

**CULTURAL BELIEFS AND WOMEN'S PARTICIPATION IN COMMUNITY
DEVELOPMENT IN SELECTED NGO's
IN MOGADISHU- SOMALIA**

A Thesis

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DECLARATION A

This thesis is my original work and has not been presented for a degree or any other academic award in any university or institution of learning”.

Name and signature of the candidate

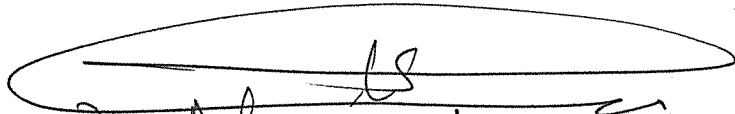
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I conform that the work reported in this thesis dissertation was carried out by the candidate under my supervision”.

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DEDICATION

The researcher dedicated this thesis to my Almighty Allah who enabled me to finish this research after. Dedicate to my father Abdi Hashi and my mother Khaddar Mohammed Ahmed.

ACKNOWLEDGEMENT

In the name of Allah, the most merciful, the most genial, the researcher thanks Allah the way he has directed to him and given the ability, the knowledge and the wealth to write the thesis. This thesis was written for the help and the donation of many people and the researcher wishes to put across his truthful appreciation for them for their wonderful help.

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ABSTRACT

The study was carried out to investigate the relationship between cultural beliefs and women participation in community development in selected Non-Governmental Organisations in Mogadishu- Somalia. The study was guided by the following research objectives; the first objective was to determine the profile of the respondents in terms of: gender, Age, Marital status, educational qualification, and Groups: Local NGO's and International NGO's, position in the organisations and number of years in present position and the second and third objective was to determine the level of cultural beliefs and women participation in community development and the fourth objective was the relationship between cultural beliefs and women participation in community development progress in selected Non-Governmental organisations in Mogadishu- Somalia. The study was conducted through descriptive survey and correlation research design by using qualitative approach with three parts questionnaire and 100 respondents was selected from Non-Governmental organisations in Mogadishu- Somalia. The study utilized descriptive statistics, frequencies, and percentage; tables were used in the presentation of data. And also Pearson's product moment correlation coefficient was applied to test correlation between cultural beliefs and women participation in community development. The researcher found that the cultural beliefs and women participation in community in selected Non Governmental Organisations Mogadishu- Somalia are significantly correlated. Regarding the level of cultural beliefs was no doubt and women participation in community development was some doubt with methods applied as indicated the means and standard deviations. The researcher recommended that the organisations should maintain frankness, faithfulness and honesty whenever they deal with the subordinates or groups or made community development. And also discussion should use the best possible women participation in community development as the result of the study.

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CHAPTER ONE

THE PROBLEM AND ITS SCOPE

Background of the Study

At no time in human history have as many women been on the move as today. About 90 million women currently reside outside their countries of origin, representing about 1/3 of the world's international development. Women have long constituted a significant portion of the world's development (Zlotnik, 2003).

During 19th century, women were major participants in community development in the worldwide. In the 1960s and 1970s women were strong advocates for community control of local services. In the 1980s they were among the few activist forces pursuing neighborhood renewal in the face of uncontrolled downtown growth priorities. Their leading role in promoting comprehensive program development in community-based organizations has never been fully recognized nor appreciated. In the last two decades the shift in priorities of community organizations to community development defined as the construction of affordable housing and business development has been resisted by organizations with strong women's leadership across the country, (lidwien kapteijns, 1995).

In the 1990s, it was the first time in the post-independence period that greater numbers of African women began to aspire to community development at the national and local levels. Although their impact was still minimal and the obstacles daunting, new female faces and voices began to be seen and heard. The 1990s was a decade of beginnings for women in development in Africa (Tripp, 2009).

Somalia women, as the case with most women in Africa, play a major role in the development in their communities. Indeed, women do most of the hard work in the nomadic as well as agro-pastoral social setting. The different role of women is based on what is known as Xeer. A Xeer is a kind of Somalia cultural beliefs, a body of principles and procedures that define what is wrong and what is right in social behavior. One of the crucial principles of the cultural beliefs dictates that only men in proceedings exercise political authorities, while women are expected to be represented by men. It is true that the cultural belief protects women and they are bound to uphold it. But it is equally true that it has never offered them equal human rights with men, (Hibatullah Osman, 1993).

Culture is a term that has many different inter-related meanings. However, the word "culture" is most commonly used in three basic senses: 1) Excellence of taste in fine arts and humanities, also known as high culture. 2) An integrated pattern of human knowledge, belief, and behavior that depends upon the capacity for symbolic thought and social learning. 3) The set of shared attitudes, values, goals, and practices that characterizes an institution, organization, or group.

"Community development is a structured intervention that gives communities greater control over the conditions that affect their lives. This does not solve all the problems faced by a local community, but it does build up confidence to tackle such problems as effectively as any local action can. Community development works at the level of local groups and organizations rather than with individuals or families. The range of local groups and organizations representing communities at local level constitutes the community sector. "Community development is a skilled process and

part of its approach is the belief that communities cannot be helped unless they themselves agree to this process."

During anti-colonial struggle Somalia women played a major role in the fighting for national freedom and for this reason gained equal opportunity to influence the participation in community development such as political decision leading to the independence of Somalia in 1960. Unfortunately once independence was achieved, Somalia women were left in the cold. This is not unique to Somalia. It is common in many parts of the world where women are engaged as partner during struggled, (Said, Samatar, 1992).

In Somali cultural beliefs women were absent from community development even decision making outside the family level. Most of the decisions made at the community level rotated around conflict resolution and other clan affairs, which were dealt with in all-male ad-hoc assemblies under the "justice tree" (Amina, 2001).

Women, although belonging to their father's clan like men, were never represented in these assemblies. Their role was limited to private consultations their husbands made with them on the matters at hand. And even these consultations were kept at a low profile in order not to undermine the man's role of public development (Deniz , 1995).

Statement of the Problem

Since 1991, Somalia has been experiencing a harsh civil war, which has killed hundreds of thousands, has sent millions in refugee camps and has left the entire country profoundly devastated. Many attempts have been

made to bring Somalia back to sustainable peace and stability. As Somalia continues to be a war-torn society, these efforts are ongoing. While considering the role of Somali women in the community development, it is important to shed light on some important aspects of the Somali social, cultural and political life. The Somali society is divided culturally into several categories. This willful conflict caused massive internal and external displacement, economic collapse, complex humanitarian crises, ever increasing vulnerabilities, gross and unreported violations of human rights and impunity.

There was an absence of women participation in community development; although there is some women's movement which seeks participation in community development side by side to the men. And there is a social cultural barrier which touches the women's participation in community development.

So, this study sets out to investigate the cultural beliefs and women's participation in community development in Somalia as well as the challenges that women face in the community development. It is because of this dilemma that the researcher decided to carry out a study on the cultural beliefs and women participation in community development in Somalia.

Purpose of the Study

The purpose of the study is to describe the relationship between cultural beliefs and women's participation in community in selected local and international NGOs in Mogadishu, Somalia. Hence, the study intended to explore the nonappearance of women in Somali decision making area and social activities. The study identified the strengths and weaknesses/gaps

towards women's participation in the community development of the country.

