

THE CONCEPT OF CSR IN AN AFRICAN CONTEXT: SOMALIA

A study of the meaning
of CSR among business
in Somalia

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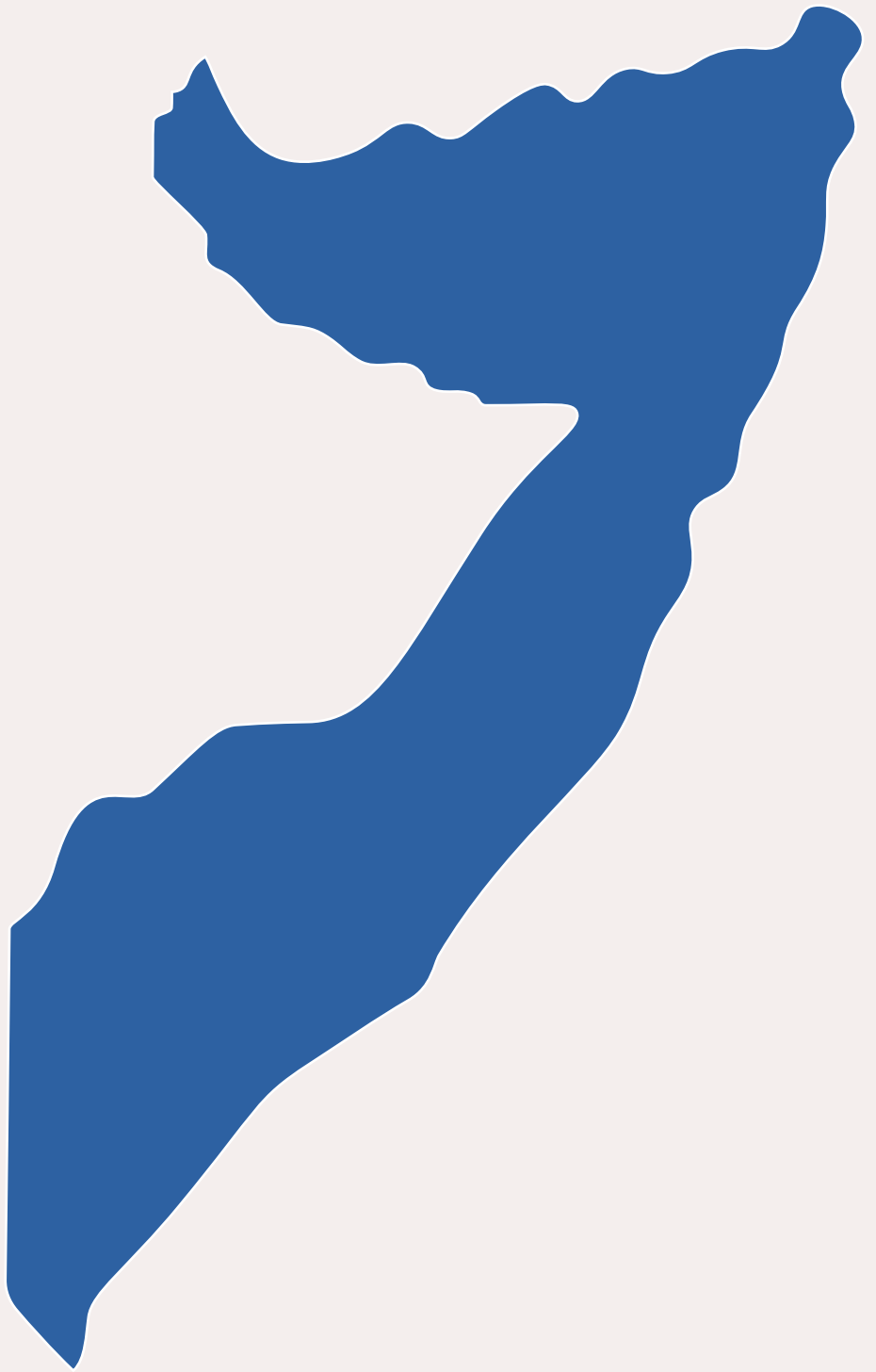
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Abstract

På baggrund af Wayne Vissers framework modeller for CSR i udviklingslande, har denne afhandling undersøgt opfattelser, motivation og drivkræfter bag CSR manifestation i Somalia. På baggrund af en kontekstuel forståelse af CSR som bundet i kultur og historiske begivenheder, opfattes CSR konceptet i Somalia, som en måde, for den private sektor at hjælpe og styrke lokalsamfundet. Mens den private sektor i Somalia, har opnået goodwill og ofte hyldes for at bidrage til udviklingsindsatsen gennem deres CSR initiativer, konkluderer denne afhandling, at CSR initiativer tjener flere formål. Blandt andet bliver CSR udnyttet af virksomheder til at sikre adgang til marked. CSR fungerer også som et regulerende element, der supplerer manglende lovmæssig (formel) regulering. Dermed spiller CSR også en rolle i at dække de offentlige behov som regeringen ikke selv kan dække. For eksempel har en svag regeringsmagt rettet offentlighedens forventning af sociale ydelser og hjælp mod den private sektor, og CSR er således blevet rettet mod at levere samfundsmæssige ydelser, såsom fattigdomsbekæmpelse og at træde ind, hvor regeringen mangler. Derudover driver en social indlejring og en følelse af slægtskab CSR praksisser i landet. Dette stammer fra en forpligtelse bundet i en tradition af klankultur, hvor virksomheder og forretningsmænd er ansvarlig overfor lokalsamfundet / klanen. I lyset af disse fund, konkludere denne undersøgelse, at CSR prioritering i Somalia adskiller sig fra den prioritering foreslået af Visser (2006), i sin Afrikanske CSR pyramide model. Da CSR i udviklingslande, især Somalia, ikke er blevet undersøgt (grundigt) før og især med hensyn til kontekstuelle forskelle og forhold, bidrager denne afhandling således til den eksisterende litteratur om CSR konceptet i udviklingslandenes sammenhæng.

List of abbreviations

CSR: Corporate Social Responsibility

CSP: Corporate Social Performance

NGO: Non-Governmental Organization

PR: Public Relations

IC Model : Intersecting Circles model

SRI: Social Responsible Investment

FGS: Federal Government of Somalia

WBCSD: World Business Council for Sustainable Development

UN: United Nations

DIIS: Danish Institute for International Studies

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Introduction

In recent centuries, corporate social responsibility (CSR) has become a global phenomenon that has attracted the attention of many scholars. The concept has been well treated in the literature and its definitions vary among the scholars. While there is a lot of ambiguity in the definition of CSR, there is a general consensus of CSR as the activities of a business regarding its societal obligations (Morsing and Beckmann, 2006).

While there is an abundance of literature on CSR, the context of almost all of the work on the subject has been in a western context, such as Europe, USA, and Australia. Therefore, we know too little about CSR in the context of developing countries. Multiple authors have noted the importance and relevance of culture and context in regards to CSR and the understanding of it. Therefore, it is appropriate and important to investigate CSR in the context of a developing country.

Furthermore, most literature on developing countries is focused around a handful of countries, such as South Africa, Indonesia, India, and a few other countries (Visser, 2008). Thus developing countries are always put in a batch together. However, developing countries might be the most diverse as they hold many different cultures and subcultures.

Somalia has been an interesting case for many scholars, trying to explore how the socio-economic development of the country has been carried by the private sector, since the collapse of the state back in the early 1990s. Thus, the country displays an interesting business-society relationship that needs further investigating. The economic resurgence in the country owes much to the size-able and pioneering role played by the private sector's engagement in corporate social responsibility. *“Their willingness to invest at even the most difficult times has bridged the Somali population through a range of hard periods that saw other actors withdraw, and has pushed a degree of economic recovery and widened the availability of goods and services.”* (Clingendael Institute, 2019). *“The socially responsible business act as a stabilising force”*(Ibid.) and manages to provide a degree of governance and public services where (legitimate) governance is lacking (ibid.).

Thus, this study seeks to investigate the manifestation of corporate social responsibility in Somalia, by examining perceptions, practices of CSR, as well as motivations(drivers) for CSR activities of business actors in the wider public sphere, through the following problem statement(main research question):

Problem statement (main research question):

What are the drivers underpinning CSR practises among businesses in Somalia?

In order to to answer the main research question, the following research sub-questions are posed:

Research sub-questions:

- *How is the concept of CSR perceived in the context of Somalia, in relation to Vissers CSR pyramid?*
- *What is the motivation and interest for Somali businesses to engage in CSR?*

Delimitation

It would have been interesting to investigate the particular meanings of the different CSR conceptions, by having more focus on the different practices in the individual companies(in this study). However, the purpose of this thesis is to investigate the contextual understanding of CSR in Somalia and its drivers, by using Wayne Vissers' framework models for examining CSR in (African) developing countries. Therefore, this study will focus more on the (general) significance of the CSR concept, in order to be able to make analytical generalisations. Thus, while Somalia is context for this study, the framework is argued to be useful for studies in other developing African countries, but that the results will differ in relation to the country in question. In addition, it would also have been interesting to further investigate legal responsibilities in Somalia, in order to shed light on and uncover the ambiguity surrounding this. However, this would have required more

resources and a bigger scope (beyond this thesis), to be able to dive deeper into, and comment on the complex social system of the country. Furthermore, due to restrictions caused by the global pandemic of Covid-19, it has not been possible to be physically present and this has restricted the number of desired respondents, as well as access to the study context, which could have provided deeper insight to the culturally unique understandings of CSR.

Structure

In continuation of the sections above, this thesis unfolds in the following structure; the following section will review the literature on the concept of corporate social responsibility. Here, the relevance of context in the debate of CSR, will be reviewed as well as the meaning of CSR in developing countries. On the basis of the literature review, the framework models for the analysis will be chosen and presented. In addition to this, the scope (use) of the framework models, as well as their advantages and limitations will be presented. Next, the methodological choices and research philosophy will be presented, followed by the analysis. The analysis is structured by the two research sub-questions. Thus, the first section of the analysis will seek to answer the first research sub-question; *“How is the concept of CSR perceived in the context of Somalia, in relation to Vissers CSR pyramid?”*. The second section of the analysis will seek to answer the second sub-question; *“What is the motivation and interest for Somali businesses to engage in CSR?”*. Following the analysis, the discussion section will reflect on the findings, as well as the relevance and usefulness of the analytical framework. Finally the thesis will be concluded, and the main findings will be summarised. Lastly, since the study shows some interesting findings, in which CSR influences development efforts, the socio-economic implications of CSR (practises) in Somalia, will be reflected upon in an independent perspective section.

Literature review

In order to analyse how the concept of corporate social responsibility is perceived, and manifests itself in a developing countries' context like Somalia, this section will first provide a literature review of CSR, as well as the meaning and drivers of the concept in developing countries' context. Afterwards, the theoretical framework models based on the literature review will be presented, as well as the use and scope of the theoretical framework.

The concept of corporate social responsibility

Corporate engagement in social acts is a well debated subject, and extensive literature exists trying to explain why a profit maximizing firm would take on social responsibility.

While evidence of businesses who share a concern for their society can be traced back centuries, formal literature on the concept began in the early 1950s (Carroll, 1999). This concept is mostly referred to in literature as corporate social responsibility, or CSR, a concept which various authors have tried to explain and define the scope of (Carroll, 1999).

In these earlier days, the debate was limited to social responsibility, as the impact of the corporation was not yet considered (Morsing and Beckmann, 2006). In 1953, Bowen argued the power and relevance of large corporations in society, and defined social responsibility of businessmen (corporations) as *“the obligation for businessmen to pursue those policies, to make those decisions or to follow those lines of action, which are desirable in terms of the objectives and values of our society.”* (Bowen, 1953). Thus, with his introduction of businessmen (corporations), Bowen's early contribution to CSR literature marked him as *“the father of corporate social responsibility”* (Carroll, 1999).

In the 1960s, the concept further developed and expanded, and was being connected to various other aspects such as corporate citizenship, ethics, and social power (Morsing and Beckmann, 2006) and Davis (1960) argued that avoiding social responsibility would lead a corporation to lose its social power.

Scholars like McGuire (1963) further defined the concept and argued that the social responsibilities of a business exceed beyond conforming to legal requirements, and that they must consider the welfare of the entire society as well. Hence, the idea of CSR in this view became the firm's ability to go beyond conforming to its legal and ethical obligation. At the same time, engaging in social responsibility was not considered to be mutually exclusive to economic benefits (Morsing and Beckman, 2006).

However, Friedman (1970), famously quoted that the only social responsibility of a company is to increase profits for its shareholders. He believed that a company should not be seen as a human being with social responsibility. Instead, he suggested that the company executives should be held accountable. Since then, corporate social responsibility further developed and similar concepts like Corporate Social Performance began to surface. CSP became a way to understand different corporate behaviors, and Sethi (1975) distinguished between social obligations and social responsibility. While the former was defined as a response to legal demands and market forces, the latter was seen as a way to go beyond legal constraints, and live up to social norms and expectations (Sethi, 1975).

Porter & Kramer (2002) disagree with Friedman (1970,) and believe that a company should participate in social acts, however, these acts should be improving the company's "competitive context", meaning that it should better the circumstances under which the company operates. The authors define competitive context as the quality of the environment in which the business operates. The authors state that *"by carefully analysing the elements of competitive context, a company can identify the areas of overlap between social and economic value that will most enhance its own and cluster's competitiveness"* (Porter & Kramer, 2002, p.6). Thus, the scholars argue that a business can create more value by engaging in social acts that improve competitive context.

