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ISTANBUL TİCARET UNIVERSITY

GRADUATE SCHOOL OF SOCIAL SCIENCE

DEPARTMENT OF INTERNATIONAL RELATIONS AND AFRICAN STUDIES

**THE IMPACT OF DISCRIMINATION AGAINST MINORITY TRIBES IN
SOMALIA.**

MASTER THESIS

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ACKNOWLEDGEMENT

First and foremost, I would like to thank Allah the Almighty for guiding me day by day through all the challenges I have faced. Dear Lord, you are the one who allowed me to complete this Master's Degree, I trusted you and I will keep on trusting you for my future.

After the first, I would like to express my deep gratitude to my supervisor, Prof. Dr. Mim Kamel Öke, for his steadfast, guidance, understanding, support, and motivation throughout this research project.

I'm grateful to Istanbul Ticaret University for offering me a scholarship so i may continue with my master's degree. And a particular thank you to each and every one of my lecturers for their fantastic advice and assistance throughout my Master's degree program.

My sincerest gratitude and admiration belong to my family and I am very grateful for their significant contribution to my success in life.

Finally, my heartfelt thanks goes out to my friends for their unwavering moral support and companionship throughout this trip.

Özet

Çalışma, Somali'deki azınlık kabilelere yönelik ayrımcılığın etkisine dayanıyor. Çalışma, Somali'deki azınlık kabilelerinin karşılaştığı ayrımcılığı kapsamlı bir şekilde incelemek için nicel ve nitel verilerden yararlanan sıralı bir araştırma çalışması kullandı. Ayrımcılığın biçimleri ve etkilerine ilişkin anketleri toplam 300 katılımcı tamamladı. Ek olarak, 20 derinlemesine görüşme ve dört odak grubu deneyimlere, toplumsal etkilere ve önerilen çözümlere ilişkin niteliksel bilgiler üretti.

Nicel analizler istihdamda (%31,7), devlet hizmetlerinde (%23,7) ve diğer alanlarda ayrımcılığın öne çıktığını ortaya çıkardı. Olumsuz zihinsel sağlık, fiziksel sağlık, sosyoekonomik ve nesiller arası etkiler bildirildi. Kimlik gizleme, görünüşe dayalı önyargı, meslek ayrımcılığı, eğitim engelleri ve işyerinde kötü muamele etrafında niteliksel temalar ortaya çıktı. Ayrımcılık sosyal değeri, ilişkileri, fırsatları ve izolasyonu etkiledi. Tarihsel klan bölünmeleri modern alanları etkilemeye devam etti.

Toplumun önerileri farkındalık kampanyaları, uzlaşma, eğitim reformu, mağdurlara destek, hakları vurgulayan tarafsız hukukun üstünlüğü, katılım, temsil, medyanın katılımı ve güvenlik konularına odaklanıyordu. Ayrımcılık, refaha zarar veren geniş kapsamlı bir gerçeği ifade ediyordu. Her iki veri alt kümesi de ayrımcılığın koordineli, katılımcı çözümler gerektiren çok boyutlu olduğunu vurguladı.

Normal olmayan dağılımlar parametrik olmayan analizler gerektiriyordu. Ayrımcılık, uzun vadeli, tabandan çözümler gerektiren, uzun süreli eşitsizlik nedeniyle daha da kötüleşen bir sorun olarak ortaya çıktı. Azınlık anlatılarının ve tavsiyelerinin sağlanması, kapsayıcı kalkınma için gelişmiş yetkilendirme ve politika oluşturma. Katılımcı metodolojileri uygulayan gelecekteki işbirlikçi araştırmalar, içerideki-dışarıdaki dinamiklerin üstesinden gelme konusunda daha iyi bir anlayış vaat ediyor. Bu bağlamsallaştırılmış, katılımcı araştırma, Somali'deki ötekileştirmeye karşı anlayışın ve savunuculuğun güçlendirilmesini kolaylaştırdı.

Anahtar Kelimeler: Ayrımcılık, Ötekileştirme, Azınlıklar

ABSTRACT

The study is based on the impact of discrimination against minority tribes in Somalia. The study used sequential exploratory study utilized quantitative and qualitative data to comprehensively examine discrimination faced by minority tribes in Somalia. A total of 300 participants completed surveys on discrimination forms and impacts. Additionally, 20 in-depth interviews and four focus groups generated qualitative insights into experiences, community effects, and recommended solutions.

Quantitative analyses revealed discrimination prominent in employment (31.7%), government services (23.7%), and other domains. Negative mental health, physical health, socioeconomic, and intergenerational impacts were reported. Qualitative themes emerged around identity concealment, appearance-based prejudice, occupation discrimination, education barriers, and workplace mistreatment. Discrimination influenced social valuation, relationships, opportunities and isolation. Historical clan divisions continued influencing modern spheres.

Community suggestions centered on awareness campaigns, reconciliation, education reform, victim support, impartial rule of law emphasizing rights, participation, representation, media inclusion and security. Discrimination denoted a far-reaching reality impairing wellbeing. Both data subsets highlighted discrimination as multidimensional necessitating coordinated, participatory remedies.

Non-normal distributions required non-parametric analyses. Discrimination emerged as a challenge exacerbated by prolonged inequity requiring long-term, grassroots solutions. Providing minority narratives and recommendations advanced empowerment and policy formation for inclusive development. Future collaborative research applying participatory methodologies promises improved comprehension overcoming insider-outsider dynamics. This contextualized, participatory exploration facilitated strengthened understanding and advocacy against marginalization in Somalia.

Keywords: Discrimination, Marginalization, Minorities.

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INTRODUCTION

The study is based on understanding discrimination against minority tribes in Somalia and the study will utilize sequential exploratory mixed-methods. Discrimination against minority tribes is a pervasive issue in Somalia, impacting social cohesion and community dynamics. Despite the recognition of this problem, there is a significant gap in understanding the experiences and contributors to discrimination within these communities. This research aims to address this gap through a comprehensive mixed-methods study. Somalia has experienced over two decades of civil conflict and instability, resulting in ongoing challenges surrounding security, governance, and development across its diverse regions and communities. Amidst these circumstances, minority tribes represent some of the most marginalized populations, facing disproportionate risks of discrimination, violations of rights and barriers to equal opportunities.

1. Overview Of the Study

The study is centred on Mogadishu, the capital city of Somalia, which is home to various tribes, including both dominant and minority tribes in Somalia. While tribes are scattered throughout Somalia, there are minority and dominant tribes in practically every area, (Besteman, 2014). For decades, Somalia has suffered from a lack of effective central authority, which has intensified prejudice against minority tribes. After collapse of the central government in 1991, "the country fracture into territories controlled by various warlords, clan militias and extremist groups" (Hill, 2010). This fragmented political landscape led to tension and conflict among different tribes in Somalia over access to resources and power sharing.

During the civil war, the fight for power and governance between tribes created mistrust and divided the country". The 1990s witnessed a series of over 10 peace conferences aimed at resolving Somalia's persistent conflicts, yet these endeavors remained largely futile. A glimmer of hope emerged from the Djibouti peace conference in 2000, igniting international optimism as it produced a comprehensive three-year governance plan for Somalia (Williams, 2018). This blueprint birthed the Transitional National Assembly, a body representing diverse clans, which later culminated in the establishment of the Transitional National Government (TNG) that same year. Despite its inception, the TNG

encountered vehement opposition and struggled to assert its authority, unable to wield effective governance (Mohamoud, 2015).

Subsequently, Somalia transitioned to a federal parliamentary republic, comprising five state members under the umbrella of the federal government: Puntland, Galmudug, Hirshabeele, Konfur-Galbeed, and Jubbaland. However, Somaliland stands as a separate entity, considering itself an independent nation detached from the federal government of Somalia (Prunier, 2021). Across these states, a power-sharing system prevails, rooted in tribal affiliations known as the 4.5 formula, which designates four major tribes and allocates the remaining fraction to encompass minority tribes from all regions of Somalia. The four major tribes in Somalia Darod, Hawiye, Isaaq and Dir - sought to dominate political and administrative positions which marginalized smaller clans (Ahmed, 2018). For instance, Somaliland is dominated by Isaaq clan who seceded from Somalia in 1991 and established their own government while excluding minority clans from leadership.

Similarly, Puntland region is controlled by Majerteen and Harti Darod clans who holds key positions in the administration and security forces, neglecting needs of minority groups (Hoehne, 2015a). This tribalism in power structures has denied minority clans from fair representation and access to public services. It has also perpetuated their social, political and economic exclusion over the decades of conflict and state failure in Somalia (Dahir, & Sheikh Ali, 2021).

Even after establishment of federal system of governance in 2004, the constituent federal member states in Somalia continues to be based along tribal lines which marginalizes minority clans (Chevreau, 2019). The ongoing power struggle and lack of consensus on federalism among political elites and regional administrators has further aggravated discrimination and rights violations against these vulnerable groups.

The study is based on southern Somalia especially Mogadishu the capital city. The majority tribe of Mogadishu is Hawiye clan specially Abgaal sub-clan of Hawiye. This clan abgaal is a sub-clan of the Hawiye and the even larger Samaale clan. It is one of the major Somali clans and has produced many prominent historical Somali figures including 3 presidents, and the father of the Somali military, (Deforche, 2014). Somalia's ethnic minorities include the Bantu, Benadiri (or Reer Xamar), as well as the Asharaf and Bravanese, who are based in Southern Somalia, (Osman, 2021). So, It identifies the

Somali Bantu as one such minority group, estimated to constitute around 5% of Somalia's population. However, the notion of the 'Somali Bantu' which they take for granted never existed prior to 1991" and was actually an "inadvertent creation of the international community" (Menkhaus, 2003).

The study also tries to identify different social groups in Somalia with variable claims to minority status, including: Ethnic non-Somali communities like the Benadiri and Bajuni, who have no affiliation within the Somali lineage system (Menkhaus, 2003). Low-status lineages within Somali clans, including occupational castes like the Yibir and Midgaan, as well as Bantu clients of clans.

Commoner lineages considered "boon" rather than "noble" (Menkhaus, 2003). In discussing the Somali Bantu specifically, they are "a highly diverse group with no shared history or even shared knowledge of one another" prior to recent times. The key traits that distinguished Somali Bantu from ethnic Somalis are their "hard hair" (tiimo jareer) and low or no status within the Somali lineage system. They "suffered discrimination" and in the 1990s were subject to "the worst levels of looting, assault, rape, and forced labor at the hands of the militia of more powerful Somali clans" (Menkhaus, 2003). This provides important background on the discrimination and oppression faced by various minority groups in Somalia, especially the Somali Bantu people, prior to and following the collapse of the central government in the early 1990s.

Somalis have long since been represented as a homogenous ethnic group with a common myth of origin (patrilineal descent from a common ancestor), common language (Somali), common religion (Sunni Islam) and common customs (particularly related to pastoral-nomadism and camel husbandry) (Hoehne, 2015a). The social organization in clan-families, clans, sub-clans and so forth, in seemingly perennial opposition to each other, is still perceived by many as the distinctive feature of Somalis (Mohamed, 2007). Critics argued that economic and social inequalities and hierarchies were ignored, and the myth of origin of 'the Somali' was perpetuated, contributing to a misrepresentation and flawed analysis of Somali society and politics.

Minority tribes constitute approximately 30% of Somalia's total population, with certain clans comprising as little as 1% in some areas (Hoehne, 2015b). However, they remain underrepresented in political processes and access to resources, with entrenched social

hierarchies privileging majority tribes. Discrimination poses significant risks to solidarity, trust and cooperation within and between communities. It threatens social cohesion necessary for stabilization and long-term peacebuilding in Somalia. International organizations and Somali civil society have advocated for further protections of minority rights and inclusion. Yet, targeted policies and programs require a deeper empirical understanding of underlying drivers and impacts of discrimination specific to minority tribes.

Discrimination marginalizes the most vulnerable in Somalia's reconstruction. This research brings urgent attention and nuanced insights to their plight through participatory, culturally-sensitive inquiry. It contributes to empowering minority tribes and fostering the inclusive, stable future all Somalis deserve.

1.1 Problem Statement

Minority tribes in Somalia, particularly the Somali Bantu people, have faced systemic discrimination and oppression for decades. Traditionally portrayed as an ethnically homogenous nation, Somalia is in fact highly diverse, with marginalized groups making up an estimated 5-10% of the population. While the central government collapsed in 1991, minority communities had long been disadvantaged within the social hierarchy dominated by powerful Somali clans (Menkhaus, 2003).

The Somali Bantu, distinguished physically by their "hard hair," occupied the lowest rungs of Somali society with little to no status in the lineage system. Throughout the 20th century, they suffered from lack of rights and protections under colonial and post-colonial administrations, which instead enabled their further exploitation by Italian colonizers and dominant clans. Into the 1980s and 1990s, the Somali Bantu faced land dispossession, forced labor, as well as violence, looting and abuse during the civil war at the hands of militia from stronger clans, (Hoehne, 2015b).

While the notion of a unified "Somali Bantu" identity was an artificial creation of outsiders in the 1990s, this marginalized community had endured injustice and inequitable treatment for generations based on their ethnic status. The collapse of the central state removed any pretense of rule of law and left minority groups vulnerable to predatory attacks. Therefore, this study seeks to understand and document the long history

of discrimination faced by Somali Bantu and other minorities in Somalia in order to shed light on their vulnerable situation and marginalization within Somali society.

1.2 Research Questions

The study is based on discrimination against minority tribes in Somalia especially Mogadishu southern Somalia. The main question of the study is how is discrimination experienced and impacting Somalia's minority tribes. Also, the study has specific questions such as the following questions:

- What forms of discrimination do minority tribes in Somalia commonly face in their daily lives?
- How does discrimination manifest in areas like access to resources, employment opportunities, political participation etc.?
- How have historical power dynamics and social hierarchies between majority and minority clans contributed to the systemic marginalization and exclusion of minority tribes over time?

