

Political Article:-

Somalia Can Adopt Federal System



IJSER

Somalia needs rescue

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Abstract

First of all, we know that our country, Somalia, has been under a dictatorship for some time and that Somalis have adapted to such a regime.

The reason why the writer conducting this article is to clarify why Somalis are not adapting to this new federal system. And the type of system that is appropriate for Somalis to govern.

The Audience that the researcher lettering to or who want to receive information that is important to me about this article will be politicians and political science students.

Therefore: - there are two main objectives that the article will cover:-

- ❖ To clarify the legacy of federalism in Somalia
- ❖ To find out the best way to govern Somali People

The methodology that the writer used was to descriptive study, The target population was 50 whereas the sample size was 45 that generated a sample size calculator by Kerejiac and Moragn in addition to this purposive sampling was used determine the knowledgeable persons on this field and the tools of analysis that used this article was SPSS.

The conclusion to this article, it is tough that the federal system in Somalia becomes the poisonous, therefore the analysis drawn that there are more male participators then female while most of the article participators were above 45 years and their qualification most of them have had Master's degree.

When it arises the major objective which talks about to clarify the inheritance of federalism in Somalia 70% of the article participators were agreed on that federalism has resulted splitting and subjugating Somali clans whereas 72% of them were agreed on that federalism has caused that Somalis are distracted from development.

Finally:-the writer strongly recognized that the federal system in Somalia caused us painful and defeating Somali tribes, and also distracted from improvement. Where the best way to govern Somali People that the writer indicated after analyzed was unitary system because for their homogeneity and brotherhoods. And the writer recommends that Somalia be free from this system that has caused them to fall apart and become divided. And Somalia be allowed to jointly establish a mutually acceptable system.

Background of the article

“In 1960, the former British and Italian territories merged by mutual agreement within days of independence to form the Somali Democratic Republic. Nationalists of both north and south united behind the leadership of the Somali Youth League. Most Somalis, however, saw this instance of unification as the only beginning” (Thomson, 2016, p. 173). “The country has embarked upon a parliamentary civilian political system as the country has experienced the first African democracy and four general elections were held based on a clan multi-party system in the first decade” (Ylonen, Zahorik, 2017, p. 149).

The civilian governments worked well somehow, though they were marred by corruption, nepotism, misrule and tribalism which has resulted in a lack of progress in the country. “Increased politicization of clan issues and stiff clan competitions in the politics became a result of a failed political system and gave rise to popular discontent and need for change. In that regard, the political parties who were running for election have reached 64 clan based parties” (Kelly, 1999, p. 8).

Disappointment over the civilian government’s performance led to the assassination of president Sharmake and president Barre took over power in a bloodless coup d’état on 21st October 1969. The country’s fall into military hands led to one party system and a lifetime president.

According to International IDEA stated that federalism is a system of government that establishes a constitutionally specified division of powers between different levels of government.

There are usually two main levels: (a) a national, central or federal level; and (b) a state, provincial or regional level. In some cases, however, a federal system may prescribe a three-fold distribution of power by recognizing the constitutional powers of local government (e.g. South Africa) or by creating complex forms of overlapping territorial and linguistic federalism (e.g. Belgium).

Federalism thereby allows distinct communities, defined by their territorial boundaries, to exercise guaranteed autonomy over certain matters of particular importance to them while being part of a larger federal union through which shared powers and responsibilities are exercised over matters of common concern.

To achieve this, the components of a federal system include, in addition to legislative and executive (and sometimes judicial) institutions at each level of government, a relatively rigid constitution that sets out the distribution of powers among the various levels of government and a supreme judicial body that is responsible for adjudicating disputes between them. There are two main contexts in which federalism may be considered.

Identity federalism occurs when two or more culturally, linguistically, religiously or otherwise distinct national communities have enough commonality of interest or identity to make them want to live together in one polity, but enough distinctiveness of interest or identity to make them demand substantial autonomy within that polity (e.g. Canada, Switzerland).

