



INDEPENDENT STUDY

**UNITED NATIONS WOMEN'S ROLE IN PEACE NEGOTIATIONS: AN
ANALYSIS OF WOMEN'S INVOLVEMENT IN UN PEACEKEEPING
MISSIONS AMID THE ARMED CONFLICT IN SOMALIA**

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ABSTRACT

This paper presents an in-depth investigation of the crucial role that women have played in UN peacekeeping operations, with emphasis on their participation in the continuing crisis in Somalia. The research explores women’s historical and present contributions to peace talks and conflict resolution, highlighting their unique perspectives and techniques through qualitative and documentary data. The study tracks the development of women's involvement in peacekeeping operations and offers a critical evaluation of UN mandates and policies. The aim is to support more female involvement in peace processes, especially in conflict areas like Somalia where traditional gender norms have historically repressed women's voices. The study explicates the diverse roles through a thorough examination of case studies and analysis of UN mission reports. It emphasizes the link between women's engagement and the efficacy and durability of peace accords, contending that women's involvement not only makes the negotiation processes more inclusive but also produces more robust and long-lasting peace results. The report also discusses the difficulties and impediments that women encounter in these positions, such as institutional prejudices in local and UN governance institutions, cultural limitations, and security concerns. It offers realistic recommendations for strengthening the systems of support for women in peacekeeping, including the creation of strong networks for female peacebuilders, gender-sensitive policy changes, and focused training initiatives.

This study concludes by arguing that, in conflict-ridden regions like Somalia, incorporating women into the heart of peacekeeping and negotiating processes is not just a strategic need but also a normative imperative. The research enhances the conversation on international peace and

security by advocating for a paradigm change towards more gender-inclusive peacebuilding frameworks and highlighting the invaluable contributions of women.

Keywords: women's roles, women's involvement, peace negotiations, UN peacekeeping missions, armed conflict



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DEDICATION

This independent study is dedicated to all Women's involvement in the UN Peacekeeping Missions for peaceful resolution in Somalia



DECLARATION

I, Jasmehar Kaur, do hereby declare that this research is entirely my work and that it is original unless specific acknowledgements state otherwise. I have done this independent study by myself, under the close supervision of an advisor.

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List of Abbreviations

UN	United Nations
UNSCR	UN Security Council Resolution
WPS	Women Peace, and Security
AFPU	All-Female Police Unit
UNMIL	UN Mission in Liberia
UN-SDGs	United Nations Sustainable Development Goals
UNSOM	United Nations Assistance Mission in Somalia
UNDPKO	UN Department of Peacekeeping
WPS	Women, Peace, and Security
SNAP	Somali National Action Plan
IAEA	International Atomic Energy Agency
DPPA	Department of Political and Peace Building Affairs
SNA	Somali National Army
DPKO	UN Department of Peacekeeping Operations
UNSC	United Nations Security Council
TCCs	Troop Contributing Countries
PCCs	Police Contributing Countries
DPO	Department of Peace Operations
FPR	Female Peacekeepers Ratio
SDG	Sustainable Development Goal
UNDPKO	United Nations Department of Peacekeeping Operations
UN Women	United Nations Entity for Gender Equality and the Empowerment Of Women
COVID-19	Coronavirus Disease 2019
OSCE	Organization for Security and Co-operation in Europe
G8	Group of Eight
G20	Group of Twenty
USSR	Union of Soviet Socialist Republics
GmbH	Gesellschaft mit beschränkter Haftung (German Corporation for International Cooperation)
UNDP	United Nations Development Programme
AMISOM	African Union Mission in Somalia
AU	African Union
PSO	Peace Support Operations
UN-OSAGI	United Nations Office of the Special Adviser on Gender Issues
Resolution 1325	United Nations Security Council Resolution 1325 (2000)
DFS	Department of Field Support
SNA	Somali National Army
A4P	Action for Peacekeeping
SGBV	Sexual and Gender-Based Violence
NGOs	Non-Governmental Organization



Map: Political Map of Somalia

CHAPTER 1

Introduction

1.1 Background and Significance of Research

Peace negotiations play a critical role in resolving conflicts. However, historically, women's voices have been under-represented in these processes. Increasing the number of women who participate in peacemaking, peacekeeping, and peacebuilding has been an essential goal for UN peacekeeping since UN Security Council Resolution (UNSCR) 1325 on women, peace, and security was passed in 2000. To safeguard more women in war zones and boost the number of women serving in international peacekeeping operations, the United Nations passed the UN Security Council Resolution (UNSCR) 1325 in 2000 and nine subsequent resolutions that supported the Women, Peace, and Security (WPS) agenda. To support other women and children in war zones and stop sexual assault and harassment of local minorities, these publications highlight the critical role that women play in promoting peace. The UN specifically asserts that increased female involvement increases peacekeeping missions' efficacy. However, female involvement is still increasing slowly, particularly in a few categories of peacekeeping contingents.

The under-representation of female peacekeepers is important evidence that women's participation in peacekeeping operations remains a major concern on the UN Women, Peace, and Security agenda. Asante, D. (2020) believed that emphasize "gendering" national security agencies, such as national police services and military, has been observed in both industrialized and developing nations. Attempts to "gender" security forces and institutions, both at the national and UN peacekeeping levels usually include recruiting more female police officers and soldiers, either as a stand-alone initiative or as part of a larger plan to "mainstream" a gendered viewpoint. Throughout many of these contexts, "gender" still refers to "women." The United Nations has spearheaded and encouraged the participation of women on international missions since the 1950s. But unfortunately, there are still surprisingly few women in positions of leadership and greater authority (Chugh & Sahgal, 2007). In 1957, the United Nations deployed its first female peacekeepers. But among the 6,250 troops between 1957 and 1979, there were just five women. Out of around 13,750 military troops, the number rose to 15 women between 1980 and 1989, and the majority of these women's roles were as nurses in medical facilities (Masyrofah & Lubis,2022)

The United Nations estimated in 2020 that, out of approximately 95,000 peacekeepers, women made up 4.8% of military contingents (Clayton et al., 2020). The goal is to increase that percentage to 15% by 2028. With the end of the Cold War, the UN's involvement in regional and global peace and security initiatives entered a new phase. Women began to participate in similar initiatives, as did many other nations. In 1992, the United Nations established the Department of Peacekeeping Operations (DPKO). The General Assembly established a target two years later, in 1994, to achieve gender parity, or fifty per cent men and fifty per cent women, in peacekeeping operations by the year 2000. In 1995, the UN Secretary-General expanded this aim to include all "field mission and mission replacements posts" to include it in UN operations. The United Nations has persistently advocated for the participation of women in peacekeeping operations. The UN Security Council Resolution 1325 (UNSCR 1325) from 2000 strengthened the UN's commitment to gender equality and accelerated the objective. For the first time, the UNSC addressed and encouraged women's involvement in advancing security and peace.

DPKO had urged for "doubling the number of female service uniformed peacekeepers every year for the next few years" from the member states. in response to UNSC resolution 1325. The First All-Female Police Unit (AFPU) was dispatched from India to Liberia in January 2007, one year later. The UN Mission in Liberia (UNMIL) and the national police force were two organizations that the First AFPU urged women in Liberia to enlist to maintain national security (Aoi and associates, 2007) Throughout history, women have been integral to peace negotiations at both the local, official and highest levels of society. Women's involvement in peace negotiations is positively correlated with the sustainability agreement. Women's participation in the UN peacekeeping operations has brought special attention to social issues and community development, which may result in more inclusive peace agreements. The obstacles and difficulties women encounter during peace talks, however, might prevent them from taking part in programs for capacity building and training are also required to get women ready for significant involvement. While women's contributions have often been overlooked or marginalized, it is becoming more and more clearer how important it is to include in initiatives meant to improve harmony and settle disputes (Agbaje, 2018).

The following are some of the listed and important points which emphasize women's roles in peace talks as follows:

(1) Grass root peace builders: Women are frequently influential members of their communities, which makes them indispensable to grassroots peacebuilding initiatives. They can mediate conflicts, encourage communication among family whether traditional or religious members and groups, and help in supporting the process of peace-making among their communities.

(2) Civil society group leaders: Women are often the leaders and active participants in a wide range of civil society organizations that promote social justice, peace and human rights. These groups frequently have a significant impact on initiatives aimed at promoting peace.

(3) Negotiators: Women can represent opposing parties as negotiators. Their participation at the bargaining table can increase the range of topics covered and result in more thorough agreements. Women can offer invaluable insights and perspectives to negotiation teams as advisers and mediators, even if they are not formal negotiators. Studies indicate that the involvement of The participation of women in peace talks strengthens the sustainability of the agreements reached. To help disputing parties communicate and mediate.

(4) Advocacy: Women's organizations and activists frequently push for gender-responsive peace laws and women's participation in peace negotiations. They advocate for women's participation in decision-making and increase awareness of the effects of conflict on them. Women's organizations can impact the peace agenda through advocacy by bringing attention to topics like social justice, women's rights, and gender-based violence and making sure these are discussed during talks. Women's groups have the power to increase public awareness of the value of peace and the role that women play in promoting it. They can raise public support for peace negotiations and educate their communities about the advantages of peace.

(5) Reconstruction and Reconciliation: Women contribute to the reconstruction of societies following conflicts by working on projects about infrastructure, healthcare, education, and economic growth. Women frequently support social cohesion, encourage communication

between various racial or religious groups, and treat the trauma brought on by conflict to bring about reconciliation.

(6) Community engagement: Women's groups can help tense parties in the community communicate and understand one another. By encouraging communication, they can contribute to the development of trust between various groups, which facilitates peaceful discussions between negotiators.

The United Nations recognized the significant contributions of women make to peace negotiations. The United Nations peacekeeping missions provide the efforts made by the UN to promote and support women's participation in peace negotiations globally, setting the stage for the specific context of Somalia. This outlines the UN campaign in support of the WPS policy, which recognizes that women and girls experience a disproportionate amount of harm from armed conflicts in conflict zones. The 1990s saw difficult and complex UN peacekeeping operations in Somalia during a time of political unrest, starvation, and civil conflict. The precise statistics regarding the involvement of women in UN peacekeeping operations in Somalia between 1990 and 2000 are not easily accessible, even though there were substantial humanitarian and peacekeeping efforts during this time. It's crucial to remember, though, that the UN has recently become more interested in and concerned about women's involvement in peacekeeping operations.

Mayanja (2012) emphasized in her publications the part that women play in preserving peace in areas that have experienced conflict as well as in preventing sexual abuse and exploitation of women and girls in the surrounding communities. This initial reference was made by the UN Security Council to compel all peacekeeping forces to uphold women's rights, encourage female participation, and prohibit gender-based violence and sexual exploitation in areas of conflict. In 2000, the UN issued UN Security Council Resolution (UNSCR) 1325 (UN Security Council, 2000). To promote the WPS campaign, increase the number of women protected in conflict areas, and raise the proportion of female participants in global peacekeeping efforts, the UN Security Council also passed nine resolutions, which are numbering 1820 (2008), 1888 (2008), 1889 (2009), 1960 (2010), 2106 (2013), 2122 (2013), 2242 (2015), 2467 (2019), and 2493 (2019).

According to the UN, having more women participate in peacekeeping missions increases their efficacy (UN Security Council, 2019). Still, female involvement is increasing slowly, particularly in a few peacekeeping contingent groupings. According to the UN Department of Peace Operations (2018), women make up barely 5% of all UN peacekeepers and their status hasn't changed much in the last several years. According to UN DPO research, the disparity in participation is caused by both internal and external issues, such as funding, a safe workplace, recruiting documents, the distribution of information and TCCs/PCCs rules and candidate preferences. The small proportion of female peacekeepers on UN missions is crucial evidence that women's participation is still a top priority for the UN WPS agenda (Díaz Castellto, 2016).

Even though women have been under-represented in UN missions for the past 20 years, the WPS campaign is still prevalent. This insight indicates that the advertising has to be adjusted to the right projection since it is not working correctly. The idea that men make up the majority of the workforce and that women are less likely to enlist in peacekeeping operations is further supported by the low percentage of female peacekeepers. When they enlist in the UN, female peacekeeper candidates run a significant risk of dying, suffering serious injuries, being abducted, and being sexually assaulted (Karim & Beardsley, 2016). The UN aims to increase the proportion

of women in the armed forces because it believes that doing so will improve the effectiveness of peacekeeping operations (UN Security Council, 2019). (Bridges & Horsfall, 2009) provide more evidence in favour of the UN declaration, suggesting that female peacekeepers could increase community trust, advance gender equality in the workforce, and lessen male sexual misbehaviour in mission areas. According to (Caughell, 2012), the campaign's instrumentation of gender signalling on women's additional values in the missions is acknowledged. This perspective may lead to unrealistic expectations for female peacekeepers. More peacekeepers needed to be selected and employed based on their performance rather than just their gender identity. (Caughell, 2012).

Over the past fifteen years, there has been a rise in the number of female peacekeepers. In August 2006, there were 1,235 women out of 65,555 peacekeepers; in November 2021, there were 5,721 women out of 75,884 peacekeepers (UN Peacekeeping, 2021). To define the FPR objectives for 2028 and provide a roadmap for achieving those endpoints, the UN DPO released the Uniformed Gender Parity Strategy in 2018. (UN Department of Peace Operations, 2018). The primary issue with the FPR is that it introduces bias into the outcome. The percentage of women in the peacekeeping force is determined by the FPR. The sharp decline in the number of men participating in the missions is often indicated by the increase in FPR rather than an increase in the number of female participants.

The importance of women's efforts to ensure that peacekeeping and peacebuilding are implemented through UN peacekeeping missions in areas like Somalia to prevent armed conflict has increased recently. The United Nations has worked to increase women's participation because it recognizes the critical role that women play in peacekeeping operations. The UN Security Council has passed several resolutions emphasising the importance of women's participation in peacekeeping and peace-building operations. One such resolution, UNSCR 1325, was ratified in 2000. The current state of the involvement of women despite progress shows that women's participation in UN peacekeeping missions is still limited. Efforts needed to be made to increase the representation of women in decision-making and leadership roles by encouraging women's participation in peacekeeping operations which is a major concern on the UN Women, Peace, and Security agenda, as evidenced by the under-representation of female peacekeepers.

This research intends to analyze women's unique roles in UN peacekeeping operations in Somalia during armed conflict, with a particular emphasis on their involvement in these missions. This investigation examines how women's involvement in promoting peace, resolving conflict-related issues, and evaluating the overall efficacy of UN peacekeeping operations where women are key players can be addressed. The aim is to gain an understanding of the dynamics of women's contributions to peace talks in a challenging setting like Somalia to answer the following research questions, conclude the research results and provide recommendations.