1.3 Research Objectives

The central aim of this study is to comprehensively understand the nature and impacts of discrimination experienced by minority tribes in Somalia.

✓ The specific research objectives are:

- **Exploration of discriminatory experiences**
 - a) Document and analyse frequent incidents, contexts and forms that discrimination takes against minority tribes
 - b) Identify variations in discrimination across different minority tribes, geographical areas, gender and age
- **Identification of factors driving discrimination**
 - a) Assess economic disparities and barriers facing minority tribes in areas such as land rights, resource access and livelihood opportunities
 - b) Examine the role of inter-clan power structures and historical narratives in perpetuating social hierarchies

- c) Evaluate how current political systems and decision-making processes marginalize minority voices
- **Assessment of impacts on minority communities**
 - a) Measure effects of discrimination on intra- and inter-community relationships, trust and social cohesion through both perceived and actual impacts
 - b) Determine influence of discrimination on cultural preservation, sense of identity and well-being among members of minority tribes
- **Solicitation of community-driven solutions**
 - a) Gather recommendations from minority tribes on strategies and policy reforms needed to promote inclusion and equitable development
 - b) Identify successful local mediation practices and peacebuilding initiatives that could inform formal mechanisms to address discrimination

This refined set of objectives seeks to provide an in-depth yet structured exploration of key factors to address the overarching aim. The community-engagement focus supports an empowering, participatory approach.

1.4 Significance of the Study

This study addresses the critical issue of minority marginalization in Somalia, a threat to long-term peace. Despite recognized discrimination, there's a lack of understanding of its root causes and impacts. Using mixed-methods research, it aims to provide nuanced insights into discrimination's various forms and impacts on minority tribes. The objectives of community-driven solutions are to empower these groups and facilitate the development of inclusive policies. Its objective is to advocate for equitable progress by highlighting the unnoticed challenges faced by these communities. Effective measures to combat prejudice need a comprehensive understanding of regional disparities. The findings may provide valuable insights for future legislative reforms and the promotion of community unity in Somalia.

1.5 Scope of the Study

This study mainly focuses on prejudice toward minority tribes in Mogadishu and its neighboring regions. Due to time constraints, a focused strategy has been implemented, specifically addressing issues such as researching instances of discrimination,

determining the root causes of prejudice, evaluating the impact on minority groups, and exploring remedies suggested by those communities. The study adopts a theoretical perspective on sites outside Mogadishu, rather than gathering substantial data to illustrate the actual impact of prejudice on minority groups residing in such areas. The study specifically targets individuals belonging to minority communities residing in Mogadishu.

1.6 Thesis Structure

This thesis thoroughly examines the intricate issue of marginalization faced by the Somali minority, using a systematic five-chapter structure. The first chapter introduces the central focus of the research, which revolves on the topic of bias and its impact on social cohesion. The text highlights the significance of the study in addressing this urgent issue, outlines the objectives, and poses specific research inquiries. Chapter 2 examines the existing body of literature on the marginalization and prejudice faced by minority groups in Somalia, as well as the attempts made to promote peace. The purpose is to identify any areas where our knowledge is lacking. The methodology, which included a collaborative mixed-methods approach and considerations of ethical implications, is outlined in Chapter 3. The data analysis is given in Chapter 4, using both qualitative and quantitative methodologies to shed insight on the origins, expressions, and impacts of prejudice against minority tribes. Finally, Chapter Five provides a conclusion where the findings are analyzed, interpreted, and compared to past research. Additionally, it offers recommendations for practical application, policy development, and future research.

2: LITERATURE REVIEW

This component of the research specifically examines the minority communities in Somalia. The purpose of this literature study is to provide a comprehensive understanding of bias in Somalia. The oppressed Somalian tribes are the focus of this study, which aims to fill gaps in understanding of their history and contemporary experiences with discrimination. It is the intention to do the research from the tribes' points of view. The factors that lead to the development of bigotry and prejudice against indigenous people will be investigated in this section of the study. Looking at how it has affected Somalia's minority communities is another goal of this research. Research at this stage will focus on expanding upon what has been found in earlier studies conducted in Somalia via in-depth analyses and follow-up questions. Here the study will also provide empirical research that delves into the topic of Somalia's minority tribes' experiences with discrimination in order to further comprehension of this issue.

2. 1 Context of Discrimination in Somalia

To better understand how prejudice affects the dynamics and viewpoints that emerge from interactions among different groups, this study applies social identity theory (Tajfel & Turner, 1979) and intergroup contact theory (Pettigrew, 1998; Christ, & Kauff, 2019 and Pettigrew, 2021). An individual's sense of self-worth is bolstered by their strong ties to their in-group, according to Tajfel and Turner's (1979) social identity theory. Racially and ethnically minoritized people face several forms of discrimination that make them more likely to isolate themselves and avoid social situations.

The intergroup interaction hypothesis states that, in a perfect world, contacts between groups of similar socioeconomic status may reduce prejudice (Pettigrew, 2021). This model fulfills two objectives firstly, it exemplifies how power inequalities may lead to prejudice secondly, it presents possible remedies for addressing the problem of interclan interactions.

An attempt to provide a thorough definition of bias is part of the purview of this examination. Discrimination occurs when an individual is subjected to unfair treatment or prejudice based on their ethnicity, gender, age, religion, physical appearance, or sexual orientation, among other identifiable groups or qualities (Moreau, 2010). Discrimination

often leads to the unjust treatment of some groups based on prejudices related to their race, gender, religion, or ethnicity. Discrimination arises when a certain group is deprived of the opportunity to acquire resources that another group is able to enjoy (Arneson, 2006).

Despite the widespread condemnation of prejudice in many areas, there exist several organizations and governments that maintain discriminatory traditions, policies, attitudes, practices, and laws (Williamson, 2013). In many locations, quotas and other measures have been established to address perceived bias, whether it is current or historical.

Discrimination in Somalia spans various facets, significantly impacting social, economic, and political spheres. Historical and ongoing, tribal prejudice shapes social dynamics and keeps divides alive. Disparities in treatment, uneven distribution of resources, and restricted political participation along tribal lines have their origins in long-standing disputes and inequalities based on clans (Webersik, et al., 2018).

According to Laitin (1977), women face enormous difficulties, if not impossible hurdles, in advancing in their careers, taking on leadership positions, and furthering their education due to systemic prejudice and other forms of chronic gender-based discrimination. Women face several obstacles on the path to social growth and empowerment, the most significant of which are gender-based violence and educational inequality, according to the research.

Prejudice is pervasive in Somalia, which contributes to the exclusion and marginalization of religious and ethnic minorities from social and political institutions. Husain (2008) suggests that these people's persistent poverty and marginalization stem from the fact that they are underrepresented in government and have a hard time getting the help they need.

In addition, refugees now living inside Somalia's borders consistently face different types of animosity. Because of their precarious legal situation, refugees face barriers to basic services, job opportunities, and social integration (Webersik et al., 2018).

In addition, a person's social standing or caste may determine the specific contexts in which they experience discrimination and the options available to them in certain places. According to Baseman (2014), this kind of prejudice, even in its most basic manifestations, makes people's already existent economic and social gaps even wider. Some people who face discrimination based on many aspects of their identity may discover that various kinds of discrimination overlap, exacerbating their issues.

There is a long and troubled history of discrimination against Somalia's minority groups. According to Luling (1984) and Lewis (1998), Somali society has always been stratified, with certain groups holding lower social rank in comparison to the main clans that engage in pastoral nomadism. These marginalized groups include occupational castes like the Midgaan, Tumaal and Yibir, who worked in professions like hunting, tanning and blacksmithing (Luling, 1984). They were considered "outcasts" or "low-born" by other Somalis and prohibited from intermarrying with them.

In southern Somalia, ex-slaves and freed slaves formed communities like the Gosha/Jareer and were also discriminated against and relegated to an inferior status despite the abolishment of slavery (Besteman, 1995). Other minorities facing discrimination included resident farming communities with non-Somali origins, as well as coastal Arab/Iranian descended groups like the Reer Xamar and Asharaf (Luling, 2010; and Ingiriis and Hoehne, 2013).

While minority identities were subsumed under a Somali identity in the post-independence period, structural discrimination and unequal treatment persisted (Luling, 1984). The collapse of the state and ensuing civil war in 1991 greatly exacerbated the situation, with minorities becoming easy targets for violence and abuse with no clan protection (Prunier, 1995). Groups like the Gosha/Jareer suffered immense losses, forced displacement, enslavement and human rights violations during the war (Hill, 2010).

The civil war paradoxically also led to the formation of stronger collective identities amongst some minorities as they organized in refugee camps. This provided opportunities

for preferential aid and resettlement programs, though discrimination continued in new contexts (Besteman, 2012; Menkhaus, 2010). While periods of relative stability under the Islamic Courts Union saw some improvements, hardline Islamist rule by Al-Shabaab reintroduced severe discrimination and human rights abuses targeting other minorities (Ingiriis and Hoehne, 2013).

One of the populations belonging to this category is the Jareer, who have faced historical persecution and now reside in agricultural villages located in the southern inter-river area, also referred to as Shiidle, Shabelle, and Mushunguli. As per Adam (n.d.), these people differ from the Somali majority in terms of their appearance and ethnic background. They might be descendants of slaves or a mix of a previous population that lived in this region before the nomadic Somali inhabitants arrived. This indicates that certain ethnic minority groups like the Jareer faced discrimination due to their perceived slave or mixed ancestry. They held an inferior social status in traditional Somali society (Menkhaus, 2010).

Also, in the minority category are the occupational specialist groups such as potters, leatherworkers, hunters, blacksmiths, professional herbalists and healers (some with names such as ugaaryahan, eyle, and tumal that are clues to their customary occupation or trades). (Adam, n.d.). They are found dotted throughout the clan system, north and south, and traditionally lived in a client relationship with their patrons from the majority clans and with whom they could neither intermarry nor share food (Last, & Seaboyer, 2011). This suggests that occupational castes or minorities also faced social restrictions and were not treated equally due to their traditional occupations and status as clients to majority clans.

Roosnik (2011), highlights the systemic discrimination that Somali minorities face across multiple spheres due to a legacy of socially-institutionalized exclusion and abuse. Somalia's minorities are diverse and their marginalization stems not just from elements of ethnic, religious or linguistic differentiation, but also from historical social distinctions

between them and the dominant pastoralist majorities (Roosnik. 2011). The conflict situations in Somalia have disproportionately affected minorities who lack the protection of the traditional clan system that majorities are afforded.

One of the key forms of discrimination minorities face is lack of political participation and representation. Roosnik. (2011), discusses how the "4.5 formula" used in the Transitional Federal Government provided inadequate minority representation not commensurate with population proportions. It also notes how minorities have little voice in the political systems of Somaliland and Puntland due to lack of reserved seats.

Education discrimination is another major issue, with very few minority children, especially girls, able to access education systems due to socioeconomic barriers and segregating school environments (Farrah, 2013). Employment discrimination exists as well, as minorities lack qualifications and majority clan members are often preferred for jobs. (Borino, & Saget, 2019).

The prohibition on intermarriage between minorities and majorities further cements their exclusion from clan structures and advancement. Minority women in particular suffer from prevalent gender-based abuses, including in IDP camps in Puntland (Mowlid, 2017). Minorities have little access to justice systems dominated by majority clan members, and receive unfair treatment in matters of hate speech, crimes against them, and compensation processes (Roosnik. 2011),

Eno and Kusow (2014), examines racial and caste discrimination in Somalia based on in-depth oral interviews. It specifically reviews the theoretical frameworks used to understand prejudice, forms of discrimination faced by different groups, and the impact of hate discourse as a tool of stigma.

Eno and Kusow (2014) employ several theoretical frameworks to understand prejudice in Somalia. They draw on Blumer's (1958) conceptualization of prejudice as a sense of group position, where both dominant and subordinate groups develop feelings of superiority, alienation, proprietary claims and suspicion. This crystallizes into a collective sense of "group position" that positions the subordinate group in a lower social status.

Eno & Kusow, (2014) maps out discrimination against two main groups: the Bantu Jareer community and Somali caste groups. Prejudice against the Bantu Jareer stems from their African origin and physical characteristics, while caste groups face discrimination due to myths about their unholy origins and occupations (Eno & Kusow, 2014). Both groups face social exclusion through restrictions on marriage and physical contact.

It positions subordinate groups as "inferiors" and perpetuates the superiority claims of dominant groups (Delgado, 1982). The internalization of hate speech can cause psychological damage, low self-esteem, isolation, and trauma (Goffman, 1963; Harburg et al., 1973). It hinders interactions and aspirations by fostering "negative expectations" and a "tradition of failure" (Delgado, 1982).

2.2 Factors Driving Discrimination Against Minorities in Somalia

There are several factors that have driven discrimination against minorities in Somali society. One of the key factors is the domination of politics and economics by the four major clans referred to as "nobles" - the Hawiye, Darod, Dir and Rahanweyn (Hill, 2010). The over-arching powers of these major clans have cast a long shadow over the rights of minorities.

Another factor is the myth of Somali homogeneity. As Hill, (2010) points out, the report aims to challenge the misconception that Somalia is a homogeneous pastoralist society, when in reality it is plural and heterogeneous. However, the major clans have dominated perceptions.

Historically, the Bantu minority group were traditionally subjugated through the Arab slave trade, often becoming victims of land grabs (Hill, 2010). More recently in the 1990s, the Benadiri minority on the coast had their lands pillaged by warlords' forces, with rape used as a weapon of war against them (Hill, 2010).

Occupational minority groups like the Midgan have faced a traditional lack of official protection and discrimination, regarded as among the lowest social strata. Religious minority groups such as Christians also face persecution, especially by Al-Shabaab in south-central regions advocating Sharia law (Hill, 2010). While progress has been made in Somaliland, minorities in Puntland regularly suffer internal displacement and lack justice, while the conflict in south-central Somalia exposes minorities to widespread human rights abuses (Hill, 2010).

