

# Determinants Of Women's Participation In Politics: A Case Study From Garowe City Puntland - Somalia

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*Abstract: Women and political participation is become hot issues nowadays on the world agenda. In Somalia, particularly in Somalia, women participation in Politics were very low. The study sought to investigate the determinants of women participation in Politics, with especial focus on Garowe district, the selected two objectives of the study are clan based political positions share, and cultural factors, while emphasizing how each of these two variables determines women participation in Politics. The study used qualitative and quantitative in nature, the sampling technique used and stratified in the first step were each category of the respondents e.g. (Women association, elders, Garowe local councilors-permanent committee, member of parliaments- Social development affairs committee and youth umbral-Mudan) were assigned to have a defined questionnaire as categorized. Purposive Simple was used and adapted in the second stop to ensure that respondents under each category have got equal chance to participate hence the sample size became 52 respondents. Research instrument used was primary data exclusively using only questionnaire, also secondary data was used mainly in the literature review. Pilot testing of the questionnaire was used to know whether the questions in the questionnaire are well framed if it identified that there some errors in the question. Unclear questions were replaced; research assistants were also trained. Moreover, data analyzed through SPSS, Likert scale used. Data was presented and analyzed using SPSS through tables and graphs.*

**Keywords: Determinants, Women, Participation, Politics, Clan based Politics, Culture and Effects.**

## I. INTRODUCTION

The main purpose of this paper is to test the effect of Clan based politics and Culture on Women's Participation in Politics in Somalia. Globally; participation is the most important approach towards enabling communities to help themselves and sustain efforts in development work. Women are no longer seen as recipients of decision but rather the developers of decisions particularly politics; rather, they have become critical stakeholders that have an important role to play in the management of programs and politics in their countries. The

execution of Politics has become the major means through which various groups of the society get assistance from government and nongovernmental agencies for participating political agenda of their country. Women's participation in politics have inherent capacity of attracting well represented governance to the country. However, in spite of the benefits that could come through these means, many people tend to develop cold feet when it comes to effective participation both men and women. These leads too many mis-representation for some countries are either abandoned or poorly executed

because of either low participation or non-participation of its citizens as well as their negative attitudes (Ering, 2006).

Women's involvement in politics has been the focus of intensive debates at most international forums in the past years. Among those forums that recognized the plight of the Third World women's involvement in political agenda are the 1995 Nairobi Forward Looking Strategies for advancement of women, the 1995 Beijing Declaration and the United Nations Development Fund for Women. These forums expressed that each member state was expected to promote women's economic independence, including the creation of employment, access to resources and credit.

In Somalia During said barre regime in the 1975s women were actively participated all kind of Politics, when it comes planning stage and implementation of politics women play indispensable role. But once the central government collapsed in 1990s women are typically in participating political positions, currently women are not actively participated Politics despite the interventions being made in order to make women to actively participation in the politics at state level or even as a national level. Knowing all these efforts made still the participation of women in politics is very low and even the context of Somalia can be regarded as one of the deteriorating of women participation in political possessions across the globe, however basing on this, the study sought the determinants of women's participation in political position with case study from Garowe city of Puntland state of Somalia.

#### A. OBJECTIVE OF THIS STUDY

- ✓ To establish effects of Clan based Politics on Women's participation in Politics in Puntland State of Somalia.
- ✓ To examine effects of Culture on Women's participation in Politics in Puntland State of Somalia.

#### B. THESIS STATEMENT

The exploration of this topic is motivated by several factors. It seeks to examine whether clan based share of political positions and culture practices affects women's participation in Politics in Somalia, particularly Puntland state while getting evidence from Garowe district. In Puntland women are slightly over half of the population of Puntland as Puntland ministry of planning reported in 2013, and in the district reports indicated that women are slightly over then men. Due to the fact of these women's participation in Politics is very important chance to speak about their problems of women particularly in Political agenda, to share views and agree on decision as part of national decision making platforms, recently government of Somalia developed a women quota in order to ensure 30% of national parliament both upper house and lower house representatives to be a woman. This was intended to promote women participation in political agenda. Despite these provisions in place, there are reports of low participation of women in these fora, which were constructed for them of particular significance. According to Ministry of Women Development and Family Affairs (2014), women in appear to remain less participative in both state level and national level political

positions. Moreover, there is no studies have been attempted to analyses the problem in of limited women participation in Politics. This study therefore sought to evaluate Determinants of Women participation in Politics, by taking evidence from Garowe district. Therefore, the study focused on two variables which is clan based politics and Cultural practices and how each one determines women's participation in Politics. With evidence from Garowe district.

