

## Factors Influencing Women Political Participation in Somali

Abdikadir Hassan Mohamed and Lydia Kimemia  
Jomo Kenyatta University of Agriculture and Technology.

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### ABSTRACT

This study was investigated the factors influencing Somali women in political participation in Mogadishu, Somalia. The main objectives of the study was to determine the influence of culture on women's political participation in Mogadishu, Somalia, to find out the influence of economic resources on women's political participation in Mogadishu, Somali, to determine the influence of religious beliefs on women's political participation in Mogadishu, Somali. To achieve the objective of the study, case study was employed as research design, the target population of this study was Somalia women those involve political activities; therefore, the total target population of this study was stand 147. This study concern Somali women on political participation in Mogadishu, Somalia. The sample size of the study was 129. The sampling procedure of this study was non-probability sampling procedure particularly purposive sampling to select the respondents based on these criteria. The questionnaire was used for collecting data. The frequency and percentage distribution was used to determine the demographic characteristics of the respondents. The mean and standard deviations was applied for the levels of Somali Women and small Political participation. The main finding of the study was that the cultural factors are the main causes of stereotypes influencing women's political participation. Also finding revealed that economic resources are obstacles that influencing women's political participation. Finally the study revealed that religious misperception hold women back to participation political activities. The study recommended government and the judiciary should ensure the enactment of family law and enforcing any other law intended for women's political participation and emancipation.

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### 1. Introduction

In Europe, women neither had the right to participate in politics nor involve any decision making when it comes to public sector before 20<sup>th</sup> century. In the beginning of 19<sup>th</sup> century, British electoral system was far from democratic and the electoral system only guaranteed male suffrage and did not provide the means for fair and equal representations. The right to vote and be voted was restricted to men. Women had no role in the political sphere of the country. This results the rise of the suffragists (women campaigned to win the vote) (Mohamed, 2003).

In the 1950s, some political changes took place towards women's activism and involvement in the political issue in Jordanian political situation. Women gained the right to vote, but not to stand for elections. However, that right was restricted to women with primary education or above, thereby still excluding a large number of women from the right to vote (Saleh & Lutfi, 2013). In the mid of 1970s, Jordanian women were finally accorded the full right to vote and to stand for election. Unfortunately, electoral activity was banned from late 1950s until 1980s due to many political events that had happened in Jordan as well as in the Middle East region.

In 1990s, it was the first time in the post-independence period that greater numbers of African women began to participate in the political leadership at the national and local government levels. Although their involvement were still minimal and the obstacles daunting, new female faces and

voices began to be seen and heard. Although rarely mentioned in the studies of democratization in Africa, women's movements actively sought to participate in the political reform movements of the 1990s and in many cases found themselves the only group defying repression by the authorities. Like students, workers, human rights, and other popular movements, women openly resisted corruption and repressive regimes through public demonstrations and other militant actions (Mari, 2000).

In African countries women have lacked enough space in both political engagement and decision making process. Although the whole African constitutions and laws enshrined provision that recognize the right of women to equally participate in politics, African women are the most disadvantageous and marginalized groups in political arena. Because of several underling and perceptible factors women had never had the chance to be equal with male in terms of political issues. One of the most remarkable factors was the African customary and traditional laws which were based on the patriarchy supremacy (Abdo, 2009).

For example the African traditional assembly leaders were male dominant; male has exercised the power of the law making, decision or policy making and leadership of the African society traditionally and even religiously. Women had neither made decisions nor had the right to sit and speak or vote at the assembly. The rigidity of the African culture in women's role in traditional leadership was hampered the

current political participation and decision making involvements of the most African women, though many African nations made affirmative action's to been able women's equal participation in politics.

According to (Mohamed, 2003), politics is the science of governance, it involves the distribution of resources and those who decide how wealth and other resources should be distributed among the masses usually enjoy prestige, authority and power. The process of acquiring this type of power often entails some intrigues bargaining and negotiation for some strange reason, people assume that men have a monopoly of those skills, thus women are often excluded from politics and public life in general. They are expected to operate solely within the family and home arena as wives mothers and home makers. Politics is said to be too rough a game for women.

Political participation is "the active engagement by individuals and groups with the governmental processes that affect their lives". This encompasses both involvements in decision making and acts of opposition. Acts of active engagement include conventional political participation (such as voting, standing for office and companioning for political party) and unconventional (acts, which may be legitimate (such as signing a petition and attending a peaceful demonstration), or illegal (such as violent protest and refusing to pay tax) (Charles, 2005).

Political participation is thus, those voluntary actions through which citizens seek to influence the making of public policy. In excising the right to participation men and women should have an equal opportunity in involvement in the political system in many forms from voting in elections, holding a position as a legislator, ministry, and judge or to be head of the state. To put it differently, women and men are exercising their rights of participation is entitled to exert influence in the decision making process through public debate, and dialogue with the representatives they elected or through their capacity to organize themselves; or exercise public power by holding public office at different levels of administrations- local, regional national and international (Abdi, 2007). The realization of the effective participation in both women and men in the political and decision making process in an equal manner is the obligation of the state.

