LEADERSHIP CHALLENGES AND ITS INFLUENCE ON SOMALI POLITICAL HISTORY 1960-2016

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Abstract

The current study traces the history of the political conflicts, leadership challenges and their influence on the political history of Somalia from 1960 to 2016. For the purpose of data collection, archival data from various websites, scholarly articles and books would be gathered and the research design would be qualitative. In order to analyze the collected data, the use of constant comparative analysis would be used along with the grounded theory. The aim of the study is to devise some suitable solutions for the current state of conflict within the country in order to try to minimize it.

Keywords: Leadership challenges, political conflicts, Clans, intervation.

LİDERLİKLE İLGİLİ GÜÇLÜKLER VE 1960-2016 ARASI DÖNEMDE SOMALİ'DEKİ SİYASİ ÇATIŞMA ÜZERİNDEKİ ETKİSİ

Özet

Bu çalışmanın amacı, politik çatışmaların tarihini, liderlikle sorunsalını ve bu sorunsalın Somali politik tarihi üzerindeki etkilerini araştımaktır. Bu bağlamda, muhtelif internet sitelerindeki arşive ait veriler, akademik kaynaklı makale ve kitaplar kullanılmıştır. Araştırmanın genel yapısı niteliksel bir temele sahiptir ve toplanan verilerin analizi için sabit kıyaslamalı analiz methodu kullanılmıştır. Bu analiz methodunun seçilmesindeki öncelikli amaç; ülkedeki mevcut çatışma durumuna yönelik uygun çözümler bulmak ve bu çatışmaların en asgari düzeye çekebilmesinin yolları konusunda bir çerçeve oluşturmaktır.

Anahtar Kelimeler: Liderlik sorunsalı, siyasi çatışmalar, Klanlar, müdahale.

1.   Introduction

The Federal Republic of Somali is a country located in the north-eastern party of Africa, a place otherwise known as "the horn of Africa." It is shares its borders with Djibouti, Ethiopia, Kenya, Gulf of Yemen, and the Indian Ocean. The Northern half of the now Somalia was a British protectorate while its southern half belonged to Italian Colony. Both halves were finally united and given independence as great Somalia on July 1, 1960. Ever since Somalia got its independence, policies to reunite the 'lost' Somali territories have been one of the driving forces of the national politics of Somalia. Aden Abdullah Osman "Aden Adde" became the first president of the independent Republic of Somalia. The first nine years after the independence of Somalia, there was a succession of democratically elected governments in the history of the country. On October 21, 1969 the power was seized by the Military group, led by General Muhammad Siad Barre, a period also known as "The Barre Regime." Barre adopted the ideology of "Scientific Socialism" to help the country to develop by restructuring its society (Zeid Adle, 2017).

The idea was initially received with open hands in order to render a modern society and get rid of the "clanism" from the country. People were actively encouraged to promote "popular participation" instead of clinging to their tribalism. This was done with active involvement of Somali Revolutionary Socialist Party. People were educated through different campaigns while the state took control of economic matters as well. The aim of this process was to encourage people to turn to the state for any help instead of going to their clans, in order to eradicate the clan system. The clan elders were made a part of the bureaucracy of the

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state and named as "Peace- Seekers." (Zeid Adle, 2017) Between 1969 and 1977, Barre built Africa's strongest army with the support of the Soviets.

The regime of Haile Selassie in Ethiopia was overthrown in the same year. Taking advantage of the weakened state of Ethiopia, in 1977, Barre waged a war to reclaim the lost territory of Ogadenia for Somalia. This resulted in a high sense of nationalism in Somali people and made Barre very popular among the commoners. The war however resulted in internal fissures in Somalia, which became obvious by the time the war ended, a year later, in the country's defeat. Any sense of national unity was extinct as a result of this war. In 1978, an attempt to overthrow the Barre Regime was made by the military officers.