#### C. THEORETICAL FRAMEWORK

This study is based with the framework of Family System theory and Cultural system theory, which help in shedding light in understanding how clan based politics and Cultural practices would lead a positive or negative aspect on women's participation in Politics.

##### a. FAMILY SYSTEM THEORY

The family system theory is a theory introduced by Dr. Murray Bowen that suggest that the individuals cannot be understood in isolation from one another, but rather as a part of their family, as family is an emotional unit. Families are systems of interconnected and in inter dependent individuals, none of whom can be understood in isolation from the system, according to Bowen a family is a system in with each member had a role to pay and rules to respect. Members of the system are expected to respond to each other in a certain way according to their role, which is determined by relationship agreements. Within the boundaries of the system, patterns develop as certain family member's behaviors in predictable ways. Maintaining the same pattern of behaviors within system may lead depression and cannot pull himself together, the wife my need to take up more responsibilities to pick up the slack. The change in roles may maintain the stability in the relationship, but my also push the family towards a different equilibrium. This new equilibrium my lead to dysfunction as the wife may not be able to maintain this overachieving role a long period of time. Regardless to this; women are more involved in domestic activities such as preparing meals and maintaining a home. Thus, this theory is guiding variable of household duties. (Murray Bowen: 1946).

##### b. CULTURAL SYSTEM THEORY

Systems theories purport to explain how social systems work. Think, for example, of world systems theory, which is not merely a description of the world in terms of systems but rather aims to explain how fundamental social, economic, and political changes everywhere are driven by a global historical dynamic, in a theory that assigns causal primacy to top-down processes from the world system to all lower systems. Similarly, autocratic systems theory is more than a set of descriptions of various social systems with an emphasis on their communication systems. Rather it makes the theoretical claim that the core dynamics of modern societies should be sought in the workings of discrete communications systems that self-organize corresponding, more or less autonomous societal subsystems such as politics, the mass media, education, arts, and law. The "problem of culture" is a

common challenge for anyone studying human social systems, that is, for all the social sciences, biosocial sciences, and humanities. In contrast to narrow sectoral or disciplinary views, a systemic perspective cannot deal with this problem by delegating it to some more or less obscure subfield. While there are no easy solutions to the problem of studying culture, there is no shortage of competing perspectives and approaches. Yet speaking in broad terms, in the social and biosocial sciences culture tends to be ignored or set aside, women's participation in politics, local councils and decision making in the local communities. Thus; this theory guided how culture determine women's participation in the Politics. (Marvin Harris 1927).

## II. METHODOLOGY

This study evolved primary data collection using structured questionnaire. The methods used include Likert scale questions starting from 5 points of Strongly Agree (SA) to Strongly Disagree (SD), and Close ended questionnaire. This helped in finding out primarily how clan based politics and cultural practices affect women's participation in development programs in Puntland state of Somalia.

## III. FINDINGS OF THE STUDY

### CLAN BASED POLITICS AND ITS EFFECTS ON WOMENS PARTICIPATION IN POLITICS

#### A. CLAN BASED POLITICS AND WOMEN CLAN MEMBERSHIP IDENTITY

The study also sought respondent's view on whether clan based politics deliberated only for men, since men only can claim the clanship identity in Somali culture which effects women's participation in Politics. From the data analysis, majority of the respondent with spectacular percentage of 23 (44.2%) agreed the statement, also a fair percentage of 11 (21.2%) strongly agreed the statement, while 9 (17.3%) disagreed the statement, also 5 (9.6%) of the respondents strongly disagreed, however, only 4 (7.7%) of the respondents disagreed the statement. Therefore, the study found that clan share political based are not friendly with women, since only men can claim clanship identity in Somalia culture. However, the findings of this study are in line with Mukhtar and Samanter at.el.(2009) findings, that 4.5 clan share politics undermined women's participation in politics. The below table 4.1 showed how clan based political share effect women's participation in development program. Below table presented how four point five (clans based political sharing formula affected women's participation in Politics).

	Frequency	Percent
Strongly Agree	11	21.2
Agree	23	44.2
Neither agree nor disagree	4	7.7
Disagree	9	17.3
Strongly disagree	5	9.6

Total	52	100.0
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Table 4.1: Clan based political share and women

#### B. CLANSHIP AND WOMEN'S REPRESENTATION IN POLITICS

The study pursued the respondent's views on the statement of "our social norms, such as if women are married to man from on other clan ship cannot represent here clan in political position" from the date analysis majority of the repentance 27 (51.9%) agreed the statement, while 21(40.4%) strongly agreed the statement, 4 (7.7%) neither agreed nor disagreed statement. Therefore, the study found that 92.3% of the respondents are in an agreement with the statement, while remaining 7.7% of the respondents neither agreed nor disagreed the statement. However, the study in line with Samanter at.el. (2009) findings that in Somali clan based political share women married to a man from different clan are not allowed to represent her clan in politics according to Somali social norms. The below figure 4.2 showed how Somali norms negatively affected women's participation in development program.