Efficiency federalism occurs when a culturally homogeneous but geographically large nation wishes to improve democratic representation and accountability by decentralizing power and giving greater control over resources and policies to local people while maintaining national unity and the ability to act coherently in matters of national policy (e.g. Germany, Argentina).

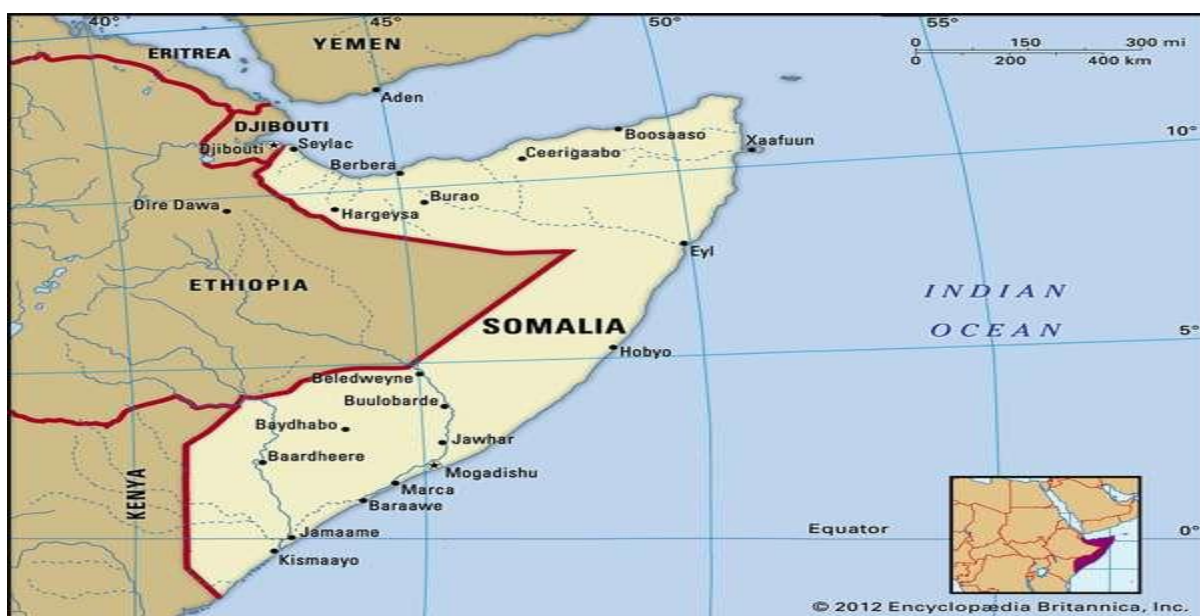
Federalism attempts to reconcile a desire for unity and communality on certain issues with a desire for diversity and autonomy on others.

The question of whether federalism is suitable for a given country (and, if so, what form federal institutions should take and to what extent the federal principle should be applied) therefore depends chiefly on the balance between common interests or identities, on the one hand, and divergent interests or identities, on the other.

I would like to start with the history of Somalia when and the colonizer stretched out his hand,

Somalia, easternmost country of Africa, on the Horn of Africa. It extends from just south of the Equator northward to the Gulf of Aden and occupies an important geopolitical position between sub-Saharan Africa and the countries of Arabia and southwestern Asia.

The capital, Mogadishu, is located just north of the Equator on the Indian Ocean.



Somalia is a country of geographic extremes. The climate is mainly dry and hot, with landscapes of grassland and semi desert, and the residents of Somalia have developed equally demanding economic survival strategies.

Apart from a mountainous coastal zone in the north and several noticeable river valleys, most of the country is extremely horizontal, with few natural barriers to restrict the mobility of the nomads and their livestock. The Somali people are clan-based Muslims.

The Republic of Somalia was formed in 1960 by the federation of a former Italian colony and a British protectorate. Mohamed Siad Barre held dictatorial rule over the country from October 1969 until January 1991, when he was overthrown in a bloody civil war waged by clan-based revolutionaries.

