



Somalia since the Cold War: The Establishment of the State and the Civil war

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Abstract

This dissertation examines the Somali state of affairs and events since the cold war. It will focus from the establishment of the Somali state to the ongoing battle on terror. Contrarily, we will emphasise the causes of the prolonged civil war in what is categorised as a failed state. My research will unveil the endeavours of Somali Governments to conquer terrorism, corruption, and other obstacles which oppose the forage to acquire good governance and inclusive politics. The commencement of this research starts from the independence movement by Mohamed Abdille Hassan and the S.Y.L movement. In this era, Somalia was colonised by Italy (in the South) and Britain (in the North). Shortly after Somalia gained independence in 1960, democratic elections were held. It is astonishing that Somalia is struggling to hold similar elections after 50 years. Subsequently, on the 21st of October 1969, General Mohamed Siad Barre overthrew the civilian government after the assassination of President Abdirashid Ali Sharmake. We will be exploring the strategies and policies that this dictator applied to rule Somalia for two decades. In early January 1991, the military regime collapsed after rebellions besieged the capital city and large proportion of territories in the South. This is the beginning of a tarnished, fragile and law-less Somalia which was governed by bandits. The civil war lead to the birth of Islamic movements such as Al Itihaad, the Islamic Courts Union and Al Shabab. After the recognition of the Somali Federal Government in 2013, the country has slightly developed and most of the territory is now in the control of the UN-backed Somali government. This dissertation will explore if Somalia can suppress from a disorder of almost three decades and reach prosperity.

Introduction

This dissertation will be scrutinizing the ancient times and Somali state of affairs since the Cold War. Thus, we will be analysing the foreign policy of the state and how it has affected the region and the globe. It is essential to dissect the Somali culture, history and society in order to understand the context of Somali politics. It is stupefying that this poverty-stricken country has the longest coastline in Africa which comprises of around 3333 km. Infelicitously, it has not benefited from its natural resources and dissipated its chances of economic growth. Selecting this Horn African nation as the topic of choice for my dissertation was absorbing and suitable. From a young age, I apprehended that I had an enthusiasm for politics and watching political debates and exploring the biographies of notorious politicians became a habit for me. Hence, I hail from a background of political household. My father, Abdishakur Ali Mire is a member of the Somali Federal Parliament and previously served in the Cabinet during the reign of Prime Minister Abdi Farah Shirdon in 2013. My uncle, Mohamed Ali Mire, is the Ambassador to the Somali mission in South Africa. Other uncles such as Hashi, Hassan, Abdirashid and Abdiweli were all military commanders during the military regime of Mohamed Siad Barre. They were aspired and motivated by their father, Ali Mire, who was a revered and influential elder in Central Somalia. Beside my father's lineage, my mother, Istahil Sahal also came from a ruling household. Her father, Sahal Dahir was a military colonel and his brother Mohamud Dahir was a high-ranking diplomat in the Somali embassy in Libya where he served as the Deputy.

Ambassador. Coming from that background of political credentials, my notion is to share my apprehensions of this area. The objective of this dissertation is to enlighten and divulge my acquaintance in the region and disclose political phenomenon's which has been a barricade to the quest of sustaining stability and social amalgamation. International relations experts and scholars which have made case studies on Somalia are staggered because of the three-decade prolonged civil war. They have not experienced a state which has been law-less for that period and has encountered clan militias, extremist groups and pirates. One of the notorious anecdotes of the ongoing war on terror is the 14 October, 2017 Mogadishu bombings. This was a massacre which had killed over 500 and injured over a 1000. Buildings, properties and businesses were demolished and some of the corpse of the victims were unidentified. The country was in a state of shock and the President of Somalia, Mohamed Abdullahi Farmaajo, declared three-days of national mourning. This genocidal action was perpetrated

by Al Shabab and it was the deadliest terrorist attack not just in Somalia, but the entire African continent. Despite these dreadful occurrences, the Somali people are unprejudiced and they are willing to renovate every piece. In this research, we will disclose the genocides that have occurred in Somalia during the military regime and the Civil War. According to Necrometrics, an estimate of 500,000 people has been killed in Somalia since the Civil War in 1991. It is high in number, but for a country which is struggling with terrorism, tribalism and bandits, it is rational because of its circumstances. At this time, Al Shabab are the main obstacle against the scout to reach stability and this depraved group are linked to Al-Qaeda. Many security analysts, inquiry on what is preventing Somalia to retain its steadiness. I feel perplex on this matter. Which state or association is accountable of funding the terrorism movements? How do military arsenals come through the Somali sovereign state? Those questions are what is puzzling through my mind and many others.

Furthermore, it seems that Amisom, the United Nations-funded peacekeepers, are not keen on abolishing Al Shabab. Many Somali International Relations experts argue that Amisom are anxious on renewing mandates and the dividend of these actions includes financial and regional interests. It is assumed that some of the Gulf States such as Saudi Arabia and United Arab Emirates are furtively supporting Al Shabab. The motive of this backing is supposed that these states believe if Somalia reaches prosperity, it will produce oil & gas. This will mean a decline in their economy and Gross Domestic Product. In cultural wise, Somalis are notorious for clan loyalty and most Somalis think of themselves first as clan or subclan members, not as citizens of a nation (Kapteijns, 2012). Since independence in 1960, governments have tried to build a Somali identity, but clan factionalism has always interfered with this aim and internal division is not new in Somalia. Throughout its history, different clans have fought one another, frequently over land or water rights. Somalia has its positive sides as it is now recovering from the political confusion and security chaos. It has an internationally recognised government which controls large areas of the country. Today it has an interim constitution on which to build a progressive framework and the country has experienced elections being staged within the Somali soil for the first time since 1967. Somalia's democracy is more virtuous and mature than many developed countries as government-controlled areas respect the freedom of speech to an extent, and eager to attain inclusive politics for which women, youth and minorities can equally

participate (Venter, 2017). Somalis once had functioning schools, government, fully operational hospitals and had aspired to a better future, which they believed was within their reach if they worked hard. In this dissertation, I will present my coherent concepts on the strategies that should be implemented to recuperate a nation that was once one of the military powers in Africa.