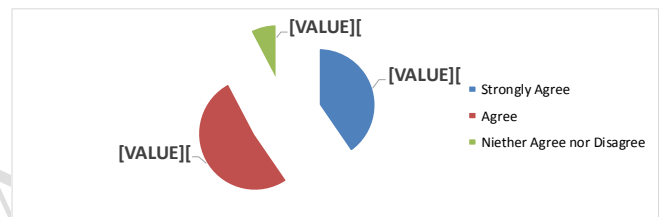


Figure 4.5 Somali norm and women's political participation

#### C. CLAN BASED POLITICS AND TRADITIONAL ELDERS SIGNING FOR POLITICAL POSITIONS

The study also sought views of the respondents on how clan based politics limits women participation in politics due to fact the traditional elders those have the final signature for political position. From the data analysis, all the respondents either agreed or strongly agreed the statement, an overwhelming percentage of respondents with 40 (76.9%) strongly agreed the statement where the remaining 12 (23.1%) agreed. None of the respondents disagreed or strongly disagreed the statement. Therefore, the study found that clan based political share affected women's participation in politics due to fact that only traditional elders can have the final signature for appointing representation of the clan and all the traditional elders are men. Furthermore, the study findings are in line with Hassan and Hirad (2008) findings that traditional elders prefer men over women for political positions due to their norm that men are always superior to female. The below table 4.3 showed clan based politics and traditional elders.

	Frequency	Percent
Strongly Agree	40	76.9
Agree	12	23.1
<b>Total</b>	<b>52</b>	<b>100.0</b>

Table 4.3: Clan based politics and traditional elders signing for political Positions

**D. CLAN BASED POLITICAL SHARE OF (4.5 FORMULA) UNDERMINES WOMEN'S PARTICIPATION**

In the questionnaire, the study also sought to examine whether the statement that four point five (4.5) clan share political formula undermines the role of women in participating political positions. From the data analysis, the majority of the respondents with overwhelming percentage of 38 (73.1%) strongly agreed the statement, while 12 (23.1%) also agreed the statement, on the other hand, only 1 (1.9%) respondent neither agreed nor disagreed the statement, and the remaining 1 (1.9%) respondents strongly disagreed the statement. Therefore, the study found that four point five (4.5) clan share political formula undermines the role of women in participating political positions. Furthermore, the study is also in line with Mukhtar and Samanter at.el. (2009) findings, that 4.5 clan share politics undermined women's participation in politics.

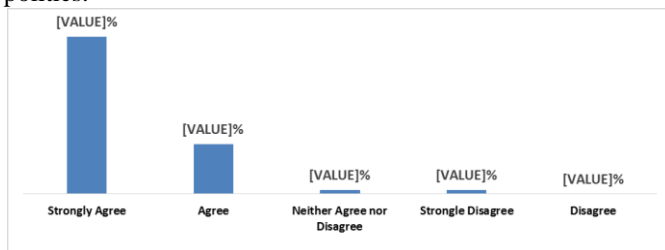


Figure 4.4: clan based political share of (4.5) undermines women's Participation

**CULTURAL PRACTICES AND WOMENS PARTICIPATION IN POLITICS**

**E. EFFECTS OF CULTURAL FACTORS ON WOMEN'S PARTICIPATION IN POLITICS**

As part of effects of cultural factors on women's participation in Politics, the study sought to establish respondent's views of the statement of "In our norms women are not allowed to participate public issues since it will damage her dignity". From the data analysis, the majority of the respondents with spectacular percentage of 20 (38.5 %) agreed the statement, while, 16 (30.8%) strongly agreed the statement, on the other hand, small percentage of 9 (17.3%) disagreed the statement, also only 4 (7.7%) strongly disagreed the statement, the remaining 3 (5.8%) neither agreed nor disagreed the statement. However, the study found that cultural aspect that women are not allowed to participate public issues since they believe it damage her dignity which over whelming percentage 36 (69.3%) either agreed or strongly agreed the statement. Therefore, the study is in line with Kamau (2001) findings that exposes women are not given a room to actively participate Politics in India, due to pressure that they encounter impressment at community level if women participates in public issues. The table (4.5) below presented now local norms negatively effects women's participation in Politics.

