an obligation to emancipate women who have been marginalized for a significant amount of time, despite the fact that the indigenous culture and religion do not condone gender discrimination. According to the Provisional National Constitution, the government should work to strengthen existing institutions and implement interventions to promote gender equality in all aspects of the process of building peace.

It is necessary that human rights be guaranteed, that social rehabilitation be carried out, that negotiations be held in conflicts, and that other paths leading to peace be developed. Additionally, it is necessary that work efforts be made to improve the functionality of the peace process. The country has an ongoing requirement for furthering its interests in both the consolidation of peace and the advancement of development.

The local cultural institutions, such as clan leadership, need to be organized, sensitized, and supported in order to have an effective and useful gender mainstreaming. This will help to enhance the peace building process. This intervention has the potential to be formalized through the relevant government agencies related to culture and gender, such as line Ministries. This would help to promote the appropriate cultural gender ideals that

do not discriminate against women but rather advance women's empowerment, including participation in all of the tenets of peace building.

Incorporating their agency into the peace agreements is necessary because it will enable women to work with peace building further and implement an even further change. This is why the inclusion of their agency is necessary. The handling of the implementation of the policy on women can be of assistance in the process of designing the peace process, as well as in facilitating the participation of women in discussions and encouraging their active engagement with the reconciliations during the process of peace development and the process of constructing a robust environment for the reconciliations.

5.4.   AREAS FOR FURTHER RESEARCH

This study suggests the following areas for further research: Challenges to women's participation in peace building.

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TABLES AND FIGURES

Table4.2.1: Gender

Indicators	Frequency	Percentage
Male	40	40%
Female	60	60%

Table 4.2.2 Age

Indicators	Frequency	Percentage
20 years below	20	20%
21-35 years	60	60%

46 years above	15	15%
36-45 years	5	5%

Table4.2.3: Period of time taken in Wadajir District in Mogadishu, Somalia.

Indicators	Frequency	Percentage
Less than 1 Year	15	15%
2– 4 Years Female	15	15%
5 – 7 Years	25	25%
8 – 10 Years	45	15%

Figure 4.2.2
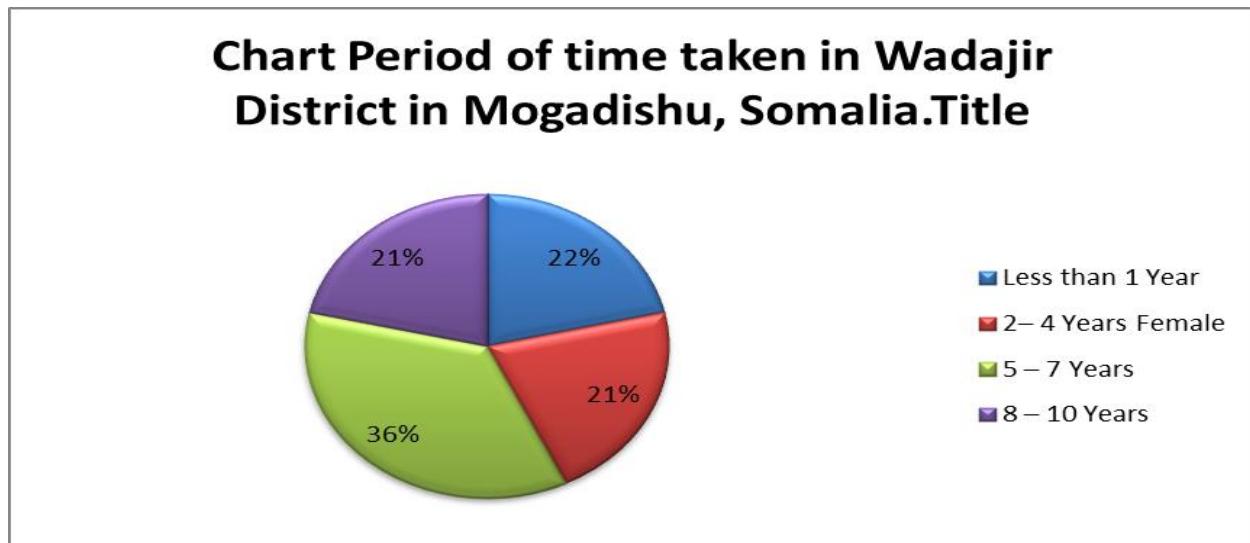
Table 4.3.1 Women are recruited to work as security personnel