The Independence movement

The Dervish Movement

Somalia was a vital centre for trade with the rest of the anquity. This Horn African nation has numerous resources such as charcoal, livestock and innumerable fruits. The British and Italians apprehended this vision and quickly gained control proportions of the coast. These empires established the Italian Somaliland and British Somaliland. The core motive of these imperialists was to besiege the territory and loot the goods of the land but in retaliation, many Somalis opposed this act of colonialism and urged to defend their sovereignty. An anti-colonial movement began in 1899. The Dervish movement was established in Taleh district of the Sool region. Their aim was to remove colonial settlers from the Somali territory and execute foreign infidels (Abdi, 1993). This patriotic-movement had an aspiration of creating a Muslim state in what was known as ‘Greater Somalia’. These are regions which are inhabited by Somali ethnics and it comprises of five regions in the Horn of Arica: Northern (Somaliland), Southern (Somalia), West Somalia (Somali regional state in Ethiopia), North Eastern Province (Kenya) and the Republic of Djibouti (Tripodi, 1999). The unity of Greater Somalia was eliminated and ultimately divided in the Berlin Conference during 1884-85. The Berlin conference was chaired and organised by Chancellor of the German Empire Otto Von Bismarck (Millman, 2013). The objective of this meeting focused on how European powers would peacefully divide Africa between them for colonization. The Somali Dervish Movement quickly recruited and mobilized 20,000 forces to defend the sovereignty and integrity of the Somali people. The Dervish were led by religious and patriotic leader Sayid Mohamed Abdille Hassan and was known to the British Empire as the ‘Mad Mullah’. He was born in 1856 on a village named Sac-Ma-Dek which is located in the Buuhodle-Northern region of Somalia. He was brought up by his Grandfather from his mother’s side who was

named Seed Magan. Apparently, he was obsessed with his horse which was named “Hiin-Faniin”. Mohamed Abdille Hassan had the passion to study the Islamic religion. He travelled to various locations such as Harar, Mogadishu, Khartoum and Mecca to study and extend his knowledge. He returned after performing the hajj pilgrimage in 1895 at the Berbera city. “On his arrival he asked a British soldier named Lt. Col. Eric Swayne why he should be paying him to enter his own country”. This is the beginning of the clash between the British and cohorts of Sayid Mohamed’s movement.

During the First World War (1914-1918), Britain’s focal point was set on that battle. For that reason, the Dervish took advantage of vulnerable British colonizers who weren’t supplied with sufficient weapons and facilities which they required. Sayid Mohammed who was an oral poet, claimed that he battered the imperialists and their infidels (Abdi, 1993). After a heavy loss that the British have faced, they were garrisoned with troops by European allies and Ethiopian forces. The imperialists also recruited brigades of Somali men and together, these powers chased and battered the Dervish forcing them to flee and hide in rural areas. In 1918, when the First World War ended, Britain had invented military planes and ultimately seized Berbera, creating a military base there. Within a month of shelling, the British captured Taleh which was the capital of the Dervishes. Sayid Mohammed and his companions had retreated to the West (Ogaden region) whom was resided by his close-knit clan.

The personality and exertion of Mr Hassan had goodness and wickedness. In terms of the perspective of many Somali researchers and intellectuals, Hassan was the luminary of Somali nationalists who were struggling to reach independence. Hadraawi who is a prominent Somali poet said “He was the light I was following in my youth”. Sayid Mohamed was said to be blunt and candid; but truthful in his words and movements. Contrarily, he had many weaknesses and frailties. Mohammed Abdille Hassan was labelled as a ruthless and callous commander who assassinated those who opposed his views and wills. Even within the Dervishes, he would execute his companions if they were divergent to his military and political strategies. Committing genocide and executing a large number of civilians became folklore in his movement. Around August 1903, the Mullah threw over 600 men from the Ilig-Daldala Mountain in the Eyl district (Abdi, 1993). This indicates the malpractice of Mr Hassan but when questioned of his actions, he debated that these victims opposed Somalia to reach independence.

On 21 December 1920, Sayid Mohammed died at the age of 64 in a town named Imi which is located in the Afdher zone. It was reported that he suffered from the influenza flu, which was the cause of his death (D'Haem, 1997). There is a famous statue of Mr Hassan in Mogadishu. It was looted by the warlords during the civil war but renovated on October 2019 by Somali President Mohamed Abdullahi Farmaajo. Generally, what we can learn from the endeavours of the Dervish movement is that it was impossible to indoctrinate them from their views and aspirations to reach integrity and sovereignty. Hence, my assumption and understandings of this field is that their armed-movements has historically inspired Somali extremist groups in the 21st century to clash with western devised policies such as democratic governments and give them the confidence that they can thwart the pressure group of democrats.

The SYL movement

The Somali Youth League, commonly known as SYL, was a political party and independence movement established on 15 May, 1943 in Hamar Weyne, Mogadishu. It first appeared as a soccer team, and later pronounced that it was a political party which would strive for sovereignty. The idea of the club was conceived from a British officer who advised Osman Kenadid to create a club to share their thoughts on how they would approach the destiny of the nation (Tripodi, 1999).

The policy of the British at that period opposed the Italian empire to re-capture Somalia and desired to sustain its power in Somalia. This ambition was rejected by the United Nations after it had agreed to put Southern-Somalia under trusteeship of the Italian administration. SYL are acknowledged for their role in the struggle for liberty. SYL played a vital role in the country's road to independence throughout the 1940s, 1950s and 1960s. Their desire was to eliminate the colonial rule and liberate the nation from foreign supremacy and domination. Various Somali intellectuals and high figures argue that without the foundation of SYL, the creation of the Somali State in 1960 would have been onerous. At its creation, the party consisted of 13 members from different Somali clans. The foundation of the SYL movement was 20 years after the Dervish movement, which meant their impact was still perceptible (D'Haem, 1997). The 13 members were plebeian and academic youths, who were all under the age of

30. They studied the history of the Dervish movement, and were premeditated to evade the aspects which have engendered Sayid Mohamed and his followers to be overwhelmed.

The members of the SYL movement encountered challenges from the imperialists, its pawns and had resource obstacles. Imperialism during the Second World War was pivotal for the colonisers. The SYL encountered massacres and torments from the British and Italian empires. Nevertheless, these imperialists faced fierce backlashes from patriotic SYL supporters. Haji Guleid Mohamoud and Faqi Osman Mohamed were publicly acknowledged for the disbursements of the party's activities (Tripodi, 1999). SYL adherents, particularly women, were even selling their jewellerys to fund this independence movement. Contrarily, proportions of the Somali people were mercenaries and their manoeuvres were a barricade to the forage for sovereignty. These colonist empires persistently used the 'divide and rule' policy to thwart the Somalis from uniting in opposing to them.

SYL, also known as 'Lego', accomplished numerous tasks which were high-yielding developments for the nation. These achievements included raising social awareness on tribalism, nepotism and national treason. SYL have succeeded in creating a Somali identity, rather than citizens seeing themselves as clan members (Kaptein, 2012). They opened a branch in Harar city which is located in the Somali region of Ethiopia and their objectives were to unify all Somali territories, and set aside their clan affiliations. This solidarity eventually led to Somalis on uniting against the colonialism wing and this experience of subjection caused nuisance to most young men who were prepared to die in order to overcome hegemony. Somalia entered a period of trusteeship which it was governed by the Italian administration from 1950-1960. Trusteeship is the authority for governing a region, which is given to a country or countries by the UN (D'Haem, 1997). After decades of turbulence, Somalia had the serendipity towards prosperity and development.