Those officers, who escaped arrest, went on to make the Somali Salvation Democratic Front (SSDF), which launched a guerrilla campaign in the central regions of Somalia against the Barre regime. In 1979, over 2,000 Somali Salvation Democratic Front (SSDF), followers died at the hands of Barre's crack troops, the Red Berets (Samatar, 1991). In 1981, the Somali National Movement (SNM) was formed in nortern region of Somalia and armed against the Barre regime. The currently continued political conflict in Somalia has its roots in history, dating back to the war of Ogaden in 1977. The war has rendered the country more crippled than ever before. In 1989, the civil war spread into the central regions of the state, resulting in the north-east region being cut off from the southern regions. Several prominent Somali Salvation Democratic Front (SSDF) joined the 'Manifesto Group' of politicians, businessmen, and elders in 1990 and sought the peaceful removal of Barre from power. On January 26, 1991 Barre was over thrown and he fled to Kenya. Since then, except for a short-lived conflict with the Al Itihad Islamia in June 1992, the north-east regions of the state have remained void of any major fights while the southern has been involved in a fierce war till now (Jackson, 1970).

In 1991 after Barre fled virtual state of anarchy consumed the state. Somalia did not have any recognized government since January 27, 1991. It has been governed by interim government setups as well as transitional governments. Somalia is still politically unstable overall. The collapse of the Somali government saw various factions fighting for thr control of Somalia, resulting in chaos, clan warfare, and inter-clan fighting. Somalia has not been able to establish a central government since Barre regime fled in 1991, which left the country at the mercy of its numerous rival factions that are fighting and where clan or Islamic Shari'ah law rule (Zeid Adle, 2017).

The period of Barre regime Somalia was a member of the United Nations and its specialized agencies, the Organization of African Unity (OAU) now called African Union (AU), the League of Arab States, and the World Bank. Somalia is currently attempting to rebuild itself internally and therefore is not actively involved in international arena. After the collapse of the Somali government in 1991, the embassies of Somalia in most western nations was closed automatically due to lack of central government. And therefore the transitional governments started to maintain relatively little direct contact with individuals and soma african nations.

On the process of creation of a Transitional Federal Government (TFG) more then 20,000 politicians and some elders from various parties in Somalia gathered in Arta region fort the host of Djibouti President Mr. Ismail Gele, aconstantly meeting and conferences led by Djiboti government and international community finally was elected Mr. Abdiqasim Salad Hassan to office on 2000 in Djibouti as the President of Somalia.

One of the very first actions of the government was to establish a military force in order to be able to bring peace to the country and to beagn reconcilization process between somalese who was fighting each othre more 10 years, a year after his control of Presidential office, President Hassan faced one of the most challenges from the World wars in Southern party of somalia and they didn't accept to obey the rules and put the guns, finnaly resuslted fight between the troops of TFG and militants groups and led Mr. Hassan to flee from the State house.

Between the years 2005-2012 Pirates, operating mainly out of Puntland, posed a major threat to shipping off the Somali coast, before falling away as a menace as a result of an international naval operation.

In year **2006** - Militias loyal to the Islamist Union of Islamic Courts, after defeating clan warlords, captured Mogadishu and other parts of south, before being driven out by Ethiopian forces **2007 through 2011 -** An African Union peacekeeping force, Amisom, began to deploy and Ethiopian troops withdrew in 2009. Al-Shabab, a jihadist breakaway from the Islamic Courts, advanced into the southern and central Somalia, prompting an armed intervention by Kenya. Efforts to restore a central authority since 2000 finally made substantial progress in 2012, with the establishment of the first formal parliament in more than 20 years, and the the first presidential election since 1967. Pro-government forces made major advances against Al-Shabab militants group (Zeid Adle, 2017).

The current system of the Somali government is a federated parliamentary republic. The chieftain of state is its federal president, and the government is controlled by a prime minister. The current president of Somalia is Mohamed Abdullahi Mohamed (Farmaajo) who got elected in 2017 and his tenure would end on Mid of 2021.

1.1. Brief Historical Overview

The nature of the Somali conflicts and the international context within which it is occurring has been constantly changing over the last two decades. It has transformed from a civil war in the 1980s, to state collapse, clan factionalism and war-lordism in the 1990s, to a globalized ideological conflict in the first decade of the 21st century. From Cold War to civil war 1988-91, the demise of the Somali state was the consequence of an amalgam of internal and external factors.

The legacies of European colonialism that divided the Somali people into five states, the impact of Cold War politics, and the cumulative effect of wars with neighbouring states, most damagingly the 1977-78 Ogaden war with Ethiopia were some external factors while internally, there were contradictions between a centralized state authority, and a fractious kinship system and the Somali pastoral culture in which power was diffused.