1.2 Research Questions

This independent study will analyze that as it is becoming increasingly understood the effective settlement of disputes and the advancement of long-lasting peace depend on the participation of women in peace negotiations and peacekeeping operations. Knowing the role of United Nations Women in peace processes is essential in war-affected areas like Somalia, where

armed conflict has created serious humanitarian and socioeconomic issues. Amid a continuous armed conflict, this study attempts to investigate the degree of women's participation in UN peacekeeping deployments in Somalia, highlighting the difficulties they encounter and the effects of their involvement in peacebuilding initiatives. This study aims to provide important insights into the larger conversation on peace talks by analyzing the tactics used by UN Women and the efficacy of their programs in empowering women to participate in peace negotiations. The goal of this study is to offer insightful information to the larger conversation on peacebuilding and gender equality in conflict environments. This study aims to answer the following research questions:

1.2.1 What are the impacts of the roles of women's increased involvement in the UN peacekeeping and peacebuilding missions, especially the UN peacekeeping in Somalia?

1.2.2 What barriers and obstacles exist for the roles of women wishing to work in the UN peacekeeping and peacebuilding missions in Somalia?

1.2.3 What actions are necessary to increase the participation of women in peacekeeping missions and peacebuilding negotiations for conflict resolution in Somalia?

1.2.4 How do local communities in Somalia feel about the presence and participation of female peacekeepers for peacebuilding missions in conflict areas of Somalia?

1.3 Research Objectives

This independent study is designed to respond the following research objectives:

1.3.1 To study concepts and theories of women in peacekeeping missions, negotiation, and mediation, as well as women in promoting peacebuilding and conflict resolution;

1.3.2 To analyze barriers that keep women from participating in the UN peacekeeping missions and the roles of women in the UN peacekeeping and conflict resolution in Somalia;

1.3.3 To analyze the impacts of women's involvement on peacekeeping effectiveness in the UN peacekeeping and conflict resolution in Somalia.

1.3.4 To recommend the best practices for increasing the participation of women to the extent to which women participate in gender equality during peacekeeping operations.

1.4 Scope of Research

This research shall be scoped to study and evaluate how women can participation in UN peacekeeping operations affects peace negotiation and conflict resolution in Somalia; to what extent the women's participation in UN peacekeeping operations and conflict resolution process

for sustainable peace in Somalia in the framework of the United Nations Assistance Mission in Somalia (UNSOM) to achieve the United Nations Sustainable Development Goals: SDG 5 that focuses on achieving gender equality and empowering all women and girls. It has specific targets and indicators outlined in the UN-SDG: Goal 5, emphasizing its relevance to women's empowerment in peace negotiations in places like Somalia.

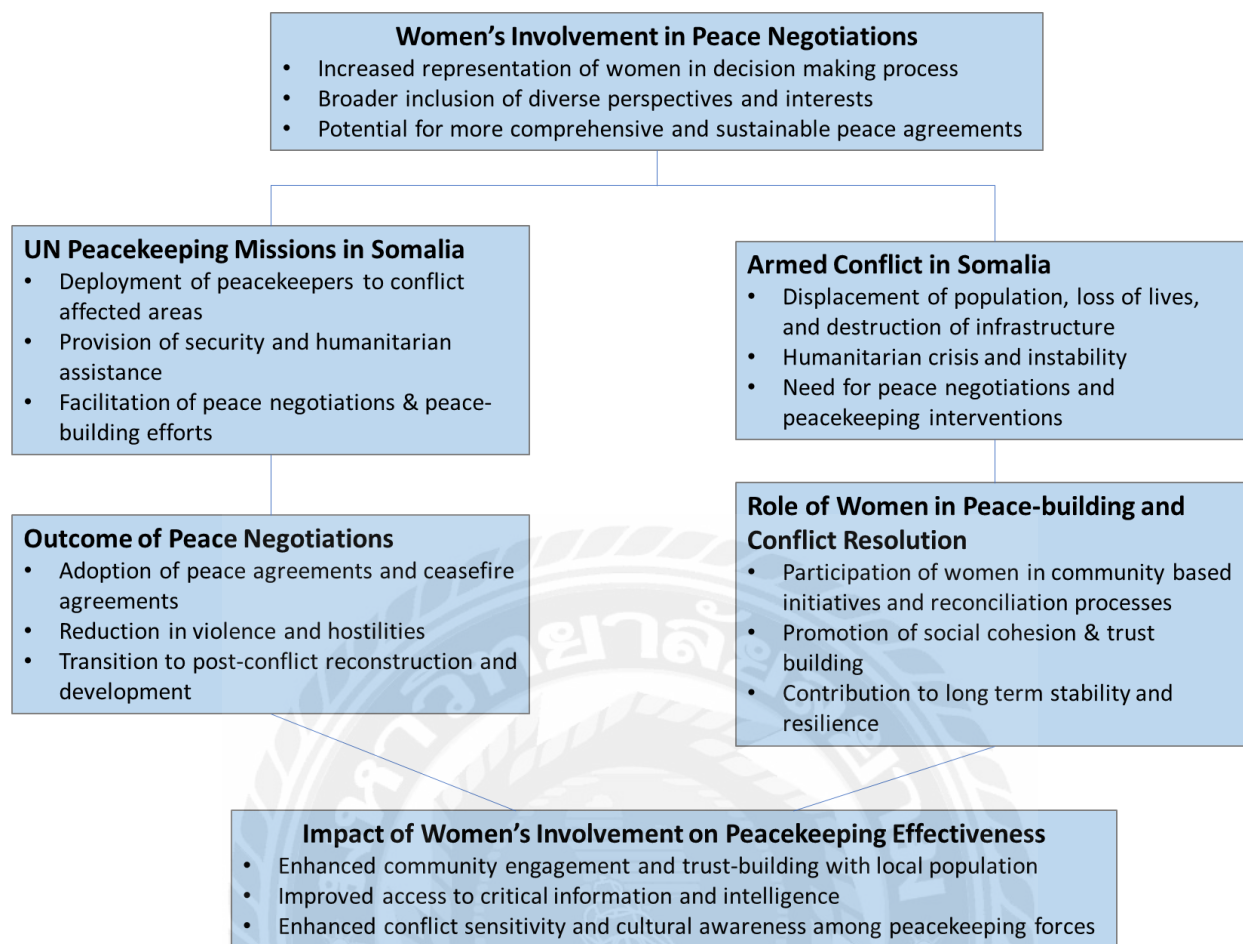
1.5 Research Methodology

This research applies qualitative research by using documentary research methods the secondary data is collected from various documents, such as academic books, research reports, UN reports and papers, review articles and newspapers, and official reports of governments and international organizations. This collected data shall be used to analyze and examine women's participation in UN peacekeeping operations amid the armed conflict in Somalia. The researcher analyzes all collected data by using content analysis, logical analysis, and comparative analysis, to make the research's conclusion, discussion and recommendations.

1.6 Conceptual Framework

The researcher analyzes the extent of women's participation in peace negotiations in Somalia led by the United Nations Assistance Mission in Somalia (UNSOM): how women's representation and involvement affects inclusivity and effectiveness in peace negotiations, and how successful UNSOM peacekeeping efforts have been in ending the armed conflict of Somalia civil war. They will also evaluate the prospects and difficulties facing peacekeeping forces, the nature of the conflict, how it affects peace negotiations, the drafting of cease-fire agreements, and the significance of diplomatic agreements. Gender-responsive tactics for long-term stability will be taken into consideration as the researcher examines the impact of women's involvement and engagement on peacekeeping effectiveness by community-based peace initiatives, social cohesion, and the efficacy of UNSOM missions, as shown in Diagram 1.1

Diagram 1.1: Conceptual Framework of Research



1.7 Definition of Terms

Conflict means a situation involving a dispute or difference of opinion in which there is a clash of (tangible) interests, needs and/or values.

Dialogue means discussion or communication between individuals or groups of individuals, such as political parties or governments (Dessel, Rogge, & Garlington, 2006).

Mediation means ADR, or alternative dispute resolution, includes mediation as a method of settling conflicts between two or more parties with tangible results (Wallenstein & Svensson, 2014).

Negotiation means a process in which explicit proposals are put forward for the ostensible purposes of resolving specific disagreements among two or more parties with both conflicting and common interests” (Ikle 1964). The heart of this definition is the requirement that the parties involved have both conflicting and common interests.

Peace means the prevalence of friendly connections and reciprocal goodwill between the specific society and all international powers. According to De la Rey and McKay (2006), the latter scenario refers to the peace, security, and absence of turbulence or disturbance that are indicative of good order, harmony, and adherence to the law among all members of society.

Peacebuilding means to provide the groundwork for lasting peace and development, Awodola (2016) defines peace-building as "a range of measures targeted to lessen the danger of lapsing or relapsing into conflict by strengthening national capacities at all levels for conflict management."

Peacekeeping means the prevention, containment, moderation and termination of hostilities between or within states, through the medium of a peaceful third party intervention organized and directed internationally, using multinational forces of soldiers, police and civilians to restore and maintain peace.

Peacemaking means the process of seeking a resolution to a conflict while the conflict is ongoing, but it may also involve some kind of arbitration of issues after armed conflict has ceased (Ceadel, 2000).

Security means defending and advancing ideals and goals deemed essential to the community's political existence and well-being. A community's security is better protected the closer it comes to being free from political, economic, and military concerns.

1.8 Research Limitation

The investigation of the role of women in peace talks and the function of the UN, in general, is a complex undertaking that requires a careful assessment of its limitations. Although there is a growing corpus of study on this subject, it is critical to recognize the inherent limitations that prevent a thorough understanding.

The consistent and comprehensive empirical data available regarding the specific participation of women in UN peacekeeping missions in Somalia during armed conflict may be scarce and fragmented. Peace negotiations are often conducted in confidential or semi-confidential settings, making the documentation of women's contributions difficult. Therefore, the lack of primary materials that specifically explain women's positions in these situations must be addressed in any analysis.

Because the study's data collection will be dependent on secondary sources that are based on case studies of Somalia, the study's conclusions and outcomes will be constrained by the disparities in the information that various academics will supply. The study's definitive findings about the contribution of women to peacebuilding will be restricted to Somalia and will not apply to other fragile nations due to variations in women's engagement and the influence of their

individual countries' empowerment levels. A further constraint stems from the fact that Somalia is among the poorest nations and has seen decades of persistent violence, making it challenging to gather sufficient information.

Moreover, there may be biases or omissions in the existing literature regarding how women are portrayed as participating in peace negotiations. The historical marginalization or disregard of women's contributions to conflict resolution has resulted in a persistent gender disparity in scholarly discourse. As a result, there is a chance that the importance of women's agency in peacebuilding initiatives will be overstated or underestimated.

Furthermore, careful consideration must be given to the intersectional aspects of women's participation in peace discussions. Overlapping identities, including class, religion, race, and ethnicity significantly influence the experiences and influence of women in conflict areas. A simplistic or essentialized view of women's responsibilities in peacebuilding may arise from a failure to consider these subtleties.

As Gloria Steinem noted wisely, "The story of women's struggle for equality belongs to no single feminist nor any one organization but to the collective efforts of all who care about human rights." Therefore, we may work to create a more just and equitable world if we all work to overcome the obstacles that come with studying women's involvement in peace negotiations.

1.9 Expected Benefits of Research

1.9.1 To know the extent of women's impact on peace negotiations;

1.9.2 To obtain actionable insights for enhancing their involvement in UN peacekeeping missions;

1.9.3 To recommend policy reforms that prioritize gender equality and conflict resolution effectiveness.

CHAPTER 2

Literature Review

In this independent study on “United Nations Women’s Roles in Peace Negotiations: An Analysis of Women’s Involvement in UN Peacekeeping Missions amid the Armed Conflict in Somalia”, the researcher has collected all literature and related research for literature review to undertake the data collection and data analysis for research findings, conclusion and recommendations. This chapter reviews the existing literature to study concepts and theories of women in peacekeeping missions, negotiation, and mediation, as well as women in promoting peacebuilding and conflict resolution as follows:

2.1 Concept and Theories

2.1.1 Concept and Theory of Women in Peacekeeping Missions

1) Concept of Gender Mainstreaming



Picture 2.1: Somali Women Participate in Political Forum

Source: <https://amisom-au.org/2021/10/galmudug-communities-lobby-for-more-women-participation-in-politics/>

Integrating a gender equality viewpoint at all stages and levels of policies, programs, and projects is known as gender mainstreaming. In addition to uneven access to and influence over money, authority, human rights, and institutions like the legal system, women and men have distinct demands and living situations. In addition, the circumstances facing men and women vary depending on the nation, area, age, socioeconomic or cultural background, and other elements. To create policies, programs, and initiatives that benefit both men and women and advance gender equality rather than exacerbate inequality, gender mainstreaming aims to consider these disparities during these processes' design, implementation, and evaluation phases. Solving gender disparities, sometimes concealed, is the goal of gender mainstreaming. As a result, it may be used as an essential tool to achieve gender equality. Gender mainstreaming aims to improve public policies, programs, and initiatives to guarantee a more efficient use of resources. Better results lead to increased well-being for both men and women and the growth of a more socially equitable and sustainable Society.

Gender mainstreaming is a revolutionary strategy with enormous potential for societal change when properly addressed and put into practice. It's a long-term strategy; each step counts toward this shift in methodology, but it will take some time for it to become completely and automatically incorporated into the formulation of public policy. The efficacy of a dual strategy for gender equality-combining gender mainstreaming with targeted initiatives for women's advancement in promoting better policymaking and resource use is widely acknowledged. The UN 2030 Agenda for Sustainable Development, which incorporates gender equality and the empowerment of women and girls as a stand-alone target (SDG 5) and gender-sensitive targets in other goals, likewise employs this dual approach.

2) Theory of Feminism

Using a feminist perspective aims to make it possible to understand how individuals interact with institutions and maybe provide answers for confronting and eliminating oppressive structures and systems. With a focus on oppression, feminist philosophy takes into account the lived experiences of all individuals, not just women. Disrupting oppression is a fundamental tenet of feminist work, even though opinions on the proper place for feminist thought as a theory or paradigm may differ. In a nutshell, feminism is a movement to eradicate sexism, sexist exploitation, and oppression, according to Hooks (2000). This notion appealed to me as it does not suggest that men are the adversary (p. viii).