Indicators	Frequency	Percentage
Strongly Disagre	2	2%

Disagree	8	8%
Undecided	0	0
Agre	70	70%
Strongly Agree	20	20%

Table 4.3.2 Women provide care to men in security forces

Indicators	Frequency	Percentage
Strongly Disagree	0	0%
Disagree	7	7%
Undecided	3	3%
Agree	50	50%
Strongly Agree	40	40%

Table 4.3.3 Women organize clan conferences to advocate for peace.

Indicators	Frequency	Percentage
Strongly Disagree	20	20%
Disagree	70	70%
Undecided	10	10%
Agree	0	0%
Strongly Agree	0	0%

Figure 4.3.3 Women organize clan conferences to advocate for peace

Women organize clan conferences to advocate for peace

■ Strongly Disagree ■ Disagree ■ Undecided

10%   20%

70%
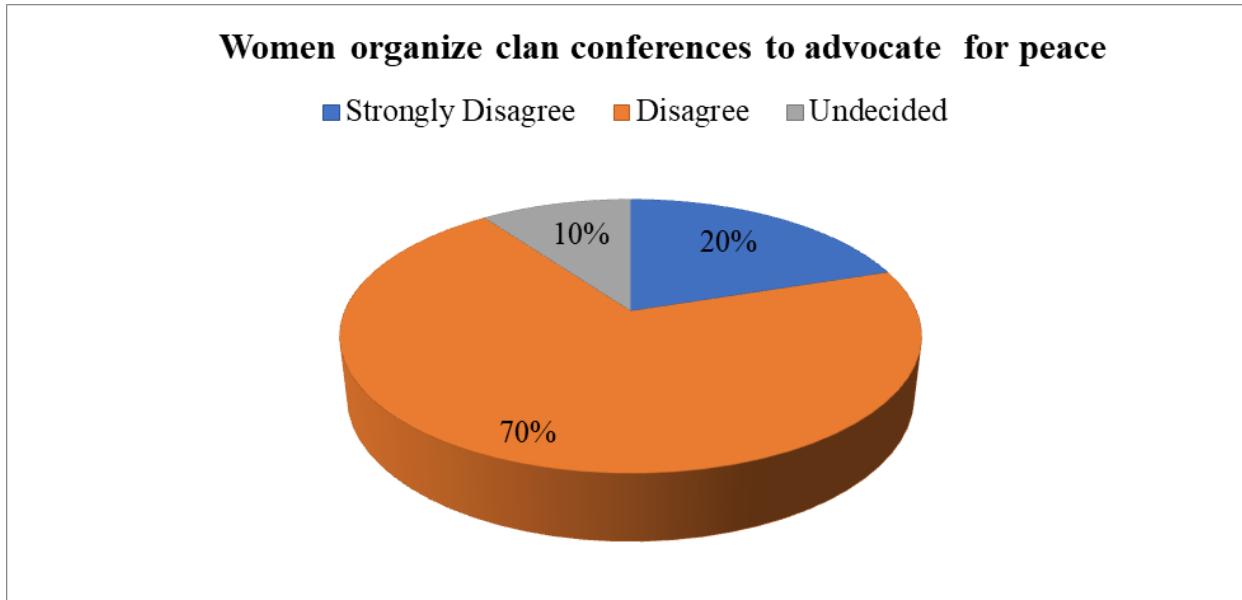
Table 4.3.4 Women also mobilize themselves together to collectively urge the traditional leaders to resolve the conflict

Indicators	Frequency	Percentage
Strongly Disagree	26	26%
Disagree	64	64%
Undecided	0	0%
Agree	8	8%
Strongly Agree	2	2%

Figure 4.3.4 Women also mobilize themselves together to collectively urge the traditional leaders to resolve the conflict

Women also mobilize themselves together to collectively urge the traditional leaders to resolve the conflict

Table 4.3.5 Women share food with the security personnel.