The government responded with a fierce defense on the clan, killing about 50,000 people and forcing 650,000 to flee to Ethiopia and Djibouti. The demise of Somalia was hastened by the ending of the Cold War. As the strategic importance of Somalia to the West declined, the foreign aid that had sustained the state was withdrawn. Without the resources to maintain the system of funding for politics, Barre lost control of the country and the army. He was ousted from Mogadishu in January 1991 by forces of the United Somali Congress (USC) and drew support from the Hawiye clans in south central Somalia. Somalis use the word burbur ('catastrophe') to describe the period from December 1991 to March 1992, when the country was torn apart by clan-based warfare and factions plundered the remnants of the state and fought for control of rural and urban assets. Four months of fighting in Mogadishu alone in 1991 and 1992 killed an estimated 25,000 people, 1,5 million people fled the country, and at least 2 million were internally displaced.

The destruction and demise of the social and economic infrastructure, asset stripping, 'clan-cleansing' and the disruption of food supplies caused a famine in which an estimated 250,000 died. External responses to Somalia's destruction were late because of the other wars in the Gulf and the Balkans, which commanded international attention. UN diplomatic engagement began only in early 1992, when a ceasefire was negotiated between the two main belligerents in Mogadishu. A limited UN peacekeeping mission was unable to stem the violence or address the famine. The war was radically restructuring the state. Its signs came into view in May 1991 when the Somali National Movement declared that the northern regions were seceding from the south to become the independent Republic of Somaliland. Somalia was to become a laboratory for a new form of engagement when the international community responded with a humanitarian and military intervention on an unprecedented scale.

The outgoing US administration, in December 1992, authorized the deployment of US forces to support the beleaguered UN mission in Somalia. Under US leadership, United Nations Operation in Somalia mustered a multinational force of some 30,000 troops. Launched for humanitarian reasons, the intervention also responded to the challenge that the collapsed Somali state posed to a supposed 'new world order',

proclaimed by President George Bush at the end of the Cold War. United Nations Operation in Somalia dominated Somali politics for the next three years.

United Nations Operation in Somalia turned world attention to a neglected crisis and assisted in saving lives by securing food supplies. It facilitated some local agreements that improved security, reopened Mogadishu airport and seaport, and supported the revival of key services and the creation of local non-governmental organizations. It also provided employment and injected huge resources into the economy to the benefit of a new business class.

However, the mission failed to mediate an end to hostilities or disarm factions. UN-facilitated peace conferences in Addis Ababa in 1993 and Kenya in 1994 did not engender a process of national reconciliation and state revival. The mission has been criticized for fuelling the war economy, causing a proliferation of factions and shoring up warlord power structures. Before long United Nations Operation in Somalia itself became embroiled in the conflict with General Aideed, leading to the infamous shooting down of US Black Hawk helicopters in Mogadishu and the subsequent withdrawal of US forces.

Communities drew on traditional institutions, such as elders and customary law (xeer), to end violent confrontations in some areas and to renegotiate relations between groups and establish local governance structures as a transitional step to developing public administrations and regional and trans-regional polities.

In 1998 Puntland Federal State of Somalia was established in the northeast as an independently governed region. In 1999 the Rahanweyn Resistance Army (RRA), won control of Bay and Bakool regions, with Ethiopian backing, and also established an administration.

1.2.   Objective of the Study

The initial objectives of the paper are:

1.   An in detail comparison of the political scenarios that have taken place in Somalia ever since it became an independent state.
2.   Studying the effects that the political regimes have left over the Somali society.
3.   Exploration of the influence of political leadership on the people of Somalia.
4.   Trying to devise some workable solutions in order to help minimize the internal conflicts and strengthening of the sense of nationalism within the nation.

1.3.   Methodology

Qualitative research design would be used for the current study. Relevant data would be collected from different books and scholarly publications of authors about Somalia. In addition to that, different websites e.g. BBC News site with country profile of Somalia, GlobalSecurity.org; a website related to military information, sources from the New Zealand Digital Library of The University of Waikato and articles published in the online bulletin of the Guardian and other similar websites would be used.

The method of analysis to be used for the research is called as "Constant Comparative Analysis," which works by the formation of a Grounded theory while making continuous comparisons between the old and new information. This process results into the formation of a hypothesis, which is a testable statement. Operational definitions would be used to define different terms that would be used throughout the research.