Land

Somalia is bounded by the Gulf of Aden to the north, by the Indian Ocean to the east, by Kenya and Ethiopia to the west, and by Djibouti to the northwest. Somalia's western border was arbitrarily determined by colonial powers and divides the lands traditionally occupied by the Somali people.

As a result, Somali communities are also found in Djibouti, Ethiopia, and Kenya, and the border remains a source of dispute.

Drainage (river systems)

The uniformity of the Somalian highlands is interrupted by several deep valleys. Starting in the northeast, these are the Dharoor and Nugaaleed (Nogal) valleys; both are wadis that, in season, have rivers flowing into the Indian Ocean at Xaafuun and Eyl, respectively.

In the southwest are the only permanent rivers in Somalia, the Jubba and the Shabeelle (Shebeli).

Originating in the Ethiopian highlands, these two streams cut deeply into the plateaus before meandering through the alluvial plains toward the coast. Whereas the Jubba flows directly from north of Kismaayo into the Indian Ocean, the Shabeelle veers southwest immediately to the north of Mogadishu and flows into a large swamp before reaching the Jubba.

The Jubba carries more water than the Shabeelle, which sometimes dries up in its lower course in years of sparse rainfall in the Ethiopian highlands.

During dry seasons these rivers are a major source of water for people and animals. Because over most of the country the water table is deep or the groundwater has a high mineral content, the conservation of surface runoff is of primary importance.

People

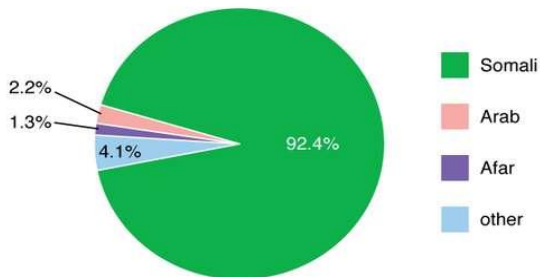
Ethnic groups

In culture, language, and way of life, the people of Somalia, northeastern Kenya, the Ogadenian region of Ethiopia, and the southern part of Djibouti are largely one homogeneous group.

Somali people all over the country we can say they are the same people in all cultural, religious and language.

The Somali people make up the overpowering majority of Somalia's population. They are divided into numerous clans, which are groups that trace their common origin back to a single father.

Ethnic composition (2000)

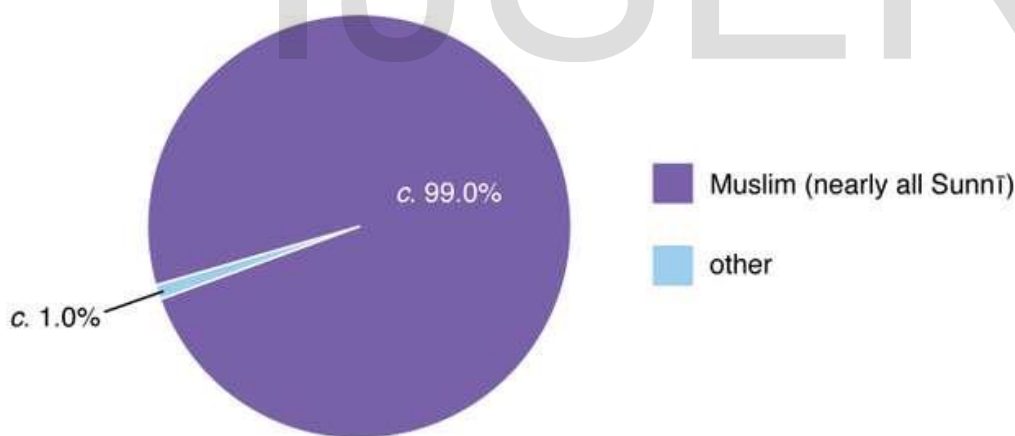


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Religion

Virtually all Somali belong to the Shāfi‘ī rite of the Sunni sect of Islam. Various Muslim orders (*ṭarīqa*) are important, especially the Qādirīyah, the Aḥmadiyah, and the Ṣaliḥiyah.