Another important contributor to CSR literature is Archie B. Carroll. In 1979, Carroll proposed a four part definition of CSR, that was linked to a conceptual framework model. "Carroll's CSR pyramid", as it is referred to, distinguishes between different levels of corporate social responsibilities in a pyramid construct. The four responsibilities include,

the economic, the legal, the ethical and the philanthropic responsibility (Carroll, 1979). The CSR pyramid model has been reproduced many times, and has become very influential in CSR studies. It has also been tied to many aspects of the CSR concept, such as Corporate Social Performance (CSP). According to Mirshak & Jamali (2006), “A basic starting point for effective CSP from this perspective is the assimilation and adoption of the basic types of CSR”. (Mirshak & Jamali, 2006, p.241)

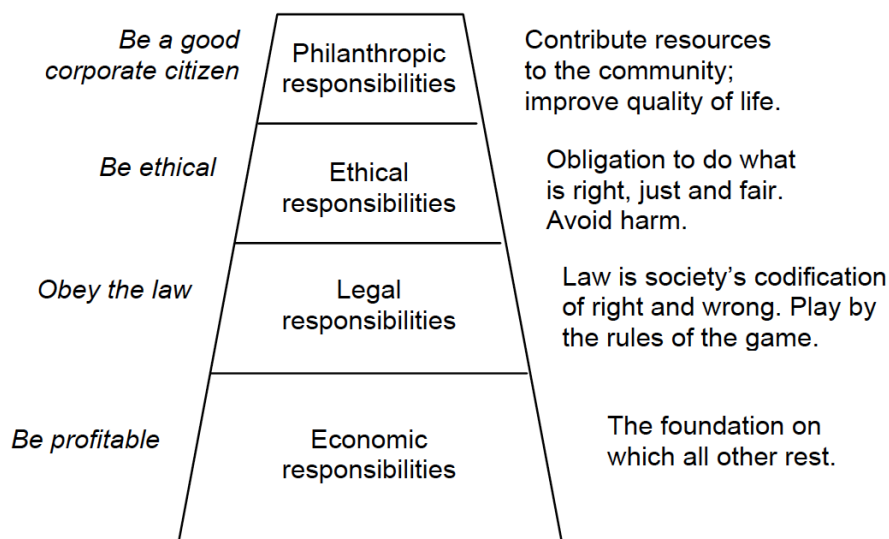


figure 1, Carroll's CSR pyramid (Carroll, 1979)

The first social responsibility, the economic is the foundation of the pyramid. The economic responsibility involves creating profits for shareholders and value for the workers, as well seeking resource developments. In this categorization, the responsibilities of the business are perceived from a fundamentally economic perspective.

The legal responsibility entails obeying the law and regulations. Law is defined as the rules of right and wrong in society, and firms can be legally responsible by operating within the legal framework conditions.

The ethical responsibility refers to a company's obligation to do what is considered ethically “right” and “fair” and to avoid doing harm.

In Carroll's model, the philanthropic makes up the top part of the pyramid, and constitutes that a business must be a good corporate citizen who contributes to improving the standard of living and the discovery of resources for society.

The four types of CSR are in hierarchical order in the pyramid construct. The hierarchy is progressive, meaning that if a corporation wants to be ethically responsible, it has to first be legally and economically responsible. The model has been reproduced and tested several times, and has also been revised for African countries (Visser, 2006).

As it is apparent from literature review, the concept of CSR has been well treated in the literature and its definitions vary among the numerous scholars. The lack of uniformity also extends to the usefulness and applicability of CSR (Mirshak & Jamali, 2006).

While exploring the ambiguity of CSR literature, Blowfield & Frynas (2005) provide an excellent overview of literature on corporate social responsibility. The authors distinguish between different theoretical approaches and ways of looking at CSR.

CSR as culture

According to Blowfield & Frynas (2005), one way of approaching CSR is from its cultural roots, as "*the meaning of CSR can differ from one society to another*" (Blowfield & Frynas, 2005, p.502). This was supported by a comparative study by Matten and Moon (2008), which found differences in the definition and practise of CSR, in relation to cultural context. For example, they found that CSR practises in the US differ from those of Europe.

In addition, a 2000 study by the WBCSD, also found that CSR definitions differ in relation to country. In some countries certain issues were more highlighted. As an example, environmental issues were highlighted in Thailand, while Ghanaians emphasised empowerment of local communities (WBCSD, 2000; Blowfield & Frynas, 2005). This highlights that CSR meanings may vary in relation to culture and context, and that different societies will have different priorities and connect CSR with different issues.

Furthermore, while the notion of CSR is predominant in western society, social contracts in which a business has obligations to its workers and community can be found in many

other societies, in which there may be no explicit use of the term (Blowfield & Frynas, 2005).

CSR as a governing mechanism

A defining feature of CSR is its voluntary nature in which businesses act. While many agree that businesses should be legally accountable, CSR can be a voluntary approach to regulate businesses. CSR can function as a way to extend the accountability of a firm without introducing legislation. For example, where there is a strong system of regulation, CSR can become a “*complementary approach encouraging business to act responsibly*” (Blowfield & Frynas, 2005, 502). On the other hand, where there is a weak rule of law, CSR can become a way to encourage corporations to go beyond legal constraints and create value for society (ibid.).

Furthermore, the voluntary mechanism underpinning CSR, can become a way for firms to police themselves in the absence of regulations.

From this approach, CSR could be a stepping stone towards better legislation. The World Bank staff also noted that CSR could be an efficient way of improving national legislation, in countries that are unable to enforce regulations (Blowfield & Frynas, 2005).

CSR as an umbrella

While there has been some ambiguity in the definition of CSR throughout the literature and among scholars and institutions, the broader and general definition of the concept is the firm’s activities in regards to its societal responsibilities (Morsing and Beckmann, 2006). The ambiguity in the definition is, according to scholars, due to the broad nature of the concept and its many sub-concepts (Morsing and Beckmann, 2006).

As it is apparent that CSR can be defined in many ways, Blowfield & Frynas (2005), argue that it is more appropriate to look at CSR as umbrella term for a range of theories and practises and thus, provide the following broad definition; “(a) *that companies have a responsibility for their impact on society and the natural environment, sometimes beyond legal compliance and the liability of individuals; (b) that companies have a responsibility for the behaviour of others with whom they do business (e.g. within supply chains); and (c)*

that business needs to manage its relationship with wider society, whether for reasons of commercial viability or to add value to society."(Blowfield & Frynas, 2005, p.503). Looking at CSR as an umbrella for an array of concepts is a widely spread and acknowledged way of including the complementary terms and aspects of CSR. (Visser, 2005). In any case, this illustrates that there are various ways to understand and approach the concept.

Moon (2002), earlier recognized the many faces of CSR and stated that the term is; "*only one of several terms in currency designed to capture the practices and norms of new business-society relations. There are contending names, concepts or appellations for corporate social responsibility.*" (Moon, 2002, p.3).

CSR in developing (African) countries

When dealing with the concept of CSR, various scholars underline the importance of context and culture in the understanding and definition of CSR, as well as its practises. Indeed when examining the literature review of CSR, we can identify a strong influence and shaping of the concepts' meaning and practise from western developed countries (Visser, 2006).

Many scholars agree that structural differences, such as economic development, culture and history, influence the way CSR is perceived and practised. Studies on the subject have also predominantly been conducted in the west and many of the framework models can therefore be argued to be valid in a western context only (Mirshak & Jamali, 2006).

This creates an academic curiosity about the understanding of CSR in a developing countries context such as Somalia, but also about how CSR perceptions and practises in developing countries differ from the general understandings, which are formed in the west.

Considering the importance of context for the study of CSR perceptions and implications, this study will operationalize two of Vissers theoretical framework for understanding CSR in developing (African) countries' context. The first model; The African CSR pyramid, is a

revised version of Carroll's original CSR pyramid framework. The second model is the *drivers of CSR in developing countries*(Visser, 2008).

The African CSR Pyramid

In Visser's revised version of the CSR pyramid model, the author argues for an alternative categorization of the elements of the model, based on an assumption about fundamental differences in the African context, from the original western context, in which Carroll's original model was developed.

The rationale for being able to set up an alternative categorization and balancing of the elements, is based on empirical studies like Moon (2002), that has previously shown how the elements(responsibilities) are prioritised differently in relation to context. (Visser, 2008).

Thus, Visser believes that CSR in Africa follows a different prioritization of the elements, as a result of fundamental differences in the stage of development in African countries, compared to Western ones.

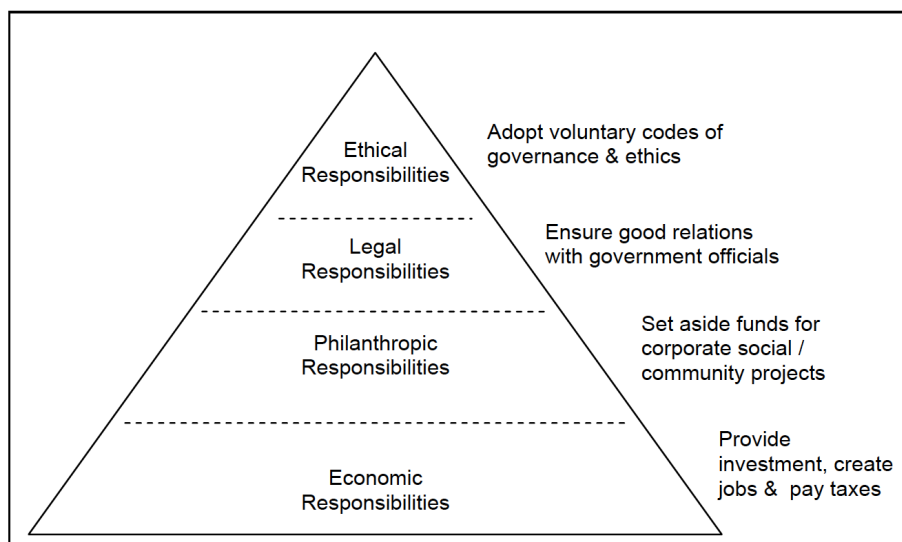


Figure 3, Africa's Corporate Social Responsibility Pyramid (Visser, 2006)

According to Visser (2006), In African context, the CSR pyramid is layered differently than proposed by Carroll. Economic responsibilities still get the most emphasis and make up the bottom layer, however, philanthropic responsibilities take second priority, thereby followed by legal and ethical responsibilities (Visser, 2006).

Economic responsibility

The fact that economic responsibility takes the highest priority in Africa is no surprise according to Visser, as the continent has been suffering from high unemployment rates and lack of direct foreign investments (Visser, 2006). Recent data from the World Bank confirms the financial sufferings of the continent (Worldbank, 2021). Due to the (economic) situation, economic responsibilities are highly emphasised in the continent, and many companies are approaching CSR as a way to contribute to, and solve the apparent problem, by engaging in “economic multipliers” such as job creation, and building physical and institutional infrastructure. (Visser, p.36 2006)

Visser (2006), also states that economic responsibilities in Africa have two dimensions; *economic contribution* and *economic dependence*. While major conglomerates and companies are contributing economically to their resident country, they are also dependent on that same country, as losing it as a market would have grave economic consequences for them. At the same time, the country is also dependent on the corporation for the economic values its business brings.

Philanthropic responsibility

As mentioned earlier, philanthropic responsibilities take higher prioritisation in Africa, and this is, according to Visser(2008), due to three main reasons;

1) Due to greater socio-economic needs, philanthropic responsibilities have become a social norm, and it is therefore expected by companies to contribute to their society. Furthermore, investing in their local communities is seen as a way to improve their “competitive context” as “*Companies also realise that they cannot succeed in societies that*

fail, and philanthropy is seen as the most direct way to improve the prospects of the communities in which business operates” (Visser, p.40 2006)

2) An engrained philanthropic culture, that can be argued to be the product of a dogma that limits CSR agendas in Africa to aid and relief contributions.

3) That CSR is still in early stages of maturity in Africa, and therefore sometimes even being equated to philanthropy.

Legal responsibility

Legal responsibilities in Africa have a lower priority than in developed countries. This is due to a weak legal infrastructure that is a result of scarce resources and administrative deficiency, as well as the lack of interdependence (Visser, 2006).

Many developing African countries are also lagging behind in terms of incorporating social issues, such as human rights into legislation for CSR (World Bank, 2021). However, Africa has seen serious progress and development since then, but governments are often still limited in their capacity to enforce legislation, and this limits the effectiveness of law as a driver for corporate social responsibility (ibid.).

Ethical responsibility

While ethical responsibility can be seen on the agenda for major African corporations, Visser (2006), argues that this is the exception and not the rule, hence, ethical responsibility in Africa has the least priority on the (African) CSR pyramid.

While there are many efforts being put into the fight against corruption in Africa, and major corporations communicate their transparency, there is still much room left for improvement and ethical responsibility. Surveys and empirical evidence suggest that corruption is still a

significant problem, and while there are many efforts to fight corruption and increase transparency, ethical responsibility has low CSR priority (ibid.).

Besides differences in CSR definitions and priorities in developing countries versus more developed countries, there is also a difference in what drives CSR in developing countries (Visser, 2008).

Drivers of CSR in developing countries

In his research for “The Oxford Handbook of Corporate Social Responsibility”, Visser (2008), identifies ten elements which he states as the *drivers of CSR in developing countries*. These consist of national or “internal” and international or “external” factors. Although the author points out that these drivers are not exclusive to developing countries, Visser argues that you can illustrate how CSR is conceived, motivated and practised by examining the ten drivers of CSR in developing countries (ibid.).

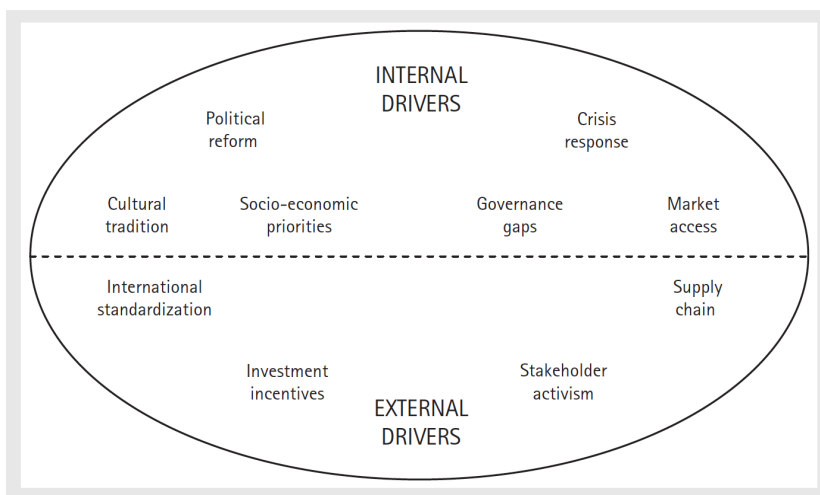


Figure 2: Drivers of CSR in developing countries

Cultural tradition

While CSR in its modern conception is believed to be a Western invention, the concept draws on deep-rooted cultural traditions that stretches far back in the history of developing countries. For instance, ethical condemnation of what was seen as immoral business practises can be traced back to the ancient history of developing countries that practise Islam, Christianity, Hinduism and Buddhism(Visser, 2008)

In a comprehensive study of Mexican firms, Vives (2003) found religious beliefs as one of the major drivers of CSR practises (Vives, 2003; Visser, 2008). In an African context, Amaeshi et al. (2006), reported that CSR practices in Nigeria are strongly influenced by socio-cultural influences like communalism, ethnic religious beliefs, and charitable traditions. Furthermore, according to Visser (2005), most of the modern approaches to CSR on the continent are focused on the values-based traditional philosophy of African humanism (*ubuntu*).

Political reform

CSR in developing countries is linked to the process of socio-political change, as developing countries moving towards democracy and redressing historical injustices, are changing their views on business ethics, and becoming more environmentally and socially responsible. For instance, Visser (2005) provides over a dozen examples of socio-economic, environmental, and labour-related legislative reforms in South Africa between 1994 and 2004 that have had a direct impact on CSR.