Research Objectives

General objective

To assess the influence of cultural beliefs on women's participation in community development in Mogadishu, Somalia

Specific objectives

1. To identify the demographic characteristics of the respondents in the selected local and international NGOs in Mogadishu, Somalia.
2. To assess the level of cultural beliefs in community in the selected local and international NGOs in Mogadishu, Somalia.
3. To determine the level of women's participation in community development in Somalia.
4. To establish if there is a significant relationship between cultural beliefs and women's participation in community development in selected local and international NGOs in Mogadishu, Somalia.

Research Questions

1. What are the demographic characteristics of the respondents in the selected local and international NGOs in Mogadishu, Somalia?
2. What the levels of cultural beliefs in community in the selected local and international NGOs in Mogadishu, Somalia?
3. What are the levels of women's participation in community development in selected local and international NGOs in Mogadishu, Somalia?
4. Is there any significant relationship between cultural beliefs and women's participation in community development in selected local and international NGOs in Mogadishu, Somalia?

Null Hypotheses

Ho: There is no any significant relationship between cultural beliefs and women's participation in community development in the selected local and international NGOs in Mogadishu, Somalia.

Scope

Geographical Scope

The study was conducted in selected Non-Governmental Organization in Local NGO (70) and International NGO(30), making a total number of three hundred and twenty (100).

Content Scope

The study intends to examine the levels of cultural beliefs and women's participation in community development, the strengths and weaknesses of these aspects, significant difference in cultural beliefs and women's participation in community development between the rural and urban secondary schools, cause and effect relationship between the independent variables (cultural beliefs) and dependent variable (women's participation in community development).

Theoretical Scope

Jaggar, (1983) confirmed or disproved a theory of feminism which this study was based on. He argues that gender equality can be accomplished without demanding men as a group or altering basic economic, community development and political preparations such as capitalism.

Significance of the Study

The findings of this study will vary slightly or greatly contribute to the understanding of the role of women in community development.

It is predictable that the study will be useful to The Government to the barrier of cultural beliefs in development the community.

The study is also likely to be a basis for father research in other area in Somalia in the same subject; and it could be in the same time providing literature for student's researchers and other interesting readers. In addition, the study will provide much information to:

1. Government it may resolve barrier of cultural beliefs in development the community.
2. Nongovernment Organizations (NGOs) who were operated community development in the country. The study would assistance such organizations as they involve effective movements for community development process promoting in terms of workshops, seminars, speech and so on.
3. The research will also be of advantage to students who were interested in the subject matter and in specific it may act as a literature review as they keep on researching.

Operational Definitions of Key Terms

For the purpose of this study, the following term are defined as they are used in the study:

Culture refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving.(Velkley, Richard (2002).

Cultural beliefs are the ideas and thoughts common to several individuals that govern connection between the people and be different from knowledge in that they are not empirically discovered or systematically proved.

Women participation is the ability to involve them in every department such as advocacy, community development, conference, training, education skills and human right, it is also encouraged on the basis of fairness and justice and women participation are mostly involve their efforts in community development.

Community development is a process that leads to not only more jobs, income and infrastructure, but also communities that are better able to manage change. Community members can better mobilize existing skills, reframe problems, work cooperatively and use community assets in new ways (Aspen Institute 1996).

CHAPTER TWO

REVIEW OF RELATED LITERATURE

Concepts, Opinions, Ideas from Authors/ Experts

Cultural beliefs are the ideas and thoughts, common to several individual that govern interaction between those people, and between them, their gods and the other. Cultural beliefs become identical and commonly known through the socialization process by which culture is unified, maintained and communicated. (David, 1949).

Community development is the process or effort of building communities on a local level with emphasis on building the economy, forging and strengthening social ties, and developing the non-profit sector. Community development is a process by which members of a community determine to take stock of their community, set goals for desirable change, and work towards those goals. Community Development is a long-term value based process which aims to address imbalances in power and bring about change founded on social justice, equality and inclusion."(berkely, 1971).

Theoretical Perspective

The theoretical perspective for this study will be Liberal (Equality) feminism; it is a branch of feminism that argues that gender equality can be achieved without challenging men as a group or changing basic economic, community development and political arrangements such as capitalism.

Equality is primarily a matter of gaining equal legal rights and equal access to higher level statuses (Jaggar, 1983).

Liberal feminism began in the 18th and 19th centuries and has continued through to the present day. Though out its history the liberal feminist movement has been and continues to be focused on eliminating female subordination, rooted in a set of customary and legal constraints blocking women's entrance to and success in the so called public world (2). Its long history is a testament to how well it has been able to adapt and change to the many issues confronting women (Jaggar, 1983).

Mary Wollstonecraft (1759 – 1799) represents the beginning of the liberal feminist movement. She wrote *A Vindication of the Right of Woman*, in which she makes the case that women need to be educated just as well as men so that they can grow up to be moral and autonomous human beings. Then in the 19th century John Stuart Mill and Harriet Taylor (Mill) wrote about women needing to be more involved in society while Harriet Taylor called for women to work outside the house hold as well as raise children, John Stuart Mill believed that women should be recognized as full rational and worthy of the same civil liberties and economic opportunities as men. Though many of their thoughts differed both Mill and Taylor supported the suffrage movement (Sommers, 2007).

The suffrage movement in the United States had a difficult beginning because the suffragists wanted enfranchisement during the abolitionist movement (abolition of slave trade). Suffrage for women was then often put to the side in order to focus on abolitionist goals. After several decades of struggle women were finally allowed to vote in 1920 when the 19th Amendment passed (Sommers, 2007). After the passage of the 19th

amendment liberal feminism was quiet until the 1960's when it awoke during the civil rights movement by realizing that similar to race discrimination there was a great deal of sex discrimination inherent in the system. Groups like the National Organization for women, the National Women's political Caucus, and the Women's Equity Action League were all created at that time to further Women's rights. NOW's first president, Betty Friedan, was an author and prominent feminist activity who was an important leader in the liberal feminist movement; she wrote some important books including *The Feminine Mystique*, *The Second stage*, and *The fountain of Age*. Each of these was influential and they also show the progression of liberal feminist thought from the 1960's to now. Though there are many ideas in these books and in liberal feminism, the culmination has been to support the humanist ideal of androgyny; Androgyny masculine traits to become fuller human beings. In Somali culture women did not participate the decision making so that why I take this theory because it focuses on lack of equality, the theory also examines women's social roles and lived experience, and feminist development in a variety of fields, such as anthropology and sociology, psycho analysis, economics, literary criticism and philosophy. While generally providing a critique of social relations, much of feminist theory also focuses on analyzing gender in equality and the promotion of women's rights, interests, and issues this will be modeled on the postulates of systems theory because, the performance and trying of women to take part the development area of Somalia show as that they feel inequality and seeking their rights (McElroy, 2002).

Related studies

Culture beliefs and women in community development

APD (2002) demonstrated that Somali traditional culture is based on nomadic pastoral traditions and norms with Islamic teaching. As the academic of peace and development argue the shape of Somali culture is affected by the interaction between nomadic pastoral tradition and norms with Islamic teaching. It also shows that in Somali culture agnatic principle defines the identity and affinity of both men and women; the clan system not only provides collective and individual identity to members but also serve as the collective memory.

