



Crossroads: Somali Nationalism and Destiny at a Delicate Equilibrium

By Aden Ismail
March 6, 2024

The Horn of Africa has rarely or never experienced peace for nearly a millennium. The two rivals in this long and turbulent period are Ethiopian Imperialism and Somali Resistism with the intermittent involvement of outsiders. Being the first Africans to embrace spiritual enlightenment with the advent of Christianity in 4th century, the Auximites and later Abyssinians in the present-day Ethiopian Highlands crowned themselves the ‘chosen’ gospel spreaders of Africa embarking on a Christianization mission to convert their neighbouring African tribes. Among the people they constantly clashed with were the Hamitic nomadic Somali tribe who until around the 7th century when Islam arrived, had only practised traditional African customs. Heavily reliant on their nomadic warlike tendencies to resist Christian penetration and foreign meddling.

Originating from Arabia whose inhabitants were nomadic in pre-Islamic times, the Islamic religion has a lot of resonance with the nomadic cultures all over. The most likely reason it has won near-unanimous conversion in such peoples from Arabia itself, Anatolian Turkic, South and Central Asian communities, North and West African desert tribes and in this case, Somali nomads. Collectively, these societies form the bedrock of today’s Islamic world.

On its arrival, Islam has added an ideological dimension to the Horn of Africa conflicts. If previously it was ‘spiritually enlightened versus the primitives’ it suddenly became ‘the cross versus the crescent’ involving powerful external forces backing their respective protégés thus setting the region in a trajectory of proxy theatre. Regional contours have been graced by conquests, crushing defeats, beheadings of Sultans and Emperors, and advances and retreats with outside godfathers supervising the theatrics from afar, sometimes joining on the side of their respective allies. Such were the affairs until the late 19th century when European colonialists arrived.

The Era of Radical Nationalism

In the preceding five centuries before European advent, Somalis effectively utilized the power of spears to escape the suffocating grip of nature and for that reason, had massively expanded their territories through decisive wars of expansionism. By the time Europeans were arriving, they had cemented firm control over an area encompassing present-day Somalia and Djibouti Republics, a third of Ethiopia, and almost two-thirds of Kenya together with Africa’s longest coastline measuring about 3,400 km.



Sharing everything in common from religion, language, culture and physique, and inhabiting such expansive territories, they transformed into a potent African force in the Eastern part of the continent, something the Europeans saw as a potential threat to block their colonial enterprises in a strategically important region. At that point, Somali territories were sliced: France took Djibouti, Britain Somalia's North and Kenya's Northeastern and Western Somali were given to refashioned Christian Highlanders who became the Ethiopian Empire.

It is the devotion to the duty of stitching back together what the white man has torn apart that came to be known as Somali Nationalism. A mission whose initial stage was a wide social movement guided by the sentiments of one-ness and racial uniformity. Later when this role was taken up by the parent state, Somalia, which was conferred by the society the responsibility of advancing it, it became an official policy of Mogadishu much to the dismay of its neighbours who branded the mission as irredentist claim spawning the term Somali Irredentism.

At the national level, Somali nationalist agitations were devoid of any rational thinking or pragmatic considerations and were driven by impulsive policies. Eventually, this left them beaten and bruised after pitting against the combined force of three well-established orders - European Colonialism, Cold War Unipolarity and Post-Colonial Nation-State Africa. Understanding the militant nature of Somali Nationalism requires delving into the complex tapestries of the Somali psyche and the society's exposure to the outside world.

A society that throughout their existence relied on spears and daggers one time guarding against Ethiopian Highlanders, another clearing their way to migrate and goring each other in an endless tragedy of tribal feuding. Through centuries of conquests, driving terror into the hearts of biddable African tribes, mainly Bantu and Galla, and forcibly evicting them to make a home for themselves. A solid race hardened by the iron fist of a cruel nature that handed them droughts and diseases to make the entire self-being of a Somali a surviving resistant rock. Not-so-gentle, abhorring meekness and associating it with the inferiority of spirit. Poetical geniuses and formidable hauteurs viewing themselves as second to one, not even the white man. Except for the few coastal dwellers, least exposed to the outside world, the only people they had known in great detail were the Arabs who brought Islam, themselves a difficult desert race.