Illiteracy was reduced by 60% and the economy was surpassing other developing countries in the continent. The trusteeship provisions catered the Somalis the fortuitous to experience self-governance. Abdullahi Issa Mohamoud became the Prime Minister of Italian Somaliland, serving in office from February 29, 1956 to July 1, 1960 (D'Haem, 1997). Except from having a provisional government, SYL sent delegates to Paris and New York to address the United Nations to specify the right of the

Somali people to freedom. These representatives were led by Abdullahi Issa Mohamoud, who was then the Secretary-General of the Somali Youth League. The abstract theory of SYL motivates modern Somalis on reaching unity and democracy.

Complex of Somali clans and cultures

Dynamics of Somali clans and its impact

Somalia is one of the few African nations with a single ethnic group and share the same religion and language. Somali people are a segmented society, fidelity and trustworthy is based on a centuries-old Somali tradition of ancestral ties, producing the clans of today (Ricciuciti, 1995).

Most Somalis see themselves as clan members and have rebuffed the outlook of a national Somali identity. There have been anti-tribalism movements to overcome this division, but clan factionalism has constantly encountered this aim. Somali clans comprise of six noble clans and other minor clans. The six major clans of Somali lineage are Dir, Isaak, Hawiye, Rahanweyn, Darod and Digil. The minor clans, also from the Somali lineage include Benadiri, Jareer, Madhiban, Aw-Hassan, Tumul, Arab-Salah and Barawani (Kapteijns, 2012). The Dir, Isaak, Hawiye and Darod clans which make up 70% of the total population in Somalia are pastoral and nomadic, they are acknowledged as camel herders. The close-knit related Rahanweyn and Digil clans make up 20% of the population and are notorious for farming and growing crops. The remaining 10% of the population are coastal dwellers who rely on cultivation and fishing.

In the study of anthropology, a clan is a large group of people who trace their descent to the same ancestors. Inheritance in Somali clans is through the male line, and family ties are remembered for many generations (Ricciuciti, 1995). Each clan is divided into sub-clans and families which are ruled by traditional chiefs. They have different titles such as Uges, Sultan, Beldaje, Imam, Islen and Nabadon. Within the Republic of Somalia, the Darod clan are dominant in the Puntland and Jubaland Federal states, and proportions of the Galmudug state. They also reside in the Somali region in Ethiopia, as well as the North Eastern Province in Kenya. “The clan traces its ancestry Abdirahman bin Isma’il al-Jabarti, a descendant of Prophet Muhammad’s Binu Hashim tribe”.

The Darod divides into five subgroups which are known as Tanade, Kablalah, Sade, Issa and Yusuf. The Isaak clan populates North Somalia which is formally known as Somaliland, a semi-autonomous region which has declared independence from the rest of Somalia in 1991 but is internationally unrecognized. Just like the Darod, they claim to have an Arab ancestry. “The Isaak clan traces their heritage to Shaykh Ishaq ibn Ahmad-Al Hashimi who settled in the ancient Somalian city of Maydh from Arabia”. Numerous Somali intellectuals argue that this credence of Somali clans claiming to have Arab blood-tie, is fictional. They debate that clans feel more ‘special’ or ‘blessed’ if they hail from the same tribe as Prophet Muhammad (P.B.A.H). The main subgroups of the Isaak include Hebar-Jelo, Garhajis, Arab, Heber-Awal and Ayub.

The Hawiye and Dir clans both place their paternal ancestry to Samale. They occupy large regions within Somalia and its neighbouring states. The Hawiye chiefly inhabit the area on both sides of the middle Shabelle, south-central Somalia and dominant in Mogadishu (Kapteijns, 2012). Hawiye subgroups include Gungundhabe, Shekhal, Karanle, Hawadle, Gaalje’el, Mudulod and Heber-Gedir. Other subclans such as Degodia and Murile reside in the North Eastern Province in Kenya.

On the other hand, the Dir sub-clans are scattered in different parts of Somali regions in the Horn of Africa. They divide into groups such as Isse, Bemal, Surre and Samaron. The Digil and Rahanweyn (Mirifle) reside in large proportions of the South and mainly occupy on what is now known as the South-West Federal State. They are classified to be diverse from other Somali clans.

The Digil and Mirifle clans speak their version of Somali language known as Maay Maay and are divided into 21 sub-clans (Kapteijns, 2012). Their major sub-clans include Laysan, Harin, Eley and Luwey. The minor clans which I have mentioned previously, exist in different parts of the Somali regions in the Horn of Africa. Apart from the Somali lineage clans, there are also slight population of Non-Somalis. “Across the country, there are small communities of Arabs, Indians, and Pakistanis who mainly engage in shop-keeping”. Nevertheless, numerous populations of those communities fled from the country after the civil war. When the protection of the central government eradicated, they felt vulnerable and insecure, and were forced to migrate.

Somalia is known as the land of little rain. About a quarter of Somalia is desert, and for most of the year, there is no rain (Ricciuti, 1995). For this reason, conflicts happen over grazing and water rights. The pastoralists often require more land for their animals to graze and often overlap other clan territories and even extend into neighbouring countries. This skirmish is a premise of lengthy conflict in Somalia and has mutilated the brotherhood and generated a view of hostility. Until this present day, the Somali government is battling internal division and it is undoubtedly an impregnable adversity. The internal division of tribalism, is not limited just in rural areas, but has a major impact even in the political scenario.

Clan elders and politicians protest if they feel they have not attained their share in the government posts (Kapteijns, 2012). Unlike regular governments, politicians are not selected on their experience, educational backgrounds and party affiliations but the pillar to select them is the clan they hail from. The Somali Federal government sharing power is based on a formula named '4.5'. The four major tribes and the minorities. If your clan or sub-clan doesn't have a seat in the cabinet or parliament, it is inconceivable for you to reach high-ranking offices. Since the Somali independence in 1960, only two clans were having the privileges of becoming the President of the nation. It is unfortunate as this notion has averted qualified and veteran Somali citizens to participate in the political state of affairs. It has unequivocally caused inglorious to the appearance of the Somali political scenario.

Mercenary politicians often use clan mechanism as a ladder to reach their political motives. If a politician fails to be part of the government institutions or acquire bribe, they will use public incitation to pressure the national leaders. These egocentric officials generate a panorama that the prerogative of their clan is absent. Nevertheless, citizens have lately realised that the outcomes of this grapple is fruitful for only the avaricious politicians. This is part of the development that Somalia has made in the past few years for a step-forward in reaching democracy and equal opportunities.