The key concepts of feminist philosophy include diversity, choice, equality, discrimination, sex, gender, and race. Systems and mechanisms exist that discriminate against people based on these attributes and against equity and equality. Believing that truths may be disclosed via the examination of these contemporary situations inside the current social order is a prerequisite for critical paradigm research. More importantly, though, is that this investigation may raise awareness of oppressive structures while also establishing platforms for many perspectives to be heard (Egbert & Sanden, 2019).

2.1) Intersectionality

Kimberlé Williams Crenshaw, a renowned expert in critical race theory and an American civil rights activist, first used the word "intersectionality" (also known as "intersectional theory") in 1989.

It is the study of social identities that overlap or interact with associated oppressive, dominating, or discriminatory institutions. According to the theory, there are many and frequently simultaneous interactions between different biological, social, and cultural categories, including gender, race, class, ability, sexual orientation, religion, caste, age, nationality, and other sectarian axes of identification. The theory also aims to investigate these interactions.

Stated differently, the idea of intersectionality posits that individuals are frequently subjected to numerous forms of oppression, including but not limited to their ethnicity, class, gender identity, sexual orientation, religion, and other identification markers. Intersectionality acknowledges that identity markers - such as "woman" and "black"- do not exist in a vacuum and that they influence one another, frequently leading to a complex convergence of oppression. (Leigh Chandler)

2.2) Conflict Transformation

The process of transforming ethnic, religious, or political tensions into amicable resolutions is known as conflict transformation. According to Miall “contemporary conflicts require more than the reframing of positions and the identification of win-win outcomes” because “the very structure of parties and relationships may be embedded in a pattern of conflictual relationships that extend beyond the particular site of conflict.” Accordingly, conflict transformation is defined as the process of confronting and transforming the relationships, interests, discourses, and, if required, the fundamental constitution of society that encourages the perpetuation of violent conflict.

Utilizing the potential for conflict as a catalyst for good change in each of these domains - personal, relational, structural, and cultural - conflict transformation is an all-encompassing approach to conflict transformation. The process of conflict transformation inspires, welcomes, and investigates differences rather than viewing conflict as an issue that must be controlled and addressed. It shares a tight relationship with the related ideas of conciliation and peacemaking. Conflict transformation is essentially focused on creating better communication patterns to support objectives like human rights, relationship building, personal development, decreasing or eliminating violence, and raising democratic involvement.

2.3) Women in Peace-keeping Missions



Picture 2.2: ATMISS Female Peacekeepers in Jowhar, Dhobley take stock of their achievements

Source: <https://atmis-au.org/atmis-female-peacekeepers-in-jowhar-dhobley-take-stock-of-their-achievements/>

Women's involvement in UN peacekeeping missions has become a more important and talked-about issue, particularly in regions of armed conflict like Somalia. The United Nations Sustainable Development Goal 5 (SDG 5) provided a comprehensive framework for addressing gender issues in the context of peacekeeping missions and peace talks in Somalia's armed conflict. It emphasizes the significance of women's empowerment, participation, and protection in achieving more inclusive, long-term peace.

The significance of gender parity and women's meaningful involvement in peace and security processes, particularly peacekeeping missions, has been acknowledged by the UN. Women in Somalia have participated in peacekeeping operations in a variety of roles. They have contributed to the overall initiatives aimed at stabilizing the nation and fostering peace and security by serving as civilian employees, military personnel, and law enforcement officers. These women have participated in human rights advocacy, community service, conflict resolution, and security force training in Somalia. More emphasis has been placed on and discussion around women's participation in UN peacekeeping operations, especially in areas where there is armed conflict in Somalia. The UN has recognized the importance of gender parity and women's meaningful participation in peace and security processes, especially peacekeeping missions. Somali women have taken part in peacekeeping missions in a range of capacities. As civil servants, members of the armed forces, and law enforcement officers, they have all contributed to the larger programs designed to stabilize the country and build peace and security. These women have taken part in

training security forces in Somalia, community service, human rights advocacy, and conflict resolution.

When the populations that peacekeeping operations serve are diverse in terms of gender, this often lends the missions greater legitimacy and credibility. The acceptance of the mission by the local population is improved by women peacekeepers, which facilitates the accomplishment of the mission's goals. Their involvement in peacekeeping operations aids in the creation of gender-sensitive policies and tactics. Decision-making, which supports women serving in peacekeeping roles, encourages a more thorough and inclusive approach to conflict resolution. Women and children are more vulnerable to gender-based violence, and female peacekeepers can better protect them. They fight to guarantee that victims of gender-based violence receive the assistance they need and promote the prevention of such crimes.

Based on a report from the UN Department of Peacekeeping (UNDPKO) (cited in Simi 2010, p. 192). Because of this disparity, academics like Simi (2010) contend that men still rule the "hypermasculine" field of peacekeeping. The deployment of women to peacekeeping operations was expected to inspire local women and girls to fight for their rights and participate in peace processes, in addition to addressing concerns about sexual violence against women, whether committed by local men or male peacekeepers (Simi 2010; Gizelis 2009; Kent 2007; Koyama and Myrntinen 2007; Olsson and Tryggstad 2001; Stiehm 2001). As of April 2009, only 874 of the 10,785 UN police officers and 24,74 of the 90,181 military personnel were women. Two key objectives for including women in peacekeeping operations are, according to UN Security Council Resolution 1325, enhancing the gender sensitivity of peacekeeping missions at the local level and enhancing the perception of women in local contexts. The probability of accomplishing this goal declines if women are not relocated to regions with extreme gender inequality.

Beardsley and Karim (2013) also note that most female military personnel are frequently stationed in low-risk areas, despite an increase in female peacekeepers. Often, they aren't dispatched to areas where they might be most helpful, such as those where gender equity and sexual assault are major problems (p. 463-466). For example, zero women were serving in military peacekeeping missions in nations like Afghanistan, Burundi, Liberia, Cambodia, or Tajikistan where sexual assault and gender inequality are well-documented (International Women's Tribune Centre, 2002). This worries me for two reasons. Firstly, it might diminish the value of the contributions made by female military personnel to peacekeeping operations. Second, limiting women to low-risk combat could reinforce the misconception that they are weaker than men and need to be protected.

Women peacekeepers often have the "skills that can lead a war-torn society through a process of nation-building, economic development, and reconstruction" (Rehn and Johnson 2002, 65) because of their diverse identities and experiences. Making peacekeeping efforts "more reflective of the societies with which they deal, thereby giving them a better chance to achieve a sustainable peace" should be the ultimate goal of involving both men and women (Hudson 2005, 793). Addressing the root causes of a conflict is not the aim of peacekeeping missions. As was already mentioned, peacekeeping operations are typically short-term measures meant to help post-conflict societies maintain physical security while peacebuilding - the process of re-establishing society and addressing the causes of the conflict - is undertaken.

2.4 Women's Roles in Negotiation for Peace-making

Women have played critical roles in Somalia's peacebuilding and conflict-resolution efforts, despite their contributions being less visible or recognized at times. Some of the key women who have actively promoted peace and reconciliation in Somalia such as

Fartuun Adan the founder of the Elman Peace and Human Rights Centre, a Somalia-based organization dedicated to peacebuilding, human rights, and gender equality, has been a strong advocate for women's and children's rights, as well as for addressing the root causes of conflict.

Also, **Ilwad Elman**, Fartuun Adan's daughter, is a Somali-Canadian social activist who works as the Director of Programs and Development at the Elman Peace and Human Rights Centre. She had participated in several initiatives aimed at promoting peace, human rights, and youth empowerment.

Fowsia Abdulkadir Israac Women's Organization founder and prominent Somali women's rights activist. She had worked tirelessly in Somalia to promote gender equality, peace, and development.

Deqa Yasin Hagi Yusuf is a Somali humanitarian and peace activist. She worked to mediate conflicts, encourage reconciliation, and address the impact of violence on women and children.

Hodan Osman Abdi also was a Somali-Canadian peace activist and journalist that worked to raise the voices of Somali women and to spread stories of peace and resilience.

Dr. Edna Adan Ismail, the founder of the Edna Adan University Hospital and a former Foreign Minister of Somaliland. While her primary field of work is healthcare, she has also advocated for women's rights and empowerment.

These women and many others like them had made significant contributions to Somalia's peace-building and conflict resolution, both at the grassroots and in international forums. Their efforts emphasized the importance of involving women at all stages of peace processes and recognizing their role in establishing long-term peace. It is important to note that many more Somali women are working for peace and social justice who are not widely known.

Women's involvement in peacekeeping missions that the UN conducted in Somalia in the early 1990s was restricted. Complex political, security, and humanitarian issues characterized the conflict in Somalia, and UN peacekeeping efforts were mainly concerned with preserving stability, providing humanitarian aid, and facilitating peaceful political settlement. During this time, women's participation in the military and law enforcement was relatively low.

It's worth noting that the situation in Somalia was fluid, and the effectiveness of peacebuilding efforts varies. To achieve long-term peace in Somalia, key actors had to maintain their commitment and collaboration while addressing the root causes of the conflict and promoting inclusive governance and development.

2.1.2 Concept and Theory of Women in Peace Negotiation Process

The impact of women's Involvement in Peace Negotiations has shown that when women are included in peace negotiations, the resulting agreements are more durable and inclusive. Their unique perspectives contribute to sustainable peace-building: 1) women's involvement in military and peace-building activities is indicative of their commitment to societal justice and peace; 2) women's involvement in other societal processes challenges essential-ism; 3) women's involvement in peace-building and military activities is gendered. (Tobach, 2008)

The following flowchart illustrates women's involvement in peacebuilding by breaking down the process into key steps and illustrating the connections between them. A textual description of a potential flowchart of the need for and how the process of peace negotiations and conversation must be carried out;

Initiation: Conflict resolution efforts, international interventions, or community initiatives are examples of peace-building initiatives.

Inclusion of Women: refers to the mechanisms or policies in place to ensure women's active participation in peace-building efforts.

Capacity Building: refers to programs and initiatives that aim to improve women's skills, knowledge, and leadership capacities in peace-building.

Community engagement: Women are actively engaging with local communities to gain support for peace-building initiatives.

Negotiation and mediation: women representing their communities and interests in peace negotiations and mediation processes.

Policy advocacy: Women who advocate for policies those promote gender equality, human rights, and long-term peace.

Monitoring and evaluation: Women actively participate in monitoring and evaluating the progress of peace-building initiatives as well as their impact on communities.

Getting feedback: It shows a continuous feedback loop to emphasize the iterative nature of the peace-building process.

The inclusion of women's rights components in peace treaties has shown a positive trend, reflecting a growing recognition of women's involvement in peace processes. The efforts made by women to ensure the practical implementation of peace treaties at the grassroots level remain key to the peaceful process. One major challenge faced by women in places like Somalia has historically been the exclusion from decision-making forums in peace negotiations due to essentialist views that see them as passive participants in conflicts, however; Women have always shown their positive contribution towards utilizing their positions within the clan system to bridge divisions and facilitate dialogue between conflicting parties such as in Somalia. This increasing recognition has made Women's rights to be included in a growing percentage of peace agreements, indicating a positive shift towards recognizing the role that they play in post-conflict communities.

At the Negotiation Table: Women's participation as negotiators broadens the scope of topics covered and results in more sustainable agreements.

On Valuable Insights: They offer invaluable perspectives and reduce barriers to communication and mediation between conflicting parties.

Impact on Agreements: Studies show that women's involvement in peace negotiations increases the sustainability of agreements reached

Diagram 2.1: Process of Women's Involvement in Peace-building

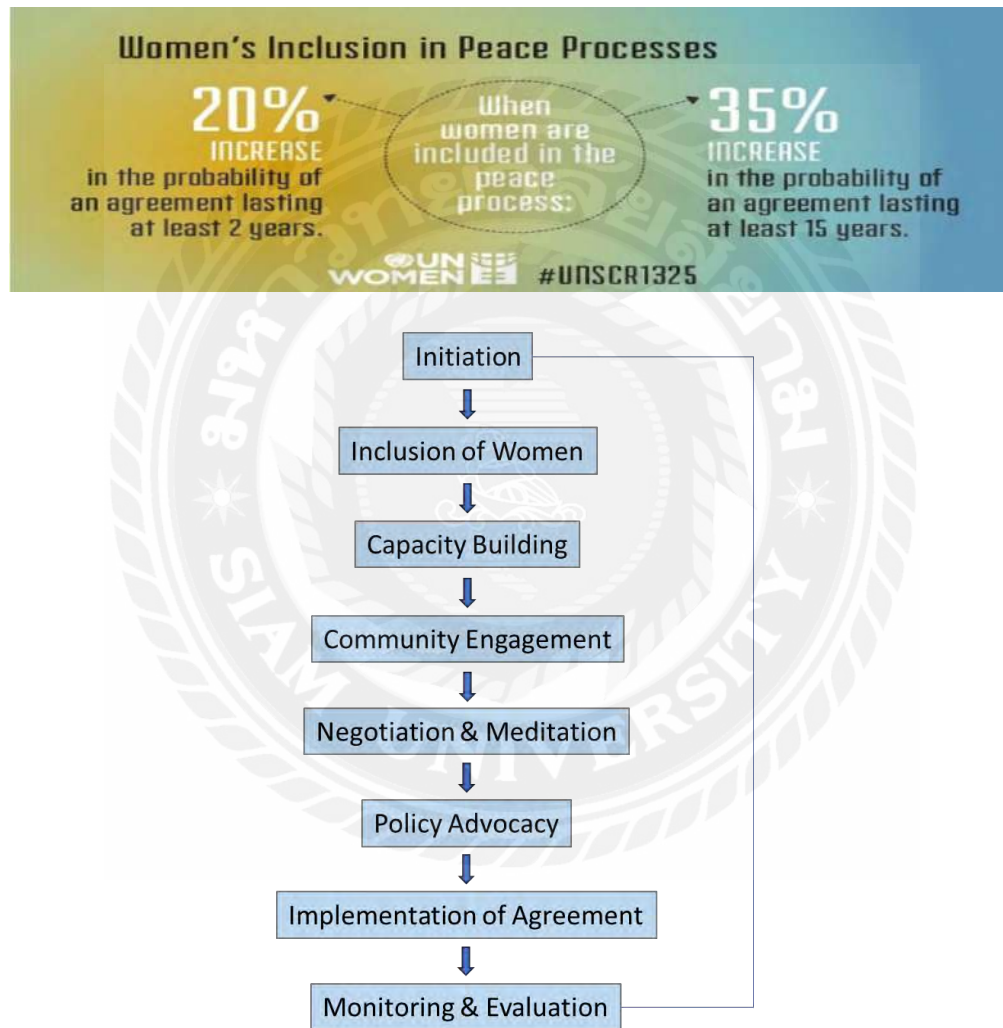


Diagram Source: <https://wipc.org/women-in-peace-building> (2020)

Picture Source: <https://www.connect4climate.org/article/women-forefront-peacebuilding>

2.1.3 Concept and Theory of Women in Promoting Peace Building

Women, Peace, and Security (WPS) agenda and other resolutions passed by The UN Security Council attempted to protect more women in conflict zones and increase the number of

women serving in international peacekeeping operations thereby supporting the Women, Peace, and Security (WPS) agenda. The UN makes it clear that increased female participation increases peacekeeping operations' efficacy.