1.4.   Materials

For the purpose of the paper, archival data and public record information will be used in order to establish a grounded theory. The procedure would not involve an active collection of data. Instead, the secondary data would be used. The procedure of the research would include an in depth review of the literature and prior publications.

1.5. Scope of Study

The current paper is designed as a comparative study to explore the changes in leadership and political scenario in Somalia ever since it got its independence. The research may be helpful for the future political leaders to learn from their mistakes and to devise effective leadership for the country and avoid future conflicts.

1.6. Limitations

No Primary data could be taken for the purpose of research.

Access to the data for research was a little bit difficult.

Lack of enough time for the collection data and far from the field of study.

2. The main Factors influencing the endless Political conflicts of Somalia

In the following paragharfs will be discussed about the key factors influencing the endless political conflicts of the country including the different leaders and their leadership styles, and also how different leaders were similar in their ways and how they were different in approaching the country and how more may be related to the up rise of conflicts in Somalia and not just leadership is accountable.

2.1. Failure of Leaders:

One of the main interest of researchers across the countries with respect to Somalia has been the conflicts arising in the political terrain specially disputes over the "lost lands" of Somalia and how people are suffering at the hands of their leaders. One of the researchers Greg Mills summarizes the instances of the Somali-an country by saying that Africa is not subdued due to in ability for its resources such as the world market to reach the spans of other countries or because of a lack of capital however the one thing that does downtrodden not only the political state but the economic and social state is keen leadership adherence by leaders (Mills, 2011; Mills, 2010) similar is stated by Mbah who debates upon the source of conflicts piling up in Africa and traces them back to the sole reason being substandard and inadequate leadership pertaining the country (Mbah, 2013).

Whereas most of the scholars give blame to the leadership styles accounted by the leaders in Somalia others argue that there is a great more deal of people to look into for this matter, that it is not just at the hands of leaders but also the role of other internal and external factors that have contributed to such mass turmoil.these include and are not limited to the state religion and the social patterns of the country. Authors like Walter Rodney (1973), Kwame Nkrumah (1965), Patrick Bond (2006) and Samir Amin (2014, 2011, 1977) place importance to fall back on the start of where it all happened that is colonial and post colonial era and how that has greatly strained the government now by secluding the people of Somalia into groups. This post colonial setup was then slowly intertwined into the global system and could not keep itself up with the current global systems of the world (Amin, 2014). Whereas other powers of the world tried to savage up the bits and pieces that the county of Somalia had left behind from its mercantile era and local upper class people as well as international tycoons also ravaged the system. (Bond, 2006).

The quest for leadership and its debate has not been gone in vain and different programmes have taken initiative in this regard. What has been accentuated upon now is to steer the leadership into its rightful path. According to Kauzya & Balogun,2005 the reforms made in the 1990's to restore leadership have aimed and worked at provoking the leaders and the institutions to change their taken path and try to maneuver its way into a more desirable approach as that is what the main focus of the objectives were. What has happened about all this talk of the so called "leadership syndrome" is people are starting to wake up from their slumber and realizing the potential harm created by the negative leadership of their leaders, this has further pinched at some past and present leaders of Africa and has helped them set up different interventions such as African Leadership Council, a Code of African Leadership along with 23 commandments, a Mombasa Declaration for putting forth better leadership and have also even setup as a number of courses and a number of training centers to instill the people and the leaders the skill and art of leadership (Rotberg,2004).

The effect of this so called "leadership Syndrome" has not just reached the ears of the local people of the country but has also been well delivered to external sources and international governance too. This paved a way for international sources to pitch in with the country and its demise but this also made it a requirement to instill good governance and good leadership or at least try to work upon it. Through such efforts institutes like the International Monetary Fund (IMF) provided grants for the country and furthermore International Financial Institutions (IFIs) also helped out with African countries (Bolarinwa, 2013). This not only helped with the ultimate goal of introducing good government and leadership strategies for the country but it also helped with the economic state of the country by reeling in markets that helped the country.