The discrimination and human rights violations tend to affect the weaker clans and minority groups the most severely in Central and Southern Somalia. A representative of an international organization presents in Southern Somalia indicated that the weaker clans and minority groups are now worse off due to the general deterioration of security and increase in violence (Danish, 2004). This suggests that power dynamics between stronger and weaker groups serves as a key factor driving discrimination.

Minority groups, such as the Bajuni people, face particular security and human rights issues according to (Danish, 2004). The Bajuni subgroup experience discrimination in access to justice systems due to cultural and language barriers. Their indigenous status in coastal regions is also a source of insecurity. This reflects how ethnic and linguistic differences can drive patterns of discrimination.

The individuals affiliated with the former Siad Barre regime may face retaliation and human rights violations, showing how political dynamics and past regime affiliations can motivate discrimination (Danish, 2004).

Access to basic services also appears unequal according to group status. According to (Bjork, 2016), finds that minority participation in the local economy of Mogadishu tends to be limited. This implies economic marginalization along ethnic or clan lines.

In Somalia, Somali Bantus faced discrimination and were treated as second-class citizens. They were excluded from many economic, political, and social opportunities (Bjork, 2016). Besteman's work revealed how they were dominated and treated as subjugated people in the Jubba Valley (Besteman 1999). Eno's survey of over 2,000 Somali Bantus found that the most common response to abuse was obedience and perseverance, showing their lack of social power (Eno 2008).

The civil war in Somalia both negatively impacted Somali Bantus but also increased their ethnic self-consciousness and led to the formation of new identities (Hoehne 2014). In Kakuma refugee camp, they were separated from dominant Somalis for their own protection, empowering them to create their own leadership structures and separate schools (Kusow and Eno 2015). By 1993 they had developed a shared ethnic self-consciousness according to Besteman (2012).

In the United States diaspora context, identity politics is used as a tool to enhance the Somali Bantus' position relative to Somali associations dominated by majority clans (Bjork, 2016). The formation of separate Somali Bantu ethnic associations and how their narratives, performances, and symbols like t-shirts promote a politics of distinction from Somali Somalis and seek recognition of their experiences of injustice and oppression. However, not all Somali Bantus fully embrace these collective identities, showing it remains an ongoing and situational project.

The key factors identified as driving discrimination against Somalia's minorities are the political-economic domination of major clans, myths of homogeneity, histories of subjugation, lack of protection for marginalized groups, and conflicts exposing minorities to abuses. Non-recognition and lack of institutional representation remain major challenges. Also, the power asymmetries between stronger and weaker clans, ethnic/linguistic differences, political conflicts, and unequal access to resources and services are key factors as drivers of discrimination affecting human rights in Central and Southern Somalia (Bjork, 2016; Hoehne, 2014; and Kusow, and Eno 2015).

2.3 Assessment of Impacts on Minority Communities in Somalia

Social exclusion and discrimination have deeply marginalized Somalia's minority groups. Somali society is divided into "noble" dominant pastoralist clans and "inferior" minority groups, regardless of livelihood (Ekman, 2021). Land appropriation and economic domination by dominant clans have seriously disadvantaged minorities. For instance, the Bantu lost agricultural lands that were redistributed politically or developed into projects benefiting other clans (De Waal, 2017).

Economic participation and opportunities are tightly controlled by dominant clans, deliberately excluding minorities. Minorities are restricted to low-paid work while

dominant clans control key sectors, jobs, commerce and ports (Musau, 2013). Lack of remittances has compounded minorities' vulnerability due to weaker external support networks. These factors entrench intergenerational poverty cycles among minorities (Hammond, 2014).

Armed conflict drastically worsened conditions and also some groups like the Galgala faced brutal reprisals including killings stemming from past political manipulation (Gebrewold, 2017). Violence, looting, rape and land grabs displaced many minorities (Jaspars, & Maxwell, 2008). Lingering insecurity in some areas like Middle Shabelle continues limiting minorities' security and access to services (Keating, & Waldman 2019).

Vulnerabilities persist among returning refugees lacking reconstruction support. While some Bajuni and northern minorities returned from camps, they received minimal assistance to rebuild livelihoods or access basic needs (Horst, 2007). Ongoing poverty, limited work opportunities, poor shelters and sanitation plague returnee settlements (Avis, & Herbert, 2016).

The clan system forms the basis of Somali society and politics, with the four majority clans (Hawiye, Darod, Dir and Isaaq) dominating (EASO, 2014). Minority Rights Group International (2014) notes how the clan system determines social standing and economic status. However, it provides little protection for minority groups and has led to their exclusion (Minority Rights Group International, 2014). The predominant clan excludes minority groups from effectively participating in governance and subjects them to discrimination.

In terms of protection, the clan system is meant to protect individuals from violence through force or threats, with clan protection generally functioning better than state protection (EASO, 2014). However, for minority groups the clan system offers little protection and has increased their vulnerability to attacks and discrimination (Minority Rights Group International, 2014). Minority groups like the Bantu lack clan protection and opportunities due to exclusion by the clan system.

Minority Rights Group International (2014) reported hate speech and attacks targeting minority communities based on their appearance and customs. According to (US State

Department 2017) also mentioned discrimination faced by minority groups in employment, judicial proceedings and access to services. Other parts of the (US State Department 2017) report provide information on human rights abuses against groups like the Bantu, Benadiri and Midgan.

The historical roots of discrimination, tracing it back to colonial era policies that privileged majority clans and disadvantaged minorities. After independence in 1960, minority communities continued to face systemic exclusion from political representation and access to resources (Abdullahi, 2020). Subsequent governments in Somalia largely failed to address the unequal treatment of minorities (Hagmann, & Hoehne, 2009).

During the civil war era of the 1990s, many minorities faced extreme human rights violations including forced conscription, rape and extrajudicial killings. Minority populations were forcibly displaced from their traditional lands (Abdirahman, 2013). An estimated 300,000 minority Somalis were forced to flee to refugee camps in neighboring countries to escape the violence (Hammond, 2014).

Within Somalia, displaced minority communities settled on the outskirts of major cities in impoverished squatter settlements lacking adequate access to basic services. They continued to face barriers to land ownership, political participation and employment opportunities. Minority women and girls were at especially high risk of sexual and gender-based violence with little legal recourse (Bakonyi, & Chonka, 2023).

How Somalia's minority groups have been unable to find solutions to their long-standing inequality due to the country's chronic instability and poor leadership (Lyons, & Samatar, 2010). The paper contends that a more inclusive political structure, one that ensures equal rights and representation for all Somalis regardless of clan or ethnicity, is necessary for the country's long-term security and the preservation of human rights.

No Redress Somalia's Forgotten Minorities explores the mechanisms by which the clan system in Somalia favors the majority population while disregarding and marginalizing the minority groups (Minority Rights Group 2010). The three principal social groups considered minorities, namely the Bantu, the Benadiri, and occupational groups, face several challenges including a deficiency in justice, education, and livelihood rights, as

well as restrictions on marriages and the presence of hate speech. Minority women encounter a wide range of prejudices.

According to "Hidden Dimensions of the Somalia Famine" (Majid and McDowell, 2012), the Reewin and Bantu populations, being smaller minority groups, were affected to a greater extent by the 2011 famine in Somalia. These tribes suffered the loss of their livestock and food stores due to the ruthless plundering by dominant clans. Amidst the occurrence of drought, the Reewin and Bantu communities found themselves devoid of assistance and means to sustain themselves due to their geographical location and limited access to remittance networks.

Research conducted by the (UK Border Agency, 2009) smaller clans have challenges when attempting to legally pursue bigger clans, such as the Hawiye or the Darod, for customary law and recompense determined by elders. "Political Representation in Somalia" (Höehne, 2010) demonstrates how the anti-clan nationalism rhetoric of the 1980s helped the elites after colonialism but failed to eliminate clanism from the systems of representation.

According to a study conducted by Sofe and Miruts (2017), minority groups in Somalia have the greatest levels of poverty, significant relocation, extensive unemployment, the highest levels of illiteracy, and very poor health and sanitation conditions. Consequently, they are considered one of the most disadvantaged and needy segments of society. A significant number of minority families have been pushed into poverty as a result of the widespread confiscation of properties and violations of human rights

Numerous instances of extrajudicial killings, torture, rape and other violent acts committed against minorities are documented in detail. These acts have been perpetrated by militias, clans and in some cases security forces. Victims include men, women and children (Van Lehman, & McKee, 2018). The minority groups in Somalia, especially in Somaliland and Puntland, face systemic discrimination and exclusion from justice systems. Courts are found to be corrupt and biased in favor of majority clans. Perpetrators of crimes against minorities often go unpunished (Hoehne, 2015).

Consequences of the high incidence of rape against minority women and girls include stigma, illness, infertility and psychological trauma. Lack of healthcare access for

minorities has compounded these health impacts (World Health Organization 2022). Ethnic minorities in Somalia such as Bantu communities, Bajuni, Benadirs, Shebelle, and Garamarer make up approximately 20% of the population but face poverty, lack of political representation, and discrimination. They experience dispossession, violence, and limits on movement and access to resources (Waal 1996).

Minority groups are caught between inter-clan conflict and the contested state and have their livelihoods controlled by dominant clans through servitude, harsh labor conditions, and token access to aid (Waal 1996). Their economic and political marginalization is rooted in "racial stereotypes built over time" (Webersik 2004).

While some development agencies in Somalia like Saferworld, FAO, UNICEF, Care, and UNDP have applied peace and conflict impact assessment through analyses and community consultations, their effectiveness is limited by ongoing insecurity, capacity gaps, lack of transparency, and challenges engaging the government (Saferworld 2010, and Fowler & Kessler 2013).

Development interventions also face challenges where they negotiate with authorities to operate or are influenced by political actors, potentially reinforcing marginalization (Waal 1996). Local communities question development agencies' intentions and perceive peace and development being commodified for political gain (Waal 1996).

Peace and conflict impact assessment could help address power imbalances revealed through its analyses and generate empowerment strategies to transform development and inclusion of minorities (Bush 1998). However, agencies also risk working against dominant political forces by prioritizing the marginalized (Waal 1996).

The clan structure in Somalia, noting that majority clans such as Hawiye, Rahanweyn, Dir and Daarood dominate politically and economically, while minorities such as the Bantu and occupational groups have little participation (Alasow, 2010). This clan-based social hierarchy lays the foundation for the marginalization and exclusion of minorities. It is noted that in conflict zones like Somalia, minorities would be expected to experience even more violence and abuse, though discrimination persists even in relatively peaceful Somaliland as well (Hoehne, 2015b).

Theoretical frameworks on the construction of enemy images, othering, prejudice and stereotyping are explored to understand how the majority views the minority as threats. It is noted that separating 'us' vs. 'them' and negatively characterizing the 'other' enhances in-group cohesion and out-group hostility (Tajfel and Turner, 1986; Petersson, 2009). Prejudice against minorities stems from beliefs that they endanger majority assets and values (Steiner, 2016).

Gundel (2009) provides a detailed analysis of Somalia's clan system and how it has political ramifications. The report highlights clans' role in conflicts and difficulties in establishing an inclusive democratic system. Chapter III specifically discusses clan protection and the dynamics between majority and minority clans. This provides crucial context for understanding the social and political aspects of Somali society.

Hill (2010) takes a critical look at Somalia's institutional and legal frameworks, arguing more needs to be done to protect minority rights through strong enforcement of laws and international human rights conventions. Hill goes on to show how colonialism shaped Somalia's borders and how nationalist groups emerged, pushing the country's minority people to the margins.

According to Hoehne (2015b), the research looks at the disenfranchised Somalian community from both a historical and contemporary perspective. While there have been some successes, studies show that discrimination, isolation, and acts of violence against minority groups are still problems. A number of significant things have transpired, including the 2012 formation of the Somali Federal Government and the continuation of the 4.5 system.

With a focus on protecting the rights of minority groups, Ahmed (2018) analyzes the challenges of merging contemporary and traditional administrative systems in Somalia. This study aims to primarily investigate how the 4.5 system affects economically disadvantaged individuals. Understanding the political and socioeconomic elements that lead to Somalia's minority groups' marginalization is the goal of these studies. The 4.5 formula and other important legislation, as well as the clan system and problems with government, will be examined in order to accomplish this. In order to promote inclusion and protect minority rights, they highlight the ongoing struggles experienced by minority groups and call for more legislative and policy reforms.

The fight of Somalia's underdogs," Several Somali minority groups, including the Rahanweyn and Jareer/Bantu people, have suffered greatly as a result of social and political marginalization, according to Webersik (2004). He claims that the violent conflicts in Somalia are influenced by the country's fast growth. The transition from a pre-capitalist to a capitalist mode of production caused enormous upheaval in the social structure and ownership structures. A large number of small-scale landowners had their property confiscated under Siyaad Barre's rule. This occurred as a result of a land legislation that conferred the state with the authority to assert dominion over the property, coupled with the involvement of government personnel in the practice of "land grabbing" (Webersik, 2004).

Webersik (2004) emphasizes that the authority in Mogadishu has neglected the Rahanweyn, despite their extensive history in farming and agropastoralism. Somalia exhibits notable social and cultural inequalities stemming from the fact that the Rahanweyn tribe mostly speaks af-maymay instead of af-maxatiri, the official language of the country. Webersik (2004) states that the Jareer/Bantu people have faced several severe problems during the course of the civil conflict in Somalia. Food shortage, forced migration, misallocated help, and persistent prejudice are all factors to consider in this setting. The problems of social exclusion and political marginalization have weighed heavily on Jareer for a long time. To illustrate this point, consider the Jareer: they were a notable ethnic group, yet they had almost little role in running the districts of Kurtunwarey and Qorioley. As a result of their social and political marginalization, the Rahanweyn and Jareer/Bantu minority communities of Somalia have endured tremendous hardship. The changes brought about by industrialization, which transformed the distribution of land and assets, exacerbated the disparities. Problems including underrepresentation, bigotry, and neglect have severely hampered these groups' chances of success for a long time.