Indicators	Frequency	Percentage
Strongly Disagree	5	5%
Disagree	15	15%
Undecided	0	0%
Agree	55	55%
Strongly Agree	25	25%

Figure 4.3.5 Women share food with the security personnel

Women share food with the security personnel
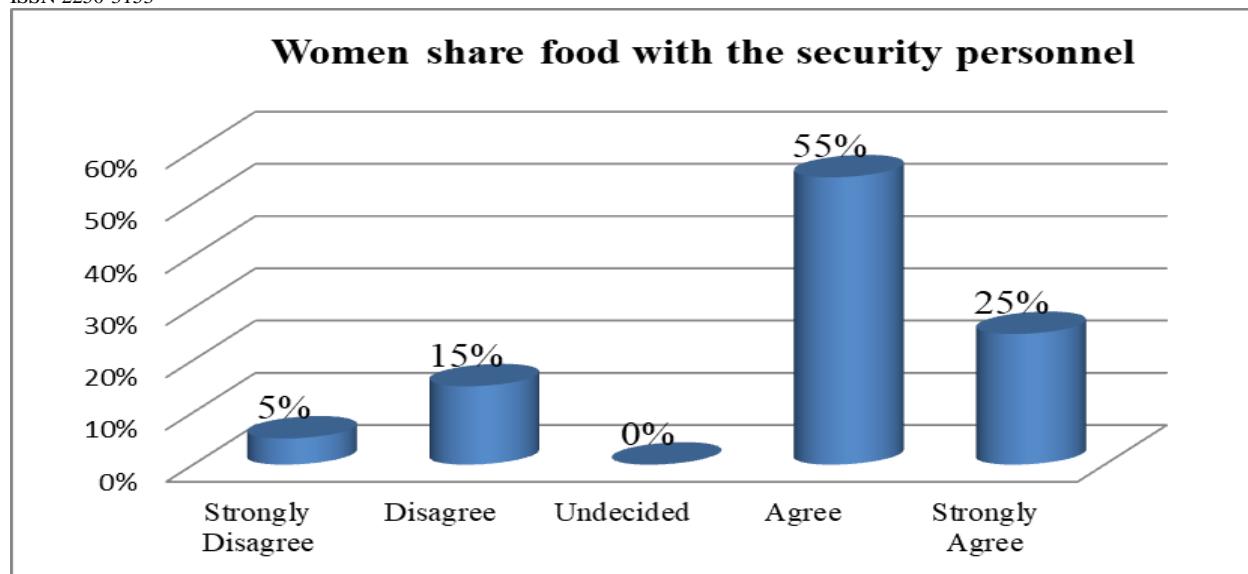
Table 4.3.6 Women have actively participated in demonstration to stop the war.

Indicators	Frequency	Percentage
Strongly Disagree	20	20%
Disagree	60	60%
Undecided	10	10%
Agree	10	10%
Strongly Agree	0	0%