	Frequency	Percent
Strongly Agree	16	30.8
Agree	20	38.5
Neither Agree nor Disagree	3	5.8
Disagree	9	17.3
Strongly Disagree	4	7.7
<b>Total</b>	<b>52</b>	<b>100.0</b>

Table 4.5: Local norms and women's public participation

**F. WOMEN PARTICIPATION VS MEN PARTICIPATION IN SOMALI CULTURE**

The study also sought to establish respondent's view on the statement of 'Women are no allowed culturally to compete with men and hence it reduced their participation in Politics. From the data analysis, majority of the respondents with spectacular percentage of 24 (46.2%) agreed the statement, while 10 (19.2%) strongly agreed the statement, on the other hand, 6 (11.5%) disagreed the statement, while the same respondents of 6 (11.5%) also strongly disagreed, those who neither agreed nor disagreed are 6 (11.5%). However, the study found that the culture that women are not allowed to compete with men in public related issues. Therefore, the study is in line with Carolyn Kandusi, (2015) findings that Masai culture aspect of elder men are ones have with final decision in the process of final decision making in their culture and hence these aspects downgraded women's participation in Politics. The bellow table (4.6) showed women's participation in Politics.

	Frequency	Percent
Strongly Agree	10	19.2
Agree	24	46.2
Neither Agree nor Disagree	6	11.5
Disagree	6	11.5
Strongly Disagree	6	11.5
<b>Total</b>	<b>52</b>	<b>100.0</b>

Table 4.6: Women participation VS men participation in Somali Culture

**G. DOMESTIC ISSUES FOCUS CULTURAL PRACTICE AND WOMEN'S PARTICIPATION IN POLITICS**

The study sought to establish respondent's views on the statement of 'women are limited to domestic issues and how culture not allowed for public issue'. Results showed that, the majority 18 (34.6%) agreed that women are limited to domestic issue, 12 (23.1%) strongly agreed the statement, therefore; the majority of the number of respondent showed in agreement with the statement was almost 30 (57.7%) who are the majority of the respondents, 9 (11.5%) neither agreed nor disagreed the statement, 7 (13.5%) disagreed the statement, and the remaining 6 (11.5%) Strongly disagreed the statement. The research showed a number of respondents those disagreed the statement was almost 16 (25%). The study found that in Somali culture women are culturally limited to domestic issue and they are not allowed publicly familiar. Therefore, is also

in line with Carolyn Kandusi, (2015) findings that women only were mandate to remain domestic issue which effected their participation in Politics. The Figure (4.7) below shows how domestic issues affected on culture.

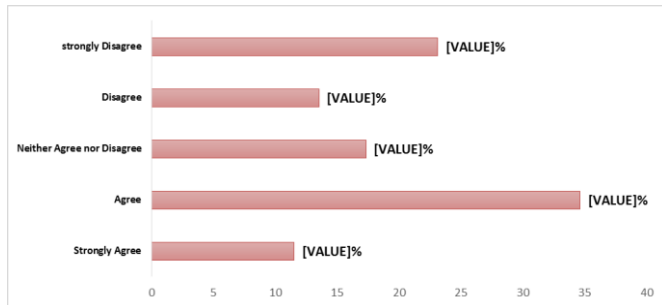


Figure 4.7: Domestic issues focus cultural practice and Women's participation in Politics

#### IV. CONCLUSION

Basing on the findings, the study also concluded that clan based politics significantly and negatively affected women's participation in Politics, since clan share political based are not friendly with women, since only men can claim clanship identity in Somalia culture which made women difficult to actively participate politics, it was also concluded that, if women are married to man from on other clan ship cannot represent here clan in political position due to doubt of the clan of the women to pass the clan policy to the members of the married clan which made them victims of clan politics, similar to this, it was also concluded that only traditional elders can have the final signature for appointing representation of the clan and all the traditional elders are men which also negatively affected women's participation in Politics. Finally, it was also concluded that, four point five (4.5) clan share political formula undermines the role of women in participating political positions. Therefore, clan based politics negatively affected women's participation in Politics.

Basing on the findings, the study concludes that cultural practices affected women's participation in Politics, since women are not allowed to participate public issues since they

believe it damage her dignity, it was also concluded that, culturally, women are not allowed to compete with men in public related issues, moreover, it was also concluded that in Somali culture women are culturally limited to domestic issue and they are not allowed publicly familiar. Therefore, the study concluded these aspects of Somali Culture negatively affected women's participation in Politics.

#### A. RECOMMENDATIONS

- ✓ Ministry of women Development and Family affairs implement the existing policies that encouraging women's participation in development program and also come up with new policies empowering for women.
- ✓ Ministry of Women, in collaboration with the Ministry of Interior should work together women's participation in local councillors and awareness raising. Abandonment of 4.5 formula sharing political positions.

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