Religious affiliation (2005)



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Languages

We know that we can say that the Somali people have the same language because the Somali people everywhere do not need to be translated into another Somali so that is why I say they are the same language. But the Somali language belongs to the Cushitic branch of the Afro-Asiatic language family.

Despite several regional tongues, it is understood throughout the country and is an official language. The second official language is Arabic, which is spoken chiefly in northern Somalia and in the coastal towns.

Owing to Somalia's colonial past, many people have a good command of English and Italian, which, in addition to Somali, are used at the country's colleges and universities.

Swahili also is spoken in the south. In 1973 Somalia adopted an official orthography based on the Latin alphabet. Until then, Somali had been an unwritten language.

Settlement patterns

Roughly two-fifths of the Somali population live permanently in settled communities; the other three-fifths are nomadic pastoralists or agro pastoralists.

The sedentary population chiefly occupies climatically and topographically favorable regions in southern and northwestern Somalia, where rain-fed agriculture is possible and irrigation agriculture can be practiced along the rivers.

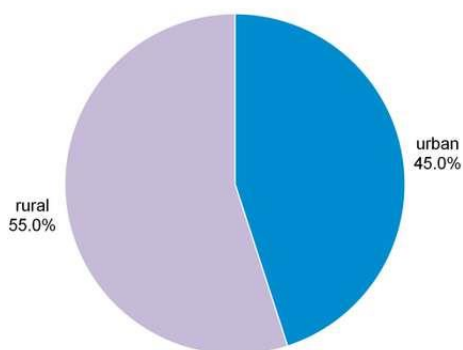
Their settlements consist of large clustered villages near the rivers and in the central area, as well as small hamlets farther away.

The population is also concentrated in the old trading centres on the coast, including Kismaayo, Baraawe (Brava), Marca, Mogadishu, Berbera, and Boosaaso (Bosaso).

Heavy migration from rural areas into towns has caused enormous urban expansion, especially in Mogadishu. However, only about two-fifths of the population is urban.

As a result of increased market-oriented and extra pastoral activities, more nomads are tending to adopt a semi-settled way of life and economy. This has led to a great number of permanent nomad settlements, chiefly along the roads and tracks of the country's interior.

Somalia urban-rural (2018)



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Culture

The most widely recognized symbol is the camel, because it provides transportation, milk, meat, income, and status to a majority of Somalis.

Other symbols of Somalia are the five-pointed white star on the Somali flag and the crescent, which represents the new moon and is a universal symbol of the Islamic faith. Each point of the star represents a land that is home to Somali people.

Nomadic herders spend nearly all of their time outdoors. A large shade tree might provide a meeting place or a classroom.

The traditional shelter of the herders is the aqal, a dome-shaped, collapsible hut made from poles covered by hides, woven fiber mats, or sometimes cloth or tin.

Easy to break down and reassemble, the aqal is carried on a camel's back and set up by the women of the family once a new camp is made.

A bed made from wooden stakes covered with hides is the only furniture in the aqal. Nomads have few possessions, and each item has practical uses. Cooking utensils, storage boxes, stools, woven mats, and water bags are among the family's only household goods.

Milk from camels, goats, and cows is a major food for Somali herdsmen and nomadic families. Young men tending camel herds during the rainy season may drink up to ten quarts of milk a day.

Aging camels may be slaughtered for their meat, especially when guests are expected for a celebration, and the fatty camel's hump is considered a delicacy.

Meat, including liver, from sheep and goats also is popular, but meat is served only a few times a month, usually on special occasions.

Durra (a grain sorghum), honey, dates, rice, and tea are other food staples for nomads. Farmers in southern Somalia grow corn, beans, sorghum, millet, squash, and a few other vegetables and fruits.

Boiled millet and rice are staples, but rice must be imported. The most popular bread is muufo, a flat bread made from ground corn flour.

Somalis season their food with butter and ghee, the clear liquid skimmed from melted butter. They also sweeten their food with sugar, sorghum, or honey.