According Amina (2001) demonstrated that women belong to their father clan like a man. On the other hand though flexible and dynamic the clan system proscribes path of social and personal development for a women quite distinct from those of men, as academic for peace and development argues that in the Somali clan system a women live with her family of origin but is expected to leave it and joint the lineage of her husband upon marriage, however as a wife, she is not fully incorporate into the lineage or dia-paying group' of her husband because under the Somali system wives retain the ties of their lineage of birth. The role of the women in the Somali culture was very limited, Amina found that traditionally Somali women were absent from decision making outside the family level most of decision made at the community level revolved around conflict resolution and other clan affairs, which were dealt with in all male ad-hoc assemblies under the —justice tree their role was limited to privet consultation their husbands made with them on the matters at hand.

Cultural barriers and taboos that in one way or another eliminate women; For instance, the belief that women should not, or cannot, do maintenance work on irrigation canals and therefore cannot fulfill Water User Association membership requirements will eliminate women from membership. In other traditional situations, it is unimaginable for a woman to sit down with unrelated men in a public place and discuss community issues. Where women's mobility outside the home is culturally restricted, it also imposes constraints on their participation (Amina (2001).

Women's workload, which prevents their attendance at meetings or incurs opportunity costs in terms of income-generating activities. Women's lower educational achievements, which are often, reflected in a lack of reading, writing and numeracy skills. Many indigenous communities in Africa and elsewhere, women not only have lower levels of literacy but also do not speak the official language as well as the men do. This is one reason men represent the household in public matters and organizations. Women's lack of experience in dealing with public matters, outsiders and formal organizations, For instance, among the Chorti in Guatemala, women are traditionally expected to avoid public life. Social, political and religious leadership has therefore rested with men. Where pressure is applied for community organizations to include women members, this can sometimes improve effectiveness and better attention to women's concerns. Several women leaders were essentially 'fronts' for their husbands or village leaders, who made all the decisions (Deutche, 2009).

Women's participation in political, public and socio-economic

Political

Contemporary Muslim scholars have differed on whether women are able to run for election. According to some scholars, Islam does not allow

individuals to seek nomination and election to a public position, but rather stipulates that the community should select or nominate appropriate people to lead them. The Prophet (Pbuh) said: "We shall not give a public position to whoever seeks or strives for it (Bukhari). Since such nomination or selection process is very difficult today, some scholars permit men to run for election, based on a verse in which Joseph asks the Egyptian leader to make him the treasurer: (Joseph) set me over the storehouses of the land: I am a good keeper, knowledgeable (Qur'an: 12:55).

The concept of election and voting is alien to the Somali political system. In recent years, assemblies of clan representatives have been convened to elect leaders and to build political consensus on important decisions. Traditionally such assemblies convened to:

- Resolve inter-clan conflicts
- Agree on nomination of a traditional leader.
- Decide on issues of peace and war.

According to tradition and customary law, decisions are often made through consensus. Mr. Cumar nuur Cusmaan (Aare), a member of Somaliland State of Somalia Parliament, and Mr. Muse Cali Faruur, a Somali folklore specialist, noted that women used cultural devices to signal approval or disapproval of a course of action, and thus influence decisions. This included BRAANBUR or ululation (Mashxarad). Again according to Muse Cali Faruur, men consulted with the women in their family before the meetings of the clan assemblies.

The Somali culture does not explicitly state whether Somali women can hold traditional leadership position or political offices. But in practice we find that the clan-based system does not provide women the right to hold public

office or to have a formal role or participate in a traditional assembly (Shir or council). In a patrilineal society, women face often difficult choices: For instance, should she represent her paternal kin or her husband's? There is also a cultural belief that lineage interests and matters are the domain of men, and can be best expressed through them. The exclusion is at least in part based on the belief that women will face a serious conflict of interest. (NUO, 2010)

Community participation

Principally, in Islam a woman is religiously required to remain in her house and to undertake the important task of taking care of her home and her offspring: "And stay quietly in your houses (Qur'an 32:33).

During the prophets' era, women 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". There is sufficient historical evidence of the participation of Muslim women 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. 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

communal activities. The political and social crises during the last fifty years brought women in large numbers to the labour market to perform traditional responsibilities. Out of necessity, they took to work outside the home and became key actors in the marketplace as small traders, shop owners, and Qat sellers. Consequently, the economic roles and contributions of women have changed drastically. The religious and cultural impact of these changes remains to be fully studied and understood. Some of the conditions on women's work outside the home are: The job itself should not be something forbidden or should not lead her to something forbidden.

In Somali Culture, labour (including herding of livestock and farm work) is considered a duty and obligation of all in the family. Each family member has a specific, well-defined role and responsibility. In the urban employment, there are no Islamic grounds for discrimination against women. The social rights of women in Islam and Somali Culture are best expressed in marriage traditions and the institution of the family.

Cultural Barriers to Women in Community Development

Discrimination against and marginalization of women, as well as the undervaluation of women's work, to this end, women-led organizations incorporate many creative programs and approaches to achieve these goals. Many women leaders spoke of issues in their family, personal, and professional lives that had caused them to lack confidence or were obstacles to their involvement in the community. The lack of accessible, adequate child care as well as spouses or partners, who were not supportive, and members of the community who resisted women's leadership continue to be barriers to some.

Women described themselves as having been initially hesitant to assert themselves or express their ideas because they felt that they did not have adequate skills or knowledge. However, once they had gained experience, acquired knowledge and had the support and encouragement of their colleagues, they overcome these concerns.

Women are now realizing that they know more about what is going on in the community sometimes you look around and say wow, there is an awful lot of women here, but it is going to take time.

Women from all over the country and from differing racial, ethnic and class backgrounds told us that they, and many women they knew, had struggled with learning to value their own experience, values, and judgments which were often undervalued and even rejected by others. One organizer noted that self-esteem was an important issue, especially "if you've been discouraged from speaking your mind for years, or sometimes you're the only voice, or if you have someone in a leadership position who is really not listening to everyone. We've seen a lot of positive things, but yes, people do get discouraged".

Asserting authority in leadership situations was something with which women said they sometimes had difficulty. They also distinguished between styles of male and female expressions of leadership and authority. Some women spoke of previous male directors as "command and control types" who would micro-manage the staff. Women said it took time for them to learn to be comfortable with their own authority. One woman summed up women's self-esteem and power issues: "Probably the most effective women leaders don't see themselves as leaders. Women don't like the issue of power because it has been used in such destructive ways." But eventually,

as another woman said, "You have to learn how to stand up for yourself and be assertive. It is difficult being a woman leader. It's difficult getting funding and getting respect.

Often women said they found themselves in situations where they were the only woman or where they did not feel comfortable. Sometimes there was overt sexism such as the case where the only woman at a meeting was asked to take notes. At other times just being one of only a few women in the room was enough to make them feel uneasy.

Women barriers such as getting the freedom to leave their homes, child care, and feeling powerless as barriers to their leadership and participation in community development. Women talked about the need for more flexible work arrangements because they are primary care givers. Directors' positions often require extensive attendance at night meetings, which is difficult for women caring for young children or elderly parents. Other staff positions are full-time as well, closing off options for women with families. In many cases activist women who have invested time in organizations over the years suffer when funding leads to full-time professional staffing and they are displaced. Too often funders want to see full-time professional staff and do not appreciate the value of encouraging part-time staffing.