Cultures of Somali Society

Somalis admire their culture and cherish it to a high degree. Somalis share the same language, culture, religion and are composed of a single ethnic group (D'Haem, 1997). For this reason, their cultural

uniform is steady and analogous. Even if a Somali migrates to a foreign country, they are most likely to practise and reminisce their culture. This has shaped a nexus between the Somali society and some are so stringent that they even wear the cultural dresses that originated from the countryside in urban areas. Back in the countryside, when it reaches in the evening, rustic residents play a traditional dance named 'Dhaanto'. Other than dancing, exchanging poets is ordinary in the region. Canadian novelist Jean Margaret Laurence described Somalia as 'The nation of poets and bards'. Somalis are passionate and are notorious for their poetry skills but it tends to be an oral poet without the aid of writing (Njoku, 2013). The reason of this story-telling concept is because 97% of Somalis before the 1960s were illiterate but his figure has reduced as men had a literacy rate of 49.7%, while only 25.8% of females were illiterate in 2018. The reason for the low literacy rate is because Somalis majorly reside in the countryside and the education system of Somalia has not functioned enough to reach the required standard. Somalia is one of the few nations that form a single Muslim-Sunni state. Islam is the religion of the vast majority of in Somalia. 99.8% of the population are Muslims according to data provided by Pew Research. Even though Somalis practise the same form of Islam, they set to separately follow the two dynamics of Wahhabism and Sufism. This has caused a creed parley which has generated skirmishes and developed antagonism. Occasionally, followers of the two paths don't pray in the same mosques and the doctrine heterogeneities are insignificant. Somalis as society believe that scholars and parents have the power to curse them. "When you are cursed, you will encounter a horrendous experience". Some parents will organise an arrange marriage, and even if the other half doesn't please you, it is obligatory to accept the overture or you will be cursed. Some of the modern or western outlook folks find this hysterical and irrational. In my perspective, it is empirical and according to understanding of religions, it is veracious. Polygamy is ordinary in Somalia within men as they can marry up to four wives (Lewis, 2008). This is because the Islamic religions empowers men to marry more than a single wife. Most Somali men argue having more than one wife at the same time helps their wives to parturition many children to conduct a meteoric population growth in the country. Somalia has an approximate population 15 million and majority of Somalis tend to be complex and truculent. When dealing with homicides, it is perplexing because the family of the murder will offer to the victim's family a death compensation of 100 camels (D'Haem, 1997). This will support the family of the victim to obtain the support that they need. In most government statue procedures, it is illegitimate and against

the law. This sort of culture will shield malefactors and enfeeble the judicial system which is essential for democracy, peace and prosperity.

The establishment of the state

Founding of the state and implementing democracy

After 10 years of United Nations Trusteeship, Somalia eventually granted independence in July 1, 1960. The North (British Somaliland) and South (Italian Somaliland), formed the Somali Republic. The Northern attained independence on June 26, 1960. This was five days before the South gained independence. In the short period of five days for the preparation of union, political figures led by Mohamed Haji Ibrahim Egal created a momentary state which was named the ‘State of Somaliland’ (Millman, 2013). On the following day of June 27, 1960, the newly assembled Legislators of Somaliland passed a bill which empowered the unification of the North and South. It was astonishing that this short-lived state was recognised by 35 respective states which included the Soviet Union, United Kingdom, China and Israel. Elsewhere in French Somaliland, a referendum was held on the eve of Somalia’s independence.

Djibouti voted to remain under the association and rule of France instead of joining the Somali Republic (Lewis, 2008). The Djiboutian people weren’t opted to be colonised, but the result turned in favour of the French because it was influenced by a considerable Afar ethnic group and furthermore, the French were accused of vote rigging. On July 1, 1960, Haji Bashir Ismail Yousuf announced the unity of the South and North regions. July 1st was the election day of Somalia’s first democratically elected President Aden Abdulle Osman, popularly known as Aden Adde (Lewis, 2008). He was a prominent SYL member, as he joined the league in 1944 was eventually elected as President on 1 July, 1960 by the Somali Legislative Assembly and secured 107 votes out of 114. Adde’s leadership concentrated on exterminating the legacy of colonialism and promoting solidarity among the Somali people (Njoku, 2013). He formed a Cabinet led by Prime Minister Abdirashid Ali Sharmake. The Cabinet also included prominent S.Y.L members such as the Foreign Minister Abdullahi Issa

Mohamoud and the Interior Minister Abdirisak Haji Hussien who President Osman later named him to replace Abdirashid Ali Sharmake in 1964 as Prime Minister.

During the reign of Adden Abdulle Osman, he succeeded on approving a new constitution in a referendum which was held on June 20, 1961. Somalia witnessed its first legislative elections by the public on March 30, 1964. “The Somali Youth League (SYL) won 69 out of 123 seats in the National Assembly. The Socialist National Congress (SNC) won 22 seats in the National Assembly”. Adden Adde was a genial and patriotic statesman. It was delineated that he never viewed in politics in an outlook of cynicism, nor was he an autocrat.

Abdirashid Ali Shermake was elected by the National Assembly in June 1967. Adden Abdulle Osman accepted the loss courteously, making history as the first head of state in Africa to peacefully allocate power to a democratically elected successor (D’Haem, 1997). Adden Adde lost in the second round because the two other candidates, Ali Kulane and Gentleman, preferred Abdirashid and transferred their vote to him. The democracy that Somalia is trying to reach in the 21st century, existed 60 years ago. Unfortunately, tribalism, extremism, kleptocratic and double agent politicians have devastated the hankering and euphoria of the Somali people. When President Abdirashid Ali Shermake was sworn in as President in July 1967, he named his Prime Minister Mohamed Haji Ibrahim Egal.

The intention of Abdirashid for nominating Mohamed Haji Ibrahim Egal as the First Minister was to gratify the Northerners and reflect them in the high-ranking offices (Lewis, 2008). The North perceived and wrangled that they weren’t given their veracious quota. During his reign as President, Mr Shermake emphasized socioeconomics, purchasing military arsenals and reinforcing the democratic path that the Horn African nation has took. On March 1969, the legislative elections were held and the public had the chance to elect their representatives. The Somali Youth League won 73 out of 124 seats in the National Assembly.

President Shermake was popular among the Somali people and its international partners as he demonstrated ascendancy leadership and transparency. Unfortunately, this jubilation wasn’t protracting

and has ceased with an aftermath. President Abdirashid was assassinated in the Las-Anod district of the Sool region on October 15, 1969 on a Wednesday afternoon of his arrival at the headquarters of the district centre, a calamity was stand by. Said Yusuf Ismail 'Orfano', member of the Somali Police Force, shot the President seven times in the chest (D'Haem, 1997).

He then fell in a stone, and sadly died there. During this era of the Cold War, many African leaders such as President of Zanzibar Abeid Amani Karume, Nigerian Head of State Murtala Mohamed and President of the Republic of Congo Marien Ngouabi were all assassinated. The assassination of President Abdirashid has led to the deviation of Somalia from democracy.

A socialist military regime

Abdirashid Ali Sharmake was buried in Mogadishu six days after his death on 20 October 1969. Not only was the democratically elected President buried, but also the democracy and liberty of the nation. The following day, on October 21 1969, a bloodless coup occurred and was led by the Chief of the Somali National Army Major General Mohamed Siad Barre. On the morning of the coup, Radio Mogadishu announced that the military had seized power and that it was led by the leader of the newly-formed Supreme Revolutionary Council Mohamed Siad Barre (Venter, 2017).