The challenges of political participation and decision making of Somali women are the same as those faced by the rest of the African women mentioned above. For example Somalia traditional leadership was dominated by the male elders. Women have no room in clan-based politics, and they cannot represent their clans. As you go back to historical practices, you can see that women's business was to take care of her husband and children.

Economic empowerment of women results into ownership of resources, lack of economic resources is one of the obstacles to women's political participation and electoral processes. It is clear that women face specific and diverse economic and financial challenge. One can observe relationship between economic resources and electoral processes reveal important difference between women and men contenders. Unequal access of women to economic resources restricts to manage their political activities (Nagaad, 2007)

The constitution of the federal government of Somalia is based on democracy and multipart systems and guarantees equal political rights of all citizens regardless of their gender. It also clearly defines that women like men can participate the decision making process (Article 5 of Somalia Constitution,

2012). This study will focus on factors influenced Somali women on political participation. It is apparent that women are politically marginalized social groups and are under-represented in the current government in Somalia.

Somali women are facing many challenges as disadvantaged group when it comes to politics much of these has its generating in the fact that Somali society is basically a highly patriarchal one, where all decision making over socio-economic and cultural matters pertaining to the society is determine by elders; this situation has been exacerbated by current crises in Somalia. Last two decades of conflict within Somalia women had no space for contributing in political process.

In this 21<sup>st</sup> century, the level of women participation in politics is gathering a pace. In recent years, female participation in politics and decision-making in Africa has received significant attention. The 2005 election of Ellen Johnson-Sirleaf as President of Liberia marked an important milestone. The 2003 parliamentary election in Rwanda resulted that 48.8% of the lower house of parliament became female (Abdo, 2009). That country now ranks first in the world in terms of women in national parliaments.

Political participation is the degree of involvement that citizens in countries and related institutions of society, such as the economy and culture (Igwee, 2002). It thus involves participation in political campaigns and debates, attending strategy meetings of political parties, voting during elections, vying as candidates for elections, and holding of key government and political party positions. Equal political participation of both genders is one of the critical pillars of good governance which entails freedom of expression, freedom of association among other fundamental rights. The third Millennium Development Goal (MDG), categorically states that by 2015 all countries, need to eliminate gender disparities in all levels of education and labor relations.

Despite such high profile achievements, Somali women remain seriously underrepresented in decision-making positions in Somalia (Abdi, 2007). Being underrepresented doesn't necessarily mean that Somali women are content with their current status; this is due to some cultural and religious barriers. Somali women have therefore over the years have changed their tradition of being politically inactive and started to campaign for active political participation to challenge Somalia's male dominated political structure. This is as far as Somalia politics is concerned due to outstanding challenges that stand the way of Somali women's political participation. Therefore, this study examines the factor influencing Somali women's political participation.

### **1.3 Research Objectives**

1. To determine the influence of culture on women's political participation in Mogadishu, Somalia
2. To find out the influence of economic resources on women's political participation in Mogadishu, Somali
3. To determine the influence of religious beliefs on women's political participation in Mogadishu, Somali

## **2. Literature Review**

### **Theoretical framework**

#### **Feministic theory**

In this research was used basic feministic theory in order to spotlight the problem of women's under-representation in politics. The gender-power-order according to feminist theory is always present in our society; it shapes structures and sets current power relations. The core of this theoretical framework is the essentials of feminist theory. It appears that all feminists

share the notion that different social benefits and burdens follows depending on what gender you are born as (Zalewski, 2000). A central feature of feminist political theory is the notion that women and their situation are central to political analysis. Its interest lies in questioning the fact that men appear to have more power and privilege than women and asking how it can be changed (Bryson, 2003).

Gender in politics has two sides, and although separate it is associated with each other. One is women's representation and the other is concern for women's issues. Representation increases the likelihood for considering women's issues as well as brings in gender perspective; however representation on its own cannot guarantee the desired outcome (Sumbadze, 2008). Gender refers to the roles, relationships, attitudes, behavior and values etc that society ascribes to men and women. Much of the recent focus on gender relations has to do with the influence of feminism. Feminists all over have come to characterize gender relations as matters of subordination and inequality. Different roles are given women and men where women's supposed caring nature and men's aggressive nature provides clear role.

### Historical Legacies theory

Historical Legacies theory the human development perspective and the classical modernization perspective offer theories to explain why modern societies are more conducive to gains in gender equality. This section on cultural and institutional path dependency presents historical legacies potentially capable of affecting the improvement modernization brings to women's social and political status. The developmental trends of social modernization may face legacies of path dependent cultural and institutional organization that affect societies' abilities to improve women's lives (Krasner & Skocpol, 2002).