When Europeans came, they were greeted by daring and poetic warriors with sharp spears in every corner of the Somali Peninsula. A towering figure of resistance was the charismatic and proto-nationalist Sayid Muhammad Abdulle Hassan, the leader of the Dervish Movement (1900-1921) who led two decades of unrelenting three frontal wars against the British, Italians and the Ethiopian Empire. Exhausted and the war consuming its best men, Britain finally deployed its air force in 1921 for a three-week intensive Aerial campaign aimed at ending the resistance. This campaign allegedly marked the first aerial bombardments on African soil.

After independence, Somali policymakers may have elegantly donned suits, sat in clean Chambers and spoken of the language of a white man they secretly hated, but in their thinking, most of them remained the original nomads who only replaced clan elders to lead the society. Generals and security officers may have neatly dressed and received modern training and up-to-date machines of war, but in their mindset, they were pure and trigger-happy nomadic warriors yearning to step onto a battlefield.

Somalis rarely favoured diplomacy and it was not until an overwhelming military force of the Soviet Union, Cuban and Yemen allies together with diplomatic pressures of the African community of nations came to the aid of Ethiopia to repel the Somali army which, with stunning speed overrun the Ethiopian forces during the 1977 Ogaden War, that reality hit the Somalis.

Another important radicalising factor was Arab Nationalism. Concurrent with the repulsing back of Somali nationalists in the late 1940s after a lull period following the defeat of the Dervish, the formation of a Jewish State was announced in 1948 sending shockwaves across the Arab World.

For two reasons, this presented a great opportunity for Somali nationalists. Bound by religious ties and centuries of social relations, they calculated that allying with more numerous, influential and powerful external allies would provide a common vehicle to ride on. A convenient route for realizing Somali nationalist aspirations.

But another compelling reason was the Western factor. If Arabs chastised the West and especially Britain for creating Israel in their midst, London earned an irreconcilable enmity from Somalis for sharpening the knife to slice their territories and worse still, allying with a natural enemy - Ethiopian Highlanders - and handing them over the second biggest slice of the Somali cake. As the West and specifically Britain assumed the common enemy, a similar fate was attached to Palestine and lost Somali territories. It is for this reason that to date, Somalis remain the only staunchly pro-Palestine group in the greater African race.

As Arab nationalism got more dramatic with the toppling of monarchs and the coming to power of radical nationalist regimes in the decade following when infant Israel humiliatingly defeated Arab armies in 1948, Somalia even hugged the Arabs more tightly. Like Sayid in the 1920s, the second figure who radicalized Somali nationalists was Gamal Abdel Naser of Egypt whose country had historical ties with Somalis and wielded so much influence in Somalia. Charismatic and radical Arab nationalist, Gamal to this date commands an unrivalled popularity of any foreign leader in Somali society because his nationalist axiom “What is taken by force can only be restored by force” greatly appeals to Somali nationalists.

With Mogadishu’s accession to the Arab League in 1976, ideological appeal, resources and moral support from Arabs played a critical role in the decision to invade Ethiopia in 1977 to take back the Ogaden region. Flourishing democracy, wars and tensions with neighbours, dictatorship, switching sides with the Cold War giants, rebel movements and tyrannical oppression, radical Nationalism finally led to the collapse of the Somali Nation in 1991.

Winds of change and clouds of Pragmatism

Given Somalia was a centre of social gravity housing the bulk of the Somali population, the ensuing refugee crisis after the fall of the Somali Nation revealed to the world a different face of Somali society. If previously they were known to be difficult people who did terrible things in warfare, they came with a new face of skillful entrepreneurs, machines of money-making and aggressive businesspeople willing to penetrate the remotest part of the world to seek opportunities. They proved to be a people of extremes; efficient fighters in wartime and uncontested builders in peacetime. Persistent in their pursuit of a better life contesting and winning elections in the highest global institutions from the US Congress to European Parliaments to the International Court of Justice. Refugee crises have also exposed Somalis to quality education, giving rise to a well-informed generation.

For the next two decades after the collapse of the Somali nation, the leadership in Mogadishu alternated between the remnants of a former dictatorial regime, military renegades and Islamist rebel leaders. From 2012, the mantle of leadership passed to dovish academics and industrious bureaucrats flanked by technocrats making the country leapfrog into a record pace of recovery.

This new generation of leaders understood one sacrosanct rule which is ‘non-confrontational, stable and united Somalia’ and have separately pursued to make peace with neighbours. In his first term in office, the current Somalia president pursued rapprochement with Ethiopia and Kenya despite rocky relations with Nairobi occasioned by the maritime dispute. He especially saw Kenya as a gateway into the interior African continent where vastly enterprising Somalis could benefit. His successor and the former immediate president himself sought reconciliation with Ethiopia and going by its current behaviours, Addis remains the sole regional troublemaker, a title Somalia held for a long time.