Mr. Barre was planning the coup precisely after the assassination of his predecessor Sharmake. President Barre eschewed involving high-ranking officers in the coup, and generated a platform with junior officers. Every alley and backstreet was filled with men carrying riffles, but otherwise the streets were deserted. For two or three days, there was a complete lockdown of the city and all commercial and social activities came to a standstill (Ali, 2017). Shortly after seizing power, Mohamed Siad Barre terminated the constitution and dissolved the national assembly.

The Somalis generally embraced and welcomed the new military regime and the hankering of the people was centred on the government to continue the path of liberty and development to reach prosperity. The Supreme Revolutionary Council consisted of 25 almost exclusively military officials and had signed an agreement which indicated that if a member ventures a coup, they will be executed. On 3 July 1972, Vice President Mohamed Ainache, Salaad Gabeyre Kediye (the mastermind of the

revolution) and prominent Somali military figure Abdulkadir Dheel were all executed. A court charged them for attempting to assassinate President Barre and were later charged for national treason.

Throughout the early 1970s, Somali people had a euphoria for nationalism and had assurance in good governance. They were privileged with free healthcare and a high standard education which led to a literacy rate of 95%. In the 1970s, economy was at its peak as the hard-working and diligent merchants were fortunate to attain high revenues (Venter, 2017). By 1975, Somalia had one of the most powerful armed forces in Africa and former Prime Minister of Somalia Jaale Mohamed Ali Samatar, claimed that the Somali Armed forces consisted of 70,000 herculean troops which were equipped with over 350 Armoured Personnel Carrier, 260 tanks and 40 fighter planes.

Nonetheless, it was ultimately enfeebled and demoralized. On 12 June 1977, Somalia declared war on Ethiopia and occupied the disputed Ethiopian-Somali region of Ogaden, also known as West Somalia (Venter, 2017). By September 1977, the Somali Armed Forces, backed by the Western Somali Liberation Front captured 90% of Ogaden and the Ethiopian troops retreated to non-Somali zones such as the Bali province. Most communist states, except China and Romania which had a harmonious relationship with the Somali Republic, supported Ethiopia militarily and subsidized them. At first, the Union of Soviet Socialist Republics (USSR) endeavoured to mediate a ceasefire between the two states but was abortive and therefore decided to succour Ethiopia with \$7 billion of military subsidize and 16000 Cuban troops, 1500 Soviet advisors and two brigades from South Yemen arrived to buttress the Ethiopian forces in Harar (Njoku, 2013). By March 1978, Ethiopia had seized control of almost the entire Ogaden region and the aftermath of the 8 months war was horrendous. Ethiopia and its allies had 7000 soldiers killed and Somalia had 8000 soldiers exterminated. The Somali people had lost enthusiasm and the army was muddled. The Somali government expelled all Soviet advisers and Cuban diplomats were given 48 hours to vacate the Somali Republic soil. The Somali foreign policy was reformed and altered as a US ally.

President Barre was a diligent, jingoistic and a humble leader but on the other hand appeared to have the superintendence of Arab monarchies. His family had a perceptible ascendancy in the political and

military affairs. The President's half-brother and paternal cousin Abdirahman Jama Barre held the office of the Minister of Foreign Affairs from 1977-1987 (D'Haem, 1997). Two son-in-laws to the President, General Mohamed Said Morgan and General Ahmed Suleiman Dafle held different positions in the Army. General Dafle served as the Chief of the National Intelligence and senior member of the Supreme Revolutionary High Council. On the other hand, his son, Maslah, held the position of Commander of Somali Armed Forces. Life under a military regime wasn't amusement, but to an extent, in Somalia it wasn't too raspy.

The government nationalised all privately owned companies such as valuable businesses, factories and banks. People wanted free elections which were crystal clear and Parliamentary elections were held in 1979 but the SRSP was the only party to take part in electoral process, with voters being requested to vote for yes or no (D'Haem, 1997). It was announced that 99.95% of voters ratified the list. Most people felt it wasn't transparent and developed anti-revolutionary outlook but were reticent. They were afraid of being labelled as anti-revolutionist "Kacaan-Diid".

At that era, it was a perilous crime which could have lead to execution and imprisonment. In my absorbing of Mohamed Siad Barre's dictatorship rule, he hold on to power for two decades because of his cognitive skill and had the ability to process large amount of information for policy decision. This meant that he could differentiate the convenience and obstacle of the facet. It is indubitable that if the military regime took the democratic system, Somalia wouldn't have gone into Civil War.

The Somali Civil War

The rise of clan-based rebels

After the Ethiopian-Somali war concluded in 1978, the government's authority wasn't adequate and their duties were incapacitating. Totalitarianism was the kernel of the rise of the rebels and intensifying enmities within the society. The rebels, supported by Somalia's adversary Ethiopia, began a guerrilla warfare in the beginning of the 1980s. General Barre responded by decreeing severe measures for those he discovered as collaborating with the guerrillas. The Somali National Movement (SNM) became the first emerging rebel group and was dominated by the Isaak clan.

The followers of SNM were angered on how the military regime treated them. In 1977, a group hailing from the Isaak group started to collect funds for the ambition of beginning a newspaper reporting Somali affairs and proceeded their journey to the United Kingdom as they spread the apprehension of the human rights contravention under the rule of Siad Barre (Lewis, 2008). Somali Air Force reacted forcefully and carried out military airstrikes in 1988 and had destroyed buildings and killed dozens. The Somali Salvation Front (SSF), later re-named the Somali Salvation Democratic Front (SSDF), was established after the Ethiopia-Somali war concluded in 1978. The initiators were Former Somali President Colonel Abdullahi Yusuf Ahmed, Mustafa Haji Noor and Dr Hassan Ali Mire who was the Minister of Education in the early 1970s. Similar to other SSDF followers, they all hailed from the Majerten subclan of the Darod. The aim of these rebels was to ousting the dictatorial regime of General Barre and a group led by Abdullahi Yusuf Ahmed attempted a failed coup in mid-1978 (Njoku, 2013). The Somali government responded in a fiercely unprecedented way and executed all officials and individuals who helped plan the coup.

Colonel Abdullahi Yusuf and few other officers eluded. Subsequently, many leaders and fighters of SSDF defected to the Somali Government in 1983. Contrarily, these rebels who were based in Northeast of Somalia were debilitated externally. Ethiopia were the main funders of SSDF and they debarred their presence in their country after the Ethiopian and Somali governments agreed to cease hostilities and the Ethiopian administration ejected SSDF camps in Ethiopia. On the other hand, the United Somali Congress (USC), was formed in Rome, Italy by Ismail Haji and were dominated by the Hawiye clan and its supporters felt they were oppressed by the military regime like many other clans. General Mohamed Farah Aidid resigned from his diplomatic post as the Somali Ambassador to India after conflicts occurred in Galkayo between supporters of USC and the Somali National Army (Venter, 2017).