Depending on the nature of their traditions, religions vary in opportunity for women's emancipation. For instance, relative to other religious heritages, scholars find that a Protestant religious heritage improves the status of women in a country (Inglehart & Norris, 2003). With its tradition of sectarianism and volunteerism, Protestantism holds a tradition particularly hospitable to democratic values, such as respect for individualism, reciprocity and popular sovereignty. Researchers also approach the impact of religious legacy on women's empowerment through measures of publics' levels of secularization (Inglehart & Norris, 2003). As societies secularize there is greater deference to rationality and expertise, and this typically gives rise to the modern state and widespread social services. During this transition, traditional units restrictive of women's development such as the family and the church lose their authority as individuals place greater emphasis on rationality and individualism. Scholars working with the World Values Survey have developed a value dimension for capturing this transition to secular, rational values. Studies find positive relationships between this and measures of women's empowerment (Inglehart & Norris, 2003).

In addition to religion, path dependent processes with respect to women's suffrage policy may affect the potential to increase gender equality in particular societies. Suffragist policy represents instances when leaders and dominant political groups open the system of political representation to former, politically constructed out-groups. Countries with earlier suffragist policies for reforming women's formal political exclusion are likely to have a stronger institutional legacy of women's formal political inclusion. Several studies

hypothesize and establish a positive link between earlier suffragist policy and women's participation in political (Moore & Shackman, 2001).

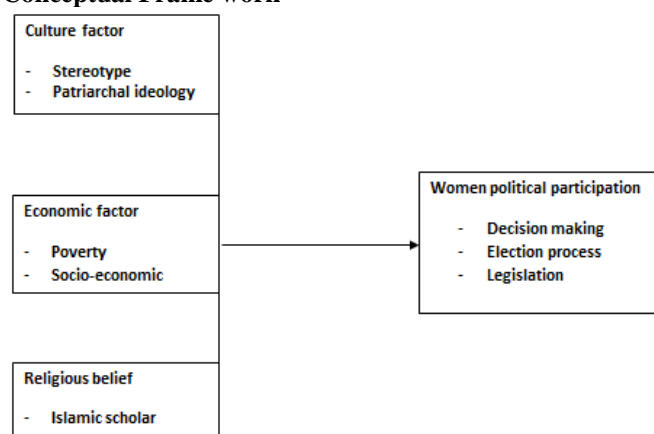
### Cultural Modernity Theory

According to (Welzel, 2003), Cultural Modernity: the theory emphasizes the conversion of economic development into a cultural process of human development that gives rise to an emancipative worldview, reflected in self-expression values that emphasize human choice and autonomy, including the choices and autonomy of women. This rise in emancipative orientations develops mass expectations targeted at making elites responsive and inclusive. In this way, rising emancipative values lead to increases in women's empowerment throughout society and in parliament (Inglehart & Welzel, 2005).

At its core, the human development perspective links social modernization to emancipative values through changes in existential constraints. The theory highlights changes in modern societies particularly conducive to women's empowerment and therefore establishes a link between cultural modernity and publics that value greater equality between genders.

(Inglehart & Norris, 2003) Find that cultural modernity holds real, positive consequences for women. When controlling for alternative hypotheses, their measure of attitudes toward gender equality is the sole predictor of the proportion of women in parliament. In later work, (Inglehart & Welzel, 2005) Modify these findings. It is not so much gender-egalitarian attitudes in particular but the broad emancipative implicate ones of self-expression values in general that positively predict gender empowerment.

### Conceptual Frame work



Dependent variable

Independent variable

Figure 1. Conceptual framework

### Women's Political Participation

Politics is very important for many parties of human life. Mostly it is imperative for the existence of statehood and the way in which people interact-how they make decisions and settle disputes. Because people live groups in groups, there is a need to make decisions-about how power or available resources to the group are to be shared out for example or how conflicts which arise within the group are to be solved (Mohamed, 2003)..

Political participation in fact matters the life of every individual human being both men and women. Recognizing the essence of the political participation for every individual human being the United Nation (UN) exerted its human rights core instruments and recognized it as a fundamental political right. The important of the right of the participation as a means for the individual to involve in the political affairs and

decision making process of his/her society is recognized and protected in article 25 of the international convention on civil and political rights (ICCPR).

According (United Nations, 2003), publications the right to participation is the right of individuals, groups and peoples to seek decisions collectively and to choose their own representatives organizations, and have freedom of democratic action, free from interference. It is a core element of a democratic system based on consent of the people, and more importantly it enables the individuals to fulfill their obligations toward their society in holding discussions and exchange of opinions to determine the responsiveness of the development process to the needs and particularly interests of all segments of the society (Abdi, 2007).

#### **Culture factor**

Many African communities' customs tend to negate the role of women in mainstream political leadership regarding them only as home makers thus restricting them to those roles. Cultural factors are linked to stereotype beliefs about the ability and capacity of women across many communities. Also connected to cultural factors is the patriarchal ideology which provides the context upon which women play and accept subsidiary roles. Sex stereo-types are among the most firmly entrenched obstacles to the elimination of discrimination thus largely responsible for undermining gender equity (United Nations, 2003). These cultural perceptions do not encourage women at all to actively participate in politics. In most religions power and authority is believed to divinely belong to men hence subjugate women.