Socio-economic Priorities

There is a strong case that the socio-economic environment in developing countries has a significant impact on the shaping of CSR. In most developing countries, socio-economic

needs are often reflected in CSR priorities. For example, CSR in African developing countries are often aimed at poverty relief, health care provision, infrastructure development, and education (Visser, 2008).

In contrast, CSR in developed countries are more focused on climate change, fair trade, sustainability, etc. Thus, the conception of CSR differs in relation to the development stage and socio-economic condition of the country in question.

Governance Gaps

Developing countries mostly have weak governments that suffer from corruption and lack of resources. Here, CSR comes in as a response to cover governance gaps and solve challenges or provide services that the government fails to provide. This can be seen as part of a wide tendency in developing countries, where responsibility is delegated to the private sector, and expected to “*fill in where the government falls short*” (Visser, 2008, p.483).

However, this governance gap approach to CSR creates a dependency problem, particularly when communities begin to rely on companies whose primary accountability is to their shareholders (Visser, 2008).

Crisis Response

Different types of crises can often trigger CSR responses. These crises can be anything from economic, social, environmental, health-related, or industrial. For instance, catastrophic events that have a direct impact will often elicit CSR responses in the form of the philanthropic kind.

Market Access

The downside to socio-economic priorities as a driver for CSR, is that these needs can be seen as an opportunity to enter an untapped market. Companies in developing countries

can be enticed by the prospect of turning millions of poor people into customers, and thereby gaining lucrative market access.

However, there is also a positive side to seeing CSR as a business opportunity, as companies can use it as a tool to try to gain access to markets in the developed world. As companies in developing countries are expected to meet international stock market listing requirements, they are obliged to strengthen conditions in their home country.

Visser (2008), also states external/international drivers of CSR for developing countries, however, as this study is more focused on investigating CSR drivers in Somalia, the main focus will be on the internal/national drivers.

International Standardization

According to Visser(2008), there is evidence for a growing adoption of CSR standards and codes in developing countries, despite an imposition of CSR practises by Western developed countries. Setting CSR codes and standards has become more frequent, especially in prevalent sectors, in order to deal with important issues such as child labour and gender equality. CSR standardization and codes are often introduced by multinational companies in order to obtain global consistency (Visser, 2008, p. 486).

Investment Incentives

As multinational investments are often linked to social welfare, these investments are getting screened for Social Responsible Investment (SRI). Thus, the concept of Social Responsible Investment is becoming a driver for CSR, and SRI is becoming increasingly popular in developing countries. As focus is increasing on the sustainability and SRI of companies, developing countries benefit financially, as well as improving their global image.

Stakeholder Activism

Due to lacking government control and capabilities, stakeholder activism is another strong driver for CSR in developing countries. According to Lund-Thomsen(2014) stakeholder activism is “*an outcome of micro-level struggles between companies and communities over the distribution of social and environmental hazards which are created when global political and economic forces interact with local contexts around the world*”(Lund-Thomsen, 2014 p.106; Visser, 2008).

Visser (2008), lists four major groups of stakeholders that provide support and advocacy for CSR. These consist of development agencies, trade unions, international NGOs and business associations. The media can also be mentioned as an emerging stakeholder advocating for CSR in developing countries. Stakeholder activism is a way for the civil society to regulate and police business. However, Visser(2008) adds that stakeholder activism can be criticised as being “*an inadequate response to the social and environmental challenges of developing countries.*”(Visser, 2008, p.487)

Supply Chain

Another important (external) driver of CSR in developing countries is the requirements that multinational businesses put on their supply chain. Allegations in high profile companies have raised awareness and attention to CSR requirements in the recent decades. As a response to poor working conditions, multinational companies are imposing CSR requirements on their supplies in developing countries (Visser, 2008).

While all the ten drivers of CSR are relevant for investigating the concept, the analysis level and context for this study is national and therefore the national/internal drivers are more emphasised.

The next section will address the usefulness of the two framework models, as well as their advantages and further application.

Usefulness of the framework models

While the choice of the theoretical framework is argued to be appropriate and useful for this study, the models have certain limitations that I see necessary to address.

The revised CSR pyramid model by Visser (2006) has limitations on its own. For example, Visser (2006) states himself that the African CSR pyramid framework is speculative and not based on comparative analyses. However, there is a lot of secondary data supporting the speculative categorization by Visser. Furthermore, Visser (2006) also notes that the model might not even be the best for explaining CSR outside of its original context (USA), in which it was developed.

Furthermore, while the model is revised for Africa, it is important to note that there are 54 countries in the continent, and thus, the continent is home to a wide variety of people, cultures, subcultures, traditions, religions, and etc. The socio-economic environment, as well as the development stages, can also be very different in relation to the African country in question. For instance, North African countries are very different in many ways from Sub-Saharan African countries. Visser does not differentiate between these two regions, however, from a closer look at Vissers' articles, it is clear that what he refers to as *Africa*, is more often than not, Sub-Saharan Africa, more specifically Southern Africa.

This is also reflected in his findings and arguments. For example, he refers to the concept of *ubuntu* as an "African" concept, and while the concept may exist meaningfully in many African countries, *ubuntu* is a concept from the Nguni and Bantu languages of Southern Africa, and the multiple references to such concepts and empirical evidence from Southern Africa, can be argued to confirm the limited focus(scope) of the models on Southern and Western African countries. Hence, the model can be criticised for 'lumping' together so many different countries in 'one barrel'. While this is a limitation, I argue that it does not affect the use of the model in this study, as the context of this thesis; Somalia, is similar to these countries and thus falls within the scope of the model.

Furthermore, In the classification of country development, there are different arguments and classifications in terms of when a country is developing. According to Visser (2008), the term *developing countries*, refers to “*nations that have relatively lower per capita incomes and are relatively less industrialized*” (Visser, 2008). Thus, the developing countries approach to CSR itself can be questioned, as this is a very broad classification/definition, hence, developing countries can differ so much that it may not make sense as a study context.

In addition, while there hasn't been much literature on CSR in developing countries in general, the existing literature itself is also mainly focused around a handful of countries. These include China, India, Thailand, Pakistan and South Africa (Visser, 2008).

Advantages of the framework models

Despite the above mentioned limitations, the models are chosen for this thesis, as they are useful for exploring CSR in this context for several reasons. First, the African CSR pyramid is revised specifically for the context of this research, which is developing countries in Africa, in this case, Somalia.

While there may be a lot of comparing of different African countries, there is no denying that developing African countries share a lot of history and tradition, as well as religion. Vissers statistical, as well as analytical generalisations, are also argued to be justified, as other studies and data from the World Bank and UN also show that many African countries face much of the same socio-economic challenges. Therefore, it is still a valid framework model that can shed light on CSR manifestation in Africa, and thus, relevant in exploring CSR in Somalia.

Furthermore, Carroll's CSR pyramid, which the model is based on, is a durable and useful framework for exploring CSR (Visser, 2006). The model has been reproduced on many occasions and its relevance has been supported by empirical studies(ibid.). The structure of the framework also makes it simple and easy to understand.

Application of the framework models

Since the African CSR pyramid model is descriptive in nature, meaning that it is focused on understanding how CSR perceptions and practises *are* in Africa, rather than how they *should* be, the model will in this study, serve as a framework for investigating how CSR manifest itself in Somalia, in relation to the different responsibilities proposed by the model. Thus, the model serves as a framework for exploring and categorizing social responsibilities and how these are prioritised in the context of Somalia. The categorization of CSR into four major categories makes it an applicable framework that makes it possible to explore such a vast concept like CSR. At the same time, the model makes it possible to focus the qualitative research, as by designing questions linked to the different social responsibilities, we are able to investigate the emphasis of the different responsibilities in the context of Somalia.

Furthermore, the *drivers of CSR in developing countries* model, will be used complimentary to the descriptive model, to explore what motivates and drives CSR. This is because the descriptive CSR pyramid model has some explanatory shortcomings that need to be addressed. Therefore, the *drivers'* model will serve as an “extra layer” to investigate what may be the basis for the potential CSR practices that may exist.

The CSR pyramid model will be used in the qualitative interview, as the four categories provide a starting point for asking questions. For instance, instead of just starting out by asking a question like “*what is CSR?*” which can be very diffuse and abstract, the categorisation of social responsibilities will serve as a starting point to explore how the respondents understand and prioritise corporate social responsibility. Then, with the help of the *drivers'* model, this study will dive deeper into the motivation for CSR understandings and practices. Below is a visualisation of the analytical framework.

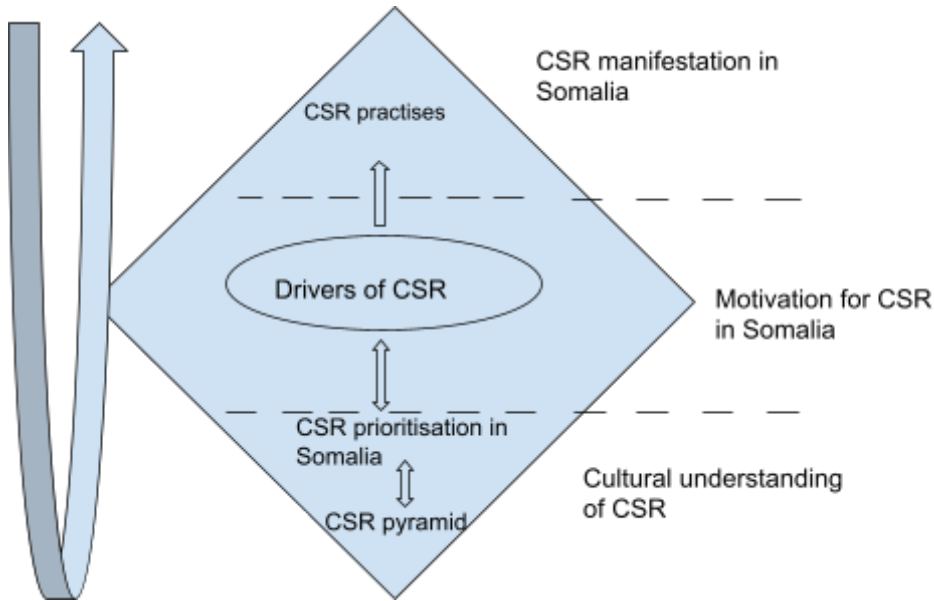


Figure 4. Analytical framework (own making)

As depicted in the figure above, the CSR pyramid will be used to clarify the basic perceptions of CSR and the business-society relationships in Somalia. The different responsibilities will serve as a way to categorize how CSR is prioritized based on the cultural perceptions of corporate social responsibility.

In addition, the *drivers'* models will help to clarify what drives/motivates these priorities that are underpinning CSR manifestation in Somalia. Thus, the *drivers'* model will serve as a tool to examine the underlying motives for these practices, while the CSR pyramid model will serve as a tool to get the background data that is the foundation for the contextual understanding of CSR. The interactive use and application of the models stems from the natural and logical connection between them, as described above.

Methodology

Research philosophy

The research philosophy underpinning this thesis is pragmatism. Pragmatism is not a classical theoretical direction of science, but can be described as a philosophical tradition with the basic assumption that one cannot have knowledge of the world without being an actor in this world (Bechara & Van de Ven, 2007)

Pragmatism can be viewed as a reaction to the fact that positivism has been regarded as the only true science at times, as well as a reaction to the ranking of theory and practice, where theory often ranks higher than practice. Thus, it sought to reconcile positivism and rationalism, by illustrating that knowing and doing are part of the same process (Bechara & Van de Ven, 2007).

According to John Dewey, who is one of the most significant representatives for pragmatism, all knowledge (all experience) is a learning that arises in a problem situation by an interaction between an organism and its environment. According to Dewey, "truth" is a term for all claims that lead to an acceptable problem-solving. The reason why he, for a time, calls his theory instrumentalism, is that he considers thinking a tool; an instrument (Munk-Hansen, 2018).

In a pragmatic approach to understanding the world, acting in practice will always be central. You cannot gain knowledge of the world without interacting directly with the world you want to become wiser about. In pragmatism, we can only know something (attain knowledge) about people, by interacting with them in practice. Thus, by acting, we begin to learn. Our human vision develops in interactions with other people, and our human vision becomes crucial to our choices and actions in practice (ibid.).

Philosophy of science distinguishes between ontology and epistemology. Ontology can be described as the study of being or reality. It deals with how people define reality and what

constitutes (the definition of) this reality. Epistemology can be described as the study of our knowledge of the world, and is concerned with how we acquire information and how we make sense of it. Epistemology enforces assumptions about how reality is portrayed based on specific studies (Egholm, 2014, p.29).

Ontology and epistemology is crucial to consider as it reflects the underlying interpretation of reality and establishes the methodology for producing the information and data that underlies the study itself.

To narrow down the scientific theoretical starting point further, the ontology is subjective but at the same time, pragmatism acknowledges that there is a reality that sets limitations and constraints on our actions (Bechara & Van de Ven, 2007).

As illuminated above, the epistemology in pragmatism is subjective and dependent on practical consequences. This means that a course of action, decision, perception and method is justified, if it is appropriate in practice (ibid.).

There is no single scientific method that is linked to pragmatism. Instead, all scientific methods are considered in principle to be applicable. What dictates the choice of method is the 'problem' you encounter in practice. Dewey suggests that the method of solving 'a problem' is 'reflexive thinking'. The procedure is to go through the different phases through a situated study (ibid.).

Research design and structure

The first part of the research has an exploratory approach, where I focus on getting acquainted with the research subject and context (background of Somalia, the private sector economy, CSR initiatives, CSR literature) by searching databases and reviewing a lot of articles, TV programs, and interviews.

The purpose of this is to gain better knowledge of the subject, to be able to design the right research apparatus, as it is according to Kvale & Brinkmann (2009), necessary to have

knowledge of the research topic, in order to ask relevant questions (Kvale & Brinkmann, p.127, 2009). After gaining knowledge of the research topic, an interview guide based on Kvale's 7 phases for an interview research project is constructed (Kvale & Brinkmann, 2009). The exploratory approach prior to the design of the interview research yielded insight into, and the opportunity to be able to divide the interview guide into different themes and categories. The themes are chosen based on relevance to the research question and also reflect the chosen theoretical frame of reference.

While the interview guide primarily served as guidance, certain questions regarding the definition of CSR and the role of a business in society were used in all the interviews. Having the interview guide also ensured that I covered the subject areas that were important to shed light on, in relation to the study's purposes and issues. Furthermore, the open-ended questions provide more nuanced answers(Kvale & Brinkmann, 2009).

While most of the participants joined the study from initial invitations, Hormuud was included later, as all the other respondents referred to, or mentioned Hormuud Foundation while explaining CSR. Therefore it was seen necessary to further investigate Hormuuds CSR practises, as they seemed to be highly influencing the CSR debate in Somalia. The government sector participants were also included along the way.