General Aidid, along with Former Somali President Ali Mahdi Muhammad, became the figureheads and commanders of the rebel. Elsewhere in Southwestern Somalia, particularly areas surrounding Kismayu, another clan-based rebel emerged. The Somali Patriotic Movement came into sight on 1989 and was dominated by the Ogaden sub-clan of the Darod. They were led by General Aden Abdullahi

Gabyow and Colonel Ahmed Omar Jeas. Compare to the other insurgents, the government never saw the SPM brawny and menace. President Barre was flabbergasted that the Ogaden opposed him because his mother hailed from that clan and they were predominant in his government.

Broadly, clan-based rebels had a wide and unpleasant effect on the people to focus on development and governance and had created an outlook of clan loyalty rather than nationalism. The people who had lost their loved ones are resented and many have done vengeance. Somali International Relations experts argue that the rebels are the kernel of the prolonged Somali Civil War. It was absurd to notice that all these clan-based rebels had their names starting with “Somalia”. They distinctly opposed a national revolt, and chose to be limited to their clans. To this day, the country is extinguishing from the conflict which they have started.

The ejection of Somali Government by the rebellions

During the last five years of President Mohamed Siad Barre’s reign, he wasn’t quick-witted as before. President Barre had a car accident on 23 May 1986 and was being hospitalized for over 30 days in Saudi Arabia (D’Haem, 1997). This had engendered his close political allies and close-knit family members to supervise most of the political affairs in the state. In early 1989, the rebellions ousted the Somali National Army in large proportions outer of the capital. In the beginning of 1991, Mogadishu was in an anarchic and the insurgents were holding conferences in the city with militias all over the city.

The ‘Manifesto’ coalition was announced on 15 May 1990 in Mogadishu. Contrarily, Abdirahman Tuur, Ahmed Omar Jeas and Mohamed Farah Aidid declared a coalition named ‘Mujahid’ in the Mustahil province which is located in the border of the Somali region of Ethiopia and Central Somalia. On New Year’s Eve of 30 December 1990, Siad Barre fled the capital and the rebellions were responding ferociously for those they associated to the government. President Barre tried to relax the situation and called for negotiation after naming a committee consisting of 75 members named Suluh (Venter, 2017). Their task was to mediate the government and the armed rebellions and on the same day of forming the mediation committee, President Barre named prominent Somali politician Omar Arte Qalib to be the new Prime Minister.

Barre was anticipating that the new Prime Minister will solve the friction between the government and the insurgents. In spite of that endeavours, Mohamed Farah Aid repudiated to hold negotiations with his rival Siad Barre and the rebellions continued to hurl heavy weapons on the government troops until they vacated the State House 'Villa Somalia' on 26 January 1991 and absconded the capital Mogadishu. The USC commemorated on capturing Mogadishu but divided into two groups. The Manifesto coalition announced that Ali Mahdi Mohammed was the successor of President Barre, and the USC officials and supporters attended a meeting in Towfik Hotel in Mogadishu to display their support for President-elect Ali Mahdi (Njoku, 2013). Nevertheless, this election was disputed as Mohamed Farah Aidid argued that forming a new government abruptly was not a solution. Omar Arte Qalib, who has been re-named as Prime Minister by the disputed President Ali Mahdi, made an historic announcement in Radio Mogadishu on the morning of February 2, 1991.

Arte dissolved the Somali Armed Forces and called for them to surrender to the armed rebellions (Lewis, 2008). This has mutilated the arrangements of the administration and inspired militias to turn into bandits and massacres. The Republic of Djibouti held the first reconciliation conference, even though it wasn't inclusive but majority of attendees agreed that Ali Mahdi would remain as interim President for 2 years. After the conference has concluded on May 1991, Siad Barre and his infantry who were based in the Gedo region, attempted to re-capture Mogadishu but their efforts was fruitless. Somali political analysts debate on why the rebellions never had a scheme to administer the government after over-throwing General Barre.

In my understandings, the reason is because the rivals weren't competent of governing a state and they never had the intention of architecting a strategy to implement a reconciliation, inclusive politics and good governance. Likewise, the military regime never retaliated swiftly before the state of disorder and chose to brawl for ascendancy which they clasped for two decades.

Humanitarian aid assistance and U.S intervention in Somalia

Non-Governmental Organizations (NGOs) have taken a key role in aiding for the Somali people, supplying food, water and improving the health care system since the civil war has erupted. When the

military regime was ejected, the country became lawless and urban areas were administered by militias. The 1991 relief effort was burdensome for the aid agencies and the militias were the barrier of supplying the relief. Notorious humanitarian networks such as The British Red Cross Society, World Food Programme (WFP) and Save the Children stepped to help starving Somalis (Ricciuciti, 1995). The United Nations mission team in Somalia evacuated Mogadishu on January 1991. It was strenuous to explore the fact of the matter because agents and NGOs gave them reports and the situation became deplorable when conflict between bandits occurred over the relief. Some officials estimated that 80 percent of food arriving in Somalia ended up in the hands of the gangs and was sold for high prices to whoever could pay (Ricciuciti, 1995). This behaviour has caused a tragedy which was unpleasant and by mid-1992, 5000 deaths were being recorded daily. Muhamad Sahnoun, an Algerian diplomat and U.N Special Representative to Somalia until October 1992, criticised the United Nations approach on dealing with the famine. The UN officials detested his public criticisms and replaced him with the Former President of the United Nations General Assembly Ismat Taha Kittani.

Egyptian diplomat and politician Boutros Boutros-Ghali started a five-year term as U.N Secretary General on January 1, 1992 and had a befitting approach on the humanitarian assistance and security difficulties in Somalia. The UN Security Council voted to deploy to Somalia for 500 troops, and then added 3000 but General Mohamed Farah agreed to the 500 and opposed the 3000 extra troops (Njoku, 2013). This is the beginning of the dissension between the leader of the USC and the United States of America. On November 26, 1992, President George H.W. Bush deployed 30,000 troops to boost the U.N mission of preserving the relief from the militias. It was followed by the United Nations Operation II in Somalia on March 1993. This augmented intervention which brought U.S allies into action, was welcomed by most Somalis which were felicitous that death rate dropped 75% and the U.N backed states succeeded in supplying 143,000 tons of food. A US led UNOSOM II forces launched an enormous hunt for Mohamed Farah Aidid. It precipitated the infamous Black Hawk Down. “On 3 October 1993, elite American troops launched a disastrous raid in the Somali capital Mogadishu. Two US Black Hawk helicopters were shot down”. Images of dead American soldiers being dragged through the streets of Mogadishu were broadcasted and it enraged the Americans back in the United States. President Bill Clinton announced the withdrawal of U.S forces which was implemented on March 3, 1994. This led to Somalia becoming a warzone and the absence of the international community’s

assistance meant that Somalia squandered the chance of recovering and building a capacity to develop and regain its peace and prosperity.