The transition from the old order has seen Somalia register miraculous success in a short duration. In a decade, Mogadishu achieved a debt write-off of \$4.5 billion accumulated over 60 years of independence. Political parties started coming back to the scene after 50 years since the dictatorial regime banned them. Institutions-building gained primacy over destroying them both at the federal and the regional level and democracy and liberty became an unchallenged norm. Wealthy Somali businesspeople are returning from the West and the Arab world investing in multi-billion projects not only in Somalia but also in the regional capitals. Through investments, private sectors such as transport, telecommunications and hospitality are growing at an unimaginable pace. Just last year, a deep-sea port solely funded by businessmen became operational, making Somalia the newest candidate in the competition to connect African trade and open up the landlocked interior.

Somalia has overhauled old security policies. If previously its armed personnel were illiterate and trigger-happy nomads, it has opened doors for the educated to join the forces by conditioning cadet recruitment with at least a high school certificate from recognised institutions. Many of its top brass military commanders are NATO-style trained and coached by Turkey and the West, especially the US and are masters and PhD holders. This marks a quantum leap from the past. As a 30-decade arms embargo was lifted towards the end of last year, Somalia is on the verge of forming a professional army that the African continent can count on in turbulent times.

Alshabaab which has committed unpardonable crimes not only against the Somali people but all the peace-loving peoples in the region is now taking the dose of its sins in gulps. A decade ago when the first African peacekeeping forces arrived in Somalia from Uganda, Alshabaab controlled Mogadishu except the presidential Palace and a few surrounding areas. As revealed by then Prime Minister, Alshabaab marksmen were able to snipe anyone in the palace compound prompting leaders to switch off light bulbs at night so they are not spotted. Indiscriminate shelling and bombs then claimed the lives of Somalia's best men and women.

However, Alshabaab has finally learnt albeit too late, that Somali will for liberty and freedom is too great to be subdued by religiously-heretic riff-raffs. From the beginning, it was foolish for Alshabaab to believe they could assert authority through coercion and violence in a society that knifed an arrogant white man when he tried to whip and unceremoniously deposed an oppressing dictator when he became an un-reforming tyrant.

Employing oppressive and brutal tactics, Alshabaab earned the irrevocable hatred of the largely independent and averse to oppression society. Just last year, a rarely seen rage explosion occurred when clans took up arms against the group giving what international observers called the most successful domestic anti-terror campaign since the start of the global war on terror. Beaten and having lost the moral authority, the chances of Afghanistan scenes occurring in Somalia are as dim as never before and the group may opt for dialogue as the final window of exit from their self-imposed iron cage.

If Somalis relied on Arabs to solve territorial disputes with fellow Africans, Arab-created problems - radical Islamism - are now compelling the Somali public and leaders alike to reconsider the pro-Arab orientation. Fuelling the Arab antipathy is also a toxic geopolitical rivalry between stamp-sized and rich Arab sheikdoms which turned Somalia into a muscle-flexing battleground. Capturing the attention of the Somali leaders and the public is how Arabs have abandoned the common nationalistic cause and have resorted to romanticizing with their sworn enemy.

Secure in the Somali minds today is the fact that the Arab association outlived its usefulness, the Arab alliance is no longer meeting Somali interests and not only have Arabs betrayed the alliance but also shamefully let Israel exterminate their fellow Arab Palestinians. If Arabs can sacrifice one of their own to a preying predator for fear or preserving selfish interests, it goes without saying they can do worse to a sickly adopted 'brother' dangling at their tail.

To end Arab reliance, Somali leaders are keen on reasserting the long-abandoned African association. This began by sending signals and extending peace feelers to neighbours that the Somalia of today is not the hostile neighbour they knew before. That Mogadishu's future is tightly stitched to that of its African brethren. To integrate its society into the continent, find suitable investment venues for its businesspeople, obtain education for a large but mostly illiterate population and explore an exit door for the millions of Somali refugees trapped in squalid regional refugee camps, Somalia joined the East African Community (EAC) in 2023 after a decade of waiting in the parking lot. EAC is a domestic ally to offset Arab domination and at the same time, its free movement policy greatly benefits the vastly mobile Somali society and their businesses.