The Somali conflict began with the overthrow of Siad Barre's regime in the early 1990s. Borino and Sage (2019) report that many conflicts have arisen among different groups. The United Nations Stabilization Mission in Somalia (2017) and Borino and Sage (2019) agree that Al-Shabaab is Somalia's biggest security concern since the group often attacks both civilian and military targets. Every Somali group is facing even more difficult circumstances than before due to the ongoing bloodshed and instability.

According to (UNSOM, 2017) the widespread poverty and severe absence of essential services and infrastructure in Somalia are creating a challenging socioeconomic landscape. Minority groups may face more obstacles than majority groups when it comes to achieving favorable development outcomes and economic prospects, according to research (Borino and Sage, 2019). People also have a hard time getting humanitarian aid during disasters.

The Somali clan structure and its relationship to the development of modern Somali identity are the subject of Anderson's (1991) clan identities are not inherent but have instead evolved due to social, political, and economic influences. Anderson examines how the politicization of resources under Siad Barre's regime intensified clan loyalties and competition.

Bruton (2010) builds on this analysis, tracing the evolution of clan systems further through the Barre regime and subsequent state collapse. She discusses how clans have taken on new political and economic roles in the absence of central government, and the transition of northern clans to "landlords" in the south (Menkhaus, 2010.).

Pham (2011) discusses the primacy of clan descent in Somali legitimacy but also notes other unifying forces like language, culture and religion. He analyzes the failure of the Transitional Federal Government to gain legitimacy and traction outside Mogadishu due to lack of clan support. Stevenson (2010) provides further context on clan divisions and the debate between unitary vs federal structures in Somalia. He acknowledges Islam's constrained role due to the dominance of clan allegiances.

Barasa-Mang'eni, E. (2014), discrimination and marginalization of minority tribes in Somalia. The study examined the situation of minority ethnic groups in Somalia and how systemic deprivation has contributed to their subjugation. Data was collected through observation, key informant interviews and focus group discussions conducted by the author over two-and-a-half years of working and researching in Somalia - specifically in Bossaso in the Bari region of Puntland, Borama in the Awdal region of Somaliland, and Dollow in the Gedo region of Somalia. The study took an "emic focus" to understand perspectives from within the culture (Barasa-Mang'eni, 2014).

The study found that minority tribes in Somalia such as the Bantu communities, Bajuni, Benadirs, Shebelle, Garamarer and Gabawin experience poverty and lack political representation in contrast with the four dominant clans ("Rahanweyn, Dir, Hawiye and Darod"). These minority groups face widening disparities through "dispossession, rape, racial discrimination, violent assaults, and evictions" from occupied areas. Their access to humanitarian aid is also subject to the control of dominant clans (Barasa-Mang'eni, 2014).

Ethnic minorities are marginalized in local and national socio-political and economic agendas, facing "economic marginalization and political exclusion, mainly based on racial stereotypes built over time." This discrimination is reproduced at all levels of governance, though the new government has promised more inclusive approaches (Barasa-Mang'eni, 2014). The situation presents "a good example of a context dominated by drivers of conflict that continue to subjugate minority communities to underdevelopment."

Drumtra (2013) underlines that individual belonging to minority clans and communities are more prone to facing protection risks and vulnerabilities. The amount of protection for displaced individuals is heavily influenced by their identity. Rahanweyn and Bantu internally displaced persons (IDPs) face severe instances of exploitation, discrimination, and marginalization in terms of their access to traditional legal systems and vital services like as healthcare and education (Drumtra, 2013).

Malnutrition levels among children under 5 were found to be 15% (wasting) according to WHO measurements (Barasa-Mang'eni, 2014), exceeding emergency thresholds. Key factors identified included inadequate access to health services (only 1 clinic for 30,000 people), water sources contaminated by flooding, and high food prices limiting purchases by poor families (Di Marcantonio, et al., 2020).

To address underlying vulnerabilities, targeted assistance such as enhancing health facilities, improving water and sanitation, providing nutritional support, and implementing livelihood initiatives is necessary. Additionally, it is recommended to monitor the situation closely (Hilker, & Fraser, 2009). It is essential to include the aspirations of minority groups into development strategies, as shown by the narrative of the Bantu people. Drumtra (2013) explores the significance of belonging to a clan for

ensuring the safety, security, and protection of Somalia's displaced communities. Clan identity plays a vital role in defensive systems, serving as the primary factor that defines individuals' security. This implies that minority clans that are relocated and lack strong clan networks or connections are exposed to much greater risks and difficulties.

The review also states that minority internally displaced peoples face a vulnerable situation within a predatory environment, which has resulted in significant levels of exploitation in the labor market and widespread social marginalization (Drumtra, 2013). It seems that people are exposed to very unstable settings and are mistreated with little opportunities for safeguarding. The study findings indicate that the enduring susceptibility of minority people in Somalia mostly stems from widespread economic marginalization and longstanding social isolation. Violence, insecurity and inadequate support for returnees have compounded these impacts. Targeted interventions are urgently needed to empower minorities and break intergenerational cycles of disadvantage. Clan identity and membership appear to be critical determinants of displaced communities' risks and living conditions.

2.4 Related Empirical Study

Hill, (2010) examines the educational access and discrimination against minority tribes in Somaliland. A quantitative study was conducted in 2010 to analyze school enrollment rates among minority tribes in Somaliland compared to dominant clans. Government education records from 1999-2009 were reviewed to compare the percentage of students from minority tribes enrolled in primary and secondary schools in five districts across Somaliland.

The results showed significantly lower enrolment rates among minority tribe students at both primary and secondary levels compared to students from dominant clans. In the city of Burao, only 18% of primary school students and 15% of secondary students were from minority tribes, despite minorities representing 30% of the local population. Similar disparities were found in other districts studied (Hill, 2010).

These findings indicate ongoing educational discrimination against minority tribes in Somaliland's public education system despite some progressive policies from the Somaliland government. While Somaliland has advanced minority rights more than other

regions, "educational discrimination and objections to inter-marriage are still major barriers" (Hill, 2010). Promoting equal access to education is vital to empowering minority communities and achieving true integration in Somaliland. Further policies and enforcement are needed to eliminate disparities found in this study.

Bjork, (2016), perceptions of discrimination against Somali Bantus in Somalia. A survey was conducted with 25 Somali Bantus who resettled in a major U.S. city from 2009-2011. The survey asked questions about experiences with discrimination in Somalia from the dominant Somali clans. In addition, 3 focus groups were held with subsets of the sample to get more qualitative data on forms of discrimination faced and coping strategies used in Somalia.

The survey found high rates of reported discrimination. Most participants indicated they faced legal discrimination in Somalia and were excluded from many economic and political opportunities. They also reported widespread physical abuse and atrocities committed against them during the civil war (Bjork, 2016). Focus group discussions revealed more details on the types of discriminatory treatment, including being barred from education, called demeaning names referring to their ethnicity, and treated as inferior when adopted into Somali clans. Some reported ignoring the humiliation while others responded with obedience in the face of abuse (Bjork, 2016).

The results provide empirical data to support the narratives of injustice and oppression that Somali Bantu community leaders promote. However, the experiences likely varied substantially between individuals as discrimination was situation and some faced more discrimination than others (Bjork, 2016). Also, focus group responses suggested discrimination was an ongoing process of identity formation rather than something firmly established, as community identities continued developing in relation to power dynamics over time. While bringing awareness, the identity politics approach runs the risk of essentializing identities in ways that ignore internal community differences (Bjork, 2016).

United Nation (2002), a Study on Minorities in Somalia and this study utilized both qualitative and quantitative methods to assess the socio-economic conditions of minority groups in Somalia. Qualitative data was collected through group discussions and interviews with minority community members, leaders, and humanitarian workers. Quantitative data involved semi-structured interviews with 5-10% of minority households

in visited areas using random sampling to gather information on access to basic needs. Areas visited included Kismayo, Jilib, Jowhar, Beletweyne, and Hargeisa.

The study found high levels of social, economic, and political exclusion of minorities. Minority lands were confiscated in areas like Jilib and Jamame under the guise of development projects (United Nation 2002). Economically, dominant clans monopolized resources and opportunities, restricting minorities to menial jobs with low incomes. Politically, few minorities held positions with no real power (United Nation 2002). The 1991 conflict saw violence against minorities perceived as allies of the fallen government. Minorities had heightened taxation, problems obtaining appropriate food, housing, and education after the war.

This study demonstrated that the Somali minority faced significant socioeconomic disparities due to entrenched social exclusion and notions of clan supremacy among the majority clans. Already marginalized groups were increasingly isolated as conflicts intensified. Although there were notable improvements in security, economic inequality and systemic injustice were still very much present. In order to adequately address the needs of minority groups, aid programs should include their rights and daily realities, according to the United Nations (2002). These initiatives must strike a balance between being considerate and realistic.

In order to help economically disadvantaged ethnic minority in the Dollow region of Somalia, Barasa-Mang'eni (2014) looked into the matter. The effects of both violence and peace were jointly evaluated to form the basis of the inquiry. Participants in a participatory peace and conflict impact assessment (PCIA) helped evaluate a livelihood intervention in the Dollow district of Somalia that targeted members of ethnic minorities. Foreign non-governmental organizations (NGOs) having a presence in the region worked together to carry out the intervention. The impact of war and peace was the subject of our research, which covered the months of January through March of 2018. Interviews with relevant parties, focus groups, and participant observation were all part of the qualitative study approach.

Personnel from non-governmental organizations (NGOs), members of oppressed ethnic minority groups, and local government officials served as the principal informants. Many focus groups were organized, and both men and women from the community were invited

to participate. Two foreign academics and representatives of a Somali non-governmental organization (NGO) tasked with overseeing the execution made comprised the investigating team. Data analysis was conducted using a thematic coding approach (Barasa-Mang'eni, 2014). According to the assessment, the livelihood intervention improved participants' food security and market access via restocking animals and teaching them animal husbandry skills.

On the other hand, the evaluation revealed that the initiative had intensified existing disputes with the main clans around pastureland access. Through participatory discussion, solutions were developed such as organized dialogue between the communities and commitments to inclusive decision-making on land issues. This peace and conflict impact assessment demonstrated the potential of the approach to both understand positive impacts of interventions while also addressing simmering tensions that could escalate into violent conflict if unaddressed (Barasa-Mang'eni, 2014). The joint solutions developed provide an opportunity for more sustainable peace impacts beyond the life of the project. Continued monitoring is planned to evaluate progress on their implementation.

Majority clans and minority groups in south and central Somalia, this study was found in Home office UK, (Independent Advisory Group on Country Information. 2017). The note provides information on the clan system in Somalia, majority clans (Hawiye, Darod, Dir and Isaaq), and minority groups which include ethnic, religious and occupational minorities. It examines the treatment of majority clans, minority groups, internally displaced persons (IDPs), and the state's ability to provide protection.

Their study relies on a variety of sources including reports from the US State Department, United Nations, European Asylum Support Office, and non-governmental organizations. Sources include country reports, fact-finding mission reports, empirical studies, and data collected from interviews with local stakeholders in Somalia/region. Sources appear to be generally reliable and are carefully selected from publicly available materials. Multiple sources are used to cross-check and corroborate information. (Independent Advisory Group on Country Information. 2017).

The clan system remains influential in social, political and economic spheres, though its significance has decreased, particularly in Mogadishu. Majority clans generally do not face discrimination based solely on ethnicity/clan, but each case is examined individually

(Independent Advisory Group on Country Information. 2017) Minority groups experience political, social, economic discrimination and human rights abuses, which could amount to persecution depending on the circumstances. IDPs, especially those in camps, are vulnerable to violence, exploitation and lack access to humanitarian aid. Women and children are most at risk.

The state has weak rule of law and cannot provide effective protection against non-state actors. Clan protection is unreliable, especially for minorities. Internal relocation is possible for some to Mogadishu or areas with a security presence, but not for all depending on personal circumstances (Independent Advisory Group on Country Information. 2017). A generally consistent empirical analysis of the situation for different groups in Somalia based on a rigorous review and comparison of reliable source data. While some information could continue to be updated, overall, it provides a robust evidence-based assessment to inform refugee status decision-making.

SOMRAF (2010), an empirical study on rape cases against minority groups in Puntland, Somalia. The study utilizes quantitative and qualitative data collected through interviews with women from minority groups in IDP camps and communities in Bossaso, Puntland. 20 women were interviewed over a one-month period in 2008 to gather data on reported rape cases, frequency of occurrence, perpetrators, and impact on victims.

The study found that rape was reported to occur frequently, with at least two cases per week reported in the IDP camps alone. Perpetrators were found to primarily be armed gunmen and police officers. Many victims reported health issues as a result of the rape, including ongoing medical problems, infertility, and stigma forcing them to leave their homes. The impact of rape and gang-rape has been substantial. Raped women have been forced to leave their homes due to stigma. (SOMRAF 2010). Others have been seriously sick and become infertile. Others have been suffering from gynaecological disorders and various sexual transmitted diseases.

The results indicate rape of minority women and girls is widespread and commits with near total impunity in Puntland due to lack of protection and corrupted justice system. Even reports to police are ignored or the perpetrators are police themselves. This has severe negative health and social impacts on victims. Increased legal protections and law enforcement are urgently needed to address this grave human rights abuse against

Somalia's minority communities. There is no a single woman safe from rape (SOMRAF 2010). At night, armed gunmen come to the IDP camp and forcefully drive women and girls out of their shelters and rape outside the camp and rape cases occur two times a week.

While previous studies have documented the forms of discrimination faced by minority tribes in Somalia and its historical roots, there remains a lack of in-depth empirical research on the lived experiences and perspectives of minority communities themselves. Much of the existing literature relies on secondary data and analyses by external observers, without sufficiently capturing the voices and views of those directly impacted by discrimination. By employing qualitative methods like interviews and focus group discussions with minority tribe members, this study aims to address this gap by centering the narratives of those communities. Specifically, how minority individuals perceive and describe instances of discrimination they have faced in their daily lives across different contexts (Menkhaus, 2003; Eno and Kusow, 2014). The emotional, psychological and social impacts discrimination has had on minority communities based on their first-hand accounts (Goffman, 1963).