One of the most key resources was given by the World Bank and they aided the country in a way that it made sure that if help was being given to the country it would be by highlighting good governance and helping out with relieving the challenges faced by the turmoil's of leadership, this meant not only striving for political restoration but also taking steps to liberate the African political system from delinquency and duplicity beginning at the very ground level and working its way up to eliminate fraudulency at even the most top level for this not only direct work was required but indirect work in the form of awareness to women, to the poor, highlighting points to the media, stirring up public debate and bolstering liability (The World Bank 1989), With so much interest in the leadership agenda even local leaders stepped up the platform to ensure that leadership and its core values are passed on to as many people as possible. The idea is to gradually get a hold of the youth so that they know how to help the country and help it to progress forward for this purpose even training centers and academies have been established such as the African Leadership Academy in 2004 with the basic belief of instilling moral, ethical and technical values for leadership (Master Card Foundation) teenagers as young as 15 years old are suggested to enroll so that they have a basic pre requisite before initiating into University courses of the same nature. The motto that such academies standbys are to give pupils the motivation as well as the education that is needed to bring the country into an optimistic future (African Leadership Academy, 2014).

To fail to integrate the basic ideology of the Somalia country is to rid of it basic identity, the country is made up of the Somali society which are bonded close to each other through ethnicity, religion and language. It is a very close knit society which is made up of various clans that can relate to one another and which have similar taste of language and Islamic ideology. (Lewis, 2008). The essence of the clan system has its basis from the five primary clans which then further have numerous sub clans, these five clans include Dir, Hawiye, Darood, Isaaq and the combined Digil and Mirifle. These primary clans have their own braches of clans and the clans which do not fall into these primary clan systems are then marked as minorities.

This distancing of the leaders form the country's ideal roots infuriates the clanism even more which contributes to the turmoil. As Cohen state the people then duly commit crime in the name of their beliefs and resort to a type of denial state "implicatory denial" and "denial of the victim" where the killings are reasoned to be a part of something that is done right with them and the interpretation is given as those who are killed, deserved to be killed. This is largely found within the Somali society. (Cohen, 2001). In comparison to other countries where the basic ideology and the basic belief of the country is taken into the context of running the government, Somali leaders are trying to adopt something that quite frankly is not just out of their own context but is also creating more problems for them (Zeid Adle, 2017).

2.2 Leadership traits

If there is a look into the history of some of the world's great leadership and governance you will see that North America has a firm hand not only on most of the people of its country but also on the country's state affairs the reason being its inclusion of North American values. (Hartog, Deanne & Dickson, 2004) this basic element of what is needed to be sounded out by the African leaders. African leaders and their past have only paved their way by using the ways of the West however what they have forgotten is to look into the past as well (Poncian & Mgaya, 2015) A look into Somalia pre colonial times and post colonial times shows much contrast both in terms of success and stability of the country.

Culture has on and off again been linked to leadership and much more. Scholars have correlated culture with values (Begley & Wong, 2001.) gender (Celikten, 2005) religion (Sapre & Ranade, 2001) ethnicity (Bryant, 2008) history (Wong, 2001) and politics (Hwang, 2011). So if the basic element of a country is not included in the running of it how is it suppose to progress is the question African leaders need to ask for their own sake as well as the sake of the country. Not only is culture an excellent source for leadership but it can help in developing program's for further future prospective(Chhokar, Brodbeck, and House, 2013).

That is why when looking through the African Past one can find even in pre-colonial times how leaders were successful at keeping into the interest of the people. However once they side tracked those ideas and ways they came back with a whole set of new problems of including not only social problems for the country but political destruction as well. Although most people tend to rise up and claim themselves to be leaders the problem is not everyone is equipped with being a leader. The fall of Africa and the leaders need also to be educated about how not every wealthy politician or local man can run the whole country. As Burns stated in 1987 although widely sought after leadership is one of the phenomenon that is the least bit understood from its root core. Even the definition of leadership varies from one to another where as one may state leadership a full fledged process by how an individual grasps the attention of other individuals and in the process puts through his own goals and objectives so that the whole of followers of the particular leader follow through and become a much more stronger bond other portray it as something different.

According to Northouse (2003) the leader has the task of being the influence of the followers where is through the strong influence of the leader upon his followers that they are able to reach to a common outcome. However this means that there is certain level of adherence between the leader and the followers that compel them as a team to strive and achieve the same outcome, if it was not for this accountability on another than hardly would there have been any outcome, according to this view leadership is not just and upper hand on a submissive or misguided group but more a mutual understanding between two parties that help each other where as the leader guides the path and the followers take to it. this however does not seem to be the case with Somlian leaders and their followers where the main aspect of commitment had vanished into thin air and the followers are not listening to their leader, maybe even want to over throw the leader and the leader is not hearing out the people, this constant tug of war between the people and the leader has led to a confusing and devastating outcome.