Furthermore, as some of the exploratory research and literature review indicated a low priority of legal responsibilities as a result of lack of capacity for regulation in developing countries like Somalia, i saw it relevant to include public sector actors, in order to understand the government's level of capacity for regulation and the existence (or lack thereof) of legal codification of social responsibilities. Thus, an additional two respondents from the public sector were interviewed. In qualitative methods, it is acceptable along the way to determine the group of participants, on an ongoing basis to illuminate several shades of the field. This is called snowball sampling, where participants are selected on an ongoing basis all depending on what previous interviews highlighted (Lindahl & Juhl, 2002).

Interviewing or surveying the local people (citizens) in order to get an understanding of (social norms) their relationship and expectations of businesses in their community would also have contributed to a better understanding of the cultural roots underpinning CSR practices in Somalia. However, it was simply not possible, as conducting such a comprehensive study falls outside the scope of this thesis, and would have required great resources, and time outside the scope of this thesis project.

Qualitative methods

Since the underlying philosophical approach in the study; pragmatism, recognizes that one cannot *think* (theorize) your way to the truth, or only with observation find the truth, I therefore, find the qualitative method appropriate in this study, as this, via exploration and active engagement/action allows to answer the research question and explore how CSR is understood, motivated and practiced in the context of the study, as well as what the socio-economic consequences of this CSR manifestation may be (ibid.).

I have chosen the qualitative method as the primary method of data collection, as I am interested in creating insight into how corporate social responsibility manifests itself in Somalia, by studying perceptions and practices of CSR.

In qualitative research, the aim is to capture the essence of the subject field through systematically collected data, and systematize it in as close to data manner as possible, after which an analysis is performed (Lindagh & Juhl, 2002, p.1).

The purpose of the qualitative method is *"to study things in their natural setting, attempting to make sense of, or interpret, phenomena in terms of the meanings people brings to them"* (Greenhalgh, 1997; Lindagh & Juhl, 2002, p.1). Thus, the qualitative method creates the best foundation for being able to ask in-depth questions and create greater insight, such as the semi-structured interview makes possible.

Furthermore, it was a deliberate choice to conduct qualitative study. Since there hasn't been much research done about CSR in developing African countries, more specifically,

countries such as Somalia, I found the qualitative study more appropriate for getting an overview of how the concept is defined and practiced in this context. Also, the qualitative methods such as the semi-structured interview can uncover complex issues and provide a better overall understanding of a topic, than other methods.

The semi-structured interview

The qualitative semi-structured interview offers an opportunity to collect empirical data about the world the respondents are part of, by having a conversation with them. Furthermore, the qualitative interview attempts to study the world from the respondents' points of view and sees the respondents as subjects who deal with and are actively engaged in opinion creation (Kvale & Brinkmann, 2005, p.19).

As the literature review section of this thesis shows that the meaning of CSR is relative to the cultural context, the qualitative method is advantageous as it provides the opportunity to gain a deeper understanding of how the concept is perceived, and the meanings attached to it in the context of Somalia.

While CSR in Somalia is not a subject that has been touched upon before in literature, the qualitative method is also relevant, as it provides access to new knowledge and opportunity to investigate an unknown field. This is because the semi-structured interview makes it possible to uncover both manifest and latent attitudes, motives, etc. In addition, the qualitative interview is flexible, as we can change our questions along the way and gain knowledge that we had not considered before getting started. We can not do that with questionnaires or other quantitative approaches.

Thus, the rationale for conducting the qualitative semi-structured interview is to gain a greater insight into how the interviewees and the company they represent, perceive corporate social responsibility (Silverman, 2013), in order to answer the research question and make analytical generalizations of how (the complex concept of) CSR manifests itself in Somalia.

Data collection

Data for this research was collected by sending invitations to 25 executives of medium to large-sized companies based in Somalia. The list of executives and their contact information was retrieved through the Somali Chamber of Commerce website and then contacted through email or LinkedIn. Of the 25 invitations, 12 responses were received and a further eight were excluded due to complications with scheduling falling outside the deadline of the thesis. This resulted in a total of four private sector respondents.

However, as mentioned above, some of the exploratory research and literature review indicated a low priority of legal responsibilities, as a result of lack of capacity for regulation in developing countries like Somalia. Thus, I saw it relevant to include public sector actors, in order to understand the government's level of capacity for regulation, and the existence (or lack thereof) of legal codification of social responsibilities. Hence, an additional two respondents from the public sector were interviewed. Thereby, the respondents for this study are a total of six, who represent the two categories, as presented below; the private sector and the government (public) sector.

Position of respondents	Sector	Initials
Public Relations Manager of a Major Telecommunications company	Private	AB
Representative from Hormuud Foundation	Private	MN
Director of Garaad Tech Hub	Private	ABT
Senior Manager of a Construction Company	Private	AD
Senior Policy Advisor to the Federal Government	Government	AS
Director General of an independent National Bureau	Government	SF

The participants and their background (own making)

Due to limitations on location and access, the interviews were conducted through online communication platforms such as Microsoft Teams, Zoom, and Whatsapp. However, since the preferences of the respondents were different in terms of communication channels, it was therefore not possible to maintain a specific channel to conduct all the interviews. This affected and sometimes limited the opportunity to record some of the interviews. When it was possible and permitted, the interviews were recorded, so that I could better remember what was said.

Prior to the interviews, all the respondents received a formal greeting and brief explanation of the purpose and use of the study. All the respondents were given the option of anonymity. Some of the respondents asked for proof that the purpose of the research was purely academic, so I provided them with relevant documentation so that they would be more comfortable sharing information.

All the interviews lasted 30-40 minutes, except one which lasted 1h and 10 minutes. I did not restrict the interviews in terms of time, hence, the variation in length. The structure of the interview was informal, as I made room for follow-up questions. This way the respondents controlled the direction of the interview, while the interview guide ensured that the conversations stayed within the research topic.

Text excerpts and CSR content/communication from the companies' website and social media are also used in the study as references, as they contribute to CSR perception and practices of the company. However, these are used to a limited extent as the interviews serve as the primary data for this study.

In addition to publicly available content from companies, secondary data in terms of rapports and statistics is also used in this thesis. These are for example, reports and studies from the World Bank and the Clingendael Institute of Netherlands.

Data analysis

In order to analyse the qualitative data from the interviews, it was necessary to be able to narrow down the amount of information, in order to effectively identify recurring themes and categorize the different statements.

In connection with this, I use content analysis to analyse what was said, but also what significance this may have (Flick, 2015). By making use of content analysis, it was possible through categorization and analysis, to dive into the qualitative data and illuminate the various findings (Flick, 2015). By looking through the notes and available transcripts from the interviews, I highlighted the relevant statements and categorized them according to theme and emphasis. For example, repeated statements and definitions of CSR were categorized and assigned relevance in relation to the type of responsibility that was emphasized. Then, the different categorizations were analysed and linked to the overall theme, such as CSR understandings and definitions or CSR drivers.

By conducting a qualitative method such as the semi-constructed interview, I am able to analyse differences and similarities and explore repeated patterns to categorize meanings and definitions attached to the concept of CSR in Somalia.

Below is an overview of the recurrent themes from the interview.

Main themes from the interview:

CSR perceptions	CSR drivers	CSR practises
CSR has many faces	Social norms (it is <i>expected</i>) "Survival depends on CSR"- AS	Unorganized and ad hoc, no standardized approach to CSR

<p>CSR is way to give back to your local community and a means for the wealthy (companies) to help the need(y) of country (socio-)economically</p>	<p>(Strong traditions) Driven by a deep rooted sense of community and unity in Somali culture (unconditional support to and strong identification with local tribe/community)</p>	<p><i>A standby mission / a readiness to contribute - mostly economically</i></p>
<p>CSR mostly equated to philanthropy</p>	<p>Religion is one of the strongest drivers. The Islamic law of Zakat (islamic taxation/ charity)</p>	<p>Periodical/continuous contribution to the less fortunate - The mosque as a (news)channels that is in tune with and communicates social needs - thus directs many CSR efforts</p>
<p>A way for companies to take ownership of social issues and help to develop the country</p>	<p>A substitute to an absent/weak government (no capability to provide social services)</p>	<p>Private sector support/cooperate government initiatives through CSR activities/ contribution</p>
<p>represents an ethical standard, it only right to take part in building up society</p>	<p>A response to a demand from the local community in order to be accepted to operate in area (license to operate)</p>	<p>Crisis relief - funds will be allocated <i>extremely</i> fast in the times of crisis (nationally, locally even for individual sufferings)</p>

	<p>As a power instrument; used by big companies as a barrier of entry (competition will be forced out as people are grateful for the CSR provision of main players)</p> <p>CSR as alternative tax</p> <p>As a justification for lacking legal responsibilities (The big contributions to society as an implicit justification for not adhering to corporate tax laws)</p>	
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Validity and reliability

In order to ensure quality (validity and reliability) of the data collected, I find it important to address and set certain assessment criteria. I have tried to ensure good data quality, by taking into account reliability and validity, as well as setting criteria for selecting the respondent.

Reliability

Reliability refers to the accuracy of data collection and processing, and whether or not the information obtained can be trusted (is reliable). The design of the research can affect the reliability of the data. For instance, a leading question could prompt a respondent to answer in a certain way or provide an answer which is tied to the question itself. In order to

assure reliability, I avoid leading questions and also send the questions to interviewees in advance.

Furthermore, external reliability is important to address and refers to whether a study can be repeated. In order to ensure external reliability, I emphasise describing and documenting the data collection process in a detailed manner, and present the premises for conclusions, so that it is possible to repeat/reproduce the study.

Validity

Another important assessment criteria is validity, which refers to whether or not a study investigates what it claims to investigate (Kvale & Brinkmann, 2005, p. 318). I tried to establish a cohesive approach to the study, by describing the starting point and purpose of the research in advance and on an ongoing basis for the respondents, as well as what I am actually investigating and why I ask about these particular criteria. This is done in order to achieve validity in the results, so that the interview answers reflect the investigated problem area.

Furthermore, the two (design) research sub-questions derived from the overall research question (problem statement) have been used in the analysis, in order to clarify what is sought to be investigated, and thus achieve construct validity. The research sub-questions have been made, in order to be able to (structurally) answer the overall problem statement, as design questions can be used pedagogically to link the "big" methodological questions with the "small" questions of data (Dahler-Larsen, N/A).

In addition, a criteria for choosing the respondents was that I considered them as key informants, meaning people who have a special access to, and knowledge of; their company's CSR activities and/or the business-society relations in Somalia context. While the respondents professional positions are not explicitly tied to CSR, they are chosen for this study, as they are either in charge of, or knowledgeable of their company's CSR activities.

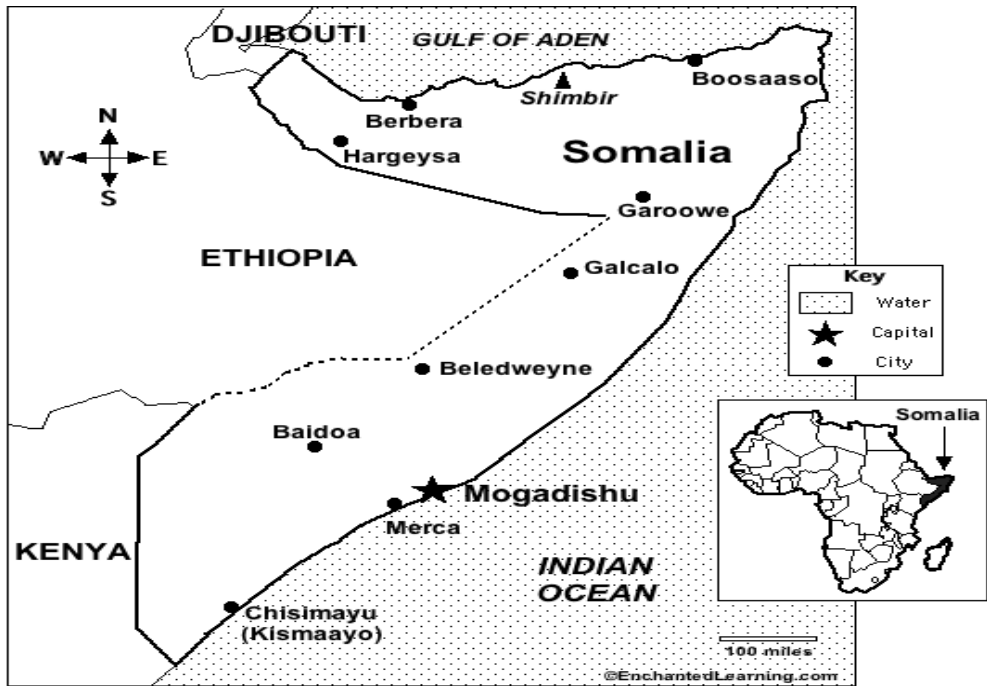
Despite making these efforts to obtain multidimensional data, in order to prevent bias, I acknowledge that this study has certain limitations.

My access has been somewhat limited both in terms of acquiring information, but also getting in contact with companies. This is due to the fact that I am not located in the same continent as the respondents, but also the restricted scope of this thesis. Thus while it was desired to have more respondents, certain factors such as the current covid-19 situation and geographical limitations made it option somewhat restricted.

Also, the different preferences in terms of communication channels affected the structure and the documentation efforts of data collection. While I have made good efforts to document the process in a rather detailed manner, the ding-dong between channels could impact the perception of the methodological approach, which may to a limited extent, make any reproduction efforts of this study challenging.

Background

Located in the Horn of Africa, Somalia has an estimated population around 16 million (World Bank, 2019), and has been described as “Africa's most culturally homogeneous country”(Abdullahi, 2001). The official languages are Somali and Arabic, and the biggest religion is Islam. Agricultural production makes up for about 64% of the Gross Domestic Product, with livestock keeping, forestry, and crop production as the dominant agricultural activities; Services production is second to agricultural production in ranking, with hotel, transport and communication services as “the most prominent activities in the services production” (Somalblanca, 2020). The country also has the longest coastlines in Africa.



Geographical map of Somalia

With a lacking government and a major informal economy, Somalia is a developing country that has been plagued by the aftermath of civil war for two decades, which crippled the country for a long time, preventing it from engaging in the global economy. As a result, The country has one of the lowest GDPs in the world and a 75 percent unemployment rate.

Despite the stagnating history and conflicts, Somalia's economy has seen a significant development in the recent decades. As the security situation slowly improved in recent years, the country's economy experienced an impressive growth in light of the unstable situation. Somalia achieved a consistent compound annual growth rate economic growth of 1.7 percent (CAGR), between 2013-2017. While it is a modest growth, it is still remarkable compared to a decline in similar delicate states such Sudan, Afghanistan and Iraq over the same timeframe (Clingendael Institute, 2019). Despite substantial improvements, Somalia's socio-economic progress is often jeopardized by recurring crises and stresses like drought and terrorism. The regional drought of 2015-2016, for example, resulted in livestock losses of up to 60% in some parts of the country (World Bank, 2018).