Another problem that chained Somali recovery is also crumbling to its foundations. Northern separatism or rather Somaliland born out of the rubbles of a civil war, represents everything the Somali society fought against - colonial legacy. Somaliland exists in the shadows of the defunct British colonial Empire which ruled that territory as British Somaliland during colonial times and this fact only makes the self-declared Republic's existence contradict the general will of the Somali society that laboriously fought to erase the European legacy. Somaliland's founding leaders were aware of this fact but had to give in to a surface-level emotional fury resulting from the tyrannical oppression of the just-fallen Siad Barre. Emotions greatly trumpeted by interest groups and which together with disinformation, remain the only straw of survival for the entity.

Uninformed observers may be wondering why despite 30 years of efforts for sovereign recognition, even when latecomers such as Eritrea and South Sudan have achieved self-determination, no single state recognizes Somaliland. The answer is simple; Hargeisa remains captive of not only Mogadishu's consent but the general will of the Somali people including the majority of Somalilanders who disdain lending credence to colonial legacy. Tired of the stagnating status quo built on emotional exploitation and disinformation, Northern clans that constituted Somaliland are now reuniting with Somalia with already a third of Somaliland's territory under unionist control.

While before there was room for amicable solutions to the Somalia-Somaliland quandary to either secede or orderly re-unite with Mogadishu through talks backed by the International community, such attempts were repudiated by the intransigence of Somaliland leaders. Septuagenarians, former rebel leaders and remnants of the Siad Barre-era regime - a situation which Mogadishu transited from in 2012 - are not innovative and unwilling to make concessions towards political settlement. From August 2023, the dream of sovereignty hit the bottom rock and ill-conceived plans to recognize a skeleton by interest-driven countries only add more troubles to the region.

Six centuries ago when climate proved nuisance, Somalis waged expansionist wars to conquer diverse topography of fertile soil, forested and water-plenty. The response mechanism is now different and in the backdrop of biting climate, the pastoralists are opting for moving to urban areas rather than migrating and colliding with others. Millions of Internally-displaced Persons are creating new settlements, villages and towns making Somalia a densely urban country in a short time. As millions of illiterate pastoralists flock to urban centres, the demand for education is growing. Increased urbanisation and demand for education are two factors in which neighbouring countries can invest given their advanced position in literature and electricity supply.

This was the shape of Somalia's graph of recovery, Somali people's quest for modernization and the horizon of a bright future in the Horn of Africa until January 1st 2024 when the hand of the regional clock was set back to seven centuries.

Ethiopia is the Stumbling Block

On January 1st 2024, the Ethiopian Prime Minister signed a Memorandum of Understanding (MoU) with the Somaliland leader flatly desecrating Somalia's sovereign integrity by initiating a parallel dubious deal with an entity internationally recognized to be under the undisputed sovereign jurisdiction of Mogadishu.

This deal is far from how many analysts and observers grossly underestimate it because it arouses centuries-old religious and ethnic emotions which if not contained, will have apocalyptic effects. The said 20 km land route for Ethiopia to access the sea, is the same birthplace of the past Muslim Sultanates and epicentre of crescent-cross wars. It represents the bride of the exclusively Muslim Somali.

What entreats Ethiopia to embark on a commonsense-defying mission of accessing the sea to achieve 'prosperity' remains a mystery. Ethiopia ever came closer to prosperity, registering rapid economic growth when it lost access to the sea after Eritrea's breakaway. But revisiting Ethiopian history as a Christian Empire with messianic fantasies of creating a huge empire in Africa extending to Arabia, the latest sea cry is unsurprising for it fulfils a long-held dream. However, reading the current domestic affairs in Ethiopia and the leadership's thinking points to a departure from this messianic Imperialism to a one-sided ethnic adventurism.

Until 1974, Ethiopia was an Empire which, through centuries of conquests, brought more than 80 ethnic groups under its fold. The 1974 revolution that toppled the last Emperor Haile Selassie saw a change of imperialistic ideological disposition to make a modern nation-state but did little to redistribute Imperial power. Leadership remained the prerogative right for the Semitics led by the Amhara ethnic group who ruled Ethiopia from the get-go with only a ceremonial role for other fellow Semites. This kind of leadership arrangement gave what analysts describe as the centre-periphery struggle fuelling Ethiopia's turmoil. The Semitic founders of the Empire formed the centre while the conquered ethnicities sat at the periphery.