The Federal Government of Somalia launched the Somali National Action Plan (SNAP) on September 5, 2022, to implement the United Nations Security Council Resolution 1325 (UNSCR 1325) and the Somali Women's Charter. This information is based on a report released by UN Women in January 2023. With assistance from UN Women Somalia and the Government of Sweden, the Ministry of Women and Human Rights Development oversaw the process of creating the national action plan in coordination with other line ministries mandated by gender, peace, and security.

Nonetheless, the percentage of female peacekeepers is gradually increasing, particularly in some roles, emphasizing the importance of women's involvement in peacekeeping efforts. Women now have more opportunities to participate in peacekeeping operations in a variety of capacities, such as military observers, police officers, and civilian experts, thanks to these efforts. Women have gradually become more involved in UN political and peacekeeping processes over time, particularly in the case of Somalia. Women's roles in peacebuilding are generally less visible because they are "intertwined [with] everyday issues] of gender equality, demilitarization, promoting non-violence, reconciliation and sustaining the environment," according to Mazurana and McKay (2002). Even though they don't acknowledge it in themselves or the greater community, women play a vital role in promoting peace. Somali women are affected by and concerned about several peace and security issues, both new and ongoing, which are identified and addressed in the national action plan. These issues include gender-based and sexual violence related to conflicts, access to justice, participation in constitutional review processes, state-building and peacebuilding, national reconciliation and transitional justice mechanisms, prevention of violent extremism, climate change, humanitarian emergencies, and COVID-19. Women's active participation in promoting peace "changes the meaning of peacebuilding itself" because it permits. International and national commitments to the WPS agenda, along with the efforts of Somali civil society organizations pushing for increased women's participation in peacebuilding and conflict resolution, have been the main drivers of this progress. In post-conflict settings, women naturally assume leadership roles to weave the "fabric of life together," as Mindry (2001) (1197) puts it. Women, "are left with children, the elderly, the wounded and ill, amid the devastation and have to find ways to survive" (Porter, 2007), often leaving them with few options when it comes to peacebuilding.

Women naturally take charge in post-conflict situations to stitch the "fabric of life together," according to Mindry (2001) (1197). Women often have few options when it comes to peacebuilding because "they are left with children, the elderly, the wounded and ill, amid the devastation and have to find ways to survive" (Porter, 2007). Since they are "intertwined [with] everyday issues] of gender equality, demilitarisation, promoting non-violence, reconciliation... and sustaining the environment," Mazurana and McKay (2002) state that women's roles in peacebuilding are generally less visible. Women contribute significantly to fostering peace, even when they are not recognized for it by the larger community or by themselves. The active involvement of women in peacebuilding "changes the meaning of peacebuilding itself" because it allows "different activities [to be] recognised as part of peacebuilding practise, power dynamics in society to be laid bare and possibly confronted" (Shepherd 2016). Skjelsbaek (2001) illustrates in his works—which are based on case studies in Vietnam, El Salvador, and the former Yugoslavia—

the close connection between gender and peacebuilding. Skjelsbaek's research indicates a strong correlation between war narratives and women's participation in peacebuilding.

The study shows that although women participated actively in peace-building efforts in all three countries, their contributions were more apparent in Vietnam, El Salvador, and Yugoslavia than in Yugoslavia because of the differences in their respective war histories. When wars, like those in Vietnam and El Salvador, are justified as necessary to achieve liberation goals, the contributions of all parties—including women—are valued. However, when wars are seen as unnecessary and especially oppressive towards women, women's participation in peacebuilding is less stressed; instead, the emphasis is on what men can do to protect women in the future.

Due to their biological and social orientation, women are seen as life-creators (mothers), nurturers, trustworthy, less violent, and more loving; as such, they are better suited for peace-building initiatives (Anderlini 2007; Porter 2001; Moola 2006; Boulding 1990; Caprioli 2000, 2003). Due to their lower involvement in disputes, women are frequently viewed as reliable by all parties. This neutrality and willingness to engage with all parties greatly reduce fears and uncertainties and promote peace-building in post-conflict communities (Anderlini 2007).

The UN's involvement in Somalia in the 1990s brought to light the difficulties in maintaining peace in the face of complex humanitarian emergencies, state collapse, and the lack of a well-defined political framework for long-term peace.

2.1.4 Concept and Theory of Multilateral Diplomacy and Negotiation

'Multilateral diplomacy' can be defined as the practice of involving more than two nations or parties in achieving diplomatic solutions to supranational problems. "Diplomacy has expanded its remit, moving far beyond bilateral political relations between states into a multilateral, multifaceted enterprise encompassing almost every realm of human endeavour," as quoted by former UN Secretary-General Kofi Annan. Multilateral diplomacy refers to the cooperative efforts of three or more nations working toward a shared objective. It has evolved mostly through conferences and congresses, in tandem with bilateral diplomacy. The formation of international institutions, particularly the United Nations, the Council of Europe, the OSCE, and the European Union, is the foundation of modern multilateral diplomacy.

The definition of "multilateralism" is determined to be in the form of an "ism," as demonstrated by Caporaso (1992), implying that the term itself reflects a belief or possibly an ideology. Additionally, it may be distinguished by three key characteristics: diffuse reciprocity, generalized standards of behaviour, and indivisibility. Since the three traits are related to one another, it is best to evaluate them together rather than separately. While "multilateralism is the practice and principle of three or more states committing to collective action, according to established rules, to address common problems and opportunities," (Newman, 2007, p. 10)

Since the field of multilateral diplomacy is expanding effectively, it is challenging to give an exhaustive account of all the forms that exist. The ongoing conflict between justice and power in all

international procedures is a second important subject. Theoretically, several fundamental tenets of the global order serve as a framework for multilateral diplomacy. Theoretically, international organizations have also been established by agreements made during multilateral diplomacy to carry out specific tasks and provide specific global goods for the benefit of all parties involved—that is, to provide global governance in their respective domains—rather than serving as a tool for the main powers. However, in reality, ethics and goals are typically subordinated to power. A third major theme is the conflict between a few smaller, coalitions or informal groups (like the G8 and G20) that also attempt to navigate major global issues and universal, more legitimate organizations like the United Nations, which serves as the voice of all humankind.

1) The Game Theory and Different Approaches to Multilateralism

There are three routes to multilateralism, as explained by Caporaso (1992), and the Game Theory incorporates mathematical reasoning into the idea of collaboration itself. The first approach, the individualistic method, is when states rationally but selfishly enter into contractual agreements with other states. The second path is the social-communicative strategy, which includes communication, persuasion, deliberation, and self-reflection as well as individual state concentration. Consequently, an emphasis on the social interactions among states. The institutionalist approach, which is the third way, is wholly individualistic and needs to recognize or comprehend the social relationships seen in the second route.

In the framework of the individualistic approach, Caporaso (1992) poses a crucial question: how does a state accomplish its goals concerning the interests and resources of other states? collaboration is the apparent solution, but as Caporaso (1992) points out, nations' objectives are independently determined, frequently at odds with one another, and pursued under anarchic environments, which makes collaboration problematic. Caporaso adds a supplementary group, the K-Group, which stands for collaboration, as a solution to the N-Person Game Theory. Additionally, he views the Game Theory as a component in a recurring cycle rather than as a solitary occurrence. As a result, including side payments, repetition of the game, and collaboration (K-Group) increases the value of reputation and encourages members or players to consider long-term advantages. Side payments also aid in bringing any defectors back into line.

As a counterargument, Caporaso (1992) shows that the motivation to defect or even dominate becomes more evident or appealing if the game are only played once. The desire to continue playing and gain from long-term outcomes therefore increases as the game is played an endless number of times. This makes possible what is known as "dynamic cooperation," in which a plan is assembled throughout the game as opposed to one action at a time. Robert Axelrod, who is quoted in Caporaso's (1992) paper, suggests a mixed approach to the game. a hybrid approach that combines defection and selective collaboration, which he believes has the potential to be quite effective. The rationale behind this is that a system in which a person can identify defectors and cooperators while bringing in rewards and penalties, respectively, may end up being advantageous in the long term. This is essentially the current system that we use. But as most of us have discovered, it's not without its problems. It is more

difficult to maintain cooperation as the global community expands. According to Taylor's research in Caporaso's publications, "Cooperation amongst a relatively large number of players is 'less likely' to occur than cooperation amongst a small number" (1992). The explanation is simple: the more participants there are in the game, the more interests there are as well. The only way to guarantee that cooperation flourishes is to keep a close eye on what other players are doing.

The second approach is the social-communicative method. This approach expands on the individualistic approach rather than discarding it. Here, the key is to concentrate on the states' essentially social characteristics, as explained by Caporaso (1992). Here, states emphasize decision-making while also reflecting, debating, and demonstrating trust through the use of social acts to identify and resolve issues. In the context of game theory, achieving the Nash equilibrium would be necessary. As previously briefly mentioned, the Nash equilibrium is a solution to the well-known game theory. The Nash equilibrium will be attained if state A bases its choice on the decisions of states B and C, which stay unchanged, and if states B and C base their own decision on state A's decision, which likewise remains unaltered. Although the conventional individualist game theory maintains that it is always preferable for players to make their own decisions, this creates a paradox or contradiction for the group's very survival or evolution. In a similar vein, if a group of players is in Nash equilibrium, each player would be choosing the optimal course of action while keeping in mind the choices of other players as long as those decisions do not alter. The best cooperative connections are produced by this formula, particularly in multilateral settings.

The third approach is an institutionalist one that emphasizes the value of rules and regulations. From this vantage point, norms and beliefs are highly valued and pluralist and individualist methods are seen as insufficient for comprehending international collaboration. Institutions are viewed as significant in relation to preferences, beliefs, and norms in a variety of ways, as Caporaso (1992) argues. By altering the reward matrix (for instance, by making it simpler to penalize free riders and defectors in an institutional setting) and by providing a setting conducive to socialization and education, they aid in the shaping of preferences. According to Caporaso (1992), institutions have the power to change preferences in addition to serving as a foundation for information exchange, fostering a rise in trust, and—above all—removing doubt about the intentions of others. They could therefore also strengthen teamwork and the institution's overall capabilities. Complex patterns of collaboration that already exist within the state and interstate system are also noted by institutionalists. States have a common understanding of international culture, diplomatic protocol, and social norms.

2) Coalition Building

A coalition is a temporary partnership or alliance formed by parties to carry out a shared activity or accomplish a similar goal. The process by which participants (individuals, organizations, or governments) unite to create a coalition is known as coalition formation. Members of coalitions can pool their resources and increase their influence over separate actions by forming alliances with other organizations that share their beliefs, objectives, and values. Nations frequently come together in alliances or coalitions with other nations that share their

values to improve their bargaining position and expand their influence in international forums. States can more successfully promote their shared interests and raise their voices when they form coalitions. This "ability to build coalitions is a basic skill for those who wish to attain and maintain power and influence." Weaker sides to a dispute might gain more influence by forming alliances. The formation of coalitions is the "primary mechanism through which disempowered parties can develop their power base and thereby better defend their interests." From local problems to global conflicts, coalitions may be formed around any topic and at every level of society.

In a conflict scenario, the development of a coalition can change the balance of power and influence how the conflict develops in the future. People who collaborate and pool their resources are more powerful and better equipped to further their goals than those who do not. Coalition members might be able to fend off certain threats or even start launching counterattacks. When low-power organizations form a coalition, they are typically far more effective at protecting their interests against the dominant group. This is undoubtedly more successful than battling the dominant group alone or fighting among themselves. The United States environmental groups have long recognized the value of forming alliances. Leading environmental groups have frequently created alliances to oppose big industry in the legislation, the courts, and the voting booth rather than taking on strong companies alone. They have been successful in passing strict environmental protection legislation and electing environmental politicians. The industry would have had a far bigger voice in the struggle for environmental protection in the United States if there hadn't been so many environmental organizations collaborating.

3) Consensus Building

The meticulous process of cooperating to come to a decision that the entire group can support is known as consensus building. It is a group decision-making method that aims to incorporate the many viewpoints, passions, and worries of all involved parties to reach a compromise. This strategy emphasizes comprehending and attending to the interests and values of all parties involved, aiming to reach a unanimous or nearly unanimous decision as opposed to one made based on majority rule.

It is common knowledge that countries are finding it more difficult, if not impossible, to come to a consensus in international discussions on a variety of policy problems, including trade and intellectual property. In addition to the complicated issues at hand and the larger geopolitical factors at work, there is criticism to be found in deeply ingrained habits about decision-making processes, desired results, and negotiating strategies.

Decisions in multilateral negotiations - which often involve 200 or more countries - are typically made by "consensus." There are also a lot of concerns on the table, sometimes unrelated issues brought up to gain power and engage in "hostage-taking." The goal of the discussions is frequently to draft a comprehensive treaty or convention, which may take many years to ratify or become effective (and occasionally never do) since nations that "agreed" to them during the

negotiations later fail to ratify or accept them. Moreover, the single undertaking approach—also known as "nothing is agreed until everything is agreed" - is frequently used in international talks.

When the participants themselves intentionally and interactively end their discussion of a problem at a given point in time by noting that there is no opposition to a proposal, that becomes the collective decision that binds them to a collective action. This is known as consensus decision-making. Haug, C. (2015) This is known as the "rule of no opposition," according to Urfalino. Urfalino, P. (2014)

However, to reach a unanimous conclusion, each participant must indicate their favorite alternative for decision (voting), allowing for a comparison of those preferences. The chosen option becomes the decision only if all participants express the same desire. Haug, C. (2015) In a nutshell, "consensus" denotes that all parties involved are prepared to accept the judgment since there are no objections. No one disagrees, indicating that everyone accepts the choice as a whole. This might alternatively be referred to as "tacit consent" or just "consent." Razetti, G. (2020) Urfalino, P. (2014) speak of a "consent logic."