At the same time, in recent years, a nascent federal government has also been trying to address the lack of economic opportunity, weak infrastructure security and vacuum of power, which terrorist groups, such as Al-Shabab, use to wreak havoc on parts of the country. As a result of this, the government's limited resources are often directed towards dealing with the security situation (AS interview, 2021).

However, while government capacity is lagging behind, *“the private sector has shown resilience and capacity to adapt in extremely challenging circumstances”* (Africanews, 2021). To cope with the lack of a strong government and the compounded effects of occasional natural disasters, the Somali private sector has slowly, but steadily found opportunities to address instability and socio-economic challenges through economic growth and CSR initiatives.

Remarkable economic development has also led to increased organisation and professionalization, and the country is re-emerging as an actor in the global markets. The country is especially a leader in the telecommunications and money transfer industry on the African continent, with major players like Hormuud and Dahabshiil in the forefront (Clingendael Institute, 2019). Some economists have accredited the development to a “hidden hand” factor in stateless economy and the free market of “anarchy”. For instance, libertarian Peter T. Leeson has argued that the state collapse in the early 1990’s actually helped improve economic welfare (Leeson, 2007).

While there are different arguments for the slow but steady socio-economic progress, it is clearly a development which has been carried by the private sector (World Bank, 2020). The private sector is also heavily engaged in CSR activities which is reflected in financial support, as well as the provision of social protection and services. According to a report from the Clingendael Institute, the flow of private sector funds- *“has been substantial. Businesses fund charities that provide social services”* (Clingendael, p.12, 2019).

Through CSR initiatives, businesses in Somalia can also be seen as major sponsors of local communities and involved in humanitarian relief actions. For example, the Somali telecommunications giant Hormuud, provided ambulances and firefighters during the

devastating terrorist attack in 2017. As the company is one the biggest in Somalia and the largest employer in the country, its activities seems to be influential and thus, this study will dedicate a section in the analysis, in order to investigate the influence of its CSR practises.

There is a close link between businesses and the local community, and an interesting business-society relationship driving social responsibility and protection, which will be analysed further in the next section of this thesis. Due to a complex system of governance and culture, there is also an interesting social governance dynamic, in which local communities and tribes regulate businesses and hold them accountable where the government fails to do so (Clingendael Institute, 2019).

Analysis

Through the data from the qualitative interviews, this section will analyse what CSR means in the context of Somalia, in order to be able to answer this study's main research question (problem statement); *What are the drivers underpinning CSR practises among businesses in Somalia?*

In order to answer the main research question, the analysis is divided into two sections. The first section will seek to answer the first research sub-question; *How is the concept of CSR perceived in the context of Somalia, in relation to Vissers CSR pyramid?* By analysing how CSR is understood, defined and perceived, this part of the analysis will categorize emphasis and prioritisation of the different responsibilities, in relation to Vissers CSR pyramid.

The second section of the analysis will dive deeper into the underlying drivers of these CSR practises in order to answer the second research question; *What is the motivation and interest for Somali businesses to engage in CSR?* The second section of the analysis will categorize and analyse in relation to the *drivers of CSR in developing countries'* model. Thus, the (data) different analyses of CSR provided by the respondents, will be analysed based on the framework models. The analysis is guided along these topics, and the

research sub-questions will contribute to the answer of the main research question (problem statement). Finally, the discussion will reflect on the findings and their implications, as well as the usefulness and relevance of the framework models.

How is the concept of CSR perceived in the context of Somalia in relation to Vissers CSR pyramid?

History and current situation as directing/defining CSR

As stated in the background section of this thesis, Somalia has been through an unstable past, and while there has been great development progress, Somalia's socio-economic progress is often jeopardized by recurring crises and stresses like drought and terrorism. This instability of the socio-economic climate seems to be defining CSR perceptions. Prior to explaining and giving their take on what corporate social responsibility is directed towards, most respondents start off by giving a brief introduction about the difficulties that the country has been through. For instance, MN states "*[the country] has faced a lot of hardship, we're talking for [...] years and since Siad Barre [the head of the former regime] went down and ever since... it's been a lot of chaotic ... and challenges*". (MN interview, 2021)

The respondents use this brief summary of a difficult past, to explain but also direct the discussion of where the corporate social responsibility lies. "*So there is need for companies to take responsibility and [...] through this social responsibility we take part and contribute*" (MN interview, 2021). Here, MN connects the past decades of statelessness and his company's social responsibility, by defining CSR as a way for the private sector to step in and "contribute". Thus, he describes CSR as a contribution towards a common goal of social improvement and development.

Public servant SF, makes the same connection and explains CSR as a way "*[...] to bridge the [socio-economic] gap*". He clarifies this further and explains that major corporations have a social responsible; "*for us[Somalis] to move forward [...] we [private and public*

sector] are in the same ship”(SF interview, 2021). At the same time, this also implies an expectation from the public sector on business to “bridge” a socio-economic gap, an issue which can be argued to be the responsibility of the public sector.

The history of an absent/incapable government has made the private sector crucial to the country's socio-economic development and thus, CSR activities crucial to development and the welfare of the public.

At the same time, the absent government seems to have created a norm in culture, in which the private sector has replaced the government in many areas, for example, in addressing social needs. As a result, public expectations have shifted towards the private sector. According to public servant AS, this expectation of social services from businesses is due to an awareness of the government's incapability to meet such expectations. “*the people only look to business owners and companies for help, because they know the government cannot [help them]*” (AS interview, 2021).

While there has been a functional federal government since 2012 (World Bank, 2021), AS doesn't regard this government as capable of helping the public, the way the private sector is doing so. Thus, he justifies this shift in expectations towards the private sector. However, from the respondent's statements, we can identify that this expectation has two dimensions. The first being the lack of government capability, and secondly, that companies have been taking ownership of social issues.

As the private sector in Somalia is often praised for having carried the socio-economic development of the country since the collapse of the state in the early 1990s, there is an understanding of CSR, as being a means for companies to take ownership of social issues and help to develop their country

There is a consensus among the respondents on this, and even from the public sector actors. Public servant SF, expresses that “[...] *This country has been built [back up] by private sector and diaspora contributions*” (SF, interview, 2021). Telecommunications giant, Hormuud Telecom, states on the CSR section of their website that “*the company was*

established and grew in Somalia during periods of great instability, war and lawlessness and has grown to become the largest employer and most successful company in Somalia.” (Hormuud, 2021). Here, it is interesting to note an emphasis on (socio) economic responsibility, reflected in their emphasis of job creation, as they underline becoming “*the largest employer*” in the country.

This is a statement of triumph, in which CSR is used to change the narrative of the “periods of great instability” into a success story of how the company, alongside the private sector, rose to the occasion and through growth and innovation provided opportunities for itself and the people of Somalia.

Thus, apart from external public expectations, there seems to be an internalisation of these expectations, as the private sector holds itself to a standard of rising to the occasion and providing help where it is needed. While this may not be directly referred to as CSR, this help is analysed as relating to CSR from the respondent’s statements, when asked about their corporate social responsibility.

Social embeddedness of CSR

It is clear from the interviews that CSR is perceived as having an important societal function. In all the interviews conducted for this study, there is a recurrent reference to an idealised concept of contribution to development, attributed to a deep rooted sense of community and unity in Somali culture. “*the people [of Somalia] is very close connected, it is even in the first line in the national song you know [continuous to phrase the National Anthem]; “Soomaaliyeey toosoo, toosoo isku tiirsada ee, hadba kiina taag daran, taagera waligiina!”*” (AS interview, 2021).

Here, AS quotes the first line of the old Somali national anthem, which directly translates into; “*Somalia/Somalis, stand up, stand up and support each other, and support [that of you which is] the weakest forever!*”. While the official national anthem has been updated, this song is a very popular anthem which many Somalis still regard as the national anthem. As indicated in the quote, there is a strong call for unity and common redress,

which many Somalis identify in (Somalia Documentary, 2019). Thus, the song interestingly commands an obligation of supporting the weak in society. This can be connected to the understanding of CSR as an obligation to help and address societal needs, as found in the above sections of this study. This also constitutes a socio-economic drive, in which engagement in CSR activities are motivated by the development priorities and needs of the socio-economic environment, in which the firms operate (Visser, 2008, p. 482). AS also refers to the Hormuud Foundation as a company who has taken this obligation seriously.

The frequent reference to Hormuuds initiatives seems to have an inspirational influence, as the data from the interviews show that Hormuud, through their foundation, is spearheading a new type of CSR practise. This is described as an ideal and good practise of CSR among the private and public sector respondents. This may be due to Hormuuds' emphasising of economical responsibilities in a proactive manner, and in contrast to the others having a more standardized approach in which they engage social responsibility. At the same time, the idealism can be credited to the company itself, as this might be the result of a successful CSR communication (PR), whose success can be measured in the goodwill the company has gained with the public, as well as other private sector actors.

Hormuuds CSR practises, and prioritisation of economic multipliers such as jobs creation and "*hiring for skills*" (AD interview, 2021), is also one of the reasons that the companys practises are idealised. Thus, while it is not directly implied, the economic emphasis is one of the reasons that Hormuuds CSR practises are perceived as good, as the company, for instance "[...] *promote job creation and hiring for skills and not through social networks*"(AD interview, 2021). Hence, economic emphasis seems to be an ideal which is not commonly practised.

The main reasons for the commonly low prioritisation of economic responsibilities are; firstly, due to clan culture, in which it is the clan's responsibility to provide jobs "*if you for example just graduated, you would go to your uncle or someone from social network (i.e. clan) to find [job] opportunities*" (AS interview, 2021). Jobs are delegated through clan and family networks. The companies seem to be aware of this and therefore they do not place

so much emphasis on the economic multipliers. Thus, economic responsibilities are not incorporated in CSR or seen as important as in other countries. The general emphasis seems to be on philanthropic responsibilities.

Thus, there seems to be a social embeddedness of CSR which is connected to, and driven by a cultural tradition and sense of kinship and interdependency to the community.. There is a complex social relationship with the local community and the clan, which constitutes the social embeddedness of CSR. This embeddedness stems from a commitment and obligation to the clan culture, where there is accountability on many levels, including legally. As previously mentioned, the clan has social, as well as executive power (of governance), in the sense that wealthy businessmen and companies are obligated to support the local community, or risk social exclusion, or even to be detained like AB's associate, as previously mentioned (AB interview, 2021).

In a 2019 study investigating the motivation for private sector contributions to development efforts, The Clingendael Institute, found the same social embeddedness of CSR; *“What underlies these affective and societal attitudes is also a sense of complex societal obligations stemming from the nature of clan ties and customary law (Xeer) that directly or indirectly introduced responsibility of the family/clan”* (Clingendael Institute, 2019, p.27)

While neglecting this “commitment” can have consequences, it (the commitment) often stems more from a voluntary position and affiliation with the local community that is often tied to a perception of the tribe and local community, as being extended family (ABT interview, 2021)

While it may be an oversimplification of the socially complex structure of the country, the respondents point to a very strong presence of clan bonds. At the same time, one's reputation is strongly connected to the clan and *“even executives of the large companies have a reputation which is influenced by how the clan looks at him”* (AS interview, 2021). This can explain why major conglomerates and companies like Hormuud, are so present in the local communities and so engaged in corporate social responsibility

Thus, CSR has also been identified as being linked to the company's image and reputation building. Hormuud is also one of the companies that can be said to have mastered the art of navigating the complex clan structure (social system) to their advantage, by using CSR as a way to include the local community and the various clans in their bases around the country, in order to gain access.

Philanthropic responsibilities

This collective understanding of social responsibility is rooted in historical events and a development of norms, in which social expectations, for instance, the provision of access to critical needs, have shifted from the government, and towards the private sector. This shift arises from, and is reflected in the fact that businesses are deemed capable of helping their communities through CSR, whereas the government is not.

However, this help that most of the respondents refer to, seems to be a specific type of help. It is not a general solution to provide social improvement, as it may imply on the surface. When further analysed, this help is mostly directed towards certain main societal needs such as providing access to critical needs, crisis relief, establishing orphanages, etc.

For instance, AS, states that “*Due to crisis situations faced, the cultural understanding of CSR is mostly solving [crisis] matters*” (AS interview, 2021). For instance, he refers to the allocation of ambulances and firefighter services, provided by Hormuud, in the deadly terrorist attack of 2017. Here, AS describes solving crisis matters as the basis for CSR. According to him, this is because the people have been facing challenges, as a result of recurrent crisis, such as drought and terrorism. Thus, while there is an understanding of CSR as helping society and the local community, this help is often aimed at specific societal needs, which imply a more philanthropic emphasis.

Thus, while the “helping” aspect of CSR is connected to history, the specific type of help that is implied, is connected to and driven by current situations. In this case, the current

situations refer to the main issues such as crisis and poverty alleviation, that are defined as crucial societal needs and therefore a “responsibility”.

Also, due to expectations from the community and increased societal needs, the social responsibilities of companies seem to be equated to an addressing of these societal needs. AS states that “*Survival depends on CSR*” and thus, he seems to define CSR as a humanitarian aid, helping people to survive and improving their quality of life. These societal needs however, are mainly described as pertaining to critical needs, such as redressing effects of natural disasters such as droughts and floods that result in lack of basic needs, but also poverty alleviation etc. At the same time, CSR has a philanthropic mission and become a way for companies to "help" their local community.

In the CSR section of their website, the goal of Hormuud Foundation is to provide “philanthropic support”, which is interesting to note, as this implies an emphasis of philanthropic responsibilities, and an equating of CSR as philanthropic support. However, among the Hormuud Foundation's activities thus far is that “*The foundation has provided [...] support in the fields of education, health, job and income creation, fire-fighting, emergency, developmental and skills training.*” (Hormuud, 2021). Thus, while referring to their CSR activities as philanthropic support, they imply a prioritisation of philanthropic responsibilities. However, the activities themselves reveal that they have a broad understanding of CSR, and a strong emphasis on economic responsibilities, as the Hormuud foundation is heavily engaged in economic multipliers. In addition to emphasising job creation, Hormuud Foundation embarks on various development and educational support activities. Among these are establishing a university, healthcare programs, micro-financing programs, scholarship programs and funding dialysis centres in Mogadishu hospital.

Therefore, philanthropic support seems to be a way to communicate and describe the vision and mission of the foundation. In fact, while the company describes its CSR initiatives as philanthropic, it is the only one in the study that prioritises economic responsibility.