Potential community-driven or grassroots solutions to discrimination proposed by minority tribes themselves, which could help empower and support their agency (Besteman, 2012; Minority Rights Group International, 2014). Capturing these perspectives will provide a more nuanced, situated understanding of discrimination that has thus far been lacking in the literature. According to Hoehne (2014), one method that has been suggested as a technique to address power imbalances and empower disadvantaged populations is an approach that is narrative-driven and takes a participatory approach (Kusow and Eno 2015). Based on the findings of the study, the objectives of communities and their experiences of injustice may serve as a source of inspiration for legislative reforms and more targeted advocacy.

3. METHODOLOGY OF THE STUDY

The aim of this portion of the study is to provide a comprehensive account of the research methodologies used to investigate prejudice against ethnic minorities in Somalia. This section of the study covers the research design. The study site, sample process, data collection instruments, and mixed methods strategy are described in detail. The study concludes with a thorough explanation of the methods used to assess both qualitative and quantitative data. Throughout the investigation, ethical considerations were of the utmost importance.

3.1 Research Design

The research delved deeply into the many forms of prejudice faced by Somalia's minority tribes by using a sequential exploratory mixed methods approach. The study followed a standard protocol for gathering and analyzing qualitative and quantitative data, according to Berman (2017). Scientists were able to decipher this complex issue to its core by combining quantitative and qualitative approaches.

A sequential exploratory technique was used in the research to get a full grasp of the topic area. The study started with quantitative methods, and then the study applied what we learned to create qualitative tools. The combine these strategies, the study may be able to overcome the weaknesses of each and make the most of their combined strengths. By illuminating unique viewpoints and experiences, the qualitative phase influences the quantitative parts.

The smooth integration of targeted and comprehensive data is a major achievement of the design. Quantitative surveys have the capacity to collect a greater amount of data from a bigger pool of individuals, while qualitative interviews allow for a more detailed exploration of a limited range of viewpoints. Generally, it establishes a structured but flexible approach to analyzing essential components in line with the stated objectives.

3.2 Study Site

The study focuses on Mogadishu, the capital city of Somalia, due to its location, diversity of populations and feasibility constraints. As the primary research area, Mogadishu provides access to minority groups from various regions now residing in an urban setting.

This allows perceptions from diverse geographical areas to be captured without extensive travel.

Mogadishu's population comprises majority clans like Hawiye sub-clan Abgaal, Habar-Gidir, Murusade as well as minorities including Bantu, Benadiri, Gaboye and other smaller clans. As the economic hub and seat of national administration, its dynamics reflect prevailing issues. However, the study draws comparisons to situations in other regions through participants' insights rather than extensive fieldwork elsewhere.

3.3 Research Sampling

The study employed both the snowball sampling and purposive sampling techniques due to their individual merits. In research involving difficult-to-reach or otherwise concealed groups, avalanche sampling proves to be a valuable technique, while deliberate sampling facilitates the selection of specific individuals. The integration of research activities has the potential to enhance their thoroughness and targeting (Lenaini, 2021). Experts in minority issues were contacted through social media platforms with the purpose of selecting the initial participants. The subsequent responses were identified as meeting the specified criteria.

Using a technique of purposive sampling, four focus groups comprised of 20 participants each were constructed for the qualitative portion of the study. A thorough comprehension of the forms of discrimination minority communities in Mogadishu were subjected to could be attained through the implementation of twenty semi-structured interviews.

For the purpose of this study, a quantitative sample size of 500 members of minority communities residing in the vicinity of Mogadishu and its environs was selected. A random sample of individuals between the ages of 18 and 65 will be gathered from minority groups.

There were 300 respondents from tribal or minority group backgrounds who participated in the survey. However, the desired sample group was not reached due to lack of interest, comprehension, or availability of individuals. Additionally, twenty members of Mogadishu's minority tribes were questioned; they all recounted experiences of subjugation at the hands of the city's dominant tribes. The research was executed in

adherence to all relevant ethical principles, and subjects were provided with the option to voluntarily participate on the condition that they provided informed consent.

3.4 Data Collection Methods

The study comprised quantitative surveys and qualitative interviews to gather comprehensive data from various viewpoints on the study's subject. The objective of this sequential theme analysis is to identify, examine, and understand repeating patterns in qualitative data. Employing statistical methodologies, a descriptive analysis of the survey data will be conducted.

Twenty persons from marginalized populations were interviewed using a semi-structured interview style and an interview guide. Lasting 60-90 minutes each, interviews explored lived experiences, community attitudes and recommended solutions in participants' own words to capture nuanced perspectives. All interviews were audio-recorded with consent and later transcribed for analysis. A structured survey questionnaire with close-ended questions was administered to 300 minority respondents. This captured demographic data and elicited perceptions using Likert rating scales and frequency rankings to enable comparisons. Surveys addressed forms and contexts of discrimination as well as impacts in a manner complementing the qualitative insights.

3.5 Data Analysis

The researcher used SPSS software to evaluate the quantitative data and employed thematic coding to assess the qualitative data. Thematic coding enabled the systematic analysis of emerging patterns in qualitative interview transcripts. Both the study aims and the data had a role in the development of codes using both inductive and deductive reasoning. The transmitted meanings and experienced realities were interpreted via the use of a basic concept map. The research used SPSS software to calculate descriptive statistics for the quantitative survey data, including proportions, means, and standard deviations. Furthermore. Graphs and charts were used to concisely depict the results and graphically portray the numerical data in a straightforward way. The conclusions of the study included a comprehensive and unbiased analysis that incorporated both qualitative and quantitative data, in accordance with the research methodology.

3.6 Ethical Considerations

The study was carried out with rigorous regard to ethical standards and rules. The research study provided the opportunity for participants to voluntarily take part, and it was clearly communicated that their information would be kept secret and they had the choice to withdraw from the survey. The study process was guided by a deep comprehension of the cultural background. Anonymity and privacy were protected by using pseudonyms and secure digital data storage. The possible negative consequences of addressing difficult topics were reduced by using open communication procedures and conducting regular debriefing sessions. No incentives were offered to discourage occurrences of unethical influence. The results will provide validation for the advancement of empowerment and advocacy, as opposed to the marginalization of people or communities.

4. DATA ANALYSIS AND FINDINGS OF THE STUDY

This section of the study presents a comprehensive mixed-methods analysis incorporating both quantitative and qualitative data gathered from the study population. The analysis encompasses the interpretation of quantitative findings through the presentation of tables, offering insights into key variables. Additionally, the section outlines the handling of qualitative data, including the process of coding and thematic analysis to extract meaningful patterns and themes from the rich information provided by study respondents. Lastly, the section concludes with a synthesis of the mixed data analysis, elucidating the significance and implications of the findings for the research objectives and broader academic discourse.

4.1 Demographic Analysis of The Study

Table.1 Gender Respondents of The Study

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	229	76.3	76.3	76.3
	Female	71	23.7	23.7	100.0
	Total	300	100.0	100.0	

This table above and figure below presents data on the gender distribution of respondents. It indicates that out of a total of 300 participants, 229 were male, accounting for 76.3% of the total sample. The remaining 71 respondents were female, constituting 23.7% of the sample. The "Valid Percent" column shows the percentage of respondents within each gender category relative to the total valid responses, while the "Cumulative Percent" column displays the cumulative percentage of respondents up to each category.

Figure 1. Gender Respondents of the Study

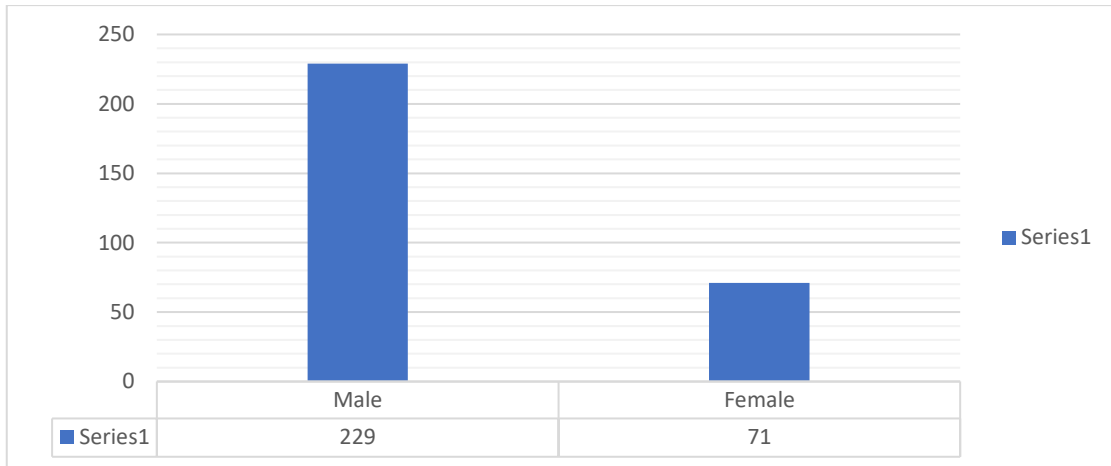


Table. 2 Age Respondents of The Study

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	A) 18-25	180	60.0	60.0	60.0
	B) 26-35	109	36.3	36.3	96.3
	C) 36-45	11	3.7	3.7	100.0
	Total	300	100.0	100.0	

This table above and figure below illustrates the age distribution of respondents in the study. The majority of participants, constituting 60% of the total sample, fall within the 18-25 age range. The 26-35 age group accounts for 36.3% of respondents, while individuals aged 36-45 represent a smaller proportion at 3.7%. This table provides valuable insights into the demographic composition of the surveyed population, contributing to a comprehensive understanding of the research findings.

Figure 2. Age Respondents of The Study

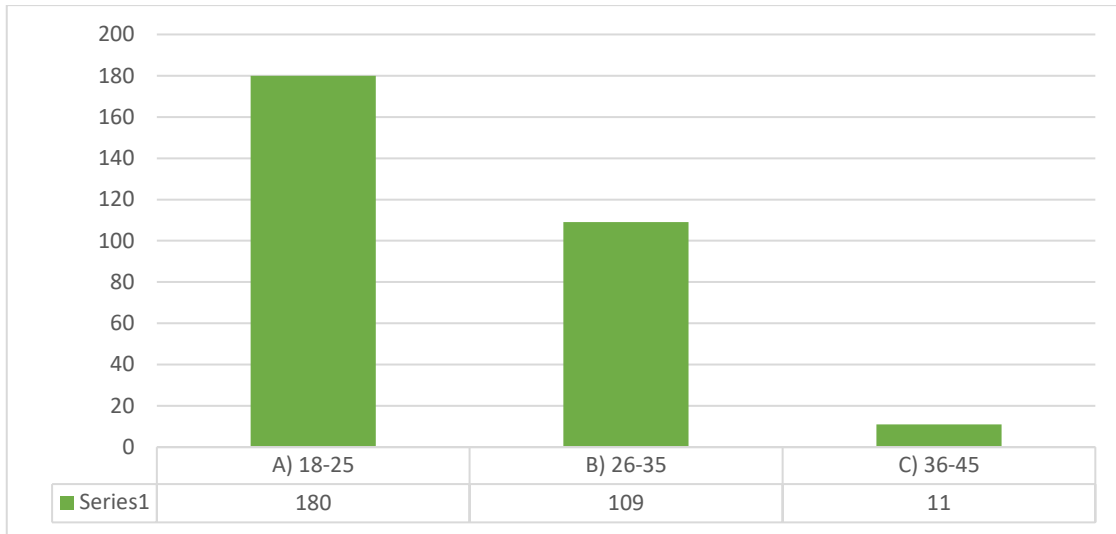


Table. 3 Education Level of Respondents of The Study

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No Formal Education	5	1.7	1.7	1.7
	Primary School Education	9	3.0	3.0	4.7
	Secondary School Education	78	26.0	26.0	30.7
	University or Higher	208	69.3	69.3	100.0
	Total	300	100.0	100.0	

This table above and figure below provides a comprehensive overview of the educational attainment levels among respondents. It reveals that the majority of participants, accounting for 69.3% of the total sample, have completed university or higher education. Additionally, 26% reported finishing secondary school education, while smaller proportions indicated completion of primary school education (3%) or having no formal education (1.7%). This breakdown underscores the diverse educational backgrounds within the surveyed population and highlights the prevalence of higher education attainment among respondents.