4) United Nations and its challenges in global multilateralism

The finest example of international multilateralism that we have yet to witness is the United Nations. Even if it still needs improvement, controlling the entire globe is not a simple process, hence it is considered a work in progress. The success of the UN and its advocacy of multilateralism on the global scene are the focus of this section. As Williams (2008, p. 325) defines it, the United Nations is the "second experiment" that followed the collapse of the League of Nations and is the most recent attempt at international collaboration "to save the succeeding generations from the scourge of war." The UN Charter can be taken as the constitution of the world's organization. Its primary goals are to protect world peace and security and to make it illegal to use force in any situation other than self-defense. Other responsibilities include promoting economic development and guaranteeing respect for human rights. According to Williams (2008, p. 326), these objectives are seen as essential to achieving the UN's main duty of ensuring world peace and security. The United Nations' early history has been inconsistent. The competition between the US and the USSR sidelined the United Nations as it emerged from the Second World War. Still, the UN was able to take on a crucial role in maintaining global security with the collapse of the Soviet Union (Williams, 2008, p. 326).

In a highly complicated world, the UN has been able to continue working to uphold international peace and security. Non-traditional security challenges are the current danger to global security, even if the UN acknowledges its enormous achievements as well as its disastrous failings (United Nations, No Date). Since the security environment is becoming more complex, the UN has been forced to fortify its ties with regional and sub-regional organizations, which are vital in preventing conflict and providing the UN with the means to act quickly in times of emergency. As a result, member nations have expressed their continuous appreciation for the

organization and have made requests for support in practically every area about governance. This presents a serious problem for the UN as, if it cannot change, it will experience an existential crisis.

It currently occupies a central position in the multilateral international system and is essential to international mediation and diplomacy. Its goal is to change the global culture from one of "reaction" to "prevention" (United Nations, 2014). This indicates that when tensions are mounting, the UN is particularly interested in substituting action for diplomacy. It positions itself as a venue for the deployment of a network of diplomats to promote communication, accommodation, and amicable settlements. The Security Council is the body tasked with preserving international peace and security, and in recent years, it has been more involved in addressing concerns that appear to be arising outside of its official agenda. According to the website of the (United Nations, 2014), this surge in Council action is being done with the full backing of the UN and its institutions to deter any kind of violence and provide a space for preventative diplomacy.

The UN experiment has been a great success for many governments that have experienced the devastation and pain of war. As a United Nations study from 2005 shows, since the project's inception, many regions of the world have experienced peace, security, and cooperation, setting aside disagreements between former foes. Over the course of its first thirty years, the UN saw significant changes. The primary cause of the membership explosion from the 51 member nations in 1945 to the 193 member states was the entry of several new states arising from the decolonization process. Most of these governments are developing nations that, thanks to the organization, now have a role in global affairs. The globe after 1945 has seen fewer conflicts. To put things in perspective, remember that there are nearly four times as many states now than there were in the past, therefore more conflicts are to be expected (United Nations, 2005). Through peacekeeping operations, diplomacy, and the creation of standards opposing the mere idea of violence and conflict, the UN has directly contributed to this fact.

States were able to accept the responsibilities that come with sovereignty while still enjoying its benefits after signing the Charter. The notion of a sovereign state in charge of protecting its inhabitants originated with the Westphalian state structure, which is inextricably related to the conventional power politics and the anarchical system of the past. Since security transcends national boundaries, the state must now fulfil the same duties through multilateral diplomacy on a larger international scale to ensure the welfare of its population in the modern period of a multilateral world order. States have the ideal chance to confront challenges to cross-border security in the UN, from crime and terrorism to nuclear weapons and terrorism, in a global arena where their voices are equally heard.

The organization has a lot going for it and has made significant contributions to global development in general. According to the United Nations (2015), the United Nations has dispatched over 69 peacekeeping and observer missions across the world through multilateral diplomacy and contributions from member states, aiding in the restoration of peace and order in

those nations. Numerous conflicts that arose after 1990 have been resolved by UN mediation or through actions taken by other parties with its approval. The United Nations (2015) provides several instances, including Burundi, Nepal, Burundi, Sierra Leone, and Liberia. The United Nations and its peacekeeping, conflict-prevention, and peace-making operations have been recognized by international studies as crucial contributors to the global drop in conflict, which has been estimated to be 40%. The promotion of international norms is achieved through multilateral diplomacy inside the organization.

The International Atomic Energy Agency (IAEA) is one of the most significant UN agencies. According to the United Nations (2015), almost 180 governments have signed agreements with this body, which has functioned as the global nuclear inspector. Its primary responsibility is to guarantee that any nuclear material created is solely for peaceful purposes. Its assistance for international disarmament falls under the same heading. The United Nations is committed to achieving global disarmament, particularly concerning nuclear, chemical, and biological weapons, having seen firsthand the devastating effects that contemporary conflict and armaments can inflict on whole generations. All of this is accomplished through treaties that member governments have ratified on various levels. According to the United Nations (2015), 190 governments have accepted the Chemical Weapons Convention, 162 have ratified the Mine-Ban Convention, and 69 have ratified the Arms Trade Treaty. The legal foundation for the UN's operations is provided by these three treaties.

In 2006, the UN also put its counterterrorism policy into action. By offering legal support and encouraging worldwide collaboration against terrorism, it has assisted nations in implementing an international strategy and a unanimous denunciation of terrorism. Through 14 accords, the United Nations (2015) has also created a legal framework to counter the threat of terrorism. These include agreements prohibiting the kidnapping of hostages, the hijacking of airplanes, terrorist bombs, the funding of terrorism, and nuclear terrorism. In a similar vein, the UN has made a significant effort to stop genocide, but with mixed results. Failures in the former Yugoslavia and Rwanda serve as prime examples. Since then, though, the UN has been making a lot of effort to rehabilitate itself - notable operations in Libya and the former Yugoslavia have been noticed.

2.2 Related Literature

The armed conflict in Somalia has been a long-standing challenge to peace and stability in the region and the peacekeeping missions undertaken by the UN in Somalia, highlighted the complexities and unique dynamics of the armed conflict. Achieving the sustainable development goals of SDG 5 necessitated international cooperation. International organizations, including the UN, played a critical role in supporting and implementing initiatives that promote gender equality, protect women's rights, and contribute to peace and stability in Somalia.

The UN had been actively attempting to increase the proportion of women participating in peacekeeping operations in Somalia, in collaboration with several other nations and organizations to curtail the unrest in the Horn of Africa. This entails bringing on more female peacekeepers,

offering training that takes gender equality into account, and establishing welcoming and safe work environments for women on peacekeeping assignments. The advantages of Female participation, which was suggested to manage the conflict, demonstrated that the presence of women in the peacekeeping operations would increase lots of advantages, such as better communication with local communities, better dispute resolutions, and increased protection for women and children. Also building trust and fostering sustainable peace can be facilitated by the distinct perspectives and skill sets that women frequently bring to peacekeeping missions. When it comes to research, United Nations Women has proven to be the most reliable source (UN Women). In their 2012 paper, they examined 31 significant peace processes and emphasized the startlingly low numbers of women's involvement in peace negotiations and settlement. It was discovered that, between 1992 and 2011, women made up less than 10% of peace negotiators and only 4% of signatories to peace agreements (UN Women, 2012).

Similar conclusions were reached by the German Corporation for International Cooperation (GmbH), which declared that women "frequently have no direct access to mediators or the official mediation and negotiation teams" and that "there is no official, standard mechanism for accessing information about the peace process and for developing women's interests" (2013, p. 15). It's crucial to remember that advancements in the number of women serving in UN peacekeeping operations, such as those in Somalia, may differ over time and among specific missions. The global endeavour to address conflict and advance peace and security in areas impacted by armed conflict includes continuous efforts to improve gender equality and women's participation in peacekeeping.

It's crucial to note that this review of literature on women's involvement in peacemaking mostly focuses on formal negotiating procedures. Even when they are not formally involved, women have created networks and groups to influence formal peace negotiations and have participated in less formal and informal conversations to resolve disputes (Porter, 2003). One well-known instance of women's external impact on official peace negotiations is the example of local women's organizations encircling buildings in Liberia to force peace negotiators to remain in the room until conversations are over (Diaz & Tordjman, 2012). As far as research is concerned, United Nations Women (UN Women) has been the most reliable source. Following an analysis of 31 significant peace processes, they emphasized the appalling levels of women's involvement in peace settlement and talks in their 2012 paper. They discovered that just 4% of peace agreement signatories and less than 10% of peace negotiators between 1992 and 2011 were women (UN Women, 2012). Similar findings were made by the German Corporation for International Cooperation (GmbH), which concluded that "women frequently have no direct access to mediators or the official mediation and negotiation teams and there is no official, standardized mechanism for accessing information about the peace process and for developing women's interests" (2013, p. 15).

Both Karam (2000) and El Jack (2003) contend that the exclusion of women from the peace table is motivated by essentialist views of women who see them as passive participants in conflict as opposed to active participants who provide different viewpoints. According to Mpoumou (2004), who wrote on the Congo peace process, "the Congolese government, as well as other warring parties, strongly opposed the inclusion of women in formal peace negotiations because, for them, war and peace are exclusively the business of men" (p. 122). , Jama (2010) notes that in Somalia, "women have used their positions within the clan system [as "neutral" peacemakers] to

bridge clan divisions and to act as a first channel for dialogue between parties in conflict," even though "women are typically excluded from decision-making forums."

Another group of researchers investigating peacebuilding are more interested in whether the results or reports of peace settlement procedures explicitly recognize the role of women in post-conflict communities rather than the proportion of women who participate in the peace agreement process. For instance, in a 2015 study, a group of scholars under the direction of Radhika Coomaraswamy evaluated the state of resolution 1325's implementation at the international, regional, and national levels as well as how it affected the language used in peace accords. According to the survey, 27% of peace agreements signed after 2000 have mentioned women, which is more than twice as many as those reached between 1990 and 2000. Similarly, the UN Secretary-General noted the growing trend of women's inclusion in peacemaking processes in a report to the Security Council. According to him, gender or women's rights elements were included in 50% of the 16 peace accords reached in 2014 as opposed to 30% in 2012 and 22% in both 2011 and 2010 (UNSC 2015).

The UN has asked nations to increase the number of women deployed as part of their efforts to peacekeeping after the adoption of Security Council resolution 1325. In addition to addressing concerns about sexual violence against local women, whether committed by local men or male peacekeepers, the deployment of women to peacekeeping operations was anticipated to motivate local women and girls to fight for their rights and to take part in peace processes (Simi 2010; Gizelis 2009; Kent 2007; Koyama and Myrntinen 2007; Olsson and Tryggestad 2001; Stiehm 2001). Only 874 of the 10,785 UN police officers and 24,74 of the 90,181 military troops were women as of April 2009, according to a UN Department of Peacekeeping (UNDPKO) report (as referenced in Simi 2010, p. 192). Owing to this gap, scholars such as Simi (2010) argue that males continue to dominate the "hyper masculine" realm of peacekeeping.

Beardsley and Karim (2013) also point out that, despite an increase in female peacekeepers, the majority of female military personnel are often stationed in low-risk locations. They frequently aren't sent to places where they could be most needed, including where sexual assault and gender equity are serious issues (p. 463–6). For instance, in countries where sexual assault and gender inequality are well-documented, such as Afghanistan, Burundi, Liberia, Cambodia, or Tajikistan, there were absolutely no women participating in military peacekeeping missions (International Women's Tribune Centre, 2002). For two reasons, this is concerning. First, it may make female military personnel's contributions to peacekeeping missions less valuable. According to UN Security Council resolution 1325, improving gender sensitivity of peacekeeping missions at the local level and improving the perception of women in local contexts are two essential goals for involving women in peacekeeping operations. The likelihood of achieving this aim decreases if women are not sent to areas with severe gender disparity. Second, sending women to only low-risk battles may feed stereotypes that they are less capable and vulnerable than males and require their protection.

This topic has mostly been the subject of essentialist or social constructionist discussion. On the one hand, essentialist ideas such as women being innately calm and emotionally responsive serve to justify the urge for women to be involved in peacekeeping operations. According to the UN, for example (UN DPKO 2000), the pacifying presence of women in peacekeeping operations lessens aggression and hypermasculinity. According to UNDPKO, "women's presence in [peacekeeping operations] improves access and support for local women... [and] makes male

peacekeepers more reflective and responsible." (Source: Simi 2010, p. 189-0). As noted by Kent (2007), the presence of female officers tends to make peace missions more accessible. Victims, particularly women and children, are more receptive to speaking with female peacekeepers. A world run by women, according to Fukuyama (1998), would be "less aggressive, competitive, violent... [and] less prone to conflict." (p. 27-33) seems to support these essentialist ideas about women in peacekeeping.

Women peacekeepers often have the "skills that can lead a war-torn society through a process of nation-building, economic development, and reconstruction" (Rehn and Johnson 2002, 65) because of their diverse identities and experiences. Making peacekeeping operations "more reflective of the societies with which they deal, thereby giving them a better chance to achieve a sustainable peace" should be the goal of including both men and women in these operations (Hudson 2005, 793). As previously stated, peacekeeping operations are typically short-term measures used to allow post-conflict societies to maintain physical security while efforts are made towards the reconstruction of society and the resolution of underlying causes of the conflict – peace-building. Peacekeeping operations do not aim to address the root causes of a conflict.

In post-conflict circumstances, women instinctively step up to weave the "fabric of life together," according to Mindry (2001) (1197). In peacebuilding, women frequently don't have much of a choice since "they are left with children, the elderly, the wounded and ill, amid devastation and have to find ways to survive" (Porter, 2007). Because they are "intertwined [with] everyday issues] of gender equality, demilitarisation, promoting non-violence, reconciliation... and sustaining the environment," women's roles in peace-building, according to Mazurana and McKay (2002), are typically less visible. Without being acknowledged by themselves or the greater community, women perform significant roles in promoting peace.