Legal responsibilities

According to SF, there is a negative side of CSR perceptions driving what he calls a “distorted” form of CSR practises. *“They [companies in Somalia] do believe in social responsibility, but it is a distorted social responsibility.... it is distorted, because there is no institution to regulate them [...] and because they are too powerful and major contributors, they use it [CSR] to make up for not paying [tax]”*(SF interview, 2021). He highlights that the big companies use their influence gained from CSR activities, to justify negligence of their legal obligations. He states that major corporations in Somalia are enjoying tax-free operations, as a result of their status as “major contributors” to the Somali economy.

Overall, he believes that there is a good culture among businesses and that the public benefits from their initiatives. However, he raises concerns about this “distorted” CSR practice and the power and influence of these big players, such as the major telecommunications companies. Thus, he implies that part of CSR activities are strategic and used to further the interest of the company and its shareholders.

When asked about these concerns; that CSR may be used as a tool to obtain political and oligarchy positions, the private sector respondents do not agree. AB rejects that companies in Somalia are reluctant to meet their legal obligation. He states that *“actually there is state and federal tax, for example, I’m in Bosaso now so we pay Puntland(state) tax too”* (AB interview, 2021). While there is a consensus regarding the federal government's incapability among the respondents, AB expresses that the local governments have a good capacity for regulation, and by focusing on the federal government in Mogadishu's [the capital] inability, a myth of lawlessness in Somalia is being spread.

Furthermore, there seems to be a strong community policing of businesses that complement lacking (formal) regulation. For instance, AB tells a story of how his associate was detained by clan elders when he (the associate) neglected to donate from his company's high earnings (i.e. engage in CSR). when investigating the legal responsibility, there seems to be contradicting statements from the respondents. However, there is a

general acknowledgment of lacking government capacity for regulation.

While public sector respondent SF, states that this is exploited by companies, private sector respondents refer to a strong culture of community and local governance, that ensures that companies operate within the legal and ethical frameworks. While both argue for their case, SF questions the scope of legal compliance by profit-maximizing entities such as these companies, to willingly pay taxes in a world with little-to-no formal regulation.

Thus, from the qualitative data, there is a lack of clarity in the effects of formal and informal regulation on CSR practices. This is due to a complex social system in which power of governance and policing seem to extend beyond the government and onto local communities and tribe/clan elders.

Social obligation

Almost all private sector respondents refer to an obligation for businesses to build up their society. According to ABT “*[...] we [the company / private sector] have to be a part of the solution*” (ABT, interview 2021) He also refers to the Hormuud Foundation, as they established a whole foundation in order to help and “*be a part of the solution*”(ibid.). Like most of the respondents, he underlines the company’s CSR as a critical factor in addressing social needs and helping people survive.

Hormuud has taken upon themselves to provide social services which is directly referred to as their “*CSR division*” (AB, 2021). The Hormuud Foundation is aimed at providing social services and the mission statement of the foundation states that; “*In support of the people of Somalia, the Hormuud Telecom Foundation was established to provide philanthropic support to the people of Somalia*” (Hormuud, 2021).

Thus, there seems to (again) be an understanding of CSR as connected to the activities or contribution by businesses directed towards philanthropy and the helping of people.

However, this help is also seen as an "obligation" where companies see themselves as being responsible for their local community. Thus, it is a feeling of accountability arising from a form of transfer of accountability from the government and onto the private sector. However, this accountability is primarily aimed at providing social services mostly in the form of financial aid.

According to public servant AS, this is due to the fact that the *"government operates with limited resources and these are primarily focused on fighting terrorism and improving security"* (AS interview, 2021). While there was an expectation mentioned earlier, this expectation seems to have developed over the years into a "obligation".

Private sector respondent AB, elaborates further on this obligation and states; *"what we emphasise is being there for the community, as well and cooperating with the community leaders [...] and so it is our responsibility to relieve [the community]"*. Thus, this obligation stems from a sense of responsibility and accountability towards the community.

Ethical responsibilities

There are different interpretations of what drives this perception of CSR as an obligation. Private sector representative AD, refers to this as what can be described as an ethical obligation. *"it [...] is a xaq"* meaning an "obligation" to develop their community. While the word "xaq [pronounced as haag]" is Somali, it is derived from Arabic and is an Islamic concept in which one "bears an obligation" or "has a duty" to do something (Britannica, 2021). Thus, he underlines an ethical obligation, in which a business must serve its community for the better.

Hormuud representative MN, describes this same obligation as a way to give back to the local community, hence, there is a close link and relationship with surrounding communities that form a basis for CSR understanding and definitions in Somalia. This is tied to an ethical factor consideration/norm in regards to the respondents' interpretation of social responsibilities. Ethical considerations seem to be tied to Islamic rules and norms,

which seems to be a strong basis for interpreting right and wrong and hence CSR is “*the right thing to do*” (MN interview, 2021).

There is also a strong religious influence in the definition of CSR. This is not surprising as Islam is the biggest religion in Somalia (World bank, 2021). In contrast to an ethical interpretation and understanding of the obligation and social accountability, as previously mentioned, AB implies a voluntary tax, as he describes the obligation as a way for a business to “*pay its dues*” (AB interview, 2021). At the same, he refers to the Islamic taxation of Zakat as “*highly respected*” and practised as if it was a formal legislative regulation (Ibid). The role of religion as driver for CSR practises will be further illuminated in the drivers for CSR section of this thesis.

Summary of CSR perceptions and prioritisation

While there is recurrent definition and understanding of CSR as way to help and empower local community, this help and empowerment seems to be linked to addressing of limitations, rather than creating advantage, meaning that the focus is less on addressing socio-economic (economic multipliers) needs such as job creation, but rather on relieving the community from negative effects of crisis such as terrorist attacks and natural disasters. This is based on frequent reference to CSR as the company's philanthropic activities.

Only Hormuud and the public sector actors seem to be highly emphasising economic responsibilities such as job creations etc. AS, states “*there's no real focus on important things like [creating] jobs or building hospitals and schools*” (AS interview, 2021). Thus, even from the public sector there seems to be an acceptance of the delegation of responsibility and provision of social services/protection to the private sector. Here, public servant AS, implies that part of CSR activities should be focused on economic responsibilities, such as what the International Business Leaders Forum defines as “*economic multipliers*” such as job creation, building physical and institutional infrastructure and investing in human capital (Visser,p.38 2005).

However, according to literature, as AS represents the public sector, his statement could be problematic as an expectation on the private sector to provide social services, would be conflicting with a businesses primary responsibility to its shareholders (Visser, 2008).

While the other respondents also refer to development and empowerment of the local community, the general meaning of CSR is described as charity work and crisis relief. Thus, there seems to be low emphasis on economic responsibilities such as economic multipliers. While there is also a certain emphasis on what could be analysed as economic responsibility and prioritisation of CSR, most CSR understanding seems to be directed to philanthropic causes. This is also connected to a high prioritisation of ethical responsibilities, rooted in culture and religion. While there is an ambiguity surrounding the legal responsibilities, these seem to have the least emphasis.

While it is clear that some responsibilities are prioritised and emphasised more in Somalia, it is important to note that the different responsibilities relate to each other and that there is a higher level of complexity in regards to their presence. for instance the philanthropic prioritisation seem to be rooted in history and cultural norms which in turn

Ethical considerations and the practice of religious values underlie the philanthropic emphasis, where it is seen as an important responsibility to contribute and help the people. At the same time, the low prioritization of financial responsibility is due to a contextual norm in the form of clan culture where it is the clan that is responsible for providing jobs. This norm makes it normal for companies not to focus on job creation and economic multipliers.

The following section of the thesis will further analyse these underlying factors that seem to motivate and drive CSR perceptions and practises.

What is the motivation and interest for Somali businesses to engage in CSR?

By employing Vissers *drivers of CSR in developing countries* model, this section will analyse the motivation and interest among businesses in Somalia to engage in CSR.

While Visser presents ten drivers for CSR in developing countries, the data and interviews for this study only found six of these to be present in Somalia. These include the following five internal/national drivers, as well as the previously mentioned international standardization, as the only external/international driver of CSR.

Market access and licence to operate

A Hormuud representative states; “*We have different shareholder structure. We have shareholders in every clan, which is how we gain access to every client.*” (Clingendael Institute, p.46, 2019). This reflects Hormuuds “multipurpose” practise of CSR, in which the concept, in addition to developing the community, is also utilised to gain market access and license to operate.

SF implies that CSR practises are used by big companies like Hormuud as a barrier of entry, as competition will be forced out, as people are grateful for the CSR provision of main players. He previously mentioned how there was a “distorted” form of CSR. This seems to be driven by market access as a driver.

However, AD describes CSR as a way to give back to the local community because “*There is a need for development in every way*” (AD, interview, 2021). MN also makes a similar statement and refers to a voluntary tax in which businesses are “*paying dues*”. This is further elaborated as a way to reward, or compensate the local community for enabling their business and supporting them. At the same time, there is an awareness of an

interdependency between the business and local community.

This awareness causes businesses to “invest” in their communities in order to ensure mutual survival. Public servant AS, states that some peoples’- *“Survival depends on CSR”* (AS interview, 2021) and AD states that *“it is the businesses best interest for their communities to thrive and invest in it”* (AD interview, 2021). When asked whether this “investing” in community is arising from a place of self interest, AD continued that *“Of course we benefit back from this [...] but it also is a xaq”* meaning an “obligation” to develop their community. While he admits that there is a certain level of rent-seeking involved, he underlines an ethical obligation, as the motivation for “investing” in local community development through CSR initiatives. This is an obligation in which businesses must do what’s “right” for the community but also the country. Thus, ethical obligation is tied to Islam and as a religion is one of the main drivers for CSR practices.

Cultural traditions (religion)

As stated earlier there is a strong culture of giving back identified in the interviews. This is tied to ethical consideration driven by religious obligations. With 99 percent of the population subscribing to Islam, according the Federal Ministry of Religious Affairs, Islamic religious values are deeply rooted in Somali culture, and often go hand-in-hand with social norms and Somali identity (FGS, 2021).

Due to this strong religious fundament, Islamic laws are often referenced for what constitutes good business practises among the respondents, but also intertwined with federal law (AD interview, 2021). At the same time there is a great trust in Islamic scholars and religious leaders, and this gives them the position to be able to direct CSR efforts. Due to strong religious influence on business practices, the Islamic taxes and the Islamic law of Zakat (Islamic taxation/ charity) are strongly respected. While this taxation is more of an ethical practice, and doesn’t have formal legislative regulation attached to it, all the respondents underline its importance and equate paying the Islamic tax as part of their corporate social responsibility. Hence, religion is found as one of main cultural traditional

drivers of CSR practises. The respondents also state that the mosque serves as a channel which directs CSR, by communicating where CSR efforts are needed.

Governance gaps

CSR also plays a role in addressing governance gaps. For instance, weak government capabilities have made public expectation shift towards the private sector and thus companies are providing social services and “stepping in” where the government falls short. *“People [...] look to business for help, because they know the government can't help them”* (AS interview, 2021). The government's lack of capacity is reflected in the fact that *“it is only responsible for 65.000 student and 4 for hospitals”* (AS, 2021) While these numbers have not been verified, with a population of 16 million, these numbers paint a picture of how weak (the perception of) the government's capacity is in Somalia.

However, governance as driver for CSR can have negative implications, as there are according to Visser (2008) *“[...] also serious questions about the dependencies this governance gap approach to CSR creates, especially where communities become reliant for their social services on companies whose primary accountability is to their shareholders.”* (Visser, p.484, 2008)

However, the governance aspect of CSR is bridging a gap and the voluntary mechanism of CSR (Blowfield & frynas, 2005) is substituting the weak government capacity for regulation, and thus serving as an alternative tax. At the same time, this is used by major companies as a justification for neglecting legal responsibilities. According to the interview with a public servant SF, he argues that companies' major contributions to society are used as an implicit justification for not adhering to corporate tax laws (SF interview, 2021). Hence, it can be argued that CSR is oscillating back and forth between an instrument/tool of governance for companies, and a way for the community to regulate them.

Crisis response

Due to recurrent stresses, such as natural disasters like drought and floods, most CSR is driven by crisis response, and focused on alleviating the community from disasters and redressing critical social needs, resulting from these disasters. This affects CSR practices as they, for this reason, are practised on a more ad-hoc basis and thus, no standardized approach to CSR is found, except for the case of Hormuud.

The general depiction of CSR practices in Somalia is described as a “standby mission”, reflected in an ad-hoc approach, in which the companies are *reacting* rather than *acting*.

Furthermore, crisis response as a driver for CSR is reflected in the fact that there is an implication of CSR as a “standby mission” in which there is a readiness to contribute - mostly in the financial form. Through charity and fundraising in the form of periodical contributions, CSR is driven by a redressing of sudden critical needs. As these situations occur periodically, CSR practises have adapted to the instability of the socio-economic climate, and companies stay vigilant in order to respond to potential crises. Thus, funds are allocated “*extremely fast*” (SF interview, 2021) in times of need (nationally, locally, and even for individual sufferings). However, this ad-hoc and responsive approach to CSR can be criticized as this prevents companies from being proactive and engaging in economic responsibilities such as establishing economic multipliers. This responsive behavior is also referenced as a critique point, as companies can ignore responsibilities that need to be engaged in a proactive manner, such as attending to legal responsibilities in the absence of formal regulation.

Thus, six out of Vissers ten drivers of CSR in developing countries have been found present in Somalia. These include the above mentioned crisis response, cultural tradition, market access, governance gaps, socio-economic drive and international standardization.

International standardisation

Hormuud has taken a more standardized approach to CSR, which can be connected to its transnational business practises, through which the company has been exposed to more international standards, and thereby adopted international CSR practises. With the company's growth and expansion into the global market, international standards can be argued to be driving the company's CSR practises (Visser, 2008). However, international standardization as a driver seems to be limited to the case of Hormuud. This may also be due to the obvious reason that Hormuud is one of the biggest companies in the country. By adopting international practises and standards from the more developed countries. By communicating their many contributions to society, and as a result gaining goodwill, Hormuud also gains market access and license to operate.

Discussion

Based on literature and previous studies, it was found that CSR is relative to the culture in which it is studied. Therefore, this study has been appropriate/meaningful to conduct, as CSR in developing countries. Especially Somalia, has not been studied before especially in terms of contextual differences. Therefore, there has been an academic curiosity in conducting this study, which is the basis of this study.

By conducting a qualitative study with a main focus on private sector actors, this thesis has investigated CSR understandings abound in Somalia, and how these are expressed in practice, as well as, the motivation that lies behind CSR manifestation in the country. This was done, by seeking to answer the following research question; "*What are the drivers underpinning CSR practises among businesses in Somalia?*". In order to answer the research question in depth, the analysis was divided into two sections by two further research sub-questions.

The first section analysed the cultural understandings and perceptions of CSR by seeking to answer the research question; "*How is the concept of CSR perceived in the context of*

Somalia in relation to Vissers CSR pyramid?”.