The level of interaction of the people with political processes and structures prevalent in a community may largely be influenced by their culture. Different cultures and different religions view the roles of individuals differently as most communities in the Northern part of Ghana for instance restrict decision making and address of public gatherings to only men whilst confining women to domestic responsibilities (Hoftse, 2001).

'While men traditionally could devote their full time and energies to politics, women are required to split their efforts between domestic and public activities' (ibid). Duverger also cites hostility (preference for males) and the male conspiracy (domination of males in political parties) as problems in some cultures confronting women's participation (Krook, 2009).

In most African communities, women are not allowed to address men in public because it is considered taboo to do so. In fact most women still believe that their marital status in a home can only be cemented when they give birth to a male child. This tends to have a psychological effect and hence relegating women to subservient roles in development matters in the community. Traditional inheritance laws in Kenya tend to favor men. Property and resources in the family are controlled and shared out by men. Women rarely inherit property from their parents. This puts women in a disadvantageous position economically.

In communities still practicing retrogressive practices like Female Genital Mutilation (FGM), forced and/or early/planned marriages, women who have not undergone this rite of passage (FGM) are regarded to be "children" and thus cannot be allowed to run for any elective position. Among pastoral communities life is structured along clan lines which are controlled by a council of elders. These councils are the ones that select who to run for political offices. These councils of elders are often reluctant to endorse or support female candidates.

Somalia society can be described as a male dominated patrial-lineal and patriarchal society. Traditionally, women are regarded as the backbone of society, primarily because they are responsible for the biological reproduction of the lineage and inter clan alliances. A women's position in a Somalia society is ambiguous. When a married woman still belongs to her father's clan and her behavior can reflect on the honor of her father's lineage. Her male relatives are committed to protect her and to claim compensation if she is mistreated or murdered. On the other hand she is expected to be loyal to her husband's clan to which she is linked through her sons. Traditionally, women have no a right to participate in the clan-decision making, because they are not considered as a permanent member in any clan.

One to understand the political status of women, he/she should review the social status of women in the realm of culture. In war-like society where men are used as the recruitment and the force that can be used to the potential inter clan hostilities, women have lost their merits. Historically, clans hostilities that were arising out water and pasture disputes were common. While there were also sporadic clashes among the clans resulting from the camel robberies made by certain armed groups. Camels were known as a property that belongs to men not to women. Camels were regarded as the most valuable belongings to the clan, so women could not be entitled to claim. Caring and milking them were also assigned to the men only. This shows you women's status in the clan politics.

Historically, however, women are known, accepted, and expected to exert political influence indirectly through their husbands and their kinsmen. There are legends like that of Araweello, which warn of the dangers of women assuming political leadership. Others (likes the wives of the warrior and the leader (Wiil Waal) suggest that women denied direct participation in the political process, can and do exert political power through men, particularly their husbands. In contemporary politics, the wives of Presidents since independence in 1960 also seem to wield political power (Academy For Peace and Development, 2002).

Though women claim that they were one of the bricks that made the peace which is the foundation of the Somali statehood, their political pedigree has been ignored. While the issue of women's political rights and roles in Somalia is deeply rooted in the realm of culture. Women were often excluded from exercising political sphere, and even from the discussions of the clan issues. A cultural belief in male superiority and greater ability to leadership assigns women inferior positions from a very early age (Nagaad, 2007).

#### **Economic Resource factor**

Socio-economic status of women to a greater extent plays a significant role in enhancing their participation and representation in political decision making bodies. Thus access to means of production and finances has a direct relationship and influence on the participation of women in political institutions and electoral bodies like the Senate, National assembly and County Assemblies. In most Kenyan communities women have no access to land and property rights though they are guaranteed in the constitution.

This economically incapacitates them hence they cannot vie and run successful political campaigns where campaigns are highly expensive. Therefore this discrimination of access of women to means of production especially land and property rights severely contributes to this low level of their active participation in politics and governance. While highlighting

many areas of women's disadvantage, (Wanjala & Odongo, 2010) note that women constitute a mere 23% of members of Kenyan cooperative societies, which are known to provide easier access to credit. This has in essence further marginalized women in economic empowerment.

According to (Afifu, 2008) poverty facing women in rural communities is their biggest hurdle in their quest to venture into elective politics. According to (Census Report, 2009), there is a huge economic gap between urban and rural communities in Kenya. Kenya's rural population is 63% whereas the urban population stands at 37% (Ibid). Also majority of women live in rural areas and their access to economic resources is limited compared to their urban counterparts. This makes it difficult for them to compete on equal footing with men in national or even regional elective politics. Thus economic empowerment of women reinforced by education and access to information may guarantee women full participation in elective politics.

Lack of economic resources is one of the obstacles to women's political participation and electoral processes. It is clear that women face specific and diverse economic and financial challenge. As you can see relationship between economic resources and electoral processes reveal important difference in between women and men candidates. Women's unequal access to economic resources restricts to manage their political activities (Nagaad, 2007).