Because it enables "different activities [to be] recognised as part of peacebuilding practise, power dynamics in society to be laid bare and possibly confronted," the active engagement of women in peacebuilding "changes the meaning of peacebuilding itself" (Shepherd 2016). Skjelsbaek (2001) demonstrates the intimate relationship between gender and peacebuilding in his writings based on case studies in Vietnam, El Salvador, and the former Yugoslavia. According to Skjelsbaek's research, there is a significant link between women's involvement in peacebuilding and war narratives. The research demonstrates that, although women were actively involved in peacebuilding processes in all three countries, women's contributions were more noticeable in El Salvador, Vietnam, and Yugoslavia than in Yugoslavia due to the nations' diverse war histories. The efforts of all parties - including women - are valued when wars are rationalised as being required for liberation goals, as they were in Vietnam and El Salvador. Women's involvement in peacebuilding, however, is less stressed when wars are perceived as needless and particularly oppressive towards women; instead, the focus is on what males can do to safeguard women in the future.

Women are perceived as life-creators (mothers), nurturers, trustworthy, less violent, and more loving due to their biological features and social orientation, making them more equipped for peace-building efforts (Anderlini 2007; Porter 2001; Moola 2006; Boulding 1990; Caprioli 2000, 2003). Women are often seen as trustworthy by all sides of a disagreement because they are less likely to be involved in it. In post-conflict communities, this sense of neutrality and their desire to interact with all sides go a long way to lessen worries and uncertainties and foster peacebuilding (Anderlini 2007).

According to scholars such as Agbajobi (2010), the involvement of women in peacebuilding should not be supported by any stereotyped attributes; rather, women need to have a role in the consolidation of peace in their communities because they make up half of the post-conflict communities. Additionally, the comprehensiveness of the process is inevitably constrained by the absence of women from peace-building initiatives, who are those most directly impacted by war. Most of the researchers make use of the idea of intersectionality to highlight the social, economic, and historical disparities that may interact with gender disparities to affect women's engagement in peacebuilding. For instance, Myrntinen, Naujoks, and Schilling (2015) evaluate the moderating impact that the availability of natural resources has on women's engagement in peacebuilding based on case studies in Kenya and Nepal. They conclude that in regions where conflicts have been heavily influenced by struggles over natural resources, women's participation in peacebuilding processes alone will not be sufficient to change unequal power structures and access to resources. Instead, a comprehensive gender relational approach to peace-building and natural resource management, as well as the active inclusion of women in significant decision-making processes, are necessary for peace-building efforts to be successful. Similar studies conducted in Afghanistan, Iraq, and Palestine have been cited by Moghadam (2005) to support his claim that women are trapped in all three nations by "weak states, occupying powers, armed opposition movements, and patriarchal gender arrangements" (63). Understanding how each of these factors affects and defines women's daily lives is necessary before one can comprehend the contributions women may make to peacebuilding. True security necessitates not just the absence of conflict but also the abolition of unfair social connections, as noted by Tickner (1992) in his observation that "the achievement of peace, economic justice, and ecological sustainability is inseparable from overcoming social relations of domination and subordination" (128).

According to Lakshmi Puri, women's roles and contributions to peace education are crucial not only because they make up the majority of the world's population, but also because they are the main forces behind the dramatic shift in attitudes, institutions, and cultures that we want (UN Women 2014, para. 5). In general, experts have argued that women should be seen as key agents of peace education since they are touched by conflict and violence, if not most affected. This is in addition to their 'natural' affinities with children and their intrinsic love for parenting and teaching. Women should be included in peace education because, in the opinion of Adirika (2014), "they are first and foremost, humans, flesh and blood, affected by every issue that affects humanity. They should be involved because they are involved, [because] they exist!!!" (3). By their distinctive "perspectives and experiences," as well as their capacity to advance a "gender-just peace," which is essential for long-term processes of peacebuilding and reconstruction, women, according to Kirk (2004), serve an important function in peace education (53).

For years, Brock-Utne (2009) argues, that even though women typically form the core of peace organizations, they are rarely acknowledged for their contributions. They are mostly ignored in history texts, which are typically "his-story" books that describe the emergence of violent conflicts or wars that were begun by males. (215). Only a few peace education programmes have considered gender disparities, despite the UNSCR 1325's passage bringing women's participation in the peace process to the attention of the world (Taylor 2014; Becker 2012; Pruitt 2013). According to the UN Women (2014), gender concerns are still marginal in peace education circles and women's objectives are still seen as secondary to the "hard" problems of peace and security.

By instructing male ex-combatants in financially viable professions (such as carpentry, metalwork, auto mechanics, and plumbing) while instructing female ex-combatants in less lucrative pursuits (such as catering, soap-making, hairdressing, and weaving), peace education programmes in places like Sierra Leone, for instance, have bought into gender stereotypes.

In conclusion, it is evident from the literature on women's participation in the peace process that women are in a position to significantly contribute at each stage of the peace process. Even though it's frequently ignored, including women can improve the possibility of achieving sustainable peace. For example, in peacebuilding, women can draw attention to structural causes of violence that take the form of social inequality. In peacekeeping, women can make missions more approachable and sensitive to issues like sexual violence.

In the study of this independent study (IS) on “United Nations’ Women’s Roles in Peace Negotiations: An Analysis of Women’s Involvement in UN Peacekeeping Missions in Somalia Amid the Armed Conflict” the researcher has collected all related literature and research for literature review before continuing to undertake the data collection and the data analysis, as well as research findings, conclusion and recommendations. This chapter reviews the existing literature to study concepts and theories of women in Peacekeeping missions, women in Negotiation and Peacemaking, women in Mediation and Negotiation and women in promoting peace which is the first objective of this IS.

This research will investigate the scope of women's participation in UN peacekeeping operations in Somalia, as well as their roles, duties, and representation levels. The study will examine many variables that impact women's engagement, including institutional hurdles, security concerns, and cultural norms. The study will evaluate specific initiatives and programs undertaken by UN Women to encourage women's participation in peace talks and peacekeeping such as operations in Somalia and an assessment of these efforts' efficacy and influence in raising women's engagement and empowerment will be part of this analysis.

The study will address the challenges and impediments faced by female UN peacekeepers in Somalia, such as threats to their safety, discrimination based on gender, restricted access to resources, and fewer chances to assume leadership positions. It will examine how these issues are intersectional and how they affect women's involvement in peacebuilding initiatives. The study will evaluate how women's participation in UN peacekeeping operations affects peace talks and Somali conflict settlement. It will look at how women's viewpoints, experiences, and contributions influence the peace process and help to establish stable, long-lasting peace.

UNSOM; is an abbreviation for the United Nations Assistance Mission in Somalia. It is a United Nations special political mission established in 2013 to assist the government of Somalia and its federal member states in maintaining peace and security. The UN has been coordinating and managing the situation in Somalia through the Department of Political and Peace Building Affairs (DPPA), through political reconciliation and negotiations with the Somali government, civil society groups, regional organizations, and international partners. The UN Security Council had called for increased female participation in the 2000s to address the unique needs of women

and girls during peacebuilding in war-torn nations; the UNSOM-UNDP I-SSR Section had launched a project to advance women's representation in security structures which however, the project seen included an assessment of the number of women that were working in the security sector, as well as the challenges they face in recruitment, promotion, and training, as well as an assessment of existing legal and policy shortfalls that lead to gender inequity in the security sector.

Women tend to work with opposite genders by enhancing protective measures and attending to the unique needs of women during and after conflicts by fostering greater trust in the communities. Women and their children are frequently victims in large numbers in armed conflicts, and they are frequently left out of the bargaining process, affecting women's participation in peacekeeping operations, which is supposed to promote local population trust and make peacekeeping operations in conflict areas easier. There are three major issues currently confronting women in peacekeeping and peacebuilding in Somalia: (1) their exclusion from and discrimination as female peacekeepers; (2) confinement to safe spaces; and (3) sexual exploitation, abuse, harassment, and violence against female peacekeepers.

There was no data available on the number of women enlisted in the security forces in Somalia after the conflict, but there were positives to improving managerial leadership and accountability for implementing gender equality of representative women in the parliament. Thus women, peace, and security mandates across civilian, police, and military UN Peacekeeping; and enhancing UN Peacekeeping engagement and partnerships. United Nations Assistance Mission in Somalia UNSOM supports Somali Parliaments comprised of women for enhanced Civilian Oversight of the Security Sector to demonstrate the importance of a lack of adequate resources in comparison to their male colleagues; patronage networks that disadvantage women; or the very low representation rates of women, which is frequently associated with arbitrary exclusion from security committees.

Goal 5 of the United Nations Sustainable Development Goals as it relates to peacekeeping missions of Women's Roles in Peace Negotiations in Somalia Armed Conflict

Goal 5 of the United Nations' Sustainable Development Goals (SDGs) focuses on achieving gender equality and empowering all women and girls. It has specific targets and indicators outlined in SDG Goal 5, emphasizing its relevance to women's empowerment in peace negotiations in places like Somalia. It is critical to note that women's role in peace negotiations in places such as Somalia is to assist in decision-making in advocating for equal participation in decision-making processes that are critical. SDG Goal 5 and women's participation in peace talks during the Somalia armed conflict has emphasized the importance of gender equality in fostering inclusive and effective peace processes which is calling for the inclusion of women at all stages of the Somalia peace process in the context of peace talks. The perspectives and experiences of women are critical in developing comprehensive and long-term peace agreements. SDG 5 of the United Nations Sustainable Development Goals (SDGs) is paramount to a peacekeeping mission that allows women to play roles in the peace processes in Somalia's armed conflict. The goal emphasizes the importance of ending gender discrimination, violence, and harmful practices. Here's how SDG 5 relates to Somalia's peacekeeping efforts:

Decision-Making Participation: **SDG 5** advocates for equal decision-making participation. In the context of peace talks, it calls for the inclusion of women at all stages of the Somalia peace process. Women's perspectives and experiences are critical for developing comprehensive and long-term peace agreements.

End to Violence against Women: **SDG 5** focuses on violence against women, which is a critical issue in conflict zones. In Somalia, where armed conflict has resulted in widespread violence, achieving SDG 5 entails actively working to end violence against women, including sexual and gender-based violence during and after conflicts.

Access to Education and Healthcare: **SDG 5** promotes women's and girls' access to education and healthcare. In the context of Somalia's armed conflict, ensuring women's access to education and healthcare services is critical for their empowerment and well-being. It helps to rebuild communities and promote long-term stability.

Economic Empowerment: **SDG 5** emphasizes women's economic empowerment. Economic opportunities for women in post-conflict Somalia can be critical to community reconstruction. The active participation of women in the economy contributes to economic stability and development.

Women's participation in peacekeeping missions in Somalia was restricted in the late 1990s and early 2000s due to complex political and security issues. Increased efforts were made to increase women's participation, recognizing the importance of their involvement in peace processes. The adoption of UN Security Council Resolution 1325 marked a watershed moment in promoting women's equal participation in peace and security initiatives.

Recommendations for improving women's involvement in UN peacekeeping operations and peace talks in Somalia will be made in light of the findings of the research. These recommendations may include policy reforms, capacity-building initiatives, and advocacy efforts aimed at promoting gender equality and women's empowerment in conflict-affected contexts.

2.3 Related Research

“The Essential Role of Women in Peacebuilding” (2017) found that Women's participation in peace negotiations increases the likelihood that a peace deal would survive 15 years or more by 35 per cent, according to an International Peace Institute analysis of 182 signed peace accords between 1989 and 2011.

Evidence suggests that women involved in peace processes tend to prioritize reconciliation, economic growth, education, and transitional justice over war booty, all of which are essential components of long-lasting peace.

Women's participation may and should take various forms, particularly in the fight against the increasing number of violent conflicts throughout the world that, since the end of the Cold War, have broken out within governments, with armed insurgencies and civil wars ripping nations apart. Only armed parties at the negotiation table and a top-down peace process will not be sufficient to end these hostilities. Rather, a more inclusive approach is needed, one in which women take on increasingly significant responsibilities in establishing peace both top-down and bottom-up by including a variety of stakeholders. Parties need to cooperate in the capital city and locally since communities face several pressing problems that, if ignored, might derail any peace agreement.

“Women and Peace Building in Mogadishu Somalia” (2019), In Somalia, it has been discovered that women take it upon themselves to support males and, if they are murdered or rendered unable, to enlist in the military. The ladies have taken on new identities that have both positive and harmful effects on society. According to Potter (2008), Somali women have succeeded in gaining platforms to advocate for increased equality.

The women who establish themselves in post-conflict scenarios and take on new positions are faced with a conundrum. The claim is that the role performed in conflict situations may be reversed by the internal and external. In conflict circumstances, women are either involved or included in the gender that is consistently asserted to be less significant than the priority (UN-OSAGI, 2004). Instead of outsiders dictating how to solve problems, the true task of establishing peace requires the local population to look inside their groups, regions, and countries for answers to the disputes. According to UN-INSTRAW (2008), there is a relationship between inclusive and open negotiation models that have a high likelihood of an agreement that contains conflicts in the returns. The second is evaluating the organization of women's groups' participation to determine the degree to which the agreement creates a more gender-sensitive environment and improves understanding and legitimacy in the organization.

“African Union Intervention and Security in Somalia Between 2007-2018” (2023), Peacock (2016) asserts that AMISOM alone is no longer sufficient to find a solution to the Somali conflict. Rather, the focus should be on a political solution that rebuilds Somalia's military forces, reestablishes AU institutions, and reengages the international community. This argument can support the AU's PSOs in Somalia by strengthening its institutions, even while it is unable to address the war's fundamental causes. In his analysis of the mission's achievements and difficulties, Peacock questioned the degree to which AMISOM had contributed to political stability in Somalia. He concluded that the mission was unable to end the conflict on its own because to the numerous difficulties. The problematic scenario has given rise to several operational challenges. The hurdles include a range of operational problems arising from the AU institutional framework's problematic structure, a string of attacks on AMISOM forces, and a deficiency of resources for the mission

CHAPTER 3

Roles of Women's Involvement in the UN Peace Negotiations in Somalia

Women have an inalienable right to take part in peace talks and decision-making processes that impact them, their families, and their nations' destinies. Additionally, there is proof that their involvement increases the chances of a peace deal succeeding and promotes a more durable state of peace. Women from Somalia have virtually little experience in promoting peace and resolving conflicts in their country, and they are sidelined in all facets of government and decision-making. The necessity to research the different elements that support or obstruct women's participation in mainstream peace and reconciliation in Somalia stems from the fact that their political engagement is intimately related to state- and peace-building in the country.

The striking absence of women from peace negotiations reveals a troubling gap between the aspirations of countless global and regional commitments and the reality of peace processes, more than a decade after United Nations Security Council Resolution 1325(2000) was unanimously adopted. Despite this, there is still a low level of female involvement in peace processes worldwide. Women continue to suffer ingrained obstacles to active involvement in negotiations, and the negotiation partners often exclude them.