In accordance with the Muslim faith, they do not eat pork or drink alcohol. Milk, tea, coffee, and water are favorite drinks. Carbonated drinks are available in cities.

Drivers of Federalism

Domestic Drivers

According to Elmi, the first and the “most important domestic driver to decentralization is the prevailing mistrust in the Somali political elites” (Elmi, 2014, p. 1). However this mistrust is not only bound to the political elites but also there is wide mistrust in and among the Somali people at large. This mistrust was created by pre-colonial clan conflicts, colonial legacies and post- independence clan grievances, conflicts and atrocities perpetrated by both government and nongovernment actors.

The 1988 atrocities against the Somali civilians in Hargeisa by the military regime and the 1991 clan cleansing committed by Aideed in Mogadishu and some other parts of Somalia reinforced the mistrust. Secondly, “the previous centralized system in Somalia was the second domestic driver of decentralization. Somalis have been forced to travel to Mogadishu to acquire a passport and other vital services. The citizens outside the capital lacked essential government services and many communities outside Mogadishu were marginalized”.

The centralized system has also resulted in a lack of political participation and belongingness from people outside the capital.

“The periphery regions lacked development programs while consistently prioritizing the development of Mogadishu and equitable sharing and distribution of resources was highly needed as profound demand for greater local autonomy and efforts to maintain centralized government was there” (Elmi, 2014, p. 1).

External Drivers

There are external drivers of decentralization, mainly that it was pushed by the neighboring countries and the international and donor community. First, the “neighboring countries particularly Kenya and Ethiopia have never avoided intervention and engagement in Somalia’s national and sub-national politics”.

Both countries have the fear of the threat of a greater Somalia thus fueling instability in the country. Secondly, the international donor community has demonstrated their preference for a decentralized system of governance in Somalia. “The donor community has been working with non-central state actors legitimizing the authority of the subnational actors at the expense of the FGS” (Elmi, 2014, p. 2).

What was the purpose of federalism in Somalia?

Federalism as system has been a core problem that has raised debates and arguments among the Somali society. There is a lack of clear understanding and consensus about the concept of federalism in Somalia and how it will apply in the country among the Somalis.

The state building process has been hard to be achieved due to mistrust among the Somali people. The failure of the 1960 unitary government and the 1991 civil war has put the country into protracted sociopolitical conflicts which lasted over a quarter century.

The absence of a common understanding and consensus on the division and sharing of powers between the central government and the regional authorities has halted a speedy recovery, and the reestablishment and rebuilding of Somalia as a nation.

The federal constitution defines and distributes these powers and functions between the central government and the constituent states or provinces with the necessary guarantees.

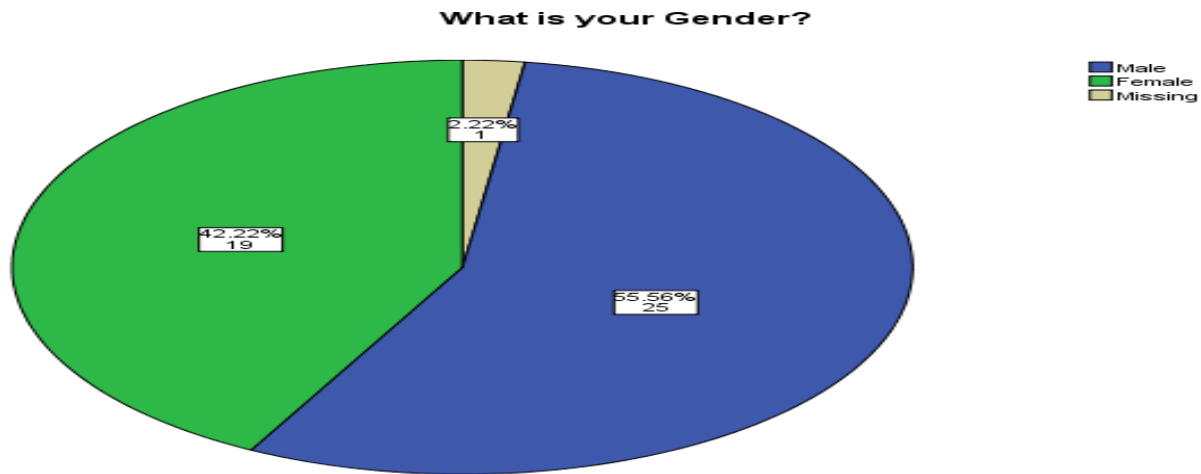
Some people they believe that federal system has a lot of merits over other of forms of governance, including: conflict management, economic development and enhancement of political participation (Watts, 1999 and Elazar, 1987).