The battle against terror and political controversies

The birth of Islamic militants

The battle against terrorism has become lengthy and the most intractable obstacle to deal with. Other hurdles which oppose the forage to acquire good governance have always had a solution, but terrorism is muddling. The first Islamic movement in Somalia was the group known as Al-Itihaad al-Islami and it first emerged publicly in 1985 as an unarmed group but its member was prosecuted by Siad Barre (Venter, 2017). Al-Shabab and other extremist movements in Somalia originated from Al-Itihaad and all practise the Wahhabism mystical of Sunni-Islam. Nevertheless, not all Wahhabis are extremists and in fact, Al-Itihaad were not recognized as a terrorist organization by the international community and their ordinance was not extreme as conducts of the present Al-Shabab and ISIS movements. After the central government was overthrown, they opened training camps throughout regions in Somalia such as Kismayu and Marka and in particular, Bari and Gedo regions were the strongholds of Al-Itihaad. On 9 August 1996, Ethiopia attacked Al Itihaad bases in Luuq and Beled-Hawo districts of the Gedo region but held the city for just a day and then willingly withdrew from it (Fergusson, 2013). Similarly in the Northeast, Al-Itihaad were brawny and came into sight. They even captured Colonel Abdullahi Yusuf Ahmed and later released him but he wasn't indebted and saw them as a posed danger to the society. He mobilized thousands of troops and forced them out of the urban areas in the Bari and Nugal regions. For some period, Al-Itihaad concealed in a rural area in the Bari region named Saliid.

On June 2006, the Islamic Courts Union was declared by Hassan Dahir Aweys and Aden Hashi Ayrow who were distant cousins. The strongholds of ICU were the major cities in the South such as Mogadishu, Jowhar and Kismayu (Fergusson, 2013). The Islamic Courts Union opposed the policies of the

Transitional Federal Government led by Abdullahi Yusuf and were credited of bringing stability and rule of law in the Southern regions after combat of 16 years. The solidarity of the ICU never lasted for long and two similar Islamic militants emerged within the region. The well-known terrorist group Al Shabab was founded by Ahmed Godane who was killed in a U.S airstrike on 1 September 2014. They initiation of their establishment begun in 2004, but were publicly divulged in 2006. Within those two years, they pretended to be part of the ICU, but had their own political schemes. Contrarily an additional Islamic insurgent group was announced in January 2011 by Dr Omar Iman and Sheikh Hassan Aweys formed Hizbul Islam and united four Islamic militants which were the ARS, Jabhatul Islamiya, Muaskar Raskamboni and Muaskar Anole. Despite its disputations with Al Shabab, they ultimately united on December 2010. Al Shabab are classified as the most perilous and broaden Islamic group in East Africa. Al Shabab accumulate their revenues from taxations and benefactions from its supporters and philanthropists (Hansen, 2013). It is believed that their weapons are exported from Yemen and it is alleged that members of the Somali National Army contraband military arsenals without the consciousness of the government. Security experts and analysts debate on whether Al-Shabab can be defeated or negotiation is a productive alternative. Studying the battle against ISIS proves that any group can be conquered but requires copious effort and boldness. Contrarily, scrutinizing the Taliban and U.S peace agreement demonstrated that negotiation is more fruitful than hard power.

The role of foreign states in Somali internal affairs

Since the central government was overthrown, Somalia had a fragile government which was dependent largely on foreign donations. For that reason, many foreign states were craving for the natural resources and were opting to sway the political affairs. Among the neighbouring countries, Ethiopia and Kenya were loathed by the Somali people. They were exploiting from Somalia's penurious circumstance. Ethiopia, with the support of the TFG, invaded in Somalia on December 20, 2006. They battled with the Islamist groups which in that period had a positive limelight of the public. The aftermaths of the Ethiopian invasion in Somalia included 16,724 civilians killed, and further 1.9 million displaced (Fergusson, 2013). In political wise, Ethiopia and Kenya have interfered in the Somali politics in an unprecedented procedure and allegedly instructed iniquitous leaders on how to administer the government.

During the transitional period, the Special Representative of the Secretary-General of the United Nations for Somalia was seen as the “De Facto President”. This was because the secretary’s decree was more effective than the President of the TFG. The Western allies had an imperceptible role in the politics and craved their views to be gauged as recommendations rather than edicts but without doubt, they were the orchestrators of the schemes. The EU, Norway, USA and UK are the biggest donors of Somalia’s assistance from the international community (Hansen, 2013). On the other hand, the Gulf States have functioned as political donors to politicians which desire to ascent to the Presidential palace. It has been circulated that Qatar, Saudi Arabia and United Arab Emirates have funded Presidential candidates in the elections of 2009, 2012 and 2017. Some of the Gulf States are alleged to support Al-Shabab and other insurgent groups in Somalia. This act is supposed to be a barrier for Somalia to reach prosperity and produce oil and gas which will challenge them in the Petroleum industry. The Somali people have always opposed foreign interference and have the aspiration of a government which controls its borders and predominant in its state of affairs.

Political disputes within Somali government

Since the establishment of the Transitional National Government in 2000, to the reign of the President of Federal Republic of Somalia Hassan Sheikh in 2017, there has been four Presidents in office. They named twelve respective Prime Ministers to form governments as each President selected three Prime Ministers, although Abdullahi Yusuf’s third naming Mohamud Mohamed Gacmodhere wasn’t approved by parliament, and led to his resignation. The kernel of the disagreements between Head of States and Head of Governments is based on egocentric interests and constitutional bewilderments. A President and Prime Minister would occasionally disagree with selection of the Cabinet as they are both willing to name a cabinet which amalgamates them on their political aspirations. The Constitutional Review Support Project in Somalia is ongoing to this day and has given rise to head figures and politicians to misinterpret and misconceive the constitution (Williams, 2018). Contrarily, the Federal government and its member states have political quarrels which in some occasions led to cutting ties. In my comprehension of this matter, customarily, the Federal member states are blameworthy. They habitually interfere in the obligations of the Federal government. Ahmed Mohamed Islamic, the disputed President of the Jubaland state of Somalia haughtily said “I have a small government, I have

my seat, I will sign whatever agreement that I wish and forage for finance wherever I wish”. Leaders of federal states which utilize this bearing, are a menace to the sovereignty of the nation and the adversaries of Somalia usually manipulate leaders of federal states to achieve their national interests. It is unequivocally a national treason. Nevertheless, there has been recently elected Presidents of Federal states, which have dazzling relations with the Federal government. It is virtue for a state to cooperate with its central government and not be a foreign acolyte. A cooperation between the Federal Government and Federal States will boost the capacity of state building and retrieving the welfare of the Somali people.