Women leaders were trying to make sure that child care issues, single motherhood and other factors did not prevent women from participating, but acknowledged that the barriers often remained significant. As a woman in Boston explained, "for women, many are single moms so they have two jobs. If you have a significant other who believes that your position is in the home. We aren't doing as well with that but we can have some meetings at home".

civil society leaders of each country need to review and decide on strategies for women's participation in the community, taking into consideration their national welfare and the social and economic settings (Ali. M Tripp (2009)).

Again the exercise of physical force or war between kinship groups practically or potentially is very important in the political life of these groups. Women's role in this respect was minimal. This situation has also minimized the political public participation of women. 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. (Ali. M Tripp (2009)).

Education is not only a right but also a duty of all males and females. Prophet Muhammad said: "Seeking knowledge is mandatory for every Muslim. A husband cannot prevent his wife from seeking education. Parents are duty bound to educate their girls as they educate their sons. Prophet Muhammad said:" Whosoever has a daughter and.... Does not favor his son over her, Allah will enter him into Paradise." [Ahmad] The Prophet encouraged women to seek knowledge. As an example, the Prophet assigned specific days to instruct women, despite his busy schedule. Islam endorses a woman's right to have access to all types of education and training, and to pursue it to any level they desire. Both males and females can have the same curricula, examination and qualified teachers. Conservative Islamic groups demand separate educational facilities for men and women.

According to Islamic Shari'a, the primary duty of women is to maintain the home, provide support to her husband, and bearing, raising and teaching her children: A woman is responsible for her husband's home and maintaining her house, said the Prophet (Pbuh). Women have the right to work outside her house out of necessity or otherwise, but a woman needs to consult her spouse or guardian if she wishes to work (Deutche,2009).

The Qur'an cites the daughters' of Shu'ayb: "And when he arrived at the watering (place) in Madyan, He found there a group of men watering (their flocks). And besides them he found two women who were keeping back (their flocks). He said "what is the matter with you?" They said: We cannot water (Our flocks) until the shepherds take back (their flocks): And our father is a very old man." (Qur'an 28:23). (Sommers, 2007).

Equality of socioeconomic opportunities

Women perform varied roles at different stages. As a wife and as a mother, she is a teacher for all her children, a master trainer for her daughters, and above all a manager of not only her home, including the family's livestock. In a traditional nomadic setting, women's work is also highly specialized and valued. For example women make all materials for the construction of the nomadic home, as well as all household utensils and instruments. They are also responsible for the logistics of moving the family dwelling in the frequent nomadic movements (McElroy, Wendy, (2002).

Women procure daily supplies of water and firewood. These are just some examples of women's role in the traditional system. In the Somali pastoral economy, the labor of the women is part of their domestic and

A number of women also made specific mention of the issue of “burn out” as well as women’s tendency to ignore their own personal health. It was noted that women often overextend themselves, and lack adequate personal support which at times leads to burn-out. A few leaders spoke specifically of making sure to take time for themselves to “recharge their batteries” so that they themselves did not “burn out.” Though concerned for their staffs, some women also wanted to ensure their own ability to continue to perform in their jobs and not allow the long hours and numerous demands to become a barrier. While they often enjoyed the flexibility of their jobs, they were conscious of the fact that their work was extremely demanding and potentially exhausting.

CHAPTER THREE

METHODOLOGY

Research Design

According to Higson-Smith (2000:156), quantitative research is conducted using a range of methods, which use measurement to record and investigate aspects of social reality. It deals with data that are principally numerical. Quantitative research is thought to be more concerned with the deductive testing of hypotheses and theories.

This study used the descriptive survey design specifically the descriptive comparative and descriptive correlation strategies. Descriptive studies are non-experimental researches that describe the characteristics of a particular individual, or of a group. It deals with the relationship between variables, testing of hypothesis and development of generalizations and use of theories that have universal validity. It also involves events that have already taken place and may be related to present conditions (Kothari, 2004).

Further, descriptive surveys are used to discover causal relationships (descriptive correlation), differences (descriptive comparative), to provide precise quantitative description and to observe behavior (Treece and Treece, 1973).

Research Population

The study was conducted in Somalia, Mogadishu. The target population of this study will be one hundred (100) respondents which local NGO's and international NGO's. So this study collected two classes of data, which are the following international Non-Governmental organizations and local of Non-Governmental organizations.

Sample Size

Sampling is one of the important steps in the research plan, because it determines the participants in the research.

The sample could provide data that would be used as a basis for answering the research questions or testing of the hypothesis.

Bless and Higson-Smith (1995:36) discuss the main advantages of sampling as:

1. Gathering data on a sample is less time consuming.
2. Gathering data on a sample is less costly, since the costs of the researcher are proportional to the number of hours spent on data collection.
3. Sampling may be the only practicable method of data collection.

In this study the minimum sample size reached 100 respondents by using the Sloven's formula which is $n = \frac{N}{1 + N(e)^2}$, where n = sample size, N = study population and 0.05 = level of significance margin of error (Amin, 2005).

The Sloven's formula to select the respondents of the study, as following formula:

$$n = \frac{N}{1 + N \times (e)^2}$$

Where

n = sample size

N = population size

E = level of significance 0.05

For this study:

$$n = \frac{100}{1 + 100(0.05)^2}$$

$$n = 80$$

Table 1: Respondents of the Study

No	Population Category	Population	Sample Size
1	Local NGO	70	56
2	International NGO	30	24
Total		100	80

Sampling Procedures

From the list of qualified respondents chosen based on the inclusion criteria, the systematic random sampling will be used to finally select the respondents with consideration to the computed minimum sample size.

This study used purposive sampling technique to select respondents who are highly knowledgeable and experienced in women's participation in community development in Somalia specially Mogadishu. Furthermore, the researcher chose purposive sampling because the researcher wants to get the key informants of this study, for the reason that; selecting the respondents is more useful for this study than the representativeness of the sample. Simple random sampling was used, because it is simple and cost

effective and with random sampling every member has an equal chance of being selected and is prejudice free.

Research Instruments

The research instruments design by the researcher is questionnaires

Questionnaire:

The questionnaire collected data from respondents as questionnaire distributed by the respondents in a written way. Questionnaire were distributed all respondents to contribute the study. Questionnaire on this study was contained four sections. Section I deals with profile of respondents with questions like age of the respondent, marital status, educational level, Section II level of religion (Islam) on the community development participation of women in Somalia in Somalia, Section III deals with the role of Somali Cultural beliefs on the community development participation of women in Somalia Section IV deals with the level of the structure of the society on community development participation of women in Somalia.

Sources of Data

Primary Sources

Primary Research refers to the information that one collects one self. It involves collection of the data in a given subject directly from the outside world.

According to the Ryerson (2007) primary research was conducted specifically for the research at hand. It obtained by communicating directly

or indirectly with the subject. Carrying out primary research may be developed into excellent skill that is useful in business personal or academic settings.

In this study Primary research was conducted using two methods pointed by Van (2006): Questionnaire and Interview.

Secondary Sources

According to level Ten Design (2006) Describes secondary Research as information gathered through Literature, publication and other non-human sources. Secondary research is generally easier to perform than primary research.

In this study secondary research focuses on the collection of information relevant to topic. The work mostly comprised a literature of both published and unpublished documents including Books, Journals, internet and other material.