We know the consequences of this, but the Westerners have another big interests in dividing Somalis and governing them for their own interests.

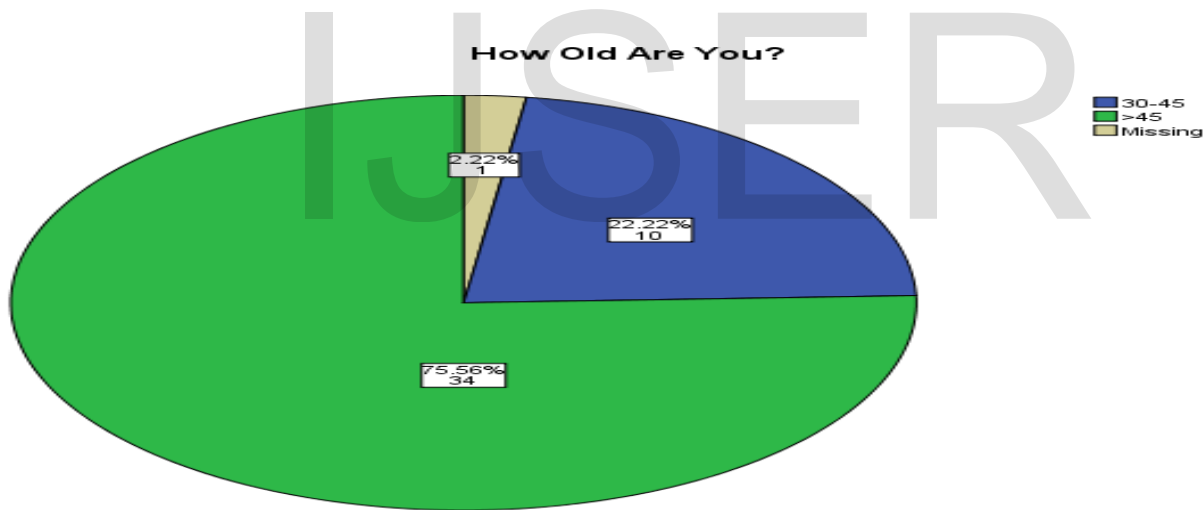
For example, we are aware that regional administrations are made up of 2 or 3 provinces as the westerners want but there is a great deal of mistrust that it may be of interest to Ethiopia because you can see any regional administration has a boarder with Ethiopia and ends at sea, and the main goal is for Ethiopia to use Somali waters.

All in all, much of the Somali separation has been inherited from federalism in Somalia and it is not a good to adopt federalism and we have already mentioned that Somalis are homogenies people in every way.

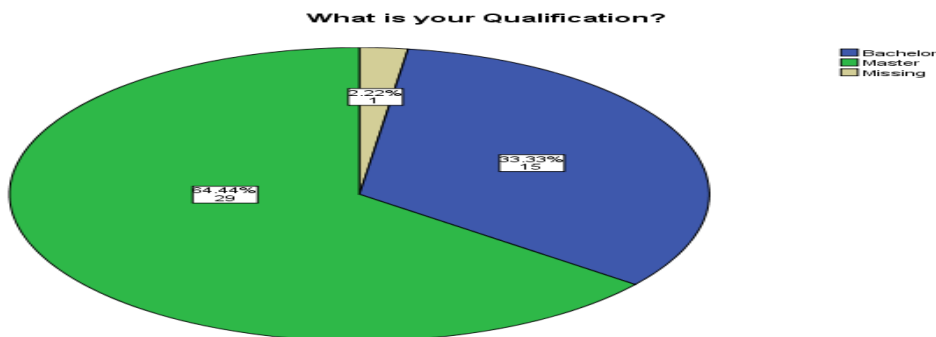
Discussions with Analysis on Public perceptions of Somali federalism and the appropriate system of government.