In this chapter, the findings of the documentary research results on the second objective of this research which is to analyze barriers and obstacles that keep women's involvement from participating in the UN peacekeeping missions and the roles of women in UN peacekeeping and conflict resolution in Somalia as follows:

- 3.1 Barriers and Obstacles to Increasing Women's Participation in the UN Peacekeeping Missions
- 3.2 Women in Senior Military Ranks in Somalia
- 3.3 Role of Women's Participation in UN Peacekeeping and Conflict Resolution in Somalia

3.1 Barriers and Obstacles to Increasing Women's Participation in the UN Peacekeeping Missions

The UN and its member states' exclusive concentration on calculating the proportion of female uniformed troops in peace operations overshadows the equally crucial objective of incorporating a gender perspective into field mission operations. Three main issues prevent both goals from being achieved: first, there is a lack of education leading to a lack of knowledge about Resolution 1325 and the UN policy and guidelines on gender equality in peace operations; second, there is a lack of data and analysis regarding these issues; and third, and perhaps most importantly, there are social norms and biases that persist in the security sector especially sexual violence that perpetuates gender inequality. Member states assert that the deployment of all national forces is a decision best left to the TCCs.

3.1.1 Misunderstanding of UN Policy on Gender Equity and Resolution 1325

The objectives and commitments outlined in Security Council Resolution 1325 on women, peace, and security serve as the foundation for UN policy on gender equality in peacekeeping. The study's main conclusion is that while most UN member states are aware of Resolution 1325, they are not fully aware of its consequences for UN peacekeeping, which go beyond just having more women on missions. Many of the interviews done for this study revealed a general feeling of exhaustion and ambiguity around Resolution 1325. The majority of member states were aware of Resolution 1325 and the UN's objective to advance gender equality in peacekeeping operations; but, knowledge is not the same as comprehension or a suitable response. As other interviewees expressed “After ten years of hearing about 1325, your eyes just glaze over.” Resolution 1325 has become “policy speak” making it challenging to implement in field missions.

Due to this misunderstanding, several UN member states believe that UN personnel are not adequately communicating to them the objectives of Resolution 1325 and how to carry it out. Additionally, it has caused member states to point to a lack of will to put DPKO rules and standards on gender mainstreaming in peace operations into practice. Some member states expressed dissatisfaction about the lack of sufficient evidence to support stronger action being taken on the claim that women's involvement improved missions' operational performance. On the other hand, a lot of UN employees pointed out that some member states have shown a lot of hostility to the equal representation argument.

Furthermore, several member nations questioned the UN's justification for establishing targets for the proportion of female uniformed personnel serving in missions. Few people knew that the strategy went beyond just raising the proportion of female peacekeepers. The fact that the 2010 DPKO/DFS Guidelines were the outcome of several discussions between the UN staff and the member states in 2006 seems to be largely unknown to current member state authorities.

3.1.2 Biases and Social Norms that Promote Gender Inequality

Throughout history, attempts to integrate gender roles in governmental or military institutions have been greeted with resistance, mockery, and hostility. There is no exemption in peacekeeping. The presence of societal norms and behaviour that support gender inequality and prevent women from fully participating in the security sector is a recurring theme in this study. All nations send fewer women to UN peacekeeping missions than others, but some are ahead of the pack because they have formalized national frameworks for integrating women into their armed forces. However, when it comes to gender equality in the armed services, the nations that are most progressive now have not always been the most advanced. The nations that set the standard for gender integration today had to confront the pervasive prejudices and social conventions that have historically and still supported gender inequality to create such robust national frameworks for it.

Even though Somalia participates in WPS, there isn't a national strategy in place to address issues like sexual violence against women and persistent marginalization of women. These issues

serve as an urgent call to action for Somalia and its international activists, who should put together an action plan to address political and health issues as well as new and creative approaches to include them.

South Africa is one example, where the female-to-male peacekeeping ratio is now among the highest. But just enacting a policy directing more women to enlist in the military did not, in and of itself, result in the acceptance of women in positions of decision-making, their promotion to senior leadership, or their improved access to training and education. "Women who choose to join military forces have to combat both the external enemy and the patriarchal attitudes and actions within the military force itself," said Nozizwe Madlala-Routledge, a former deputy minister of defense for South Africa. Although it was formerly thought that having more women in the military would change gender roles and relations, militarism instead works to perpetuate and strengthen existing gender patterns.

3.1.3 Biases and Stigmas

Women face several obstacles and difficulties while trying to take part in peace operations. Regardless of their position, country, or origin, women in the military face comparable stigmas and taboos throughout their careers. These taboos and stigmas pose problems for women's national defence systems, UN peace operations, and individuals and communities alike. Lotte Vermeij, 2023.

The baseline research, which was the first attempt to methodically collect, examine, and classify the obstacles female soldiers encounter in their quest to serve on peacekeeping missions, was released in July 2018 by the Elsie Initiative. The working environment, family obligations, equal treatment during deployment, equal access to opportunities, deployment criteria, and career-advancement opportunities are the six main categories that comprise the fourteen barriers that may prevent women from deploying on peacekeeping missions. Marta Ghittoni, Léa Lehouck, and Callum Watson, 2018 Following the publication of the baseline study, additional research has whittled down and consolidated these fourteen obstacles into ten: social exclusion, stereotypical gender roles, inadequate accommodation and equipment, top-down leadership, household constraints, eligible pool, deployment selection, deployment criteria, and negative experiences. Solene Brabant, 2019.

Many of these obstacles deal with the social and cultural obstacles that women encounter in their nations, both outside and inside the armed forces. Research indicates that nations that supply troops are more inclined to deploy female peacekeepers if they have a stronger track record of promoting gender equality. To put it another way, a government that works to gender mainstream its armed forces is more likely to deploy women on peacekeeping missions, which enhances the mission's gender balance. Gentry, Shepherd, and Sjoberg, Ghana serves as an illustration of this, since it was one of the few nations in the world to begin recruiting women in 1958—barely a year after gaining independence. It is also credited with training the sub-region's

first female officer pilots in 1965. Ghana Web, 2020, it follows that Ghana's contribution rate of 14.1% of female peacekeepers in October 2022 is not shocking.

3.2 Women in Senior Military Ranks in Somalia

Many cultural, social, and institutional restrictions have historically restricted the involvement of women in the military, especially in high roles, in many regions of the world. The integration of women into high military ranks has special potential and problems in Somalia, a country struggling with protracted conflict, political instability, and conventional gender norms. With a focus on women in top military positions in Somalia, this essay analyzes the country's past, present, and future while referencing several sources to give a thorough understanding.

Somalia's armed forces and social structures are mounded by its turbulent past. The civil war, which broke out in 1991, caused the national institutions, including the military, to fall apart and the central government to fall. While males tended to play fighting duties during this time, women frequently assumed responsibilities as caregivers and community organizers. But women weren't completely absent from armed warfare; they took part in it in a variety of ways, sometimes serving as combatants and other support roles.

Reimagining and reconstructing Somalia's military institutions was made possible by the post-conflict reconstruction phase. The necessity of inclusion and gender integration was acknowledged by the transitional and succeeding federal administrations as part of larger initiatives to stabilize the nation and advance sustainable development.

The integration of women into the ranks, especially top posts, of the Somali National Army (SNA) and other security forces has progressed gradually in recent years. International pressure and support from institutions like the African Union and the United Nations, which promote gender equality and offer guidance and aid to female military personnel, have a role in this change.

These days, women work in the Somali military in various capacities, such as intelligence, logistics, healthcare, and administration. Remarkably, a small number of women have attained prominent positions. For instance, General Fadumo Ahmed became the first female general in Somalia's history in 2018, a momentous occasion in the nation's military history.

Even with these developments, there are still several obstacles standing in the way of Somalia's women's complete integration into high military positions. These difficulties fall into three categories: institutional, cultural, and operational impediments.

Traditional and patriarchal standards that frequently restrict women's involvement in public life, including the military, are strongly ingrained in Somali society. Women may be deterred from pursuing military jobs or aspiring to high posts by gender stereotypes and cultural expectations regarding women's duties.

Women's success may be hampered by prejudices and discriminatory behaviours inside the military institution itself. This includes insufficient facilities for female employees, a dearth of mentorship and support systems, and a lack of gender-sensitive regulations. Moreover, instances of sexual assault and harassment in the armed forces may discourage women from pursuing or completing their military careers.

All military personnel in Somalia face serious dangers due to the country's security environment, but women may also be particularly vulnerable to abuse and exploitation. Women may find it extremely difficult to meet the operational requirements of military duty, such as deployment in combat zones, especially if they are also responsible for a family. Despite the obstacles, encouraging developments are being seen, as are chances to increase the number of women serving in Somalia's upper echelons of the military.

With assistance from foreign groups, the Somali government has worked to advance gender parity in the armed forces. Creating gender policies and action plans to increase the number of women enlisted, retaining, and advancing in the armed forces is also a significant step. Women's groups and civil society organizations' advocacy is essential for bringing attention to the issue and promoting reforms.

For women to grow professionally and succeed in the military, they must have access to education and training programs. Women can be empowered to assume higher positions and make more significant contributions to military operations through programs that emphasize gender awareness, technical proficiency, and leadership.

Other women may be motivated to seek military jobs by the existence of strong female role models in the higher echelons of the armed forces. Mentorship programs that pair together less experienced female employees with senior officers with a wealth of knowledge can offer direction, encouragement, and support for professional growth.

Sustaining development requires ongoing financial assistance, training, and capacity-building programs from foreign partners. For Somali women serving in the military, partnerships with foreign armed forces and organizations can offer significant exposure and educational possibilities.



Picture 3.1: Somali women serving in the military

Source:https://www.reddit.com/r/Somalia/comments/1auocel/somali_women_serving_in_the_military/

3.2.1 Traditionally Conservative Somali Society

When can women expect to command a force, and what are the chances that they will get to the top of the national armed forces? Although there is a lack of data on this subject, it is commonly known that women's rise to leadership roles both at home and in UN peacekeeping missions might be hampered by their inexperience leading a battalion in a conflict environment or combat.

In Somali society, which is typically conservative and limits women's roles to household labour, it is uncommon to see a female in the armed forces. However, determined Somali women are dismantling these obstacles. Based on estimates, there are now about 1,500 women in the 20,000-person military. They frequently don bright blue or purple headscarves, boots, and camouflage pantsuits at work, finished off with a beret bearing the military's symbol. Other times, they adhere to Islamic clothing regulations by donning long skirts. They frequently wear bulky backpacks as well.

According to Somali army sources, the number of female recruits has surged since the Islamic extremist rebels known as al-Shabab were driven out of the country's capital in 2011. After over 20 years of turmoil and bloodshed, Somalia is gradually regaining order. After a tyrant was toppled in 1991 and replaced by rival clans and, more recently, Islamic extremists, Somalia's state

essentially crumbled. The United Nations and the African Union assisted Somali forces in driving al-Shabab militants from the capital.



Picture 3.2: Somali women wait to collect water at the New Kabasa internally displaced camp in the northern Somali town of Dollow, Somalia, on February 25, 2018 [File: Baz Ratner/Reuters] Source: <https://www.aljazeera.com/opinions/2021/7/13/women-must-be-included-in-conflict-mediation-in-somalia>

3.2.2 More females in peacekeeping missions are advocated by AMISOM

More women should be sent to the continent to participate in peacekeeping missions, according to the African Union Mission in Somalia (AMISOM), which claims that their presence has been essential to the stabilization of Somalia. During a three-day gender awareness training for military officers held in the Somali capital of Mogadishu, Lt. Gen. Nakibus Lakara, the Deputy Force Commander for AMISOM responsible for Operations and Plans, stated that women's participation in peacekeeping operations is not only desirable but crucial to their success.

In addition to fostering amicable relations with host communities, he noted that women peacekeepers have crucial skills in information gathering, which are essential for the efficient operation of the military. "Women peacekeepers have a way of establishing ties with their fellow womenfolk in a culturally sensitive society such as the Somali society," he said. The focal points were guided through a variety of subjects, including sexual violence associated with conflicts;

national, regional, and international human rights frameworks; gender equality and parity; sexual exploitation and abuse; and the duties of gender focal point individuals.

3.3 Role of Women’s Participation in UN Peacekeeping and Conflict Resolution in Somalia

3.3.1 Somali Women's Roles in Conflict Resolution and Mediation

Somali women have always handled disputes between and within their clans informally. Somali women have played a critical role as peacemakers and mediators throughout the Civil War. As messengers and peace envoys, they contributed. Poetry served as a vehicle for fostering tranquility and calm. Through poetry readings, the roles that Somali women play in mediation and conflict resolution were brought to light. They were given the chance to take part in the parliament's decision-making procedures. In general, women in Somalia have contributed to peace between warring factions through their poetry and networking through civic organization strategies, which has helped them, be included in mediation and conflict resolution procedures.

Additionally, women have been effective in influencing others, including elders, to step in during crises and in raising funds to support peace negotiations and encourage demobilization. Beyond political agreements, sustainable livelihoods, education, the truth, and reconciliation are all part of women's ideals of peace.



Picture 3.3: Breaking the Barriers: Women’s Struggle for Political Participation in Somalia
Source:<https://www.kormeeraha.com/2023/03/11/breaking-the-barriers-womens-struggle-for-political-participation-in-somaliland/>

3.3.2 Women from Somalia Serving as Mediators

In Somalia, women have always been involved in attempts at mediation. They have carried out this duty as a component of UN Women, Peace and Security (WPS) and Somali culture. Several UN Security Council decisions to improve women's involvement in peacebuilding and lessen sexual violence against women and girls during times of conflict gave rise to the WPS agenda. When they decided to include women in the Somali National Peace Process, Somali men and women in Djibouti created history.

Most of the time, interactions between well-known Somali activists and international proponents of the WPS framework have produced outcomes that have important social and political benefits. By imposing gender quotas and sending more women representatives to important peace conferences, they increased the participation of women in national politics. This gave Somali women greater political room. The WPS framework has expanded to include several tactics to advance women's political participation, human rights, and justice at the local and national levels. It could also be a useful perspective for comprehending and handling the fallout from the dispute.

Warlords have been rendered less powerful by Somali women, clan loyalty has been less significant, civil society representation is essential to any peace and reconciliation process, and women's political participation has increased. Still, Somali women face obstacles in their quest to overcome gender inequality as well as practical and cultural barriers to fair political engagement. Women in Somalia are frequently regarded as legal minors under customary law.