Validity and Reliability of the Instruments

Validity of the instrument was assured through expert judgment and the researcher will make sure the coefficient of validity to be at least 70%. The researcher will consult his supervisor for expert knowledge on questionnaire construction. After the assessment of the questionnaire, the necessary adjustments will be made bearing in mind the objectives of the study. The formula that will be used to calculate the validity of the instrument will be Content Validity Index (CVI) = No. of items declared valid/total of items.

$$\text{CVI} = 24/24$$

$$= 1/1$$

=100%

Reliability is a measure of the degree to which a research instrument yields consistent results or data after repeated trials. Reliability of the instrument was established through a test-retest technique. The researcher conducted a pre-test of the instrument on group of subjects and wait one week then administered the same test to the same subjects a second time.

The test-retest technique was used to determine the reliability (accuracy) of the researcher devised instruments to ten qualified respondents, five from local NGO and five from international NGO. These respondents were not be included in the actual study. In this test- retest technique, the questionnaires were administered twice to the same subjects. If the test is reliable and the trait being measured is stable, the results were consistended and essentially the same in both times (Treece and Treece, 1973).

Data Gathering Procedures

Before the administration of the questionnaires

1. An introduction letter was obtained from the School of Post Graduate Studies and Research for the researcher to solicit approval to conduct the study from respective heads of secondary schools.
2. When approved, the researcher secured a list of the qualified respondents from the selected population authorities in charge and select through simple random sampling from this list to arrive at the minimum sample size.
3. The respondents were explained about the study and were requested to sign the Informed Consent Form (Appendix 3).
4. Reproduced more than enough questionnaires for distribution.

5. Select research assistants who would assist in the data collection; brief and orient them in order to be consistent in administering the questionnaires.

During the administration of the questionnaires

1. The respondents were requested to answer completely and not to leave any part of the questionnaires unanswered.
2. The researcher and assistants emphasized retrieval of the questionnaires within five days from the date of distribution.
3. On retrieval, all returned questionnaires were checked if all are answered.

After the administration of the questionnaires

The data gathered were collated, encoded into the computer and statistically treated using the Statistical Package for Social Sciences (SPSS).

Data Analysis

1. The frequency and percentage distribution were used to determine the demographic characteristics of the respondents.
2. The mean were applied for the levels of cultural belief and women's participation in community development. An item analysis was illustrated the strengths and weaknesses based on the indicators in terms of mean and rank. From these strengths and weaknesses, the recommendations were derived.
3. Pearson's correlation coefficient used to test if there is significant relationship between the two variables. Furthermore, R^2 (coefficient of

determination) will be computed to determine the influence of the independent variables on the dependent variable.

The following mean range was used to arrive at the mean of the individual indicators and interpretation:

A. For the level of resource availability (physical and human resources)

Mean Range	Response Mode	Interpretation
3.26-4.00	Strongly Agree	You agree with no doubt at all
2.51-3.25	Agree	You agree with some doubt
1.76-2.50	Disagree	You disagree with some doubt
1.00-1.75	Strongly Disagree	You disagree with no doubt at all

Ethical Considerations

To ensure confidentiality of the information provided by the respondents and to ascertain the practice of ethics in this study, the following activities were implemented by the researcher:

1. All questionnaires were coded to provide anonymity of the respondents.
2. The respondents were requested to sign the informed consent.
3. Authors quoted in this study were recognized through citations and referencing.
4. A written communication to the authors of the standardized instrument.

5. On expressive intelligent to petition consent to use the standardized questionnaire.
6. Presentation of findings was simplified.

Limitations of the Study

In view of the following threats to validity, the researcher was claimed an allowable 5% margin of error at 0.05 level of significance. Measures are also indicated in order to minimize if not to eradicate the threats to the validity of the findings of this study.

1. Extraneous variables which were beyond the researcher's control such as respondents' honesty, personal biases and uncontrolled setting of the study.
2. Instrumentation: The research instruments on cultural beliefs and community development are not standardized. Therefore a validity and reliability test were done to produce a credible measurement of the research variables.
3. Testing: The use of research assistants can bring about inconsistency in the administration of the questionnaires in terms of time of administration, understanding of the items in the questionnaires and explanations given to the respondents. To minimize this threat, the research assistants were oriented and briefed on the procedures to be done in data collection.
4. Attrition/Mortality: Not all questionnaires maybe returned neither completely answered nor even retrieved back due to circumstances on the part of the respondents such as travels, sickness, hospitalization and refusal/withdrawal to participate. In anticipation to this, the researcher reserved more respondents by exceeding the



minimum sample size. The respondents were also be reminded not to leave any item in the questionnaires unanswered and were closely followed up as to the date of retrieval.

CHAPTER FOUR

PRESENTATION, ANALYSIS AND INTERPRETATION OF DATA

This chapter presents the profile of respondents who participated in this study, the purpose of this profile was to find out the characteristics of the respondents and show the distribution of the population in the study. These profile respondents were provided information or data regarding their gender, age, marital status, level of education, and groups to examine what category the majority of the respondents are fit in. Their replies were summarized by using frequencies and percentages as indicated in the below table 1.

Table 2: Demographic characteristics of respondents

Category	Frequency	Percentage (%)
Gender		
Male	47	58.8
Female	33	41.2
Total	80	100.0
Age		
30-40 years	33	41.2
41-50 years	30	37.5
Above 50years	17	21.2
Total	80	100.0
Marital status		
Single	30	37.5
Married	23	28.8
Divorced	21	26.2
Widows	6	7.5

Level of Education		
Primary	3	3.8
Secondary	10	12.5
Degree	38	47.5
Master	29	36.2
Total	80	100.0
Groups		
local NGO's	56	70.0
International NGO's	24	30.0
Total	80	100.0

Source: Primary data

As showed in the above table 2, the study involved different categories regarding to the analysis of demographic characteristics of the respondents. However, 59% of the respondents were male, whereas 41% of respondents were female, as a result indicating a gender gap in the distribution of people.

With regard to age group, the respondents in this sample were dominated in the age group between 30-40 years (over 41%), signifying that most of the respondents in this sample are middle aged group.

The marital status of the respondents was comprised single, married, divorced and widowed as shown in the above table 2. Therefore, most of the participants were single and made over 37% of the sample.

With respect to the level of education or qualification, majority of the respondents were above secondary level, at least had degree qualifications

and comprise 84% approximately, this indicates that most of the participants were qualified.

With respect to the selected NGOs, the majority of selected NGOs was local and made over 70%, while the international NGOs comprised 30% of the selected organizations.

Table 2: Determining cultural beliefs in community (N=80)

Indicators	Mean	Interpretation	Rank
Cultural beliefs are based on nomadic pastoral traditions; woman does not involve any activity out their house.	3.89	Agreed with no doubt at all	1
Clan and sub-clans culturally are not support to have women representative for participation of community development.	3.88	Agreed with no doubt at all	2
The parliamentary election was more establishing clan representation in parliament and so that the most voters vote for men.	3.76	Agreed with no doubt at all	3
Men traditional are leader of the country economically, politically and socially and there is no position for women in politics.	3.60	Agreed with no doubt at all	4
Most of tribe leaders such as sultan's campaign are only men rather than both men and women.	3.53	Agreed with no doubt at all	5
Mostly women were absent from decision making outside the family level so it become new for the society to hear that	3.42	Agreed with no doubt at all	6

women want to participate decision making.			
There are many challenges of culture beliefs	3.37	Agreed with no doubt at all	7
Cultural beliefs play important role of language and technology	2.63	Agreed with some doubt	8
Mean average	3.51		

Source: Primary Data

According to the above table 3, the mean indicator which is 3.89, and shows that the respondents agreed with no doubt at all that cultural beliefs are based on nomadic pastoral traditions; woman does not involve any activity out their house. Therefore, this observation showed that nomadic life style affected women's ability in social activity and restricted only to the usual household chores.