It is agreed that women's leadership is different from the men's one. Their leadership had demonstrated more flexibility and participatory approach as well as for more power and information sharing. In other word it is more democratic, more sensitive than men. Some scholars hold that women are better at conflict management, have better listening skills and show more tolerance and empathy. Instead of considering their leadership characteristics as positive traits, it was stereotyped as a weakness (Kiamba, 2008).

Economic empowerment of women results into ownership of resources: Resources especially finance is critical in electoral processes for during organization of campaign meetings, publicity and payment of nomination fees to nominating political parties and to the Independent Electoral and Boundaries Commission (IEBC).

Some scholars pointed out the all too common statement (often not taken seriously) that women at senior level positions are not always supportive of other women and tend to want to maintain the status quo. Of course, institutional culture and micro politics do act as barriers for women implicitly or explicitly influencing the research environment that ultimately breeds professors and executive leaders (Kiamba, 2008).

### **Religious Beliefs factor**

In Islam both men and women are entitled equality before the law and the courts of the law. Both men and women are accountable for their deeds before the law. Like men, women are entitled to seek justice. Islam asserts both genders are honored and dignified, and they are equal in the sight of Allah, as they have same religious and moral duties. In addition, they both the same consequence of their deeds:

In Islamic context, a woman's right to political participation and decision-making remains to be open to question. Some Islamic scholars argue that women's are religiously required to undertake the important task of taking care of her home and her offspring. The Koranic verse which say "*And stay quietly in your houses* (Qur'an32:33), is used as the defense of their argument.

It is agreed that women are attended the mosque and took part in religious services on feast days. They actively participated in discussion and were free to question, confront and challenge speakers. This practice continued even in 'Umar's time — when he was caliph. It is reported that when 'Umar attempted to limit the dowry in a khutbah in the mosque, a woman challenged his ruling and 'Umar conceded that "the woman is correct and 'Umar is wrong". In the light of such historical evidence as the lawfulness of women's right to participate in the choice of rulers, in public issues, in consultation (shura), in administrative positions, and even on the battlefield. Such involvement in political affairs was conducted without losing sight of the complementary priorities of both genders, and without violating Islamic guidelines of modesty and virtue. The Prophet was often advised by his wife Umm Salamah. (Academy For Peace and Development, 2002).

In contemporary Muslim societies, scholars differ on the appropriate level of women's participation in community activities. Religious leaders, officials of the key branches of the government, intellectuals and civil society leaders of each country need to review and decide on strategies for women's participation in the community, taking Islam for women to achieve strategic empowerment."

In the conceptual framework depicted in figure 1, postulates that the political participation directly affects cultures, Economic and the Religious perceptions as well as Families from which the women came from. If these factors are addressed it is expected that there will be women political participation and emancipation in key decision-making about matters that affect the humanity at local, national, regional, continental and global levels.

### **Empirical Review**

Women's consciousness of their political rights is another critical element for women's' Include this individual and collective agency. Political consciousness through building transformative communities is one sustainable way to transform politics and development (Adamu & Mekonnen, 2009).

(Mehrotra, 2008), when women's relative position in the political is gauged, it is evident that the social prerequisites for perfect competition do not exist. Because democracy have also been viewed as the system that best permits the expression and satisfaction of individual preferences. It likens the political system to a market wherein candidates freely offer their political positions and citizens freely express their political demands by casting their vote for their preferred political platform or candidate. Democracy requires that men and women have unrestricted access to spaces of power where they can realize their political value and where their individual demands and preferences can be manifested and satisfied.

In this study, the researches revealed that barriers to political participations and decision making process are not confined to the women in Latin America, but it is a political problem that exists throughout the world. These limitations reside in prevailing social and economic regimes as well as in existing political structures. It is found that Social and economic obstacles to women's participation include: the unequal partition of and responsibility for household work, the difficulty of balancing professional life and attention to the home, judgments emanating from their civic status, preconceived ideas about women and "their role", economic dependence, and relatively lower levels of education and formal training (Mehrotra, 2008).



### 3. Research Methodology

In this study, Survey method was employed. Survey method selected because the variables that are being studied are simply being observed as they are without attempting to control or manipulate them. Also this study, the descriptive correlation quantitative design was used to establish the relationship between the independent and dependent variable through quantifiable result. According to (Orodho, 2005), "descriptive survey design is used in preliminary and exploratory studies to allow researchers to gather information, summarize, present and interpret for the purpose of clarification. (Best & Kahn, 1993), suggests that descriptive survey design is the most suitable design in the behavioral sciences as it searches for finding out factors related with incidence of assured events and situation of behavior.

The target population of this study was Somalia women those involve political activities; therefore, the target population of this study stands registered members of Somali National Women Association 79, women members of federal parliament 39 and women working for Ministry of women and human rights of the federal government of Somalia 29.

The frequency and percentage distribution was used to determine the demographic characteristics of the respondents. The mean and standard deviations was applied for the levels of Somali Women and small Political participation.