Figure 3. Education Level of Respondents of The Study

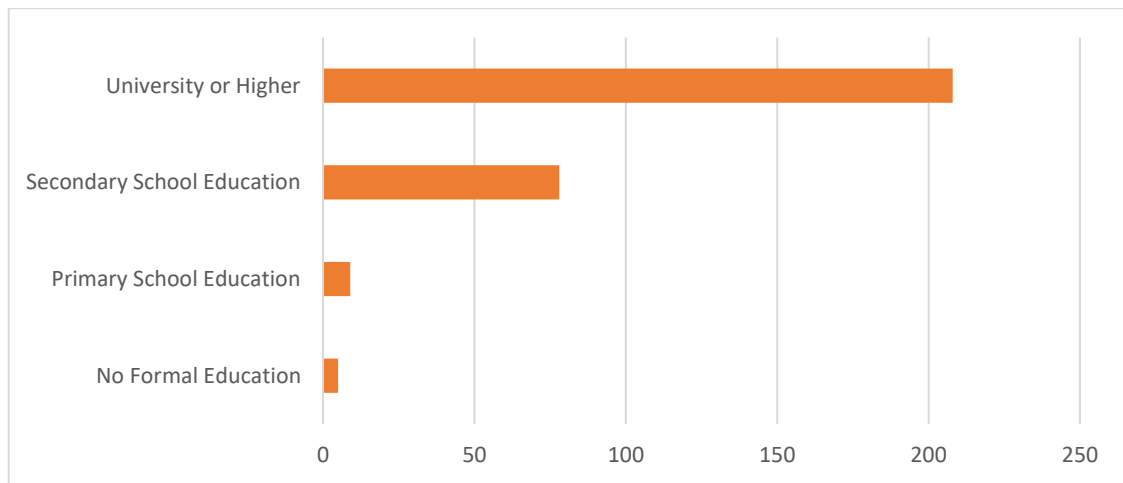
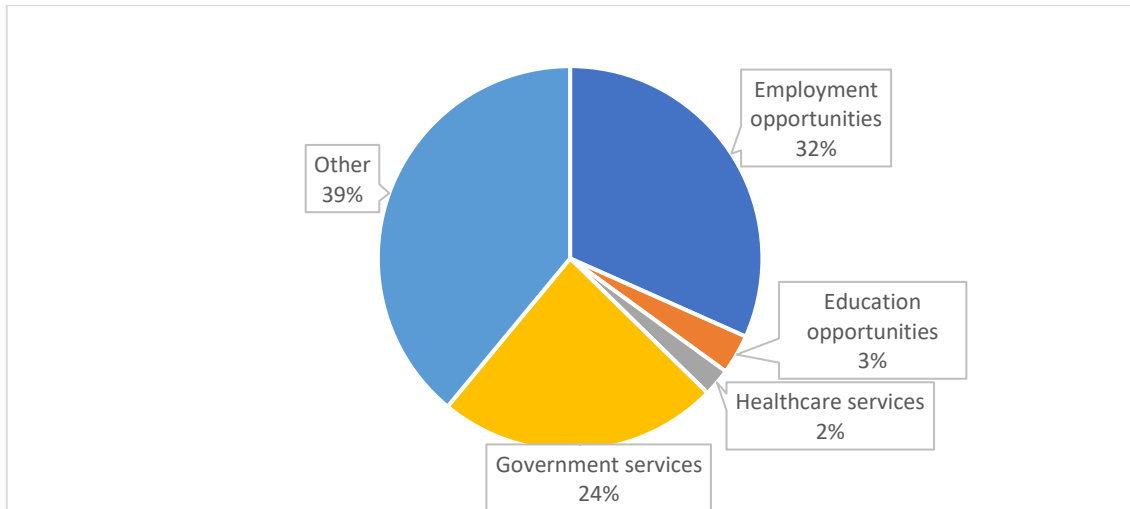


Table. 4 Experience Discrimination of Respondents of The Study

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Employment opportunities	95	31.7	31.7	31.7
	Education opportunities	10	3.3	3.3	35.0
	Healthcare services	7	2.3	2.3	37.3
	Government services	71	23.7	23.7	61.0
	Other	117	39.0	39.0	100.0
	Total	300	100.0	100.0	

This table above and figure below reveals the extent to which respondents perceive discrimination across various areas of life. While discrimination in employment opportunities is reported most frequently, with 31.7% of respondents indicating such experiences, other areas such as education and healthcare services show lower prevalence rates at 3.3% and 2.3% respectively. Discrimination in government services was reported by 23.7% of respondents. Notably, a significant portion (39.0%) reported experiencing discrimination in unspecified "other" areas. This data underscores the multifaceted nature of discrimination experiences within the surveyed population, providing valuable insights for understanding and addressing systemic inequalities.

Figure 4. Experience Discrimination of Respondents of The Study



4.2 Descriptive Analysis

In this study, descriptive analysis was used as it is essential to provide a thorough explanation and clarify the basic features of a dataset. It provides important information about the distribution of frequencies, averages, spreads, and data points as well as the capacity to compute measures of central tendency and variability, (Zook, and Pearce, 2018). Data dispersion and distribution are shown by the quantitative metrics of variability, standard deviation, variance, minimum and maximum values, kurtosis, and skewness. Conversely, statistical measurements of central tendency or average value of a dataset are the mean, median, and mode.

Table. 5 Descriptive Analysis of The Study

	Mean	Std. Deviation	Variance
	Statistic	Statistic	Statistic
What is your Gender?	1.24	.426	.181
What is your Age?	1.44	.566	.320
What is the highest level of education you have completed?	3.63	.628	.394

How often do you experience discrimination in the following areas?	3.35	1.727	2.984
To what extent do you agree that historical tribal divisions continue to influence modern politics and social relations?	2.82	1.719	2.955
Valid N listwise	300		

The descriptive statistics presented in the table above offer valuable insights into the characteristics and perceptions of the study participants. Gender distribution shows a slight skew, with a mean value of 1.24, suggesting a slight imbalance in gender representation among respondents. Additionally, the mean age reported is 1.44, indicating a moderate level of variability in the age distribution of participants.

Notably, education levels appear relatively high, with a mean value of 3.63, suggesting a tendency towards higher educational attainment within the sample. The frequency of experiencing discrimination shows a diverse range of responses, with a mean value of 3.35 and a notable standard deviation, reflecting varied experiences among participants. Moreover, attitudes towards the influence of historical tribal divisions exhibit moderate variability, with a mean value of 2.82, indicating differing perceptions among respondents. These statistics serve as a foundational understanding of the demographics, experiences, and attitudes of the study participants, laying the groundwork for further analysis and interpretation of the research findings.

Table. 6 Skewness and Kurtosis Analysis of The Study

Variables	Skewness		Kurtosis	
	Statistic	Std. Error	Statistic	Std. Error
Gender	1.245	0.141	-.452	0.281
Age	0.864	0.141	-.264	0.281
Education Level	-1.888	0.141	3.966	0.281

Experience Discrimination		-.466	0.141	-1.570	0.281
Historical Tribal Divisions		.137	0.141	-1.709	0.281
Valid N (listwise)					300

This table presents an analysis of skewness and kurtosis for key variables in the study, offering insights into their distributional characteristics. Firstly, in terms of gender, the skewness value of 1.245 suggests a moderate positive skew, indicating a slight bias towards one end of the distribution. Conversely, the negative kurtosis value of -0.452 implies a distribution with slightly lighter tails than a normal distribution.

Similarly, the age variable exhibits a positive skew (0.864), indicating a tendency towards higher age values, while its negative kurtosis value (-0.264) suggests a distribution with slightly lighter tails. Interestingly, the education level variable demonstrates a significant negative skew (-1.888), reflecting a pronounced bias towards higher education levels, coupled with a positive kurtosis value (3.966) indicating heavier tails and a sharper peak. Furthermore, experiences of discrimination show a slight negative skew (-0.466), while historical tribal divisions exhibit near-normal distributional characteristics with minimal skewness and negative kurtosis (-1.709). These findings contribute to a deeper understanding of the distribution patterns and deviations from normality within the study variables, aiding in the interpretation of research outcomes.

Table. 7 Normality Test

Tests of Normality						
	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	Df	Sig.	Statistic	df	Sig.
What is your Gender?	.474	300	<.001	.527	300	<.001
What is your Age?	.380	300	<.001	.682	300	<.001

What is the highest level of education you have completed?	.415	300	<.001	.611	300	<.001
How often do you experience discrimination in the following areas?	.273	300	<.001	.745	300	<.001
To what extent do you agree that historical tribal divisions continue to influence modern politics and social relations?	.262	300	<.001	.782	300	<.001
a. Lilliefors Significance Correction						

The table displays the outcomes of normality tests conducted on various variables using the Kolmogorov-Smirnov and Shapiro-Wilk tests. Across all variables, the results indicate a significant departure from normality, as evidenced by p-values less than .001. This implies that the distributions of responses for gender, age, highest level of education completed, frequency of experiencing discrimination, and perceptions of historical tribal divisions are not normally distributed. These findings have important implications for statistical analysis, particularly those methods that assume normality. Researchers should be cautious in their interpretation and selection of appropriate analytical techniques, considering the non-normal distribution of the data.

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be cautious in their interpretation and selection of appropriate analytical techniques, considering the non-normal distribution of the data.

4.3 Qualitative Data Analysis of The Study

In this section of the study tries to provide group discussion from the target population of the study and the discussion was based on discrimination based on tribal identity is an ongoing issue in Somalia. This focus group discussion provided insights into different experiences and forms of discrimination faced by various tribes. While some tribes reported facing social exclusion, others highlighted discrimination in education, employment, and opportunities for upward social mobility. The experiences shed light on deep-rooted prejudices that persist in Somali society.

The group discussions comprised four separate groups, each consisting of 20 respondents, with five individuals in each group. The initial inquiry posed to the participants was ***“Can you share a specific incident or experience where you felt discriminated against due to your tribal identity? Please provide details about the situation”***

The responses from the four groups provide insights into the experiences and manifestations of tribal discrimination in Somali society. Five overarching themes emerged from the qualitative data: identity concealment, appearance-based discrimination, occupation-based discrimination, education discrimination, and workplace discrimination.

The first theme of identity concealment was evident in Group 1's observation that some Somalis claim affiliation with other tribes to avoid facing prejudice associated with their own tribe (Hagmann, & Hoehne, 2009). Passing as a member of a more socially accepted tribe allows for easier assimilation and helps circumvent inter-tribal antagonisms. However, this tactic requires concealment of one's true origins, indicating the psychological impact of needing to disguise indigenous identity to mitigate the risks of discrimination (Lewis et al., 2008).

A second theme involved the role of appearance in discrimination. Group 1 specifically referenced experiencing prejudice due to having “coarse or kinky hair” and a “prominent nose”, physical attributes associated with slave descent rather than purity among Somalis

(Issa-Salwe, 1996). This finding aligns with previous research highlighting the salience of somatic features in triggering social stigmatization, with variations from standardized beauty norms increasing vulnerability to discrimination (Hall, 2013).

Occupation emerged as a third theme of tribal discrimination. Group 2 faced contempt from other Somalis because their jobs in shoemaking and construction were deemed lower class occupations. This social distancing was apparent even in marriage relationships (Besteman, 1999). The perception of certain livelihoods as beneath one's own tribe underscores how professional identities can influence inter-tribal prejudice and stratification (Lewis et al., 2008).

Education was a fourth domain of discrimination reported. Group 3 cited challenges establishing independent learning institutions and oppressive experiences of children in schools dominated by the majority tribe. Such obstacles reflect an institutional marginalization of minority tribes within the national education system (Laitin & Samatar, 1987). The use of hate speech further signals how children and future generations may internalize inter-generational prejudices (Horst, 2006).

Lastly, Group 4 highlighted workplace discrimination through groundless accusations, unequal payments and losses seemingly attributable to phenotypic traits or non-mainstream dialects. This is consistent with management literature showing hiring discrimination against minorities along dimensions including appearance and communication styles (Somali Human Rights Commission, 2013). Work discrimination threatens equitable economic participation and social mobility across tribes.

The second question posed during the study's group discussions was directed at the participants, asking ***“In your opinion, how does discrimination affect the social fabric and cohesion within your community? Share any observations or personal reflections”***

The responses from the four groups provide insights into how discrimination affects the social cohesion within their communities. Four overarching themes emerged: tribal influences on social value, impacts across key relationships and opportunities, social isolation effects, and the need for anti-discrimination awareness.

The first theme highlights how one's worth in Somali society is influenced by their tribe, as Group 1 discussed being looked down upon if from a marginalized tribe (Besteman, 1996). Prior research confirms the central role of clan identity in social hierarchies, where inter-tribal prejudices shape respect, authority and representation (Lewis, 1961). Discrimination thus impacts an individual's social standing within their community based on attributes beyond their control.

The second theme centered on discrimination influencing diverse arenas such as marriage, family, and politics, as noted by Group 2. Marriage across tribal lines allows integration but also faces opposition (Ahmed, 2000). Further, discrimination limits career mobility for marginalized groups (Laitin & Samatar, 1987). It thereby strains social cohesion by circumscribing relationships and curtailing opportunities across core institutions. Past civil conflicts also aggravated inter-clan tensions due to wartime abuses and grievances (Menkhaus, 2003).

Group 3's observation of feeling ashamed and socially withdrawing due to anticipated racist remarks highlights a third theme of discrimination fostering isolation. This aligns with literature showing how stigmatized identities curb confidence and withdrawal from full participation to avoid censure. Over time, isolation may harden prejudice by minimizing cross-group contact and understanding (Allport, 1954).

The final theme of needing awareness to reduce discrimination emerged from Group 4's call for public education. Prior initiatives found discrimination can be mitigated through education on human rights, civic duties and building rapport between groups (Samatar, 2017). However, transitioning communities from conflict to cohesion requires willingness for reconciliation and addressing root prejudices (Lederach, 1997).

The third question posed during the study's group discussions was directed at the participants, asking ***“What measures or interventions do you think would be effective in reducing discrimination against minority tribes in Somalia? Please elaborate on your ideas”***

The proposed interventions from the four groups target reducing discrimination from multi-pronged angles of community engagement, education, legal reform, and victim support. Collectively, they aim to remedy discrimination through informed public

consciousness, institutional accountability, reconciliation, and empowerment - key elements supported by research.

Group 1 emphasized awareness campaigns building social cohesion versus divisions. Such initiatives cultivate understanding and intergroup relations critical to prejudice reduction (Pettigrew & Tropp, 2006). Contact-based programs promoting inclusion can gradually shift norms (Allport, 1954). However, Somalia requires initiatives tailored to clan dynamics and addressing misunderstandings fueling tensions (Besteman, 1999).

Group 2 called for equitable access to Islamic and general knowledge dissemination, promoting principles like Somali brotherhood. Education curricula influencing social values from a young age can impact long-term attitudes (UNESCO, 2017). However, imams and teachers must receive bias-mitigating training for successful implementation (Abu-Nimer, 2001).

Group 3 stressed trauma healing and public education supporting discrimination victims. Healing services help overcome psychosocial effects enhancing reconciliation (Bar-Tal & Bennink, 2004). Combined with awareness campaigns, these efforts acknowledge suffering and responsibility in conflict, keys to sustainable peace (Lederach, 1997).