This indicator also showed that the mean of Clan and sub-clans culturally are not support to have women representative for participation of community development is 3.88, which is high and indicates the respondents agreed with no doubt at all that clan and culture usually went hand in hand and have been in abeyance for long time among community which became responsible for molding women as inert in social, political movements.

The findings showed that the mean of 3.76 for the parliamentary election was more establishing clan representation in parliament and so that the most voters vote for men and the majority of the respondents agreed the indicator which demonstrates that women also marginalized in political arena and resulted occupy few seats in parliament.

The mean of 3.60 exposed the indicates that men traditionally are leader of the country economically, politically and socially and there is no position for women in politics, and the majority of respondents agreed that the nature of men traditionally are oriented in leading in every aspects of life. Thus, women lost their position in the community.

The mean of 3.53 revealed that most of the respondents agreed that most of tribe leaders such as sultan's campaign are only men rather than both men and women. However, this observation revealed that women have no as equal right as men for leading her tribe, in addition cultural root names, that have being practicing for long time in the community, were only dubbed men.

The findings showed a mean of 3.42 for mostly women were absent from decision making outside the family level so it become new for the society to hear that women want to participate decision making, and the majority of respondents agreed the indicator.

The mean of 3.37 shown in the above table 3, reveals that the majority of the respondents observed that there are many challenges of culture beliefs which differ from one perspective to another, as a rule of thumb most cultural beliefs have some influence on women's personality.

The above table 3 also indicated that a mean of 2.63 for cultural beliefs play important role of language and technology, and the research respondents agreed with some doubt, while the minority agreed the opposite. This indicator has many implications that cultural beliefs can enhance a given local language which is part of their belief to be practiced,

while on the other hand cultural beliefs feel technology and advancement can erode their beliefs.

Table 3: Determining women's participation in community (N=80)

Indicator	mean	Interpretati on	Rank
Culture affects women's participation in community development	3.78	Agreed with no doubt at all	1
Culture of Somalia does not allow women to work.	3.76	Agreed with no doubt at all	2
Lack of education for women is also challenges to women's participation	3.66	Agreed with no doubt at all	3
The culture of Somalia and early traditional influence women to fail in community activities	3.63	Agreed with no doubt at all	4
Women make contribution of resources for development includes money and materials	3.55	Agreed with no doubt at all	5
Culture of local community is one of the challenges to women in development	3.53	Agreed with no doubt at all	6
Women participation in community development met many problem including lack of resource, lack of education and low level of community	3.46	Agreed with no doubt at all	7

women are more influence than their previous position	3.34	Agreed with no doubt at all	8
Women's participation is very low in politically, socially and economically	3.31	Agreed with no doubt at all	9
The role of women's participation in community is necessary for development of the country	3.30	Agreed with no doubt at all	10
The role of culture does not allow to women participation in community development	3.26	Agreed with no doubt at all	11
Women have ability to plan and effective participation in community development	3.23	Agreed with some doubt	12
Culture allows all parts to have men in all cultural activities	1.56	Disagreed with no doubt at all	13
Culture does not allow girl's education	1.23	Disagreed with no doubt at all	14
Culture allows individuals to seek suggestions towards community development	1.22	Disagreed with no doubt at all	15
Mean average	3.05		

Source: Primary data

According to the table 3, the mean indicator is 3.78, which indicates that majority of the respondents agreed with no doubt at all that culture affects women's participation in community development.

The table also pointed out that a mean of 3.76, which showed that the majority of research respondents agreed with no doubt at all that culture of Somalia does not allow working women anywhere of the country. The findings showed that a mean of 3.66, which indicates that most of the participants agreed with no doubt all that lack of education for women is also challenges to women's participation in community development in Mogadishu, Somalia

According to the table 3, a mean of 3.63, this indicates that the majority of the respondents agreed that, the culture of Somalia and early traditional influence women to fail in community activities through development in the country.

The table also pointed out that a mean of 3.55, which shows that the majority of the respondents agreed with no doubt at all that women make contribution of resources for development includes money and materials.

The findings also showed that a mean of 3.53, which indicates that the majority of the research respondents agreed that culture of local community, is one of the challenges to women in development process.

According to the findings, this table showed that a mean of 3.46, which indicates that most of the participants agreed with no doubt at all that women participation in community development, met many problem

including lack of resource, lack of education and low level of community development that exist in Mogadishu, Somalia.

The analyzed findings in this table 3 pointed out that a mean of 3.34, which indicates that most of the participants agreed that women are more influence than their previous position for community development.

The above table also pointed out that a mean of 3.31 that the majority of the respondents agreed the asked questions with no doubt at all that women's participation is very low in politically, socially and economically because they don't have consideration about participation in all parts of the community development. The mean of 3.30 shows that the majority of respondents agreed that the indicator with no doubt at all that the role of women's participation in community is necessary for development of the country. The table 3 also pointed out that a mean of 3.26 for the role of culture does not allow to women participation in community development and indicates that majority of respondents agreed with no doubt at all.

According to the findings, the above table 3 showed a mean of 3.23, and indicated that the majority of respondents agreed the indicator that women have ability to plan and effective participation in community development.

The above table 3 also pointed out that a meant of 1.56, and shows that the majority of respondents disagreed with no doubt at all that culture allows all parts to have men in all cultural activities in the community. The mean of 1.23, shows that the majority of respondents disagreed with no doubt at all that culture does not allow girl's education in the community but they consider for boy's education. This table also indicated a mean of 1.22 that the majority of respondents disagreed with no doubt at all that culture allows individuals to seek suggestions towards community development in Mogadishu.

Table 4: Correlation between cultural beliefs (IV) and women's participation in community development (DV)

		IV	DV
IV	Pearson		
	Correlation	1	-.62
	Sig. (2-tailed)		.000
	N	80	80
DV	Pearson		
	Correlation	-.62	1
	Sig. (2-tailed)	.000	
	N	80	80

Relationship between cultural beliefs and women's participation were determined using Pearson's correlation coefficients and presented in Table 4. Results reveal the Pearson Correlation at $-.62$, which is negative and strong value. The entry labeled *Sig. (2-tailed)* at 0.000 indicates level of significance and does not exceed 0.05 ($p < 0.05$). Since the level of significance is small, the researcher can reject the null hypothesis that there is no correlation between cultural beliefs and women's participation in community development. Therefore, the researcher has evidence to accept the alternative hypothesis that there is significant strong negative correlation between the two variables. Pearson's correlation coefficient merely tells us that there is an association between the two variables. It is evidence that there is a strong, negative correlation between cultural beliefs and women's participation in community development in selected local and international NGOs in Mogadishu, Somali.

Table 5: Linear regression between cultural beliefs (IV) and women's participation (DV)

Model Summary

Model	R	R Square	Adjusted R Square
1	-.62 ^a	.384	.385

a. Predictors: IV

The absolute value of the correlation coefficient between cultural beliefs and women's participation is -0.62, which is the entry labeled R in Table 5. The actual correlation coefficient between the two variables is -0.62. The R Square (coefficient determination) is a measure of the proportion of the variability in women's participation in community development that is accounted for by variability in cultural beliefs that represents approximately 38%. Therefore, 62% of the variation of women's participation in community development is not accounted for by variation in cultural beliefs. The researcher has evidence that cultural beliefs have negative influence on women's participation in community development in selected local and international NGOs in Mogadishu, Somalia.