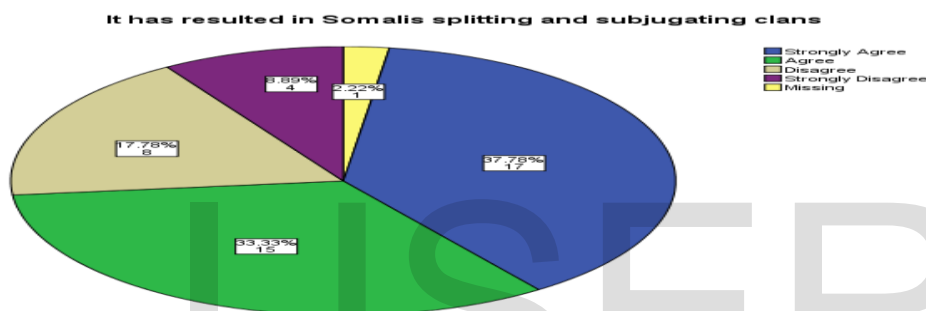
As the writer started analyzes of this article, to talk about the gender issue 55% of the article participators were male while 42% were female participators, therefore this implies that there are more male participators then female.



The other side of the age analysis indicates that 75% of the article participators were above 45 years while 22% of the participators were between 30-45 years. Thus this entails that most of the article participators were above 45 years.

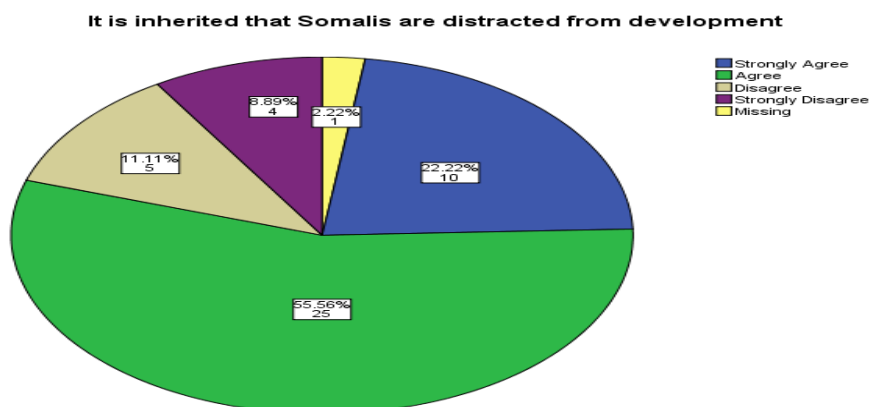


When it comes the matter of the qualification, 54% of the article participation have had master degree whereas 33% have had bachelor degree. This indicates that most of the article participators have had Master’s degree.



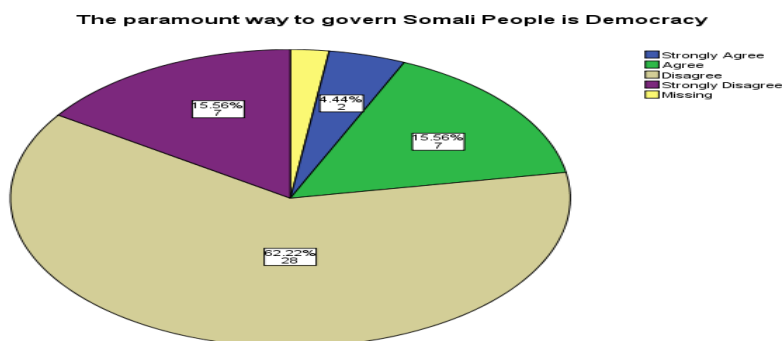
To turn about the analysis of the main objective of this article which was to clarify the legacy of federalism in Somalia, 37% of the article participators said that federalism has resulted splitting and subjugating Somali clans, while 33% of them said agree to the same idea, although 17% and 8% of the article participators said disagree and strongly disagree respectively to this issue.