The second section analysed the motivations and interest for businesses to engage in CSR by seeking to answer the second research question; “*What is the motivation and interest for Somali businesses to engage in CSR?*”.

Both research sub-question contributed to answering the main research question(problem statement).

The first section of the discussion will discuss the analysed cultural understandings and perceptions of CSR, as well as the use and relevance of the *African CSR pyramid* framework model, used for this. Then, the analysed motivations and interest for businesses to engage in CSR, will be discussed, as well as the use and relevance of the *driver of CSR in developing countries* framework model. Finally, the discussion will be directed toward the implication of (methodological and theoretical) choices underpinning this study.

Cultural understandings and perceptions of CSR

Based on the data collected in this study, and secondary data, it is found that in Somalia context, there are some culturally and socially unique and complex circumstances that form the basis for cultural understandings and perceptions of CSR, as well as its practices and drivers among businesses in Somalia.

In the study of CSR understandings, Visser (2006) has revisited Carroll's CSR pyramid; *the African CSR pyramid*, which has been operationalized. By using this model as a framework, it has been possible to analyse and categorize recurring themes in interviews, in order to illuminate CSR understandings and perceptions and answer the main research question of this study. By using the African CSR pyramid model, certain prioritisations in contrast to Visser's African CSR pyramid have been analysed.

Visser believes that CSR in Africa follows a certain prioritisation of responsibilities. He argues that economic responsibilities get the most emphasis and make up the bottom layer, philanthropic responsibilities take second priority, thereby followed by legal and then ethical responsibilities (Visser, 2006).

According to Visser (2006), This prioritisation of the elements is a result of the fundamental differences in the stages of development in African countries compared to Western ones.

In the following section, the prioritisation of corporate social responsibilities found in Somalia, based on the analyses, will be presented and discussed.

The Somali CSR pyramid

The analysis identifies history as directing/shaping CSR perceptions. A story of Somali exceptionalism has created a norm in which the private sector uses CSR as means to take ownership of social issues. CSR is also found to be used as a way to change the narrative of a long period of despair in the country, following the civil war of the early 1990s, to communicate socio-economic redress.

A collective understanding of what CSR is, and how it should be prioritized, as a result of decades of statelessness and disasters has been identified. This collective understanding of CSR arises from this unstable past, in which there has been a lack of basic social needs, which an absent/weak government has been unable to address. Based on these findings, public servants have also been involved to shed light on the role of government capacity in the development and practice of CSR in the country, in order to increase the scope of the study.

As a result of a shift in the public's expectations of social services, stemming from absent/weak government, people look towards the private sector to help them address their societal needs. At the same time, taking ownership of social issues was found to be an internalisation of external(social) expectations of society, resulting from the

absent/weak government. As a result of this, most prioritized responsibilities are philanthropic. This stems from the fact that there has developed a sense of community, where the most visible and crucial social needs serve as the focal point of CSR practices. These include poverty alleviation, disaster relief, community development and other basic needs. In addition, there is a strong emphasis on ethical responsibilities, where CSR is understood as an ethical obligation, in which the company does the “right thing” by engaging in CSR activities, typically charities and aid work. However, this obligation has two dimensions. On one hand it is perceived as an ethical obligation, and on the other hand, a voluntary tax where companies “pay dues” in order to maintain a good image and thereby obtain a license to operate.

Furthermore, there is a lack of emphasis on economic responsibilities, which can be connected to clan culture, where jobs and economic opportunities are communicated and delegated within social networks, and thus, not viewed as a corporate social responsibility. However, there is an awareness of the injustice that lies within this complex social system (where job opportunities are tied to clan networks), and while this is viewed as problematic, there is still not the same prioritisation of economic responsibilities, except in the case of Hormuud.

While there is a strong prioritization and equation of CSR as philanthropic and ad-hoc, one company stands out. This company is Hormuud and was added to the study after all the original respondents referred to its “idealistic” CSR initiatives. Hormuud seems to be at the forefront and spearheading what is perceived as an ideal form of CSR. As the only one company, they have created and dedicated a whole foundation, The Hormuud Foundation, to attend to their corporate social responsibilities.

The “idealism” of Hormuuds CSR practises is (analysed to be) influenced by its prioritizing of economic responsibilities, such as economic multipliers like job creation, education, development etc, which are not emphasised generally. This different approach to CSR seems to be driven by international standardization. As the company operates in the global market, it has taken a more standardized approach to CSR, in contrast to other companies in Somalia, where there is no direct approach, but CSR is practiced on a more ad-hoc and

responsive (loose) approach.

In connection with the study of legal responsibilities and how this is prioritized, there was a lack of clarity, as a result of the socially complex governance system, where legal governance appears to have been extended to the clan and the local community. However, there is a consensus of the governments lacking capacity for regulation, whose influence and resources are also perceived as severely limited. Furthermore, the resources that the government operates with are further prioritized to combat terrorism and to remedy the security situation in Somalia, which thus limits its capacity even further. Thus, the analysis showed that CSR understandings and priorities in Somalia, are ranked differently than proposed by Visser (2006) in his African CSR Pyramid. In contrast to Visser’s African CSR pyramid, philanthropic responsibilities have the greatest emphasis in Somalia, followed by the ethical and then the economic responsibilities. Lastly, legal responsibilities were found to have the least emphasis/priorisation. Thus, the following “alternative” CSR-pyramid is proposed for the East African nation. Below is a side by side view of Vissers African CSR pyramid and the Somali CSR pyramid.



figure 5 (on the left) - “alternative pyramide” -
Manifestation of CSR in Somalia context (own making)

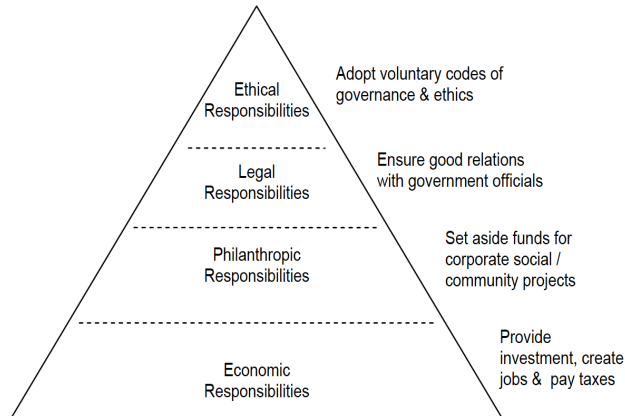


Figure 6 (on the right)
The African CSR Pyramid (Visser, 2006)

The reason Visser (2006) places ethical responsibilities as the least prioritized in his proposed pyramid, is based on a (high) level of corruption present in developing countries (Visser, p.44,2006). And while Somalia is no exception, and has the same (relatively high) degree of corruption, as the developing African countries that Visser refers to, one could

question my placement of ethical responsibilities as having the second most priority.

However, in the alternative pyramid, ethical responsibility is analysed to be a heavy emphasis and influence of religious practises (based on the analysis) and a certain interesting level of “trust” that is found in Somalia. According to Carrier et al. (2008) “*Somali trade provides a pertinent case*”(Carrier et al. p.2, 2008) of trust, which I argue supports the finding of the high priority of ethical responsibility, despite corruption levels. This trust “*creates openings in trading opportunities and renders business more inclusive [...] The same applies to the emphasis on proper Islamic behaviour in trade*”(Carrier et al. p.20, 2008) .

This “trust” has been facilitating ethical trade and CSR practised in the decades of absent regulation and governance, and is thus evidence of the presence of ethical emphasis, hence, the prioritisation of ethical responsibilities on the CSR pyramid (in contrast to Visser(2006)).

The placement (analysed prioritisation) of economic responsibility can be approached from two perspectives. First, a greater emphasis on economic responsibility can be argued than suggested in the Somali CSR pyramid (in this study). This would be based on the analysed idealization of economic responsibilities, showing a level of awareness for the need, and importance of economic responsibility, as reflected in the case of Hormuud and its many references. By this definition of the analysis, there would be more emphasis on and prioritization of this responsibility.

However, the premise that defines the placement of economic responsibility is the practical manifestation, meaning how much it is actually prioritised in practice. From this perspective, economic responsibility in Somalia (based on the analysis) is prioritised lower than philanthropic and ethical. This approach is based on the fact that Vissers CSR pyramid is descriptive in nature, meaning that the suggested CSR pyramid does not represent how CSR in the context of Somalia *should* be, but rather how it *is*. Thus the alternative pyramid is reached by using the same definitions (approach) of the responsibilities as the African CSR pyramid framework, and thus argued to be valid.

However, as the proposed Alternative (Somali) CSR pyramid is based on the framework, its validity (relevance) and usefulness is bound on the relevance and usefulness of the CSR pyramid framework model. The relevance and usefulness of the framework models will be discussed in the last sections of the discussion.

Motivations and interest for businesses to engage in CSR

To make up for the interpretive shortcomings of the descriptive CSR pyramid framework model, this study has also used Vissers(2008) *drivers of CSR in developing countries* framework model, in order to answer this study's second research sub-question of “*What is the motivation and interest for Somali businesses to engage in CSR?*”

Here, some of Visser's proposed drivers have been identified as being present and driving CSR in Somalia context. Among these, are cultural traditions, reflected in a strong sense of community, which the analysis showed to be associated with clan culture.

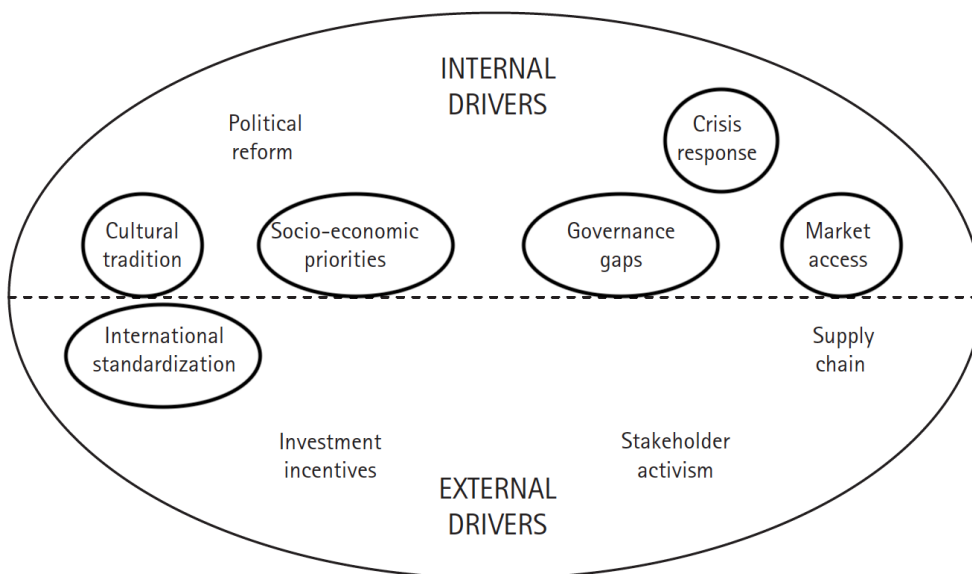


figure 7 -Vissers(2008) Drivers of CSR in developing countries (with circle around present/valid drivers in Somalia context)

In addition, cultural traditions and religion are both the basis for how CSR is defined and practiced, and at the same time religious elements and values are driving CSR. For instance, ethical considerations and Islamic zakat are underpinning CSR practices in the country.

However, there is also a certain level of rent-seeking motives for CSR practises, and engagement, such as gaining market access and obtaining oligarchy positions, in order to create, or maintain market dominance. By using their social status as “major contributors” to the country's economy and development, businesses gain a monopolistic advantage and create barriers of entry. An example is the case of Hormuud, having employees and stakeholders from “*every clan*” in order to reach “*every client*” (Clingendael Institute, 2019, p.46). While this is promoted by the company as an emphasis on economic responsibility, in the form of engaging in economic multiplier such as job creation, this could also be a strategic monopolistic tactic to dominate the industry.

Thus, by lobbying for sufficient political power and partnering with all the clans in the name of CSR, major players such as Hormuud are also promoting their own interests in order to be able to control multiple businesses in the different regions, which would intensively coordinate their activities (ibid.).

Corporate social responsibility in Somalia is also driven by the need to bridge the governance gap, created by weak government capacity for regulation. CSR as a governance mechanism serves both as an alternative taxation, but also as a way for companies to obtain license to operate, and at the same time, create barriers of entry, and in some cases obtain oligarchy positions. Thus, in addition to governance gapping, access to the market is also found as a driver for corporate social responsibility in Somalia.

Finally, there is a responsive approach underpinning CSR practises in Somalia. As a result of periodic crises such as terrorist attacks, and natural disasters such as floods and drought, CSR is driven by crisis response.

Thus, six out of Visser's ten drivers of CSR in developing countries have been found present in Somalia. The figure below, outlines the present/valid elements, driving CSR practises in Somalia, based on the analysis.

Relevance and usefulness of the conceptual framework and methodology

A critique point of the CSR pyramid framework is that it cannot clearly distinguish or clarify the interpenetrating nature of the CSR domains. For example, Visser himself, emphasises this general point of criticism and states that, "*[...] the main limitation of the model is that it does not adequately address the problem of what should happen when two or more responsibilities are in conflict*" (Crane and Matten, 2004, p.44; Visser, 2005, p.47).

An alternative to the CSR pyramid model is the Intersecting Circles (IC) model of CSR which incorporates the various domains of CSR and their interrelationships (Schwartz & Carroll, 2003). The intersecting circles (IC) model "*[...] refutes the notion that CSR is nothing but a collection of contingent, externally related topics; it rather holds that the different responsibilities are in dynamic interplay with each other, and it is the overall corporate responsibility to advance harmony and resolve conflicts between them.*" (Geva, 2008, p.15). By using the IC model instead of the CSR pyramid model (in this study), it would have been possible to take into account how the different responsibilities interact with each other, and from this approach further illuminate the implications of CSR in Somalia.

Despite limitation of the framework models, and the fact there is a found a different ranking of CSR priorities based on the analysis, Visser's African CSR pyramid model is useful for examining CSR priorities in African countries. This is because the model acknowledges and incorporates context as an important (useful) element, to illuminate the ranking of the various responsibilities, in a given African country's context. This is based on the literature review, which showed that CSR is relative to the cultural context in which it is

examined(Blowfield & Frynas, 2005; Mirshal & Jamali; 2006; Visser, 2008).

The proposed Somali CSR-pyramid should not be seen as contradictory to Visser (2006), nor as a rejection of Vissers findings, but simply as a result of the fact that, the more defined the context, the more there will be found a potentially different ranking of the priorities in the pyramid construct. Hence, if this study was conducted in Ethiopia, or Kenya or another fitting African country, the results would have been reflecting the specific context.