Figure 4.3.6 Women have actively participated in demonstration to stop the war.
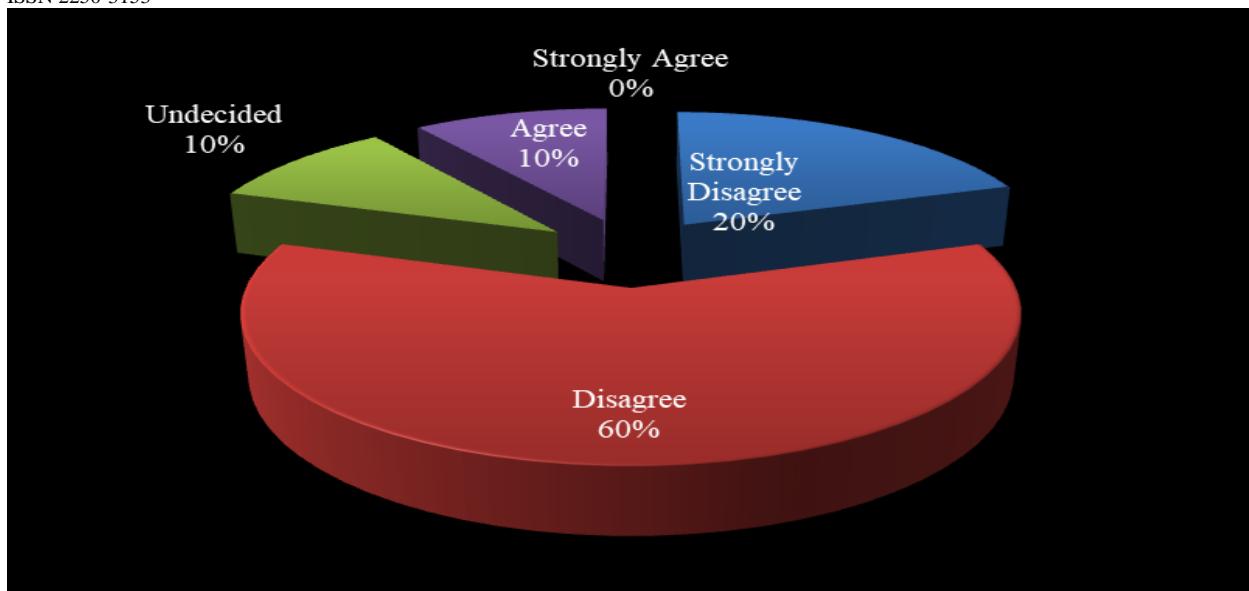
Table 4.3.7 Women have composed songs and poems that talk about the conflict.

Indicators	Frequency	Percentage
Strongly Disagree	15	15%
Disagree	55	55%
Undecided	5	5%
Agree	20	20%
Strongly Agree	5	5%

Figure 4.3.7 Women have composed songs and poems that talk about the conflict.

Women have composed songs and poems that talk about the conflict

	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
Series1	15%	55%	5%	20%	5%
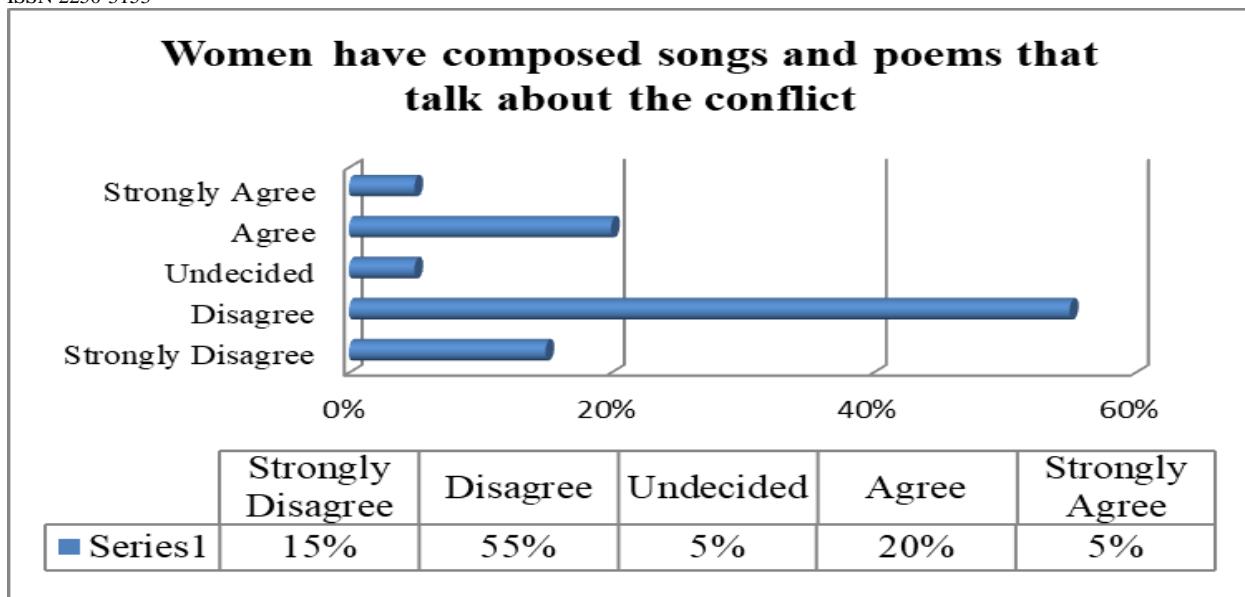
Table 4.4.1 Women have been recruited as soldiers to help in conflict resolution.