Picture 3.4: Young women leaders from Somalia are part of Training of Trainers on Mediation in Nairobi Kenya

Source: https://www.facebook.com/IPHRDAFRICA/posts/young-women-leaders-from-somalia-are-part-of-training-of-trainers-on-mediation-i/3012220795769163/?locale=hi_IN



CHAPTER 4

Impacts of Women's Involvement in UN Peacekeeping Missions in Somalia

The African Union (AU) Peace and Security Council sent AMISOM to South Central Somalia in 2007 as a Peace Support Mission. With 17,731 soldiers from five nations and 363 police officers from six nations, AMISOM is now made up of three components: military, police, and civilian. In 2012, the first gender officer was sent to Mogadishu as part of the civilian component. Gender mainstreaming in AMISOM and the integration of gender concerns into future AU operations were made possible by the deployment of the first gender officer in an AU Peace Support Operation.

The goal of AMISOM's gender section is to create a gender-sensitive organization and to help Somalia focus more on gender mainstreaming and Resolution 1325. In this chapter, the researcher analyzed the findings of the documentary research results the second objective of this research is to analyze the impacts of women's involvement on peacekeeping effectiveness in UN peacekeeping and conflict resolution in Somalia as follows:

- 4.1 Gender Mainstreaming
- 4.2 Women's Involvement in Government Politics
- 4.3 Presence and Inclusion of Women

4.1 Gender mainstreaming

A clear, systematic, practical, and operational approach to gender mainstreaming must be included in all mission-related components and activities. However, the gender unit will need to be enhanced with greater financial and human resources to assist in the implementation and reporting of developments and outputs on the strategy and the implementation plan adequately. It is important to emphasize that gender advisors are not meant to be essentially "gender responsible," but rather to serve as supporting figures. Because of this, it is even more crucial that everyone on the mission, male or female, understands that they are all accountable for putting the gender strategy into practice in their day-to-day work.

Working in Somalia is challenging due to the country's more than two decades of brutal and ongoing conflict, the numerous issues surrounding gender equality, sexual and gender-based violence, as well as the beneficial and fruitful impression. Considering the mission's authority, capabilities, and available resources in the present Somali situation. Gender-related initiatives are already being carried out by several national and international entities; rather than duplicating efforts, coordination and collaboration should be strengthened. Additionally, it is better to concentrate on areas where AMISOM adds value to the work rather than broadening the scope to include everything, like the work on women's political engagement in Somalia.

4.2 Women's Involvement in Government Politics

The Somalian administration will guarantee women's participation in politics and gender mainstreaming. The matter of "safeguarding the promotion of national policies that guarantee women's quota in all government and private institutions" is highlighted in the government's proposed gender policy. As many post-conflict African nations, like Somalia, also have clan quotas, quota systems for women have proven problematic. More political weight should be placed on securing clan representation than on ensuring female involvement.⁹ and 14% of the new Somali Parliament's MPs were female following the 2012 elections.

4.3 Presence and Inclusion of Women

However, women's agency in promoting peace is becoming more widely acknowledged, both in Africa and beyond. The UN Department of Peacekeeping Operations (DPKO) has taught us 12 lessons that demonstrate the good impact that women's presence may have on peacekeeping operations.

Women are frequently perceived as the opposite—calm, nonviolent, and unfit for military duty. The nations with the highest proportion of female soldiers lead not just because they have created national frameworks for integrating gender perspectives throughout their forces, but also because they have taken decisive action against the prejudices and societal conventions that support gender inequity.

Female personnel to Somalia, stressing the need for more women to be there for the operation to fulfil its objectives. However, the mission needs to ensure that the circumstances are acceptable for both men and women to promote sending more women to Somalia. Women may not be especially attracted to missions like AMISOM, which are heavily male-dominated and have a very macho mentality.

This applies to the civilian sector as well, which likewise has a low proportion of female employees, as well as the military and police sectors. It is crucial to remember that having more women in AMISOM will not inevitably result in a mission that is more inclusive of all genders. A female perspective must be integrated and mainstreamed at all levels and components of the mission, particularly in a mission like AMISOM where men predominate.

The inclusion of women broadens the scope of expertise, methods, and viewpoints inside a mission, enhancing its efficacy. The acceptability of peace operations by the local populations may also be bolstered by the participation of female personnel. Despite AMISOM's best efforts, just 1.49% of its military troops are female, despite the organization's goal of having more female soldiers. While sending more women to work with AMISOM, the troop-contributing countries (TCCs) make the final decision about who is sent to Somalia.

CHAPTER 5

Conclusion and Recommendations

Security interests are enhanced when women participate in conflict resolution and prevention. Research indicates that when women and civil society organisations have a major role in peace negotiations, the outcome is 64% less likely to collapse and 35% more likely to last for a minimum of fifteen years in the United Nations Peacekeeping: "Action for Peacekeeping (A4P). Research has repeatedly shown that women's full and meaningful engagement in peace operations broadens the view on managing conflicts, makes inclusive political solutions possible, and ultimately enhances global peacebuilding initiatives. Additionally, research has demonstrated a clear link between women's meaningful engagement in peacekeeping and the efficiency and efficacy of peacekeeping teams.

It has been demonstrated in the Council on Foreign Relations Press that increasing the number of women serving in international peacekeeping missions enhances a mission's efficacy and stability. Missions that employ a higher proportion of women are more likely to fulfil their objectives and establish enduring peace. Nonetheless, a wealth of research indicates those women's "meaningful" participation - rather than merely quantity matters. Meaningful involvement is "the presence and leadership of women in UN peace operations, across all ranks and functions," according to the Elsie Initiative for Women in Peace Operations. "When they contribute to and are included in, all aspects of operational and mission planning, and decision-making processes...[and] when they hold operational command and leadership positions, as well as non-traditional as well as non-stereotypical roles," women can participate meaningfully, according to the Elsie Initiative.

Furthermore, women can contribute significantly "when they hold positions that are in line with their training, rank, and area of expertise; when their workplace is free from all forms of harassment, bullying, and intimidation; and when they have access to the same training, promotion, and career advancement opportunities as their male colleagues." The local population's access to women peacekeepers is especially useful in situations when there are cultural constraints on inter-gender interaction and in locations that are off-limits to males. Major General Kristin Lund noted in the Declaration of Shared Commitments on UN Peacekeeping Operations that "being a female, from my recent deployment in Afghanistan, I had access to 100% of the population, not only 50%," as she thought back on her time there. Locals are more at ease communicating and exchanging information with military personnel, including female peacekeepers, which helps them have a greater situational knowledge of the area they are working in. Any peacekeeping mission must be able to win over the trust of the local populace. It leads to accurate intelligence gathering and a decline in violence in the areas that peacekeepers are tasked with defending.

In this chapter, the researcher examines the findings of the documentary research results the third objective of this research is to recommend the best practices for increasing the participation of women to the extent to which women participate in gender equality during peacekeeping operations.

5.1 Conclusion and Discussion

Particularly in areas plagued by violence, like Somalia, the involvement of women in United Nations (UN) peacekeeping operations and peace discussions has gained prominence. The present research emphasizes the significant input and distinct viewpoints that women provide to peacekeeping and negotiating procedures, underscoring their influence in cultivating enduring peace and security. The participation of women in UN peacekeeping operations in Somalia shows both the progress made and the necessity of ongoing efforts to achieve gender parity and inclusiveness, despite major obstacles such as institutional and cultural hurdles. Comprehensive and long-lasting peace agreements are facilitated by women's participation in peace negotiations and peacekeeping operations. Their participation guarantees that the various demands and viewpoints of the populace are taken into account, resulting in more successful post-war rebuilding and conflict settlement. Women's participation in these roles has been crucial in Somalia in tackling issues like gender-based and sexual violence, advancing human rights, and aiding in attempts to bring communities together.

Women's participation in peacekeeping and diplomacy is strategically necessary for successful conflict resolution, not only a question of equality. Research has indicated that the longevity of peace accords is enhanced when women engage in the bargaining process. Long-term stability depends on community-based solutions, social cohesiveness, and reconciliation - all of which are emphasized by women's distinct viewpoints and methods of conflict resolution.

Women peacekeepers and negotiators have been instrumental in Somalia in resolving local conflicts, promoting disarmament, and defending the rights of oppressed communities. Women are frequently perceived as more accessible and sympathetic interlocutors, therefore their participation in peacekeeping operations contributes to the development of trust among the local population.

Notwithstanding the acknowledged advantages, women serving in UN peacekeeping operations in Somalia encounter several obstacles. Women's responsibilities are frequently restricted by cultural and societal standards, which affect both the military and larger peace processes. These norms may show up as opposition to women assuming leadership positions and engaging fully in negotiations. In addition, women may face institutional prejudices, little opportunity for growth, and inadequate support systems within the UN system and the peacekeeping operations themselves.

Security issues are another major obstacle. Women who work as peacekeepers and negotiators may be more vulnerable to harassment and abuse, both from other parties involved in the conflict and from within their ranks. To ensure their successful participation, it is essential to provide sufficient resources, training, and safety measures.

Thanks to worldwide campaigning and UN policies, women's involvement in peacekeeping and negotiations has advanced significantly. An important turning point was the

passage of UN Security Council Resolution 1325 on Women, Peace, and Security in 2000, which called for greater involvement of women in all facets of peacebuilding and conflict resolution. This framework has been expanded upon by further resolutions and initiatives, which highlight the need for gender-sensitive methods in peace operations.

These initiatives are being seen in Somalia, where there are now more women serving in peacekeeping roles and gender perspectives are being included in peace talks. For example, women's participation in neighbourhood peace committees has been essential to resolving complaints and promoting communication. Furthermore, foreign organizations and non-governmental organizations have been actively involved in offering training and capacity-building initiatives to women in Somalia, giving them the tools necessary to effectively engage in peace processes.

5.2 Recommendations

5.2.1 Recommendations from this Research

To guarantee that a minimum proportion of women are hired and promoted into UN peacekeeping operations and peace negotiation teams, set quotas or objectives.

Assure women's equitable access to leadership development programs and career growth opportunities in peacekeeping operations.

Make sure that the planning, execution, monitoring, and assessment phases of peacekeeping and peace negotiation procedures incorporate gender viewpoints.

Deliver all peacekeeping staff gender-sensitive training that addresses issues including sexual and gender-based violence (SGBV) and emphasizes the value of women's involvement in peace processes.

Put policies in place to guarantee the protection and safety of female peacekeepers and negotiators, such as offering enough space, safety gear, and assistance.

Run public awareness programs to dispel preconceptions and conventional gender norms while highlighting the valuable contributions made by women to peacekeeping and peace negotiations.

Collaborate with religious and traditional leaders as well as other local community leaders to advance the understanding and endorsement of women's participation in peace processes.

Assist women's groups in the area that are actively working to resolve conflicts and promote peace so they may take part in peace processes more successfully.

Define precise reporting guidelines for peacekeeping operations so that progress on gender integration and women's involvement in peace processes may be tracked.

Provide and implement mechanisms for holding people accountable when gender rules are broken, such as when sexual harassment or discrimination against female employees occurs.

Utilizing their knowledge and resources, fortify partnerships with national and local non-governmental organizations (NGOs) that focus on women's rights and gender equality.

To meet the mental health requirements of female employees, especially those who have been subjected to trauma or harassment, provide psychological support services.

5.2.2 Recommendations for Future Research

Future studies should concentrate on several important areas to expand on the current understanding of UN women's responsibilities in peace negotiations and their participation in UN peacekeeping deployments amid the armed conflict in Somalia. A deeper investigation of the effects of women's engagement, evaluation of facilitators and obstacles, comparative research, longitudinal studies, and the creation of workable frameworks for strengthening women's roles in peace processes are some of these topics.

To determine the precise effect of women's involvement in peace negotiations on the results of conflict resolution, such as the longevity and inclusivity of peace agreements, quantitative research should be conducted. Evaluate how female peacekeepers affect mission success rates, the level of violence decreased, and community trust and collaboration as indicators of how effective peacekeeping operations are.

Conduct qualitative research to find out how the community feels about women's participation in and involvement in peacekeeping efforts and negotiations. Learn more about the experiences, difficulties, and contributions of female peacekeepers and negotiators.

Investigate the institutional impediments that prevent women from participating in peacekeeping and peace talks inside the UN and Somali military institutions. Examine Somalian cultural and socioeconomic conventions, such as gender stereotypes and opposition from male colleagues and local populations that affect women's participation in peace efforts.

Determine whether best practices and effective policy measures have encouraged women's engagement in other conflict situations, assess them, and then apply the lessons learned to the Somali context. Examine how support systems, both inside and outside the UN, help to empower and enable female negotiators and peacekeepers.

Track the career paths of women who participate in peacekeeping operations and peace talks through longitudinal research, evaluating the long-term effects on their leadership positions and professional growth. Evaluate if inclusive peace procedures result in more durable peace and stability by analyzing the long-term effects of women's engagement on the durability of peace in Somalia.

Compare Somalian women's experiences in peacekeeping and peace talks to those of women in other conflict-affected areas. This can assist in identifying typical problems and effective approaches in various settings. Examine regional disparities within Somalia to comprehend how various local environments affect women's involvement and influence in peace efforts.

Determine which strategies are most successful in advancing gender equality and women's participation in peace processes by contrasting the policies and practices of several UN peacekeeping deployments. Investigate the successes and failures of national initiatives in other nations to include women in peacekeeping and negotiations, and make relevant conclusions for Somalia.

Based on empirical research and case studies, provide workable frameworks and recommendations for adopting gender-sensitive practices in peacekeeping operations and discussions. Providing tactics, instruments, and resources for improving women's involvement and addressing gender-specific difficulties in peacekeeping practitioners' and negotiators' toolkits.

Create thorough monitoring and assessment systems to gauge how well gender inclusion is working in peacekeeping operations and peace talks. Precise metrics and indicators should be created and ensure they are incorporated into regular monitoring procedures to track the advancement of women's involvement and its effect on peace processes.

Study the connections that exist between women's involvement in peace processes and more general concerns about human rights and development, such as access to education and economic empowerment. Taking into account sociological and psychological concepts to comprehend the resilience, coping strategies, and motivations of women engaged in peacekeeping and negotiation.

To guarantee that research is anchored in local reality and pertinent to the context, cultivate collaborations with Somali scholars and institutions. To give comprehensive analyses and answers, form multidisciplinary research teams with experts in gender studies, political science, international relations, and conflict resolution.

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