A Pearson's product correlation coefficient used to test the relationship between variables 0.05 level of significance by using a Pearson's product correlation coefficient. The T-test computed to determine the effect of the independent variables on the dependent variable.

The regression analysis, the model indicates that there is a significant relationship between Somali women and the political participation as indicated by the level of significance of 0.02i with is lower than 0.05. It can be concluded that at 5% level of significance, women political participation is affected by culture factor, economic factor and Religious factor.

From the regression analysis substitution model is;  

$$Y = \alpha + \beta_1 x_1 + \beta_2 x_2 + \beta_3 x_3$$

Where Y= Dependent variable

$\alpha$  =level of significance (0.05)

B= Beta

X= Independent variables.

### 4. Research Findings

Results in table 1 indicated revealed that the influence of culture on women's political participation, are generally agreed by the overall (**mean=2.02**), this implies that the cultural factors are the main causes of stereotypes in the country.

However this similar many cultures and stereotypes in the world, most of respondents either strongly or in agreeable position showed that cultural factors are the main causes of stereotypes in the country. This finding supports that many people in Somalia question the capacity of women in the politics and this kind of cultural factors hinder women's' courage to pursue their political aspirations.

Patriarchy is a social norm which society is controlled by the oldest male in the family. This ideology is prevalent in the country because of the pastoralist lifestyle of most Somalis. Almost women surveyed said they strongly agreed that patriarchal ideology is one of the factors that stand the ways of women's participation in the country's politics. Similarly, the respondents agreed the notion that patriarchy still is a problem for greater female participation in Somalia.

**Table 1. Influence of culture on women's political participation in Mogadishu, Somalia.**

		N	Mean	Std. Dev
1.	Cultural factors are linked to stereotype beliefs about the ability and capacity of women across many communities.	129	1.5891	.71384
2.	Patriarchal ideology is a cultural factor which provides the context upon which women play and accept subsidiary roles.	129	1.7132	.63975
3.	The level of interaction of the people with political processes and structures prevalent in a community may largely be influenced by their culture.	129	1.7519	.87528
4.	When a married woman still belongs to her father's clan and her behavior can reflect on the honor of her father's family.	129	2.5039	1.25701
5.	Somalia society can be described as a male dominated patrial-lineal and patriarchal society.	129	2.3023	1.27846
6.	Superiority beliefs of males delays social equality and greater ability to leadership assigns women inferior positions from a very early age	129	2.2403	1.04414
Average mean			2.02	

Society are more likely to patriarchal system. This finding is not especially surprising according to Somali traditions. Historically, Somalis were nomads and led nomadic lifestyle that demanded enduring lot hardships and unlike women, men were particularly believed to be resistant to the adverse conditions.

Likewise, respondents showed that superiority beliefs delays social equality and pushes women to take up very inferior positions. Around sixty percent of those surveyed agreed that some sort of male superiority is partly to blame for women's non-leading roles. However, some respondents disagreed the existence of such male superiority as others completely disagreed. Such diverse responses among respondents show that male superiority existence in the eyes of women is a contentious issue.

The influence of economic resources on women's political participation in Mogadishu, Somali has satisfied the respondents were offered seven questions to measure this objective these questions mostly get answers of agreed which produced average mean of **1.97** which means agreed.

Another hand each question has almost means of 3 that respondents agree items administered them that imply most respondents agreed that poverty is the biggest hurdle that prevents women in the remote villages to run for elective positions. Somalia is one of the poorest countries in the world and the employment is rife and the people are working day and night to survive. In such circumstances, people's focus is primarily for livelihood security not for politics. As women are the bread-winners for most households in poor communities, political issues fill no space in their minds and all their efforts are towards feeding their families. Only those with decent live are in the political arena and all those the researcher interviewed lived relatively stable life.

**Table 2. The influence of economic resources on women's political participation.**

		N	Mean	Std. Dev
7.	poverty facing women in rural communities is their biggest hurdle in their quest to venture into political elections	129	1.8915	.92905
8.	Lack of economic resources is one of the obstacles to women's political participation	129	1.6202	.98579
9.	Somali women on political participation face specific and diverse economic and financial challenge	129	1.7984	1.12069
10	Resources especially finance is critical in electoral processes for during organization of campaign meetings & publicity.	129	2.1318	1.17513
11	Socio-economic status of women to a greater extent plays a significant role in enhancing their participation and representation in political decision making bodies	129	2.3333	1.35401
12	Women's unequal access to economic resources restricts to manage their political activities	129	2.0155	1.06789
Average mean			1.97	

Alternatively, respondents largely agreed that even those whose ambitions are to hold political positions do not have the means to fund their campaign. Most of subjects said lack of financial resources discourages women to participate activities in the country. This means if economic situation of changes so will their political aspirations.

Like any other political aspirants, women need to campaign for the political offices they want to occupy. Although most of responds said financial resources were a key for women's political participations, others disagree that women need such resources. Political campaigns are costly and sometimes need fund raising. In an environment where women's participation in politics is sometimes stigma to some parts of the country, Somali women are in dire need for financial resources to help finance their social mobilization.