Indicators	Frequency	Percentage
Strongly Disagree	5	5%
Disagree	10	10%
Undecided	5	5%
Agree	70	70%
Strongly Agree	10	10%

Figure 4.4.1 Women have been recruited as soldiers to help in conflict resolution
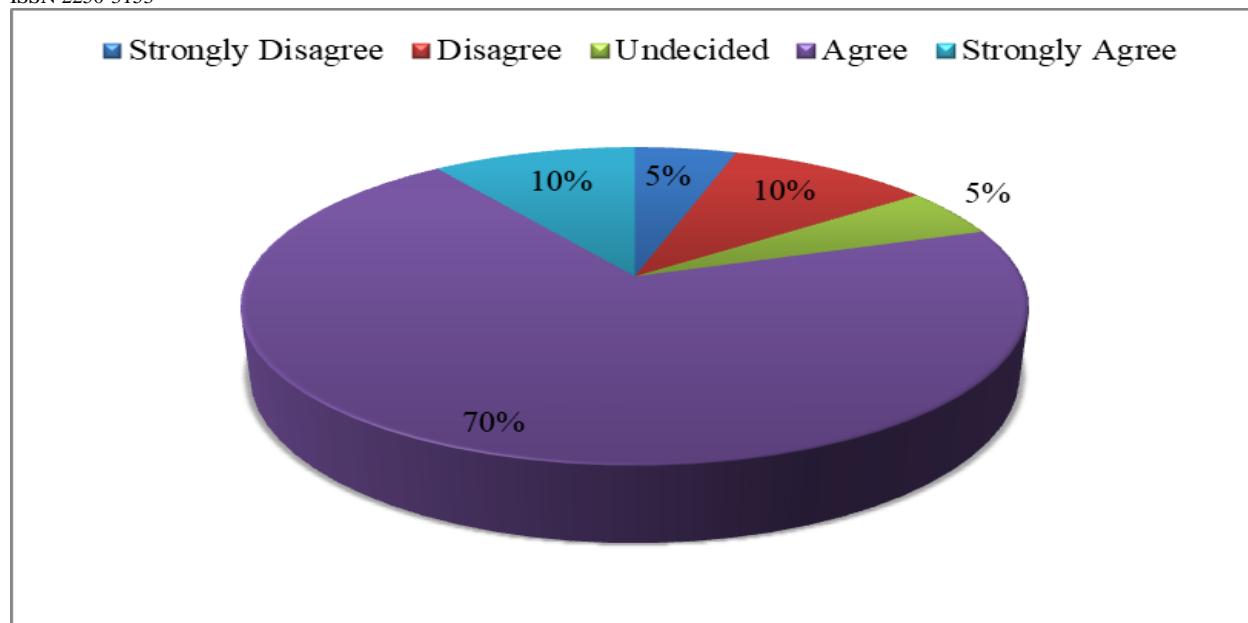
Table 4.4.2 Women pass on information to alert others about the conflict.

Indicators	Frequency	Percentage
Strongly Disagree	4	4%
Disagree	6	6%
Undecided	0	0%
Agree	60	60%
Strongly Agree	30	30%

Table 4.4.3 Women wage the conflict non-violently.

Indicators	Frequency	Percentage
Strongly Disagree	21	21%
Disagree	29	29%
Undecided	5	0%

Agree	35	35%
Strongly Agree	10	10%

Table 4.4.4 Women work as mediators to bring about peace.