Thus, despite not having found the same CSR prioritisation, the framework model has not only been useful, but also relevant in exploring CSR in Africa, However, as stated earlier, it may not be useful for *any* African country. As Visser(2006) does not take regional, cultural and socio-economical differences into consideration, only certain African countries fall within the scope of his proposed African CSR pyramid model. This is because what Visser refers to as *Africa*, is in fact *Sub-Saharan* African countries, more specifically Southern and Western African countries, as elaborated in the literature review section of this thesis. Thus, the usefulness and relevance of the model may only be limited to countries that fall within this scope. However, as it is argued that Somalia falls within the scope of the model, the model has therefore been relevant and useful in this context.

While Visser includes many African countries, in order to express a general CSR priority in the continent, the consequence/implication of that (broad) analysis level, is that the broad generalisations will not always hold(in specific contexts), as this study demonstrates.

Relevance and usefulness of *Drivers of CSR in Developing Countries* framework

While many of the element of Vissers(2008) *drivers for CSR in developing countries* model are valid(present) in Somalia, the model is very broad and even the author himself points out that these factors are not limited(unique) to developing countries, but that model gives

a good starting point to examine how CSR is conceived, motivated and practised in developing countries (Visser, 2008, p.480). Thus, it is argued that all the drivers don't have to be present, in order for the model to be relevant. However, the presence of the six drivers alone, does not determine the relevance and usefulness of the driver of CSR as a model.

The relevance of Vissers theory and findings of the different drivers, can also be connected to (a limitation in) the models definition and treatment of the concept of CSR, as an umbrella term, in accordance with Blowfield & frynas (2005) definition of the concept (Blowfield & Frynas, 2005, p.503). This broad definition as an umbrella term for a range of theories and practises can be linked to identifying the presence of some of certain drivers.

if CSR was treated or defined more specifically or in a different manner, the framework model may not have been relevant nor useful. At the very least, it can be argued that a specific and different definition of the concept of CSR, would have affected what was found as driving CSR.

At the same time, the data from the interviews were focused around the internal/national drivers. This can be due to the restricted number of respondents of this thesis due to the limited access to the study context. Hence, if the scope of the study was to be widened, there may have been more drivers identified.

Relevance and usefulness of methodology

By paying attention to the implications of my theoretical and methodological choices, as well as prerequisites for definitions and analysis of concepts, and statements, I have focused on achieving a certain level of desired research quality (validity and reliability).

This is reflected in the active methodological choices and awareness of their impact on quality (construct validity). For instance, I have focused (delimited) the research, in order to make sure that the methodological choices are in line with the overall framework model and problem statement, and also with the research method.

Furthermore, the research sub-questions have been used to clarify what is sought to be investigated. In addition, the research sub-questions have been made in order to be able to structurally answer the main research question, as design questions can be used pedagogically to link the "big" methodological questions with the "small" questions of data (Dahler-Larsen N/A).

At the same time, secondary data, such as a comprehensive report, including data from surveys, by the Clingendael Institute(2019), have been used, in order to gain incremental validity, which is the increased validity that occurs by combining several methods(data measurements) (Schmidt & Hunter, 1998).

The design of the interviews was structured, and in order to achieve reliability, leading questions were avoided, and I also sent questions in advance to the respondents when it was possible.

For instance, questions regarding CSR understandings were examined first, as it was the assumption that this served as the basis for which drivers are present for CSR in Somalia. The notion of initial assumptions was embraced, as based on the research philosophy of this thesis, the researcher operates with certain (unavoidable) initial assumptions, resulting from theoretical, as well personal background. However, the important thing is being aware of these assumptions, and being able to question them (Fredslund, 2005, p.82-89).

Thus, while I acknowledge certain initial assumptions, my awareness of these, made me able to overcome potential (bias) limitations that could have resulted in confirmation bias, in which one seeks to confirm one's own assumptions and beliefs.

Despite efforts to overcome methodological limitations and create a useful/appropriate research design that can be reproduced, there can be raised criticism of certain (design) choices and limitations.

However, as I have approached the research design from a more pragmatic and appropriate perspective, my counter-questions (criticism) are then, whether or not this distinction between and search for "right" and "wrong" designs, leads to an over-focus on the design itself, rather than the research(question). And whether or not every design has problems(limitations) built into it, and so it is not ultimately a kind of reflected tension, a complex reality and an always limiting design, that is the real epistemological driving force in the qualitative method?.

Conclusion

This study has investigated the manifestation of corporate social responsibility in Somalia, by examining perceptions, practices of CSR, as well as motivations(drivers) for CSR activities of business actors, through the following problem statement(main research question): *What are the drivers underpinning CSR practises among businesses in Somalia?*

In order to answer the main research question, two research sub-question were posed. The first research question; *How is the concept of CSR perceived in the context of Somalia, in relation to Vissers CSR pyramid?*, was used to analyse how CSR is understood, defined and perceived, in relation to Vissers CSR pyramid. The second research sub-question dived into the underlying drivers of these CSR practises; *What is the motivation and interest for Somali businesses to engage in CSR?*

Both research sub-question contributed to answering the main research question (problem statement).

Based on literature and previous studies, it can be concluded that CSR is relative to the context in which it is studied. As a result of this, it is found that in the Somalia context, there are some culturally and socially unique and complex circumstances that form the basis for the understanding and perceptions of CSR in the private sector, as well as its practices and drivers. Due to a contextual understanding of CSR, rooted in culture and historical events, the concept is perceived as a way to help and empower the people and local community. As a result of this, the concept of CSR has philanthropic emphasis and is understood as a way to redress injustices of the past. However this understanding of CSR is focused on addressing limitations, rather than creating advantage, meaning that the focus is less on addressing socio-economic (economic multipliers) needs such as job creation and investments, but rather on relieving the community from negative effects of crisis, such as terrorist attacks and natural disasters. As a result of this, CSR in Somalia, is driven by a crisis response approach and the general depiction of CSR practices is described as a *stand-by mission*, reflected in an ad-hoc approach, in which the companies are *reacting* rather than *acting*.

There is also a high emphasis on ethical responsibilities driven by religion, as a strong driver of CSR. Especially the Islamic Zakat (Islamic law of taxation/charity) is being defined as part of CSR in Somalia. Economic responsibilities are not prioritised much, however, there is found a development of an “ideal” CSR, spearheaded by an emphasis on economic responsibilities in a proactive manner. This new approach to CSR is spearheaded by the telecommunications giant Hormuud, who in contrast to the general private sector, have a standardized approach, in which they engage their corporate social responsibility. This different approach to CSR is driven by international standardization, in which the company is adopting international practises as a result of its transnational business practises.

While the private sector has gained goodwill and is often praised for their CSR initiatives, this study concludes that CSR initiatives serve several purposes, such as access to markets for companies and as a regulatory element that complements lack of (formal) regulation, which ensures that companies operate within the legal and ethical framework. Finally, CSR also plays a role in addressing governance gaps. For instance, weak government capabilities have made public expectation shift towards the private sector, and thus, CSR is directed at providing social services such as poverty alleviation and stepping in where the government is lacking. In addition, a social embeddedness and a sense of kinship is also driving CSR. This stems from a commitment and obligation underpinned by a tradition of clan culture, where one is accountable to and responsible for the local community/clan which is also seen as *extended family*.

Thus, six out of ten of Visser's proposed drivers have been identified as being present and driving CSR in the Somalia context. However, the analysis showed that CSR understandings and priorities in Somalia, are ranked differently than what is proposed by Visser (2005) in his African CSR Pyramid. Despite these findings, it can be concluded that Vissers framework models have been relevant and useful in exploring CSR in developing African countries' context. In addition, coherence between the models and data has meant that I have achieved high construct validity. Furthermore, by focusing on transparency and documentation of the methodological process, I have also been able to ensure reliability.

Perspectivation

As the country is re-emerging in the global markets, CSR is (found as) an important factor that drives and will facilitate development in the right direction, as more companies will incorporate intentional CSR measures, in order to live up to international standards.

This new CSR approach is perceived as ideal, which shows that there is an awareness of the importance of economic responsibilities. Thus, this might be the start of a development and evolution of the meaning and prioritisation of CSR in Somalia.

As the country is (currently) undergoing political reforms, it is also likely that CSR practises will be improved by development in a more democratic manner. While the social system is much more complex that could be explained in the scope of this thesis, it is a foundation for CSR norms and practices. And while these social norms likely won't change anytime soon, there still might be a prospect of development that lies in the adaptation of more international standards and practises.

This is already taking effect according to public servant AS (interview). As the capital is becoming home to international corporations, NGOs and citizens, there are new professional norms being formed, such as advertisement of jobs and investment in human capital. This way, CSR could be the basis for driving such much needed improvement and could bridge the social gap, as more jobs are now being filled by skills and not clan ties.

This study has showed, how CSR practices have developmental implications for the country, as CSR practises influence and direct socio-economic development. This is reflected in the analysis, as CSR priorities and emphasis is found to have (had) a significant influence in redressing social issues, but also push a degree of economic recovery and widened the availability of goods and services. Thus, while CSR might just seem as another factor or phenomenon to study out of curiosity, it might as well be one of the most important drivers for (past and future) development in the country.

The current implications of CSR, is that the flexible approach of the private sector is advantageous and constitutes an effective way of responding to crises. However, if this is not sought to be improved(guided), it will not facilitate socio-economic development. In fact it could have a negative effect on development efforts. This is because the ad-hoc practice of CSR does not drive development but serves as a patchwork solution.

Instead, in the future, there should be a focus on CSR which is driven by international standards and focused on economic multipliers, as in the case of Hormuud.

At the same time, focus must be placed on improving legal responsibilities, as large companies can be driven by financial incentives to enter into CSR and thus a “distorted” practice of CSR arises, where weak legal responsibilities are exploited.

In his description of how to move towards an ideal CSR, Visser(2008), suggests that there should be a focus on improving ethical responsibilities in developing countries, However, as this study concludes that there is a good emphasis on ethical considerations in the context of Somalia, it is suggested instead, that efforts should be directed towards the improvement of legal responsibilities in the country. By utilising these existent ethical practises, there should be a good foundation to promote and improve regulations. For instance, by incorporating legal codifications of CSR. At the same time, the government should play a more (pro)active role and take responsibility(accountability), by finding opportunities to utilise the private sector's willingness to contribute and cooperate, and thus “guide” CSR in order to facilitate development in the right direction.

Thus, the government and the private sector could supplement each other's weaknesses. For instance, as the private sector practises CSR in a more “standby” and responsive manner, the government could channel CSR effort for the good of the public. This study found that it is the Mosque and religious leaders, who direct CSR efforts. By playing a more (pro)active role, the government can make use of this “extra” resource(CSR), while the private sector's efforts (CSR) become more coordinated and thus, impact good socio-economic development. In either case, there is as much room for optimism, as there is for development.

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Bilag 1 - Interview guide

Social responsibility (prioritisation)

Do you believe a business has a social responsibility?

What would you say is the responsibility of a business?

How far does the responsibility of a firm extend?

What is important when considering engaging in social responsibility?

How much is CSR part of the normal operations (of your company)?

Do you (the company) have strategies/standards for CSR practises/activities?

Is the internal conduct of business affairs a matter for public involvement?

should representatives of the public have significant roles in determining the conduct of business affairs?

Should the management of a corporation should do more than the law requires in its concerns with the social impacts of its actions? - Elaborate

What defines right and wrong conduct for corporations? – (i.e. can it be defined only by the law?)

CSR drivers (motivation)

Why are you (the business) (engaging in) socially responsible?

What are the benefits of CSR?

Is a corporation responsible for (definable) interests in society?

What is the(your) organization's CSR initiatives (strategies) driven by?

What is the goal of your (company's) CSR activities?

What is the (best) outcome of CSR (companies being socially responsible)?

BILAG 2 - Notes from interviews (non-restricted parts)

AS

Somalia has a lot history and culture in the past that has shaped a lot things

people are connected

if you for example just graduated, you would go to your uncle or someone from social network (i.e. clan) to find job opportunities

the people only look to business owners and companies for help, because they know the government cannot [help them]

Due to crisis situations faced, the cultural understanding of CSR is mostly solving [crisis] matters

islamic values encourage charity and helping each other

there is a lot of need amongst the public because past war and crisis

government, operates with limited resources and these are primarily focused on fighting terrorism and improving security”

there no real focus on important things like [creating] jobs or building hospitals and schools

he people [of Somalia] is very close connected, it is even in the first line in the national song you know [continuous to phrase the National Anthem]; “Soomaaliyeey toosoo, toosoo isku tiirsada ee, hadba kiina taag daran, taagera waligiina!”

*even executives of the large companies
have a reputation which is influenced by how the clan looks at him*

Survival depends on CSR

People [...] look to business for help, because they know the government can't help them

*he government's lack of capacity is reflected in the fact that "it is only responsible for
65.000 student and 4 for hospitals*

AB

CSR is important and a business is to be socially responsible

it is needed that companies contribute to society

somalis have been displaced due to past conflicts

a lot need are not met by a weak public aid/ government

*wealthy businessmen and companies are obliged to support the local community, or risk
social exclusion*

a company has pay its dues and give back to society

*there is state and federal tax, for example, I'm in Bosaso now so we pay Puntland(state)
tax too"*

the Islamic taxation of Zakat as "highly respected" and practised

Due to this strong religious fundament, Islamic laws are often referenced for what

constitutes good business practises

“[...] promote job creation and hiring for skills and not through social networks”

hiring for skills

it is the businesses best interest for their communities to thrive and invest in it

There is a need for development in every way

MN

Somalia has faced a lot of hardship, we're talking for [...] years and since Siad Barre [the head of the former regime] went down and ever since... it's been a lot of chaotic ... and challenges'

there is need for companies to take responsibility and [...] through this social responsibility we take part and contribute”

it is the right thing to do

obligation to contribute

islam and charity

hormuud is a front figure in somali CSR

CSR is more than just giving money

there is a need for a lot (public needs not met by government)

social mindstate of business (CSR in a broader sense)

SF

to bridge the gap". "for us to move forward [...] we are in the same ship

They(somali companies) do believe in social responsibility, but it is a distorted social responsibility.... it is distorted, because there is no institution to regulate them and because they are too powerful and major contributors, they use it to make up for not paying [tax]

funds are allocated "extremely fast"

This country has been built by private sector and diaspora contributions

the government is not looked at for help

instability in security redirect public funds

big companies are exploiting the absent government (regulations) and not paying tax etc

However they (private sector) has built this country since the crisis in the 90's

there is need for better perspective (meaning csr) towards economic responsibility and inclusion (away from the clan dominance in culture)

they(private sector) contribute a lot and always ready to aid in disaster and crisis

hormuud is a great example of good CSR - ambulance and firefighter service as well many other socio economic contributions