Hence this involves that 70% of the article participators were agreed on that federalism has resulted splitting and subjugating Somali clans.



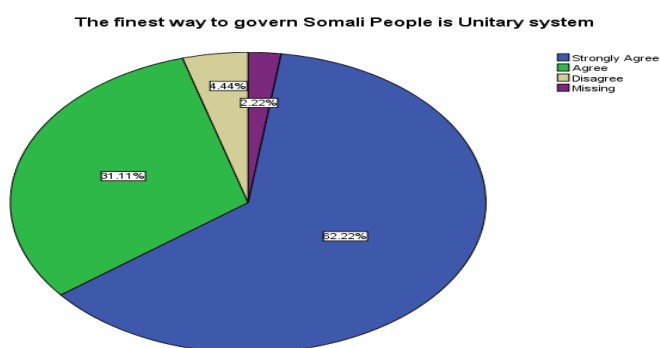
On the other hand still we talk the analysis of the main objective of this article which was to simplify the legacy of federalism in Somalia, 55% of the article participators agreed that federalism has inherited that Somalis are distracted from development, while 22% of them strongly agreed to the same idea, even though 11% and 9% of the article participators said disagree and strongly disagree respectively to this issue.

Later this covers that 72% of the article participators were agreed on that federalism has caused that Somalis are distracted from development.



Considering the analysis of the second main objective of this article which was to find out the best way to govern Somali People, 62% of the article participators disagreed that the paramount way to govern Somali People is Democracy, whereas 15% of them strongly disagreed to the similar theme, even though 15% and 4% of the article participators said agree and strongly agree respectively to this issue.

Henceforth this covers that 77% of the article participators were disagreed on that the paramount way to govern Somali People is Democracy.



Consequently still we evaluate the analysis of the second main objective of this article which was to find out the best way to govern Somali People, 62% of the article participators strongly agreed that the premium way to govern Somali People is Unitary system, whereas 31% of them agreed to the alike theme, even though 4% of the article participators said disagreed to this subject. Nevertheless this indicates that 93% of the article participators which is huge Percent were agreed on that the premium way to govern Somali People is unitary system.

Conclusion

In my conclusion towards this article, it is clear that the federal system in Somalia becomes the toxic, therefore the analysis outlined that there are more male participators than female while most of the article participators were above 45 years and their qualification most of them have had Master's degree.

When it comes the first objective which talks about to clarify the legacy of federalism in Somalia 70% of the article participators were agreed on that federalism has resulted splitting and subjugating Somali clans whereas 72% of them were agreed on that federalism has caused that Somalis are distracted from development.

On the other hand once to mention the best way to govern Somali People 77% of the article participators were disagreed on that the paramount way to govern Somali People is Democracy, although 93% of the article participators which is huge Percent were agreed on that the premium way to govern Somali People is unitary system.

Lastly:-the writer strongly recognized that the federal system in Somalia caused us painful and defeating Somali tribes, and also distracted from improvement. Where the best way to govern Somali People that the writer indicated after analyzed was unitary system because for their homogeneity and brotherhoods.

Recommendation

1. The writer recommends that Somalia be free from this system that has caused them to fall apart and become divided.
2. The writer also validate that Somalia be allowed to jointly establish a mutually acceptable system.
3. The writer recommend that Somalis not be harassed in an unbearable system and allowed a system that brings them together and makes them brothers.
4. The writer recommends that Somalis not be forced into a system that favors Ethiopia and be forced to be subdued to Ethiopia or other foreigners.
5. Finally, the writer urge Somalis to consider maintaining their cohesion and coexistence.

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