Indicators	Frequency	Percentage
Strongly Disagree	14	14%
Disagree	46	46%
Undecided	0	0%
Agree	30	30%
Strongly Agree	10	10%

Figure 4.4.4 Women work as mediators to bring about peace
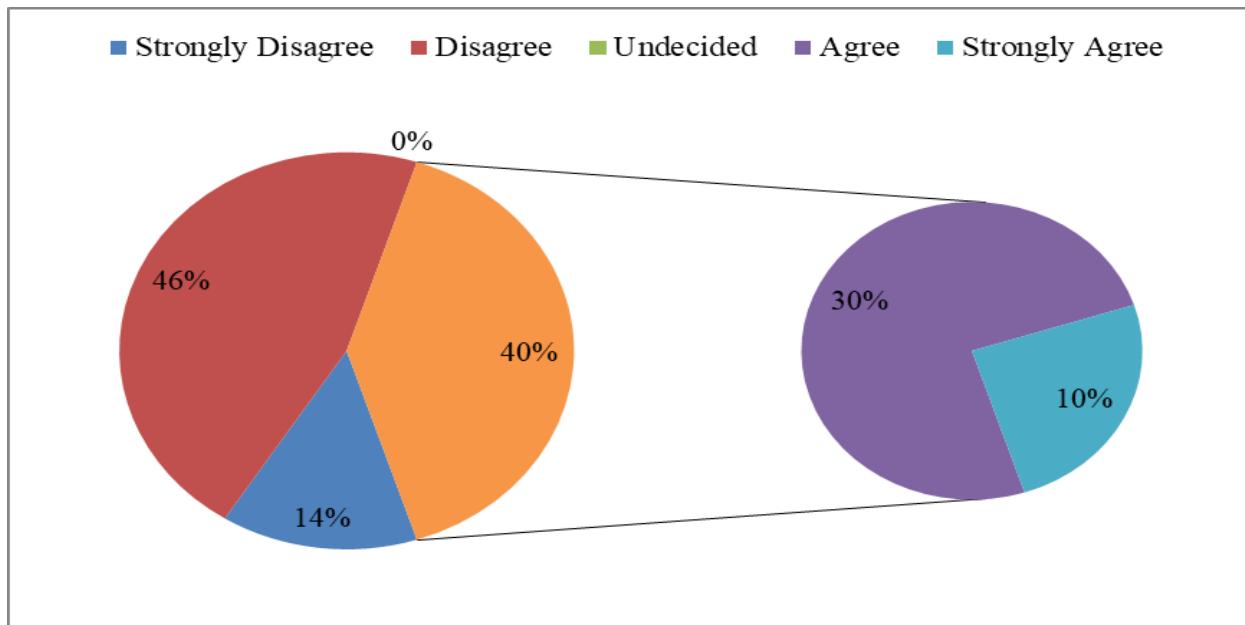
Table 4.4.5 Women act as policy makers in ensuring peace in restored in their country.

Indicators	Frequency	Percentage
Strongly Disagree	10	10%
Disagree	20	46%
Undecided	10	10%
Agree	50	30%
Strongly Agree	10	10%

Table 4.4.6 they act as counselors.

Indicators	Frequency	Percentage
Strongly Disagree	20	20%
Disagree	70	70%
Undecided	0	0%
Agree	10	10%
Strongly Agree	0	0%

Table 4.4.7 Women act as agents of peace.

Indicators	Frequency	Percentage
Strongly Disagree	15	15%
Disagree	65	65%
Undecided	0	0%
Agree	13	13%
Strongly Agree	7	7%

Table 4.5.1 Women carry on mass campaigns calling for peace.

Indicators	Frequency	Percentage
Strongly Disagree	0	0%
Disagree	10	10%
Undecided	0	0%
Agree	70	70%
Strongly Agree	20	20%