Respondents were fairly divided over the correlation of women's socio-economic situation and their political participation. Nonetheless, sizeable number of participants agreed that women's political mentality is boosted by her financial position. But around of those surveyed by the researchers said it is indifferent whether women's socio-economic situation will help her get a leg in the decision process. Others completely disagreed and believe that economy has nothing to do with whether women go into politics or a matter of choice they said.

This studies third objective investigated the influence of religious beliefs on women's political participation in Mogadishu, Somali the respondents of the study was offered questions that observing whether they agree or disagree and statistical results of data analysis shows average mean of 1.99 which states that it is agreed.

Regarding religious issues, most of respondents said that religious misperception hold women back to participate for political activities. Although religion is not directly banning women from involving political issues, Somalis profoundly believe without any religious prove that women can participate any political issues. The study subjects said that

they did not believe religious issues were holding women back from perusing their political aspirations.

**Table 3. The influence of religious beliefs on women's political participation in Mogadishu, Somali.**

		N	Mean	Std. Dev
13.	Women have no power to participate in the politics of the country, due to Religious Misperceptions	129	1.9457	.09985
14.	Islam asserts both genders are honored and dignified, and they are equal in the sight of Allah, as they have same religious and moral duties.	128	1.8125	.07979
15.	Some Islamic scholars argue that women's are religiously required to undertake the important task of taking care of her home and her offspring.	129	2.2403	.10883
16.	Muslim societies, scholars differ on the appropriate level of women's participation in community activities.	129	1.9612	.08265
Average mean			1.99	

Islam teaches equity among Muslims and encourages to strife for the good deeds that will be beneficial for them both here and hereafter. It also clearly says that all sane adult people will be held accountable for their actions in the day of resurrection. Most of respondents agreed that both genders have same religious duties and hence can equally participate any worldly activities including politics. Most respondents believed that any interpretation of what action for who must be left for scholars. Unlike other disciplines, religious topics can be measured on the common sense scale as this nullifies person's creed to a certain degree

Similarly, the research subjects agreed that there is disagreement over women's role in the Islamic world when it comes to political participation. Despite the male dominated culture in Somalia, there are other layers of unknown barriers that bloc women's way toward greater participation in the country's politics. Though majority of women in this study strong agreed the existence of certain degree of disagreement over women's role in the politics, there are fewer others that did not agree that Islamic scholars have no common position about women's political participation.

#### Correlation Analysis

**Table 4. Correlation Analysis.**

Variables correlated	r-value	Sig	Interpretation	Decision on H <sub>0</sub>
Somali women Vs Politics	.395	.000	Significant correlation	Rejected

Pearson's product moment correlation in table 4 indicated a positive and significant relationship between the influence of Somali women on political participation (r-value=.395 and sig=.000), which indicates that there is a significant influence between the Somali women and political participation. This means that Somali women affected political participation.

#### Regression Analysis

In the regression analysis the study aimed at determining the effect of the independent variables on the dependent variable. The coefficient of determination (R squared) which

indicates the extent of variation in the dependent variable that is explained by the independent variables indicates that the independent variables explain the variation in the dependent variable by 56 percent. The study used multiple regression analysis using indicators for each of the independent variables in order to determine the effect of the independent variables on dependent variable as indicated by the table below.

#### Model Summary

**Table 5. Model Summary.**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.752 <sup>a</sup>	.563	.46	.810

a. Predictors: (Constant) Culture factor, Economic factor and religious factor

#### ANOVA

From the analysis of variance the test indicated that there is no significant differences in the variables studied indicating that the model was significant in explaining the relationship between the dependent and independent variables as shown by level of significance of 0.000 which is less than 0.05. The study used politics as the indicator of dependent variable and three independent variables.

**Table 6. ANOVA.**

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	12.856	3	3.619	9.573	.000b
Residual	38.058	125	.755		
Total	50.914	128			

a. Dependent Variable: Politics

b. Predictors: (Constant), Culture factor, Economic factor, Religious factor. the table 5. From the ANOVA statistics shown in table, the processed data, which is the population parameters, had a significance level of 0.000% which shows that the data is ideal for making a conclusion on the population's parameter as the value of significance (p-value) is less than 5%. The F critical at 5% level of significance was 2.3 Since F calculated (9.573) is greater than the F critical (2.021), this shows that the overall model was significant and less than the bench mark sig. = 0.000%.

#### Regression Coefficients

According to the regression analysis, the model indicates that there is a significant relationship between Somali women and the political participation as indicated by the level of significance of 0.02i with is lower than 0.05. It can be concluded that at 5% level of significance, women political participation is affected by culture factor, economic factor and Religious factor.

**Table 7. Regression Coefficients.**

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
(Constant)	.743	.274		2.710	.007
Culture factor	.005	.049	.005	.105	.021
Economic factor	.049	.055	.052	.888	.035
Religious factor	.204	.054	.220	3.785	.000

a. Dependent Variable: Politics

From the regression analysis substitution of findings into the model is;

$$Y = 0.743 + 0.05X_1 + 0.49X_2 + 0.204X_3$$

Where Y is the dependent variable (Somali women),  $X_1$  culture effect,  $X_2$  is Economic and  $X_3$  is Religious effect.