2.3 Factions and clans

The effect of a leaderless state was also seen in Somalia when after the Barre regime the people were left in a phase of anarchy and the disputes that were surrounding the country not only exacerbated but took the worst out of the country. A number of political disputes throughout the years of 1991 and 1992 in which the infuriated clan's that had not gotten their share during the Barre regime spun out of control in order to get a hold of the country and to propagate their rule over the country. They went through different areas of the country targeting, neighborhoods and towns. This gave way not only to utter destruction but to people grabbing at each other's throats and property. The militia was not strong enough to have their hand on the situation and tried their best to gain control over the matters but were in vain, the people that had the worst in this situation were the minorities in the country, this grabbing and stealing from all the people in Somalia left the country facing a famine in the year of 1991 and 1992 that called in for international help in the form of aids from all over the country. This also worsened the situation as the help that was being brought in, in form of food and was also looted and militia became even more aggressive, things got so out of hand that causalities occurred in the country and more than 25,000 Somalis died in this outrage between war and famine. This not only depicts the in congruency between the people amongst themselves but it also answers a another important question as to what if the main focus should be not only on the leaders but how to tame the people to get out of their traditional clan views and instead of fighting against one another try and build a team, not just for the sake of the people but in order to instill peace within the people and the country. (Wam & Sardesai 2005).

When compared to other part's of North Somalia self declared State called "Somaliland" despite having the same futile like other countries which had to face numerous divisions in the beginning, however those country's found a way, they came to an agreement, the people came to mutual understanding with the leaders and allowed them to guide the path. However Somalia's fate seems to be distraught not only by the fate of its leaders but also by the fate of its people who are not willing to nudge from their traditional and conventional clan views.

The leadership and its challenges are not yet limited by destructions such as clans claiming their land, if not by fairness then by pure coercion, this was partly aggravated by the civil war and then influenced by an alter in settlement plans specially in the areas of Lower Shabelle, Juba Valley, and Mogadishu. The alteration included the engagement of even non- resident clans who were favored and helped out by the militias. The impact of the militias over the clans was to the extent that areas that could be of monetary benefit such as seaports, urban real estate and valuable agricultural land in South Central Somalia was also under their control. This control over the lands through the militias has not only led to the despair of the people who own the lands originally but their coercion over the innocent people is so savage as to make them work for them or better yet kicking them out of the areas and making sure they turn to other areas not engaging in anything that will undermine their authority. This has lead to the livelihood of numerous people of the country to be so affected that they have changed their paths and taken up new areas to live in, the areas they live in where people are not as welcoming. Residents of Puntland even opted to escape their own territories to put behind the conflict and resorted to settling abroad like Australia, America & Scandinavia.

This depicts not only the effects of the government on its country but also the effect that it has on the traditional clan placements which have now been transitioning from one place to another and has led to taking over territories. (Mohamoud, M.A, 2015).

4. The basics of political conflicts in Somalia

When looking at Somalia one of the key factors that have influenced its present and future is its past and culture. Although when looking at the culture of Somalia the people do have strong ties and bondage over their cultural beliefs such as "Xeer" and "Kinship" but despite having a strong adherence towards their customs there is still a vast disparity over the resources and power that comes when being in a clan and being the leader of the clan. This along with the powers that gradually came into being from the outside such as colonial and military leverage threw back the country by introducing new law and order that was far off from the very customary ways that the people of Somalia had embedded from their roots. This provoked the people and instilled in them not only a perplexity as to what to do but also aggravated them as the people of Somalia and its leaders could not consider and outside source enforcing new rules and regulations on them, the outcome left the state in a situation of rebelliousness and anarchy.

When the people are left in a such a situation as to not follow the orders that are enthralled upon them this left them to take a step by their own which meant that every clan decided to take matters in their own hand and formed separate bodies that were ruled by the leader that they chose and used opposing ways to fight back on the enemy that they thought was embarked on their country through ways of inhumanity and barbarity. An overwhelming state for the people and its leaders this left their past resolutions of independence dismantled. Even with so many negative ways of restoring peace the people have also tied other methods of conflict resolution in order to bring back the peace that has rid the country for so long (Zeid Mukhtar Adle,2017).