Figure 4.5.1 Women carry on mass campaigns calling for peace
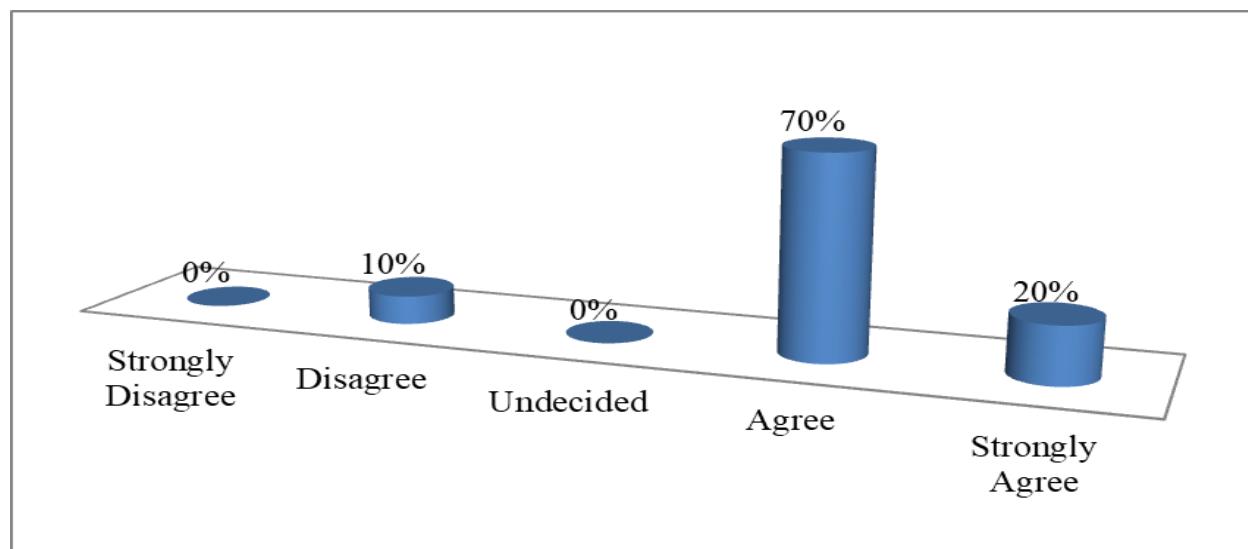
**Table 4.5.2 Women have also signed peace agreements to bring about peace in their societies.**

Indicators	Frequency	Percentage
Strongly Disagree	20	20%

Disagree	70	70%
Undecided	0	0%
Agree	10	10%
Strongly Agree	0	0%

Table 4.5.3 Women have fought for their involvement in politics and economic planning of their communities.

Indicators	Frequency	Percentage
Strongly Disagree	20	20%
Disagree	70	70%
Undecided	0	0%
Agree	6	6%
Strongly Agree	4	4%

Figure 4.5.3 Women have fought for their involvement in politics and economic planning of their communities.
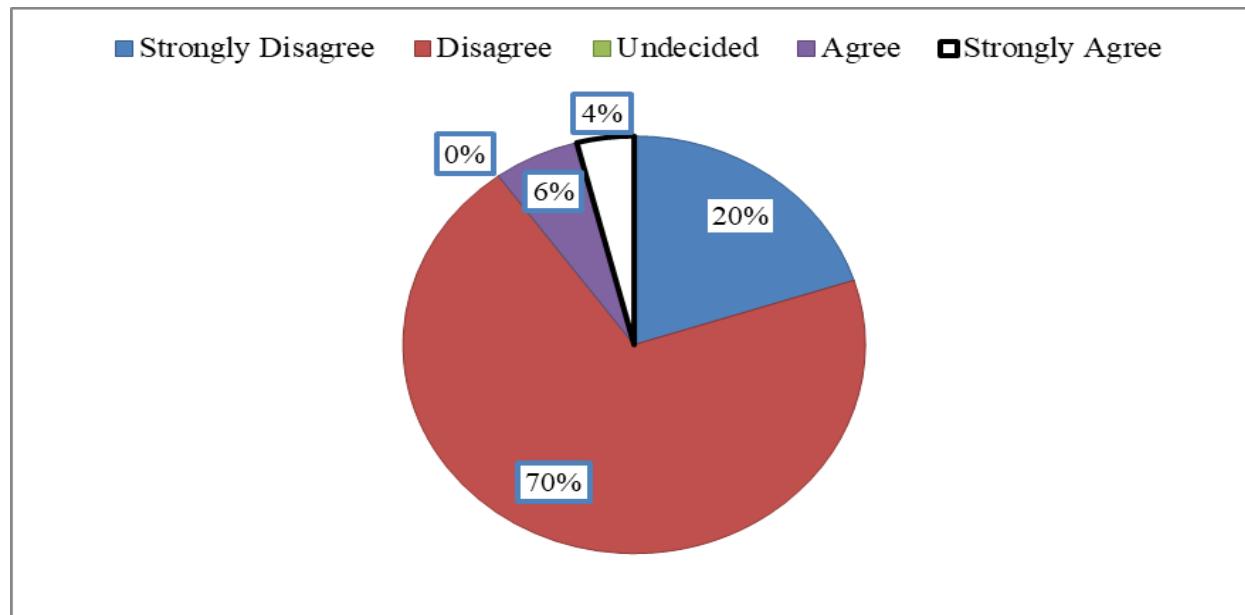