Group 4 advocated a just legal system constitutionally enforcing rights without prejudice. Formal anti-discrimination statutes coupled with impartial rule of law strengthen minority protections. However, underprioritized segments still face logistical and cultural barriers to access (Samatar, 2017). Traditional reconciliation practices also require incorporation into formal mechanisms for community buy-in and effectiveness (Azar, 1990).

The fourth question posed during the study's group discussions was directed at the participants, asking ***“How important is your tribal identity to you personally? How does it influence your sense of belonging and connection to your community?”***

The four groups expressed a diversity of stances on the role and influence of tribal identity in personal and community life. For Group 1, tribe served as a core signifier of social status and familial bonds within their community (Laitin and Samatar, 1987). Tribal affiliation played a central role in clarifying one's position and connections.

However, Group 2 conveyed a sense of independence from solely relying on tribal identity for survival or socializing. Their environment promoted autonomy rather than dependence on tribe, with less impact on emotional and relational well-being. This perspective aligns with literature showing weaker clan ties forming among Somali youth in urban centers detached from traditional contexts (RMMS, 2009).

Group 3 voiced dissatisfaction that their tribe prioritized ethnic allegiance over shared humanity. Strong preferential treatment of own-clan members promotes exclusivity rather than inclusion of "others" (Besteman, 1996). Over-emphasis on tribalism can downgrade compassion and understanding between groups (Abu-Nimer, 2000). Interventions cultivating cross-clan appreciation may alleviate such concerns.

Group 4 rejected attributing negative characteristics or oppressing people based on nominal attributes like dubbing some "Bantu" or distinguishing physical traits. Discrimination stemming from superficial attributes undermines social cohesion (Lewis et al., 2008). Initiatives recognizing Somalis' shared origins and African heritage could help overcome stigmatizing categorizations fueling conflict (Hess, 1964).

However, complete identity detachment from tribe may not resonate in communitarian Somali contexts where clans still provide social support lacking from weak state institutions (Menkhaus, 2006). Balancing clan ties and universal human values through emphasizing inclusive nationalism presents an optimal path embraced by moderates (Besteman, 1999). Younger generations open to reform signify opportunities if guided properly (Horst et al., 2011).

The fifth question posed during the study's group discussions was directed at the participants, asking ***“Please describe your tribal identity and culture. How important is your tribe to your sense of belonging?”***

The four groups described their unique tribal identities and complex relationship with belonging. Group 1 emphasized distinct cultural practices like clothing, farming techniques, music and communal support systems (Lewis et al., 2008). Such cultural dimensions sustain clan solidarity despite Somalis generally sharing cultural symbols.

Group 2's clan is associated with nomadic pastoralism, as livestock herding constitutes a dominant Somali livelihood (Bradbury et. al, 2017). Their artisanal roles in metal/leather crafts aligned with caste divisions of labor (Besteman, 1996). However, perceived low status origins belies their economic importance. Occupational identities tangled with stigma, demonstrating how external prejudices form against contributors to material culture.

Group 3 identified as an amalgamation of ethnicities including indigenous Somali and immigrant Bantu peoples (Hess, 1964). Descendants of such diverse ancestral mixing typically face difficulties establishing coherent ethnic narratives (Rothchild, 1997). Yet strong clan identity prevailed despite marginalization by naming and physical features beyond their control.

Group 4's religious instructive roles accorded respect from clans they resided with, indicating some tribal specialization (Lewis et al., 2008). However, they confronted discrimination due to minor theological differences, a common driver of persecution (Gurr, 2000). Exclusion arose not from teachings' substance but superficial variances emphasizing discord over doctrine's unifying function.

Overall, the diversity of experiences affirms clan identity as multidimensional beyond singular attributes, encompassing culture, livelihood, ancestry and social functions (Besteman, 1996). Discriminatory attitudes toward aspects like occupational stigmas, hybrid ethnic roots or minor religious nonconformity problematically denied recognition for contributions (Horowitz, 1985). Yet a sense of belonging endured, underscoring how primordial clan solidarities cultivate cohesion apart from external valuation.

Future reconciliation requires appreciating diversity within cultural coherence and reframing stigmatized identities through their productive dimensions (Sen, 2006). Addressing root prejudices upholding clan dignity may assist conflict resolution more than emphasizing imagined differences (Lederach, 1997).

The sixth question posed during the study's group discussions was directed at the participants, asking ***“What are some examples of discrimination you have witnessed against members of minority tribes?”***

The responses from the four groups outlined various forms of discrimination targeting minority tribes in Somalia. Group 1 highlighted the use of derogatory ethnic slurs like "Bantu" directed at them, underscoring the psychological impacts of such name-calling in fostering stigma and isolation (Goffman, 1963). Verbal abuse based on ascribed identities violates dignity and signals societal devaluation (Cuddy et al., 2007).

Group 2 drew attention to systemic economic marginalization limiting opportunities in employment, education, services and business ownership faced by their tribe. Previous studies corroborate structural barriers marginalized groups encounter in the labour market and entrepreneurship due to informal discrimination (IFC, 2017). Reduced socioeconomic participation perpetuates intergenerational poverty cycles (Bowles et al., 2005).

Group 3's account of land disputes, unlawful evictions and displacement from ancestral properties aligned with reports of minority land dispossession during civil conflicts (Menkhaus, 2020). Weak property rights governance enabled predatory behavior contravening customary tenure (Unruh, 2003). Land loss shatters livelihoods and uproots communities (Cernea, 1997).

Finally, Group 4's awareness of extrajudicial killings, torture, arbitrary arrests underscored the vulnerability of minorities to human rights violations often perpetrated with impunity. Survivors of such state-sanctioned or militant group violence suffer deep trauma (Summerfield, 2002). Yet accountability remains elusive when perpetrating authorities prioritize their interests over law (Reiger & Wierda, 2006).

In summary, this qualitative data analysis derived major themes around identity concealment, appearance, occupation, education and employment as spheres where tribal discrimination is manifested and experienced in Somali society. The findings align with and expand prior scholarship on this issue. Further research involving a larger sample could provide deeper insights into reducing inter-tribal prejudice and achieving more inclusive institutions. Overall, the study offers a conceptual framework for understanding some drivers and impacts of tribal discrimination in Somalia based directly on lived experiences.

Also, analysis of four Somali community groups found discrimination shapes social value systems, limits key relationships and opportunities, fosters isolation and underscores the need for awareness campaigns. Future research should further explore integrative policies and education best practices for repairing inter-communal ties strained by past and ongoing forms of inter-tribal discrimination.

The comprehensive interventions targeting awareness, education, traumatized populations, legal reform and social values present multi-pronged opportunities to rectify discrimination. Future strategies should consider localization, build community involvement, respect indigenous processes, monitor fair implementation, and address structural barriers marginalized groups face accessibility resources and representation.

The groups illustrated tribal identity holds diverse meanings contingent on individual circumstances and development environments. While serving as an anchor of belonging, overbearing clan allegiance risks fomenting divisions. Fostering cross-clan humanity and emphasizing shared Somali nationhood presents a reconciliatory approach mending rifts of the past.

In aggregate, these examples conveyed discrimination against minorities through prejudiced sociocultural treatments, economic marginalization, dispossession of critical assets, and severe rights abuses jeopardizing basic security and wellbeing. A just response demands acknowledgment, empowerment of aggrieved groups, and transformative institutional reforms guaranteeing equal protection under the law.

The seventh question posed during the study's group discussions was directed at the participants, asking: ***How do experiences of discrimination impact people's well-being and livelihood opportunities in your community?***

The seventh group discussion question aimed to explore manifestations of discrimination through the lived experiences of community members. A thematic analysis of the four focus groups' responses revealed several emergent themes relating to discrimination's impacts on well-being, livelihoods, and perpetuation of disadvantage.

The Mental Health theme incorporated Group 1's discussions of low self-esteem, social isolation, and increased stress/anxiety/depression commonly faced. Their accounts

aligned with theories that discrimination undermines dignity and self-worth (Cuddy et al., 2007; Goffman, 1963). Withdrawing from interactions to avoid mistreatment was also indicative of social-relational impacts (Major & O'Brien, 2005).

Group 2 highlighted the Physical Health implications through references to higher risks for chronic conditions such as hypertension and heart disease stemming from discrimination-induced stress (Lazarus & Folkman, 1984). Participant experiences of barriers inhibiting equitable access to healthcare services supported structural vulnerability models (Cockerham, 2007).

Within the Socioeconomic Participation domain, Group 3 centered discussions around obstacles limiting securing gainful employment and entrepreneurial activities. Social closure perspectives helped explain informal discrimination restricting opportunities often faced by marginalized groups (Weber, 1978).

Regarding Future Prospects, Group 4 dialogues noted obstacles to accessing quality education systems and reductions in academic performance associated with enduring stressors (Fryer, 2006). Their accounts aligned with interest convergence approaches regarding perpetuation of intergenerational poverty cycles amid weak policy remedies (Bell, 2004).

Collectively, these findings illuminated discrimination's multidimensional impacts underscoring necessity of robust anti-oppression policy reforms. Participants' narratives authenticated lived realities facing communities and brought nuanced texture to measured analyses of disadvantage. Triangulating participant frameworks with theoretical constructs enriched comprehension of discrimination's perpetuation across generations.

Overall, this qualitative exploration lent valuable lived-experience substance enriching academic insights. Participants' discussions authentically humanized complex dynamics warranting policy reckoning. Future research employing participatory methods holds promise for more equitable partnership in knowledge production.

The Eights question posed during the study's group discussions was directed at the participants, asking: *What role do you think regional and national political leaders play in addressing or exacerbating issues of tribal discrimination?*

The eighth discussion question elicited perspectives on political leaders' role in addressing or exacerbating tribal discrimination. Emergent themes cantered around Power, Resources, Discourse, and Legal Protection.

Group 1 highlighted leaders' Policy Formation power to challenge or perpetuate prejudice through inclusive/discriminatory legislation. This aligned with literature on state power to sanction oppression or remedy injustices against marginalized groups (Young, 1990).

Group 2 emphasized the Resource Allocation authority held by leaders over programming and services impacting tribal well-being. Equity theories postulate disadvantage ensues from unequal resource distribution (Fraser, 1995). Participants implied addressing gaps could ameliorate disparities faced.

Group 3 dialogues centered on leaders' influence over Public Discourse. Their framing of issues shapes societal norms and values regarding tolerance (van Dijk, 1995). Divisive rhetoric risks normalizing oppression while inclusive stances foster understanding (Abdullahi, 2001).

Legal Protection for indigenous rights surfaced in Group 4's account of parliaments' accountability. Democratic framework perspectives posit respecting minority sovereignty and anti-discrimination statutes mitigate prejudice (Young, 1989).

Collectively, these narratives highlighted leadership's multi-pronged ability to either challenge structural discrimination or perpetuate oppression intersecting institutional power domains. Participants offered situated knowledges of the political sphere's crucial role in remedy or exacerbation of disadvantage faced by their communities. Their insights bring nuanced texture to academic conceptualizations of governance impacting marginalized populations. By foregrounding lived realities, this analysis furnished tangible qualitative substance enriching theoretical examinations of how political dimensions shape societal biases. Future collaborative research drawing on such situated perspectives may enhance policy remedies for injustices faced by indigenous groups.

The ninth question posed during the study's group discussions was directed at the participants, asking *What recommendations would you offer to improve inclusion and representation of minority tribes in Somalia?*

The ninth discussion question elicited suggestions to improve minority tribe inclusion and representation in Somalia. Emergent themes centered around Rights, Participation, Reconciliation, Media Representation, and Security.

Group 1 emphasized the need for Legal and Political Recognition of minority rights through constitutional reforms acknowledging their identity, language, practices and proportional participation. This aligned with literature arguing for institutionalized protections against marginalization (Phillips, 1995).

Community Engagement and conversations between groups were highlighted by Group 2 as means to foster reconciliation, understanding and healing of past conflicts. This accords with deliberative democracy perspectives valuing grassroots reconciliation (Gutmann & Thompson, 1996).

Representation in Media and Communication surfaced in Group 3's accounts. Critical race media theories posit diversifying viewpoints in press/broadcast reduces stigmatizing stereotypes (Hall, 1997). Inclusive representation promotes empowerment of silenced voices.

Group 4 emphasized applying culturally-appropriate Peace-building techniques involving armed groups, Islamic courts and traditional leaders could help resolve politically-motivated conflicts and organized crime threats to security. This aligns with situating peace solutions within local stakeholder involvement (Lederach, 1997).

Collectively, these recommendations furnish situated knowledges to remedy marginalization and related inequities through rights-based, participatory, cross-cultural and security-focused solutions. Engaging minority perspectives meaningfully can strengthen reconstruction efforts respecting diverse communities' reconciliation needs and aspirations for inclusive governance. This analysis contextualized groups' recommendations within relevant theoretical frameworks. Prioritizing their situated knowledge enriches policy solutions to complex historical injustices faced. Further collaborative research applying participatory methods remains imperative.

5. DISCUSSION AND CONCLUSION

5.1 Discussion of Key Findings

This mixed methods research aimed to comprehensively understand the nature, drivers and impacts of discrimination experienced by Somalia's minority tribes. By employing sequential exploratory techniques, both quantitative and qualitative data provided critical insights to address the overarching research problem in depth. The findings offer important takeaways with relevance to the study objectives and broader academic discourse on ethnic marginalization in fragile states. This discussion section synthesizes and contextualizes the key outcomes in relation to literature around discrimination and social exclusion in Somalia specifically.

5.1.1 Forms and Contexts of Discrimination

The quantitative analyses shed light on discrimination manifestations frequently encountered by minority tribes. Employment emerged as the predominant arena (31.7%), consistent with literature highlighting resource control by dominant clans restricting minorities' livelihoods (Musau, 2013; Webersik et al., 2018). Discrimination in government services and ambiguous "other" categories also featured prominently. Qualitative data elucidated additional prejudiced treatments encountered regularly across education, health care, housing and physical security. Overall, these findings underscore how discrimination multiplies vulnerabilities by permeating all facets of minority existence.