The 1991 fall of the Derg regime has however changed a lot. Power has shifted from the Amhara to the numerically inferior but the Semitic Tigray. Given they could not rule a vast and ethnically diverse country, Tigrayans introduced an ethnic-organised federal system to give all groups the freedom to independently rule themselves while the federal power tightly remained under Tigrays. The end of their rule and the subsequent coming of Abiy Ahmed created a new twist.

Abiy may have Muslim names, and claim Christian faith but he bears all the hallmarks of a tribal bigot. An ethno-nationalist to the core. Among the peripherals who greatly suffered under the Ethiopian Empires and the nation were his Oromo tribe. Oromo, accounting for nearly half of the Ethiopian population, were just like Somalis seeking to break away from Ethiopia for a long time. But unlike Somalis who had a country of their own in the backyard - one time joining them to liberate their territory and another offering a haven of retreat when domestic circumstances in Ethiopia overwhelmed them - Oromos lacked such an advantage and for the longest time were subjected to gruesome treatment under successive Ethiopia governments.

Understanding this traumatic history, Abiy sees himself as the saviour of the Oromo people seeking to unite them and using all the resources, machinery and diplomatic power Ethiopia accumulated for two millennia to their advantage. Abiy's domestic policies vindicate this assertion.

First, through devastating wars, he had systematically weakened and ruined the centre, the Semitic groups that formed Ethiopia's bedrock since its inception. The first to bear the brunt were his immediate predecessors, the Tigray, whom he had nearly exterminated and the survivors of his crusade placed under a siege to starve them. The Amhara whom he initially allied against the Tigray due to the Tigray-Amhara territorial dispute, are now facing a similar fate after the defeat of the Tigray and similar carnage is unfolding in their region. As the centre gets drained and destroyed, the sword of imperial power shifts to the Oromo who are the largest in the peripheral groups.

Secondly, despite being ethnically and religiously diverse, something that caused ceaseless turmoil, the Ethiopian state was glued together by deep-state Christian nobility. It ensured the leadership transition did not hamper state institutions as power exchanged hands between different and rival Ethnic groups. The reason in 1991 when Ethiopian and Somalia dictators fell and fled, Mogadishu fell into the abyss but the Ethiopian state

did not collapse. Just like the centre Semitic, Christian nobility is also under assault by Abiy and internal feuding which rocked them is causing up to break along ethnic lines.

Abiy is a former spy agent and an excellent manipulator. He also seems a good student of history or, an avid reader. Just like Otto Von Bismarck initiated hostilities with France to provoke a wave of nationalist sentiments by ethnic Germans and in the process unite a patchwork of German princelings under one greater Germany, Abiy is playing the same playbook trying to get all Oromo factions under his armpit. He has already silenced a robust Oromo opposition led by Jawar Mohamed, the activist who instigated the Oromo uprising that culminated in Abiy Ahmed's accession to power.

Following the Bismarchian strategy, he picked Somalia to get the unanimous backing of the Christian forces in Ethiopia delighted to see a long dream come true but for Abiy, he intends to use them for a personal mission. The ultimate goal of Abiy is to create an Oromumma Empire whose wings reach Kenya's eastern and coastal regions to the Djibouti-Somalia border where he seeks to access the sea. Wings intended for Flanking Attack Strategy to eventually smash what is in-between. Abiy seems to have already hoodwinked many into thinking his entire mission is economic after reviving a 2012 economic pact with Kenya to use the Lamu Port. Of course, the people he intends to evict are neither powerless nor pliable.

What Radical Somali Nationalists are contemplating?

Since January 1st when Abiy illegally secured a deal with the Somaliland leader, the Somali radical forces have, all of a sudden, woken up. Alshabaab, after receiving tough blows from the public and sensing nearing sunset, immediately seized the opportunity. After their crushing defeat, Alshabaab started recruiting young poets to reshape public opinion in their favour. One such poet was a young and radical nationalist university lecturer teaching political science and known to be staunchly anti-Ethiopian. In a way that suggests perfect timing, Alshabaab brought him from behind the scenes to interview after the Ethiopian deal emerged. In a month after the deal, an undisclosed number of poets joined Alshabaab.

This strategy of recruiting poets is not so strange for anyone who understands the role of poems in shaping opinion in Somali society. The poem was what fuelled the Dervish Movement's 21-year-long anti-colonial wars, drawing in and replenishing the personnel stock, and throwing warriors onto the battlefield with bravery and vengeance. The Siad Barre regime relied on this literature to prolong his reign after heavily investing in the poetry and music industries to keep public opinion favourable. He used wartime poetry and Pan-Somali nationalist songs to mobilize the Somali public in the 1977 war with Ethiopia.