One of the ways that has been raised even at international conferences with regard to settle the disputes that are conflicting Somalia is the an initiative to persuade the clan leaders who have the upper hand on their clans and if persuaded would even bring in a large amount of compliance from the rest of the population, however it is these leaders of the clan that rebel against taking part in any international conference which puts a strain on the idea of bringing peace through them.

The government system that is in place does have a number of challenges that need to be solved however the task of building a new democratic parliamentary system from the very beginning may even worsen the current system.

4.2 Clan Identities

One of the tactics that can be taken into is taking a hold of the clan lines. The groups that are made according to clan are basically in the hold of the leaders that lead them and therefore the identities of the clan are to an extent flexible enough to be overtaken for resources and power by their respective clan leaders. This is also a source of conflict as the consistent push and pull created among the clans by the leaders have raised even more distance among them, leading them to retaliate against each other. (Roland Marchal, 2002).

Clans can be used as source of mediation, one of the things about the history of clanism is that if you date it back you will see that there is nothing that is static about it and over the years the structure and culture of clans have changed in accordance to their leaders and surrounding situation, this means that this could be used as plus point in the challenges against leadership. Leaders can be used as the force through which clans can be made to work for each other and help out each other by sorting out the differences that are in the groups and that can help in healing the country at large. The leaders of the clans or warlords can be purposefully used to bring in issues that the followers have and bring them upfront and then deal with them. (Roland Marchal, 2002).

4.3 Conflict-Sensitive Assistance in Somalia

In the end what is important is to provide ways which can contribute to lowering the damage that has been done in Somalia over the years, one way for this is to make possible is to provide conflict sensitive assistance through ways that will ensure building up on the loss of Somalia. Furthermore policies, programs and projects should incorporate steps to lower the conflict instead of making things worse. The problem with treating interventions is that they hardly are direct to provide a cause and effect relationship they include a number of social structures that are mediated in-between this whole process and that is where the conflicts escalate rather than decrease. It is through these social structures that the focus should be given in order to build up on the social blocks through ways that include minimal violence. There is no doubt that when help or "aid" is added to the context the outcome is surely to provide a positive influence on peace and conflict, in this case it is also the same to provide a much more optimistic end to the conflicts in Somalia (Zeid Mukhtar Adle,2017).

This process of aiding the country may also pave way for some likely choices such as in terms of cost-effectiveness, economics, or other technical reasons. Even then these may not be the required or desired way when it comes at looking at these aspects through a conflict de escalation perspective. This can be understood by considering the following example when a project takes into consideration the sample of the whole of students in a particular state, the project may look feasible when looking at it and generalizing it to the whole of those students however, if those students have a particular commonality running through a specific number of students then the project may not influence all of the students as the intervention may ride over the tensions in one group and undermine the other group. A project undertaking the group context and building on these differences and similarities by lessening the tension among the different groups could be fruitful in then implementing the project as whole by taking into consideration the different factors of that environment that could either make the project a success or a failure.

Conclusion & Recommendatıons

In the light of all that has been said it is evident from a number of sources that the country of Somalia is in great despair but having said that one cannot go into the past and change its outlook but what can be done is to practically implement or start with the idea of projecting some of the ideas that have been given. This includes on a bigger level developing ways for the youth to join in new jobs so that they stop returning to militias and also to devise some workable solutions in order to help minimize the internal conflicts and strengthening of the sense of nationalism within the nation. In light of leadership its is evident that the

clanism forces are very dominant trait in Somalia and what can be is to work on a lower level and integrate in its people how to perform tasks together so that they may accumulate to a bigger platform and the leaders of these clans can manage how to work together.

The main evidence shows that a big chunk of the bad leadership challenges faced the country most of the Somali people can understand the ongoing political conflicts in the country it's the result that the Barre regime left over the Somali society, and also leaderless challenges lays in the people themselves and it is obvious from a number of sources that despite a number of help from the people and organizations around the world the main deficiency although not totally but for the better part of it comes from the people living in the country.

If the people are provided with proper guidance through education, through seminars and workshops then it may be instilled in them how not to get tangled in the political fiasco's that are taking about in the country which may not have anything to do with the local people but because the people are following affiliations that is why they are persistent on following their leaders even if those leaders have no proper know how of running the country.

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