A Federal State

The recognition of the Somali Federal Government

After the Transitional National government, Somali delegates and intellectuals held a conference and decided to take the federal system. On 10 October 2004, Abdullahi Yusuf Ahmed was elected as the President of Transitional Federal Government in Mbagathi, Kenya. “Federalism is a system of government in which entities such as states or provinces share power with a national government”. In Somalia, the federal government has four powers. Foreign affairs, Immigration department, money and Defense. When civil war detonated, a feeling of wariness arose within the Somali people and there was a frame of reference from the intellectuals which contemplated to derive the federalism system and let each state to govern itself. In 2011, a roadmap was designed to terminate the transitional period and Somali leaders met in Garowe, Puntland and agreed to hold parliamentary-based elections in September 2012. Hassan Sheikh Mohamud was elected in that election, defeating his predecessor Sheikh Sharif in the second round. His first significant triumph was clinching an international recognition from the international community. President Mohamud made a visit to Washington D.C, accompanied by members of his cabinet such as the Foreign Minister Fowsiya Yusuf Haji. “President Obama joined a meeting with Somali President Hassan Sheikh Mohamud in the Roosevelt Room. Following the meeting, the Somali President met with Secretary of State Clinton, who announced formal U.S recognition of his government as the government of Somalia”. This was a milestone for the Somali government and diminished the impediment of building a capacity of an immense cooperation with the international partners. Hassan Sheikh succeeded in reopening Somali Missions abroad, and persuading the international community to re-establish their embassies and presence in Mogadishu. Moreover, a

hankering and euphoria was developing within the Somali society and they felt that at long last, the country was stabilizing and developing.

The rise of a nationalist leader

Mohamed Abdullahi Farmaajo, the incumbent and 9th President of the Federal Government of Somalia is acknowledged of being a devoted and transparent leader. He was a U.S citizen before renouncing his citizenship on 1 August 2019. At a young age in 1985, he was dispatched to the U.S as diplomat and served as the 2nd secretary of the Somali high commission in Washington D.C. When the civil war broke out, he resided in Buffalo New York and earned a Bachelor in History and Masters in Political Science from the University of Buffalo. He returned to the country 25 years later when he was appointed as the new Prime Minister of the TFG on 14 October 2010. He bewitched the Somali people within a short period after displaying marvellous developments. After a month in office, PM Farmaajo's government succeeded on paying the monthly salaries of the civil servants and the armed forces and introduced a full biometric register for the security forces less than 120 days (Fergusson, 2013). This evolution never continued for long because Farmaajo resigned from his post as Prime Minister on 19 June 2011 after the Kampala accord agreement which stipulated Farmaajo to resign after controversies with the Speaker of Parliament Sharif Hassan. The resignation was responded with fierce protests in the most populous cities. Mohamed Abdullahi returned to Somalia on August 2012 to run for the Presidential elections and along with twenty other candidates, they were trounced by Hassan Sheikh. The lack of success in the elections was due to financial obstacles and therefore Farmaajo announced a national charity which he named "Qaaran Qaran" in 2015. The lobbying squad were interchanged and political oligarchs appeared in the campaign. On 8 February 2017, Mohamed Abdullahi Farmaajo was elected as the President of the Federal Republic of Somalia and won in the second round, securing the votes of 184 legislators out of the total 329 (Keating & Waldman, 2019). The expectation and exhilaration of the Somali people was at a great vertical and demonstrations eventuated all over the country. Non-partisan Somalis believe that his leadership is not matchless as they thought, but mediocre. Nevertheless,

impartial political analysts argue that Farmaajo worked to the best of his ability, but the circumstances of the country and depraved politicians are impeding him from focusing on the national duties. During his term in office, he was adequate and implemented many of his promises such as paying salaries, releasing prisoners from abroad and increasing the national revenue (from \$224 million to \$476 in 2020). President Mohamed Farmaajo has maintained a convivial diplomatic relations with respective states. He stayed neutral in several occasions of diplomatic rows. “Somalia on Sunday rejected an \$80 offer from Saudi Arabia to sever diplomatic ties with Qatar”. Oppositely, Farmaajo’s predecessor, His Excellency Hassan Sheikh, accepted \$50 million aid from Saudi Arabia in order to cut ties with Iran. The government of Farmaajo, known as ‘Peace and Life’, are accolade of not being money-oriented and Farmaajo is described of detesting pawns of foreign countries. His government resists any sort of interference by the international community which mutilates the integrity and stature of the nation. On 02 January 2019, President Farmaajo expelled the UN envoy Nicholas Haysom after being accused of acting as the ‘rule of Somalia’. The Foreign Minister, Ahmed Isse Awad, argued that Mr Haysom violated diplomatic rules and was no longer welcome in the country. A President cannot orchestrate all government institutions by himself and needs the support of the entire stake holders to overcome three decades of anarchic.

Conclusion

The stumbling block and myth of Somalia cannot be encapsulated in a dissertation. Howbeit, this paper has explored the promenade of reaching prosperity and democracy. Since the establishment of the Transitional government in Djibouti, the system of governance and the venture towards peace, prosperity and democracy has been enhancing. Those three aspects consistently depend on each other and if one ingredient is not present, the other two will utterly be eradicated. If the country clinches a mood of peace and tranquillity, prosperity will then ensue. A business institution or an investment company can operate in a tenor of commotion. There have been economic developments such as the final stage of the Debt relief which will allow Somalia to re-join the global economy. My discernment and cognizance of Somali state of affairs, gives me a comprehension and foresight of the states future sitch. Somalia has hit a segment of democracy and there has been an advancement in the electoral processes since the establishment of the Transitional government to the Federal Government. 14,000 delegates elected the 275 Members of Parliament in the 2017 elections (Venter, 2017). It is more

advanced than the 2012 were 135 clan elders selected the legislators. Halima Ismail Yarey, Chair of the National Independent Electoral Commission, is confident that they will succeed in holding general elections, and indicated at least 3 million voters can participate in the upcoming elections. This is a milestone and a step-forward towards attaining the democracy and giving people the power to choose their representatives. Nearly all Somalia leaders, have the acknowledgment of peacefully handing over power to their successors. Apart from Al-Shabab strongholds, mainly rural areas, and Somaliland to some extent, the rest of country relish a freedom of speech and express their views candidly. Al Shabab, is Somalia's palpable foe and nemesis and to eliminate them, the Somali people need solidarity and a unanimity. The National Intelligence & Security Agency of Somalia prerequisite vet the baluster which this Al-Qaeda linked group pivot on. In my slant, the kernel of Al-Shabab's prolonged War is being dependent on the African Union forces. Somalia should build brawny armed forces and the UN Security Council should lift or at least diminish the sanction of Arms embargo. Politicians have the most influence in the momentous decisions of the state and their verdicts are often arbitrary or an intense of detestation. They cannot firmly differentiate the national interests and their disparities with the ruling government. In conclusion, the ambition of reach democracy and prosperity is virtually being accomplished. Nevertheless, it needs meticulous, solemnity and competence to overcome political snags.

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