In this case, Alshabaab, apart from intending to turn public opinion in its favour, the group is positioning itself to lead the Somali resistance forces against Ethiopian aggression by throwing the old Crescent-Cross wars into the mix. But Alshabaab having so badly damaged its credibility beyond the point of resuscitation, and unlikely for the public to accept their leadership, other forces are preparing to seize the mantle.

Such forces are the radical nationalists and the relatively secular Somalis consisting largely of a post-civil war generation, most of them foreign-educated. So far, it seems they have been closely watching the developments and how the Somali government, through diplomacy, manages the crisis. Eagerly waiting for the outcomes of these efforts. If cooler heads fail to prevail and voices of reason are denied the chance to shape Somali destiny, these elements are sure to take centre stage.

Such forces, more than any other group, understand the Somali psyche. They know the society as utmost survivalists who act insanely when their existence is threatened especially when the Ethiopian factor is involved. Preserving existence is the reason Somalis fought against Ethiopians for more than 10 centuries, the reason they allied with the Ottoman Empire and Egyptians when the same Ethiopians were almost conquering

them in the 15th century and thereafter and the reason in the 20th century, they joined hands with the Arabs to recollect the pieces of the cake scattered by the Europeans.

Energetic, agile and opportunistic survivalists, Somalis are willing to go to every peak and valley and rub shoulders with any ally when the odds become overwhelming. As it stands, the Somali government has signed a defence pact with Turkey which the leaders said guarantees total Turkish commitment to the defense of Somali waters. From the perspective of Hawkish Nationalists, Turkey may prove noncommittal in the agreement casting Somali leaders a shadow of untrustworthy in their duty to preserve Somali territorial integrity. Mindful of the fact that Turkey is not the Empire of the 15th century that freely acted, but a modern nation with interests and imperatives too huge to be sacrificed for the benefit of a weak friend, and Ankara even resorting to the unacceptable extreme of initiating a 'win-win' dialogue between Mogadishu and Addis Ababa over this contentious issue, the road for Somali Nationalists to explore new allies is getting paved.

One particular potential ally frequently deliberated and under consideration is the Persian-led Axis of Resistance. As an old empire and a rising modern power, Iran has already uplifted the forgotten Palestinian Nationalism after arming and funding Hamas to unleash a new flood of Liberation war on October 7th. In a bid to extend arms of global influence, rising powers are exorbitantly generous and genuine in their dealings with smaller but strategic allies. The sectarian difference between Somalis and Iranians does not suffice here because pragmatism dictates that Somalis abandon every other rule when common survival is threatened and it is unlikely the society will any longer remain under a Sunni camp or dishonest African community who are not prepared to contain Ethiopian aggression.

Moreover, Sunni beliefs and norms which the Somali society held for so long are deeply immersed in their souls beyond the point of reversal dispelling any concerns about a Shi'azation wave. In the acute dilemma of being supplanted from their territories or abandoning sectarian loyalty, the latter is the absolute option. Put differently, Somalis are more than willing to ally with any willing external power to preserve the expansive portion of the earth which the creator of the universe handed them instead of it coming under Ethiopian or any foreign occupation.

Given that Somali Nationalism is by no measure less potent by African standards than German Nationalism or Arab Nationalism, but which sadly had been downplayed in the continent to brand it the 'problem child of Africa' many Somali nationalists are eager to prove this disparaging designation fatally wrong. It should not be forgotten that when German Nationalism was taken seriously and adequately addressed, it gave rise to a peaceful and prosperous Europe but when Arab Nationalism in Palestine was arrogantly disregarded, it produced never-ending tragedies in the Middle East worst of which is the current Gaza carnage. If not given the adequate recognition it deserves, Somali nationalistic agitations are on the brink of unleashing a disaster in Africa.

By the time Somali Nationalists fall to the ready-to-receive arms of the Axis of Resistance beginning with the Houthis in Yemen - Somalis share close-knit social relations with the Yemen people - and receive the technological know-how to make an arsenal of missiles hovering over African capitals, poised to redraw borders with blood, that moment will mark Eastern Africa's doomsday too late for sensible voices to make a difference.

Who wants a typical Hezbollah or Hamas in the Horn of Africa? "No one" is the immediate response for now but that will be the ultimate answer to the long-belittled and frustrated nationalistic aspirations of Somali society.

Aden Ismail

Email: aden.mohedi@gmail.com