5.1.2 Psychosocial and Relational Impacts

As anticipated, discrimination inflicts diverse harms on victims and their communities. Quantitative measures revealed impacts spanning deteriorating mental health, social isolation, and constraints on upward mobility. Discussion group narratives authenticated psychological costs like low self-esteem and withdrawal from society. Discrimination strains family dynamics, political participation and interactions essential for communal cohesion. This aligns with theoretical frameworks positing that long-term oppression undermines dignity and social trust while perpetuating intergenerational disadvantage

(Cuddy et al., 2007; Fryer, 2006). The detrimental ramifications evidently manifest at individual and collective levels.

5.1.3 Influence of Historical Dynamics

Data analyses shed light on discrimination roots in protracted social hierarchies. Quantitative figures showed varied perceptions of clan divisions' ongoing role, suggesting divergence in interpreting Somalia's troubled past. Discussion unearthed intertwined sources ranging from historical subjugation and stereotyping to current resource disputes exacerbated by conflict. These findings correlate with literature highlighting clan supremacy reinforced through colonial policies, developmental inequities and civil war atrocities against minorities (Abdullahi, 2020; Webersik, 2004). Overcoming discrimination necessitates acknowledging its institutionalized nature extending far into Somalia's history.

5.1.4 Community-Driven Solutions

Participants emphasized the importance of participatory, multi-pronged strategies addressing discrimination at community, policy and value systems levels. Proposals centered on inclusive awareness campaigns, trauma healing, education reform, legal protections and mediation practices recognize past wrongs while empowering reconciliation. These community-driven perspectives align closely with grassroots conflict resolution frameworks valuing addressing inter-group violations and marginalized voices in solution generation (Bar-Tal and Bennink, 2004; Lederach, 1997). Prioritizing minority experiences makes recommendations directly reflective of their priorities and aspirations.

Collectively, this study's key findings shed light on the diverse nature, drivers and impacts of discrimination experienced by marginalized tribes in Somalia. Analyses reveal how discrimination remains a far-reaching reality for minorities despite some progress in certain domains or geographical areas. However, solutions devised through collaborative, localized approaches hold promise for more sustainably combating prejudice if meaningfully implemented. The research substantiates discrimination as a grave problem necessitating concerted remedies incorporating grassroots perspectives.

5.2 Recommendations for Policy and Practice

Based on the research outcomes, several policy recommendations emerge for more equitably addressing discrimination against minority tribes in Somalia:

- ✓ Develop Inclusive National Curricula

Revise educational content and teaching methods to promote equal representation, respect indigenous heritages, combat stereotyping and accommodate linguistic diversity. Teacher training on biases reduces instigating the next generation's prejudices (UNESCO, 2017).

- ✓ Ensure Proportionate Political Participation

Quota systems or reserved parliamentary seats guaranteeing minorities' voices strengthen accountability. Power-sharing deals respecting plurality foster inclusive nation-building (Pham, 2011).

- ✓ Enact Robust Anti-Discrimination Legislation

Constitutional and statutory protections enforced impartially through training and awareness deter transgressors while empowering victims. Justice sector reforms address power imbalances inhibiting minorities' access.

- ✓ Launch Community Reconciliation Initiatives

Dialogue projects facilitated by peacebuilders and elders who address grievances through indigenous processes reconcile antagonisms straining cohesion (Abu-Nimer, 2001; Azar, 1990).

- ✓ Target Discrimination's Root Causes

Land disputes inflaming tensions require impartial dispute resolution. Livelihood programs remedying economic marginalization through skills and capital build self-sufficiency versus dependence on dominant clans.

- ✓ Monitor Implementation Robustly

Multi-stakeholder advisory bodies comprised of national/regional government, aid agencies and civil society groups oversee progress, ensure accountability for promises, identify gaps requiring attention and champion minorities' welfare.

Broadly, successfully combating discrimination necessitates sustained, coordinated action validated through communities' experiences. With political will and persistent grassroots empowerment, Somalia holds potential to emerge stronger through recognizing diversity as an asset versus liability for its future.

5.3 Implications and Recommendations for Future Research

This study makes noteworthy contributions while opening avenues for additional exploration through future research. Implications and recommendations include:

- Comparative analyses across Somalia's federal states examining discrimination manifestations, impacts and remedial approaches adopted enhance the framework's applicability.
- Large-scale surveys measuring prevalence, intensities and changes over time through longitudinal studies offers nuanced behavioral insights. Standardized scales lend results comparability.
- Inter-generational studies exploring discrimination experiences between youth versus elders, or across genders elucidate shifts in perceptions depending on social positioning.
- Collaborative initiatives where minorities directly design, implement and evaluate solutions tailored to priorities and cultural sensitivities strengthen ownership and sustainability of outcomes.
- Documenting intervention rollouts through observations and qualitative interviews with implementers and beneficiaries provides crucial contextual understanding for optimization.
- Analyses cross-verifying minority, majority and non-partisan insider perspectives broadens situational comprehension transcending singular viewpoints.
- Perform Quantitative Impact Evaluations randomized controlled trials or quasi-experimental methods with control groups enable rigorous causal analyses of implemented policies and programs' effectiveness over the short, medium and long-term.

By addressing gaps in existing research through broad-based, participatory avenues capturing diverse viewpoints over long timeframes, future study outcomes hold immense potential to advocate for minority empowerment and dismantle discrimination entrenched in Somalia. With systematic, evidence-based methodologies valuing community partnership, academic contributions propel practical progress.

5.4 Study Limitations

Several limitations constrained this study that future research could circumvent:

- Restricted geography prevented generalizing beyond Mogadishu despite qualitative insights referencing other areas. Wider field coverage strengthens external validity.
- Potential response biases arose from sensitive topics despite confidentiality and voluntary participation. Eliciting candid disclosures necessitates trust building over time.
- Cross-sectional design precludes causal conclusions. Longitudinal research designs offer stronger inference on discrimination's impacts.
- Non-random sampling means results are not statistically generalizable to the entire populations studied. Randomization improves representativeness.
- Qualitative interviews lacked female representation. Increased gender balance enriches analysis considering patriarchal influences.
- Secondary data quality varies contingent on original studies' rigor. Triangulating sources bolsters interpretations.
- Time constraints limited scope despite mixed methods enhancing comprehension. More longitudinal, comparative studies generate theory.
- Researcher positionality as an outsider risks misinterpreting insider realities despite best intentions. Insider-outsider partnerships optimize cultural nuance.

Addressing these limitations through expanded, iterative studies holds immense promise for advancing contextualized comprehension of marginalization confronting minority communities in Somalia and developing impactful anti-oppression strategies.

5.5 Conclusion

This research aimed to provide a comprehensive understanding of discrimination experiences inhibiting Somalia's marginalized tribes through a participatory, mixed methods exploration. Findings reveal how discrimination persists as a far-reaching social reality impairing minority well-being despite progress in certain areas. Both quantitative and qualitative perspectives highlighted the diversity of discriminatory practices encountered regularly while highlighting persistent sources embedded in prolonged inequitable power structures. Discrimination emerged as a multi-dimensional challenge necessitating coordinated remedies respecting community-led priorities.

Somalia's minority communities contribute immensely yet continue facing injustice threatening social cohesion critical to post-conflict stability. By elucidating their perspectives directly and recommending locally-driven, evidence-based change, this study seeks to advocate for equitable progress valuing all Somalis' shared heritage. Future collaborations harnessing communities' knowledge and leadership promises to foster inclusive development lifting the oppressed. With diligent efforts to concurrently heal past harms and construct participatory institutions through which marginalized voices find representation, discrimination's entrenchment may be dismantled, empowering Somalia to realize its fullest human potential through unity amid diversity.

This research has looked at the intricate processes of discrimination and marginalization in Somalia, taking into account both national and regional settings as well as internal issues. According to the research, marginalization in Somalia is complex, has strong roots in social, political, and historical systems, and has wide-ranging effects that extend beyond the boundaries of the nation. In conclusion, combating marginalization and prejudice in Somalia requires a sophisticated comprehension of the social structures, complicated history, and unique geographical circumstances of the nation. Having this knowledge is essential to creating policies that will support inclusion, stability, and sustainable development in Somalia and the larger Horn of Africa.

According to my experience and understanding is that the Somali people are delightful Community who have been separated by politicians and traditional clan leaders and beliefs customs of the pastoral nomads. The possible solution to the power sharing of the Somali clans is to collaborate the clan and abolish the ignorance and hatred towards the minority people. The ethnic divisions in Somalia have resulted in a complex variety of issues that continue to damage the country's social, economic, and political framework, Performing the power Struggle between minority and dominant tribes in Somalia requires an integrated strategy that takes into account authorized, socioeconomic, and cultural considerations.

Minority tribes in Somalia play an important role in the country's cultural tiles, each bringing its own customs, dialects, and viewpoints. However, these groups deal with substantial problems, including marginalization, restricted access to resources, and socioeconomic disadvantages. To accomplish their requirements, a comprehensive and sophisticated strategy that takes into account legal, cultural, economic, and social considerations that required.

Minority ethnic groups in Somalia have experienced long-lasting, complex security issues throughout the years, which have had an enormous adverse impact on their growth, stability, and safety. In contrast to dominant tribes, minority tribes in Somalia have encountered a difficult time securing political influence and authority throughout time. These difficulties are profoundly ingrained in the sociopolitical environment of the entire country and have been made worse by enduring, systemic, and historical problems.

Minority people notice education, particularly basic education, as being of the biggest significance since it is essential to the overall development of their communities and promotes confidence in the tribes to interact with outsiders on a basis of equality. The recognized tribes remain behind in almost every standard development indicator, even in spite of the government's genuine and coordinated efforts to promote their overall development. Being ignorant about the majority of programs and policies designed for their advancement prevents them from taking part in the development process.

Minority people development is mostly dependent on education. Youth from tribal families participate at relatively low levels. The majority of Somalia's tribes are developing, this growth is happening at a very modest rate. The state of education among civilizations will be one of suffering, hopelessness, and despair if the government does not take some serious steps to advance community education. It is consequently time to give specific education and inclusive development some serious thought.

Therefore, to attempt to solve the problem and increase funding for ethnic education in the federal and state budgets, government planners, policy makers, and other intervenors are desperately needed. To include the youth of indigenous communities in the mainstream of economic growth, easier access and more opportunity must be given to them. International partners, local communities, and the Somali government have to collaborate together to deal with these concerns. It is feasible to establish a more equal and peaceful environment for minority tribes in Somalia by emphasizing inclusion, legal safeguards, economic assistance, and education. Maintaining sufficient representation of minority tribes in local and national governments is crucial in terms of political representation. Political appointees and equitable election procedures may help accomplish aim.

Speech and advocacy to encourage the establishment of platforms where members of marginalized communities may express their concerns and take part in the decision-making process. Legislation must be designed to preventing prejudice and violence against minority tribes in Somalia should be enacted and upheld that cultural expression privileges preserve minority tribes' languages, customs, and beliefs safe and uphold their rights to them. The ways to resolve conflicts are consider and arbitrate challenges between different tribe in order to eliminate violence and promote mutually beneficial relations. legislation Authority enhance the justice system and guarantee that it acts fairly and without prejudice toward minority groups.

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APPENDIX

QUESTIONNAIRE

I'm Siham Abdullahi Farah, a postgraduate student at Istanbul Commerce University Studying international relations and African studies. I am now working hard on a research thesis on the complex topic of 'Discrimination Against Minority Tribes in Somalia. I offer this request to you with real sincerity and a great sense of ethical obligation to participate in this vital research by completing the enclosed questionnaire.

The participant's valuable perspectives, ideas, and personal experiences will significantly contribute to the study's breadth and depth. All participants their information will be kept strictly confidential and used only for academic reasons. Your participation in this survey on the first set of structured questions will take around 10 to 15 minutes. The unstructured questions of the survey will last between 60 and 90 minutes each, and interviews will examine real experiences. Your participation will surely be helpful in casting light on a vital social problem and encouraging a better understanding of prejudice against Somali

minority tribes. Thank you very much for considering taking part in this survey.

Structured Questions

1. What is your age?
 - A. 18-25,
 - B. 26-35,
 - C. 36-45,
 - D. 46-55,
 - E. 56-65)
2. What is your gender?
 - A. Male
 - B. Female

3. What is the highest level of education you have completed?
 - A. No formal education
 - B. Primary School Education
 - C. Secondary School Education
 - D. University or higher
4. On a scale of 1 to 5, how often do you experience discrimination in accessing the following:
 - A. Employment opportunities
 - B. Education opportunities
 - C. Healthcare services
 - D. Government services
 - E. Other
5. To what extent do you agree that historical tribal divisions continue to influence modern politics and social relations?
 - A. Strongly agree,
 - B. Agree,
 - C. Neutral,
 - D. Disagree,
 - E. Strongly disagree

Unstructured Questions

1. Can you share a specific incident or experience where you felt discriminated against due to your tribal identity? Please provide details about the situation.
2. In your opinion, how does discrimination affect the social fabric and cohesion within your community? Share any observations or personal reflections.
3. What measures or interventions do you think would be effective in reducing discrimination against minority tribes in Somalia? Please elaborate on your ideas.
4. How important is your tribal identity to you personally? How does it influence your sense of belonging and connection to your community?
5. Please describe your tribal identity and culture. How important is your tribe to your sense of belonging?
6. What are some examples of discrimination you have witnessed against members of minority tribes?

7. How do experiences of discrimination impact people's well-being and livelihood opportunities in your community?
8. What role do you think regional and national political leaders play in addressing or exacerbating issues of tribal discrimination?
9. What recommendations would you offer to improve inclusion and representation of minority tribes in Somalia?

I'm Siham Abdullahi Farah, I graduated Bachelor in Public Administration and Management at Cavendish university in 2014- 2017.

I completed Masters in International Relations and African studies at Istanbul Commerce University in 2022-2024.