Table 4.5.4 they have consulted with religious leaders and indigenous people on easing community fears.

Indicators	Frequency	Percentage
Strongly Disagree	15	15%
Disagree	60	60%

Undecided	5	5%
Agree	15	15%
Strongly Agree	5	5%

Table 4.5.5 Women have acted as mediators for peace in their areas.

Indicators	Frequency	Percentage
Strongly Disagree	10	10%
Disagree	20	20%
Undecided	0	59%
Agree	59	59%
Strongly Agree	11	11%

**Figure 4.5.6 Women have acted as mediators for peace in their areas.**
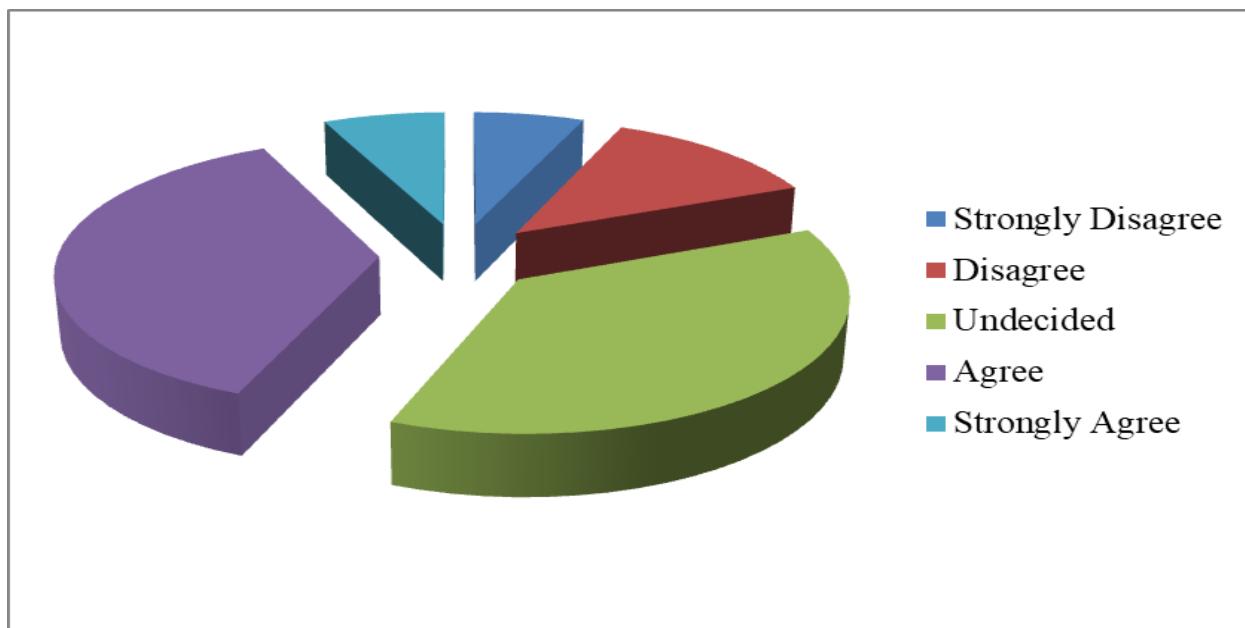
Table 4.5.7 Women have created groups consisting if women and youth that works for peace and security in their community.

Indicators	Frequency	Percent
Strongly Disagree	5	5%
Disagree	15	15%
Undecided	5	5%
Agree	60	60%
Strongly Agree	15	15%