Table 8 the multiple regression model for the performance federal government of Somalia as per indicators, Culture ( $B = .050$ ,  $p < 0.000\%$ ) which imply that this to prediction constant zero, Economic ( $B = .49$ ,  $p < 0.000\%$ ) indicates that significantly contribute much to the prediction and religious contribute much to prediction ( $B = .0204$ ,  $p < 0.000\%$ ) which implies that the politics greatly affect women political participation. The results indicated that there was great significant relationship between the factor influence (Culture factor, Economic factor & Religious factor) and women politics.

#### 5. Summary of Findings

##### Influence of culture on women's political participation

Results in table 1 indicated revealed that the influence of culture on women's political participation, are generally agreed by the overall (**mean=2.02**), this implies that the cultural factors are the main causes of stereotypes in the country. However this similar many cultures and stereotypes in the world, most of respondents either strongly or in agreeable position showed that cultural factors are the main causes of stereotypes in the country. This finding supports that many people in Somalia question the capacity of women in the politics and this kind of cultural factors hinder women's courage to pursue their political aspirations.

##### Influence of economic resources on women's political participation

The influence of economic resources on women's political participation in Mogadishu, Somali has satisfied the respondents were offered seven questions to measure this objective these questions mostly get answers of agreed which produced average mean of **1.97** which means agreed.

As well as, each question has almost means of 3 that respondents agree items administered them that imply most respondents agreed that poverty is the biggest hurdle that prevents women in the remote villages to run for elective positions. Somalia is one of the poorest countries in the world and the employment is rife and the people are working day and night to survive. In such circumstances, people's focus is primarily for livelihood security not for politics.

##### The influence of religious beliefs on women's political participation

This third objective of this study investigated the influence of religious beliefs on women's political participation in Mogadishu, Somali the respondents of the study was offered questions that observing whether they agree or disagree and statistical results of data analysis shows average mean of 1.99 which states that it is agreed.

Regarding religious issues, most of respondents said that religious misperception hold women back to participation political activities. Although religion is not directly banning women from involving political issues, Somalis profoundly believe without any religious prove that women can participate of any political issues. The study subjects said that they did not believe religious issues were holding women back from perusing their political aspirations.

In the regression analysis the study aimed at determining the effect of the four independent variables on the dependent variable. The coefficient of determination (R squared) which indicates the extent of variation in the dependent variable that is explained by the independent variables indicates that the independent variables explain the variation in the dependent variable by 56 percent. The study used multiple regression analysis using indicators for each of the independent variables



in order to determine the effect of the independent variables on dependent variable

Pearson's product moment correlation in table 4 indicated a positive and significant relationship between the influence of Somali women on political participation ( $r\text{-value}=0.395$  and  $\text{sig}=0.000$ ), which indicates that there is a significant influence between the Somali women and political participation. This means that Somali women affected political participation.

## 6. Conclusion

The first objective of this study was examining the influence of culture on women's political participation, are generally agreed by the overall (mean=2.02), this implies that the cultural factors are the main causes of stereotypes in the country.

The second objective of this study investigating the influence of economic resources on women's political participation in Mogadishu, Somali has satisfied the respondents were offered seven questions to measure this objective these questions mostly get answers of agreed which produced average mean of 1.97 which implies that most respondents agreed.

This third objective of this study investigated the influence of religious beliefs on women's political participation in Mogadishu, Somali the respondents of the study was offered questions that observing whether they agree or disagree and statistical results of data analysis shows average mean of 1.99 which states that it is agreed.

## 7. Recommendation

1. Civil society and women activists need to work towards sensitization and awareness creation among the community to realize the need of the Women to participate in politics and governance
2. Women need to realize their self-esteems and gain confidence and political will, and political experiences.
3. Women need to win the support of their fellow women, families, clans and friends in the political race.
4. The men need to realize the women's need for political power and change the way they look at the women and they should start supporting the women.
5. Human right activist should work as checks and balances to Condon the social stigma against women.
6. The elders need to start showing the concern for women and respect their decision
7. The lack of acceptance by men for women to be involved in politics of the country and belief that women do not deserve political positions and the irony that the women do not themselves have the political will much as they are not supported by fellow women and their counter party males.
8. The government and the judiciary should ensure the enactment of family law and enforcing any other law intended for women's political participation and emancipation.
9. The support of the nongovernmental organization is required to make a move towards changing the socio-economic and political attitudes and social structures and engage the social institutions to transform the factors which hinder women's political participation.

## 8. Recommendations for Further Research

1. A Study could analyze the contribution of the civil society organizations in promotion of women political participation and human rights.
2. Another study could assess the policy gaps concerning gender equity in governance and politics for women empowerment.
3. Further research could be conducted in the field concerning implication of culture on women's decision making and political participation

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