CHAPTER FIVE

FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

Findings

The study was guided by four objectives (1) To determine the demographic characteristics of the population in terms of age, gender, marital status, level of education, groups (2) To determine the level of cultural beliefs in selected local and international non-governmental organizations in Mogadishu-Somalia (3) To determine the level of women's participation in community development in selected local and international non-governmental organizations in Mogadishu-Somalia (4) To establish if there is a significant relationship between the level of cultural beliefs and women's participation in community development in selected local and international NGOs in Mogadishu, Somalia.

The first objective of the study, the descriptive statistic was used and showed frequencies and percentages, indicating the characteristics of the respondents and also showed the distribution of the population in the study. The study also showed that diverse age among the respondents in selected organizations, and dominant age was between 30-40 year and can provide useful information to the study. Furthermore, the study also revealed that majority of the respondents were above secondary level and had some degrees of qualifications and most of them were selected from local NGOs.

The second objective of the study was intended to determine the level of level of cultural beliefs in selected local and international non-governmental organizations in Mogadishu-Somalia. Based on the analysis of the chapter four, the findings revealed that most of the respondents agreed with no doubt at all in view of the questions asked and mean average for that

ranged from 3.89 to 3.37. While one indicator with a mean of 2.65, the respondents agreed with some doubt.

The third objective of the study was to determine the level of women's participation in selected local and international non-governmental organizations in Mogadishu, Somalia. According to the analysis, most of the variable indicators showed a mean average which ranged from 3.78 to 3.26, and indicates that majority of the respondents agreed with no doubt at all in view of the asked questions, while one indicator showed a mean of 3.23, since the mean range is low, the majority of the respondents agreed with some doubt in regard to the asked question. The remaining three indicators showed mean ranged from 1.56 to 1.22, since the mean value is very low, the majority of the participants disagreed with no doubt at all in view of the asked questions.

The fourth objective was to determine if there is a relationship between the level of cultural beliefs and level of women's participation in community development in selected local and international NGOs in Mogadishu, Somalia and Pearson's coefficient correlation was -0.62 and revealed that the two variables were strong and negatively correlated.

Conclusion

The study investigated and revealed clear evidence of the relationship between cultural beliefs and women's participation in selected local and international NGOs in Mogadishu, Somalia. The conclusions were made on objectively based as follows:

Level of cultural beliefs in selected local and international NGOs, according to the analysis, the average mean of this variable was 3.51, and showed that the majority of the respondents agreed with no doubt at all according to the indicators of independent variable i.e. cultural beliefs and the mean average is in between 3.26 – 4.00.

Level of women's participation in community development, the average mean of this variable was 3.05, and indicated that the majority of the respondents agreed with no doubt at all according to the dependent variable i.e. women's participation in community development and the mean average is in between 3.26 – 4.00.

Cultural beliefs and women's participation in community development in selected local and international NGOs in Mogadishu, Somalia, for which it was hypothesized that there is no relationship between cultural beliefs and women's participation in community development. Based on the observed evidence, the research rejected the null hypothesis and accepted the alternative hypothesis that is there is a relationship between the two variables. However, Pearson's coefficient correlation showed strong, negative correlation this could mean that cultural beliefs negatively affect women's participation and impair women's activities in community development.

Recommendations

Based on the above findings of the study, a researcher recommends the followings; Sensitization and Awareness should be emphasized. This is because the sensitization and awareness programs are very useful tools that could be used to prevent isolating cultural beliefs against women in every community to actively involved in community development programs in their residential areas.

Supporting Women's Associations. This is very important, since women's associations can highly contribute into eliminating rigid culture and traditional beliefs that oppresses women's voice to be heard among a community and lead women to be dominated, marginalized and remain subordinate in their life time. Therefore, such associations should be invested and backed up to rout up any discriminatory beliefs that hinders women's activities and their contributions to community development.

Enhancing Women's literacy. This can play a vital role in reducing traditional beliefs against women in Somali community, since education is powerful tool to change people's ill attitude by substituting a positive attitude that can direct a community to development patterns to have a good quality standard of living in this developing world where all people aspire to live in a better live. Women's literacy could be enhanced by adopting a girl child education favoring policy to increase girl's enrolment in all primary, tertiary and secondary schools of Somalia.

Free Early Child Marriage Policy. A free early child marriage policy should be introduced to alleviate a dowry oriented marriage against teenage girls in Somalia. This is because Somalia has a culture which force adolescent girls to have marriage as soon as they are in teenage period and this is resulted by two factors as follows; parents who are looking for a

dowry for financial purposes for their family and producing many children which is valued Islamically and culturally among Somali community hence compelling girls to be married as early as their fifteen years old.

Women Property Ownership. Women should be allowed to own property such as land, residential and business houses which mostly are owned by men among Somali community as a result of cultural influences and traditional beliefs and this totally sabotaged women's contributions to community development in Somalia where all the sources of income and important assets are controlled by men hence financially challenging women to actively involve and participate in all community development programs.

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APPEDICES

APPENDIX 1

TRANSIMITTAL LETTER



Ggaba Road - Kansanga
P.O. Box 20000, Kampala, Uganda
Tel: +256 - 414 - 266813 / +256 - 772 - 322563
Fax: +256 - 414 - 501 974
E-mail: admin@kiu.ac.ug
Website: www.kiu.ac.ug

**OFFICE OF THE HEAD OF DEPARTMENT, ECONOMICS AND
MANAGEMENT SCIENCES
COLLEGE OF HIGHER DEGREES AND RESEARCH (CHDR)**

Date: 13th December, 2012

**RE: REQUEST OF DEQA ABDI HASHI MDS/36487/121/DF
TO CONDUCT RESEARCH IN YOUR ORGANIZATION**

The above mentioned is a bonafide student of Kampala International University pursuing Masters in Development Studies.

She is currently conducting research entitled **"Cultural Beliefs and Women's Participation in Community Development in Selected NGO's in Mogadishu, Somalia"**.

Your organization has been identified as a valuable source of information pertaining to her research project. The purpose of this letter is to request you to avail her with pertinent information she may need.

Any information shared with her from your organization shall be treated with utmost confidentiality.

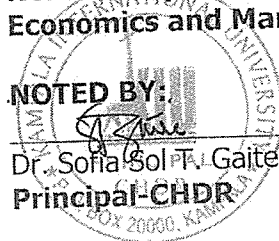
Any assistance rendered to her will be highly appreciated.

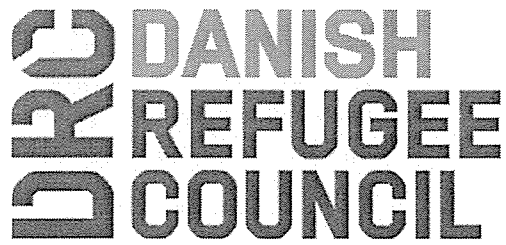
Yours truly,

Dr. Malinga Ramadhan
**Head of Department,
Economics and Management Sciences, (CHDR)**

NOTED BY:

Dr. Sofia Sol T. Gaite
Principal-CHDR





To Whom It May Concern

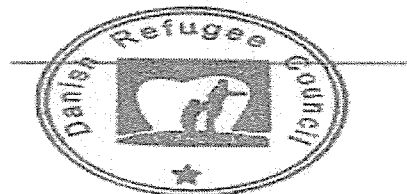
Date: 15th Dec 2013

We here by declaring that Miss **Deqa Abdi Hashi** who is now preparing the final thesis of her final master degree has been allowed to do research in our organization.

So, that we are declaring you here that **Miss Deqa Abdi Hashi** can do study in this organization with support for her research assistant for the topic of " **Cultural Beliefs and Women Participation in Community Development in Selected Non-Governmental Organizations in Mogadishu, Somalia**".

Yours truly,

Head of Manager



RAKA RELIEF AND
MENTT ORGANIZATION
(BARDO)



منظمة بركة
للإغاثة والتنمية
(بردو)

Ref BARDO/0283/2012

Date: 18/12/2012

To Whom It May Concern

we here by declaring that **Miss Deqa Abdi Hashi** who is now preparing the final thesis of his master's degree has been allowed to make research in our organization.

Therefore we are declaring you here. **Miss Deqa Abdi Hashi** can do study in this organization with support for his research assistance for the topic "**Cultural Beliefs and Women Participation in Community Development in selected Non-Governmental Organizations in Mogadishu, Somalia**".

BARDO Director

Abdullahi Hassan Om



APPENDIX 1

CLEARANCE FROM ETHICS COMMITTEE

Date_____

Candidate's Data

Name_____

Reg.# _____

Course _____

Title of Study _____

Ethical Review Checklist

The study reviewed considered the following:

- ___ Physical Safety of Human Subjects
- ___ Psychological Safety
- ___ Emotional Security
- ___ Privacy
- ___ Written Request for Author of Standardized Instrument
- ___ Coding of Questionnaires/Anonymity/Confidentiality
- ___ Permission to Conduct the Study
- ___ Informed Consent
- ___ Citations/Authors Recognized

Results of Ethical Review

____ Approved

____ Conditional (to provide the Ethics Committee with corrections)

____ Disapproved/ Resubmit Proposal

Ethics Committee (Name and Signature)

Chairperson _____

Members _____

APPENDIX II

INFORMED CONSENT

I am giving my consent to be part of the research study of Mr. Faisal Mohamed Abdi that will focus on Growth of Slums and Urban Development in Beledwein District -Somalia.

I assure the privacy, obscurity and confidence of the study. I will give the respondents a free choice to refuse participation and withdraw my partaking any time.

I was informed that this research is voluntary and that the results will be given to me if I ask for it.

Initials: _____

Date _____

APPENDIX III: QUESTIONNAIRE

Dear respondent,

I am conducting a study entitled—Cultural beliefs and women's participation in community development

In opinion of this may I request that you answer my questionnaire? I will escalate it very much if you can return the questionnaire as soon as likely.

Please be certain that the data you provide will be used only for academic purpose and the information you provide will be preserved with greatest confidentiality.

Thank you very much in advance.

Yours truly,

Deqa Abdi Hashi
Candidate for Master of Arts in Development Studies
Kampala International University
Kampala, Uganda

APPENDIX IVA

SECTION I: PROFILE OF RESPONDENT

Direction: Kindly tick the appropriate space or provide the data requested where appropriate.

1. Gender

Male ☐ Female ☐

1. Age of the Respondent

25 – 30 ☐ 31 – ☐ Above ☐

41 – 50 ☐ 51 – ☐

2. Marital status

Single ☐ Married ☐

Widowed ☐ Divorced ☐

3. Educational background of the respondent

Primary ☐ Secondary ☐ Degree ☐

Master ☐

4. Groups:

Local NGO ☐ International NGO ☐

APPENDIX IVB
SECTION II: Cultural beliefs (IV)

Please use the key below to answer the following declarations by indicating: (4) strongly agree (you agree with no doubt at) (3) agree (you agree with some doubt), (2) disagree (you disagree with some doubts), (1) strongly disagree (you disagree with no doubt at all).

NO	Questions	4	3	2	1
1	Clan and sub-clans culturally are not support to have women representative for participation of community development.				
2	Cultural beliefs are based on nomadic pastoral traditions; woman does not involve any activity out their house.				
3	Cultural beliefs play important role of language and technology				
4	Men traditional are leader of the country economically, politically and socially and there is no position for women in politics.				
5	Most of tribe leaders such as sultan's campaign are only men rather than both men and women.				
6	Mostly women were absent from decision making outside the family level so it become new for the society to hear that women want to participate decision making.				
7	The parliamentary election was more establishing clan representation in parliament and so that the most voters vote for men.				
8	There are many challenges of culture beliefs				

APPENDIX IVC

SECTION III: Women's participation in community development

Instructions

Please use the key below to answer the following declarations by indicating: (4) strongly agree (you agree with no doubt at) (3) agree (you agree with some doubt), (2) disagree (you disagree with some doubts), (1) strongly disagree (you disagree with no doubt at all).

N O	Questions	4	3	2	1
1	women are more influence than their previous position				
2	Women's participation is very low in politically, socially and economically				
3	The role of women's participation in community is necessary for development of the country				
4	The role of culture does not allow to women participation in community development				
5	Women have ability to plan and effective participation in community development				
6	Culture allows all parts to have men in all cultural activities				
7	Culture does not allow girl's education				
8	Culture allows individuals to seek suggestions towards community development				
9	Culture affects women's participation in community development				
10	Culture of Somalia does not allow working women any where				
11	Lack of education for women is also challenges to women's participation				

12	The culture of Somalia and early traditional influence women to fail in community activities				
13	Women make contribution of resources for development includes money and materials				
14	Culture of local community is one of the challenges to women in development				
15	Women participation in community development met many problem including lack of resource, lack of education and low level of community				

APPENDIX V

PROPOSED BUDGET

budget line	Budget description	Unit cost(\$)	Quantity	Total
1	Review the related literature	5	17 days	85.00
2	Writing and typing the material	10	12 books	120.00
3	Four research assistants	12	18 days	206.00
4	Ream of white paper	8	1 ream	8.00
5	Pens	1	15 pens	15.00
6	Files	4	3 files	10.00
7	Bunch	5	1.5	7.5
8	Stapler	4	1	4
9	Pens of stapler	2.5	1 box	2.50
10	Travel cost	1500	1 trip	1500.00
11	Refreshment	3	55 days	45.00
Grand total				2000

APPENDIX VI
TIME FRAME

Activity	FEB	MARCH	APRIL	MAY	JUNE
1. Conceptual Phase					
Chapter 1					
2. Design & Planning Phase					
Chapter 2-3					
3. Thesis Proposal					
4. Empirical Phase					

RESEARCHER'S CURRICULUM VITAE

To document the details of the researcher, his competency in writing a research and to recognize his efforts and qualifications, this part of the research report is thus meant.

Personal Profile

Name: Deqa Abdi Hashi
Gender: Female
Nationality: Somalia

Educational Background

Candidate of Master of Arts in Development Studies (K.I.U) (2013)
Bachelor of Arts in Business Accounting in (M.U) (2008)
Secondary Certificate in Al-Hikma Secondary School (2004)

Work Experiences

3 year DRC, Mentoring and Evaluation

