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CONGRESS SERIES

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## FIRSATLAR VE ZORLUKLAR

### BELT AND ROAD: OPPURTUNITIES AND CHALLENGES

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FULL TEXT PAPERS BOOK

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(SIRCON 2022)**

**BELT AND ROAD: OPPORTUNITIES AND  
CHALLENGES FULL TEXT BOOK**

**Grafik & Tasarım**

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Uluslararası niteliğe sahip İpek Yolu ve Ötesi Kongre Serisi (SIRCON 2022) "Bir Yol Bir Kuşak: Fırsatlar ve Zorluklar" temasıyla 4-7 Ekim 2022 tarihleri arasında Özbekistan'da düzenlenmiştir. Kongreye toplam altı farklı ülkeden 94 çalışma ile katılım sağlanmıştır. Türkçe, Özbekçe ve İngilizce olmak üzere ve üç farklı dilde sunumlar yapılmıştır. Sunumların 37 tanesi yüz yüze, 57 tanesi ise çevrimiçi olarak kongrede yer almıştır. Bu vesileyle, kongreye katkı sağlayan tüm bilim insanlarına içten teşekkür eder, serinin bir sonraki kongresinde tekrar buluşmayı temenni ederiz.

Silk Road, with a history dating back to the Bronze Age, has been used and extended by various nations as a trade route linking east to the west. The main routes of the Silk Road are from China to the Central Asia and from Iran to the Mediterranean via Mesopotamia. Around the Silk Road a rich culture has developed and shaped by the contributions of various cultures and traditions. In the 2nd century BC, most parts of the Silk Road were captured by the Huns and through the history, the Silk Road has been important for Turkic communities as a route linking them economically and socially.

The first of the international Silk Road and Beyond Congress Series (SIRCON 2022) was organized under the theme of "Belt and Road: Opportunities and Challenges" on October 4-7, 2022 in Uzbekistan. 94 papers in three languages; Turkish, Uzbek and English were presented at the congress by the participants from six different countries. 37 face-to-face and 57 online presentations were made in a total of 21 sessions. Hereby, we thank all the participants of the congress and wish to meet at the next congress of the series.

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## THE ROLE OF HIGHER EDUCATION AND POLITICAL PARTICIPATION OF WOMEN IN MOGADISHU

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### ABSTRACT

The role of higher education in women's empowerment in Mogadishu was the focus of this study. The study's major goal was to determine the role of higher education in Mogadishu's female empowerment. According to the findings, the population of women has risen. In the capital city, there is empowerment, but it is insufficient. In order to make consciousness, women's empowerment in higher education is very crucial. Higher education refers to a wide range of educational institutions, including universities. Universities and other academic learning centres can be formed in a variety of ways, either as part of a college or as a separate entity recognized as a university and other college learning institutions. This research also investigates the political and decision-making problems faced by Somalian women. According to the reports, due to economic restrictions, women do not have the authority to participate in the country's politics. Women are traditionally not allowed to attend meetings with males; men do not seriously consider women's ideas and proposals in decision-making meetings. Women in politics confront numerous challenges including a lack of political experience and leadership qualities. Women lack political will, which explains why they are underrepresented in politics. Women do not have access to proper government policies, initiatives, or legislation to address the harmful habits and behaviours that contribute to their marginalization and political isolation.

**Keywords:** Female, Empowerment, Higher Education, Somalia, Political Participation

## MOGADIŞU'DA KADINLARIN SİYASİ KATILIMINDA YÜKSEK ÖĞRENİMİN ROLÜ

### ÖZET

Mogadişu'da kadınların güçlendirilmesinde yükseköğrenimin rolü bu çalışmanın odak noktasıdır. Çalışmanın temel amacı, Mogadişu'nun kadınların güçlendirilmesinde yükseköğrenimin rolünü araştırmaktır. Somali'deki nüfus sayımına göre kadınların nüfusu artmıştır. Başkentte kadınların belli başlı hakları var ama bu yetersiz. Ülke de bilincin oluşması için yükseköğretimde kadınların güçlendirilmesi çok önemlidir. Yükseköğretim, üniversiteler de dâhil olmak üzere çok çeşitli eğitim kurumlarını ifade eder. Üniversiteler ve diğer akademik öğrenim merkezleri, bir kolejin parçası olarak veya bir üniversite ve diğer kolej öğrenim kurumları olarak tanınan ayrı bir varlık olarak çeşitli şekillerde oluşturulabilir. Bu araştırma aynı zamanda Somalili kadınların karşılaştığı siyasi ve karar alma sorunlarını da incelemektedir. Raporlara göre, ekonomik kısıtlamalar nedeniyle kadınların ülke siyasetine katılma yetkisi yoktur. Kadınların erkeklerle toplantılara katılmasına geleneksel olarak izin verilmez; erkekler, karar alma toplantılarında kadınların fikir ve önerilerini ciddiye almamaktadır. Siyasetteki kadınlar, siyasi deneyim eksikliği ve liderlik nitelikleri de dâhil olmak üzere çok sayıda zorlukla karşı karşıyadır. Kadınlar siyasi iradeden yoksundur, bu da kadınların siyasette neden yeterince temsil edilmediklerini açıklıyor. Kadınlar, marjinalleşme ve siyasi izolasyonlara neden olan zararlı alışkanlık ve davranışları ele almak için uygun hükümet politikalarına veya mevzuata erişemiyor.

**Anahtar Kelimeler:** Kadın, Güçlendirme, Yükseköğrenim, Somali, Siyasi Katılım

### INTRODUCTION

All citizens of a country have the right to education. By removing limits and impediments, all citizens should have access to primary, secondary, and higher education. Primary education is internationally recognized as the foundation-laying level of education in all nations of the world because it offers the mini-structural framework on which the quality of other levels of education is based. Literacy is the foundation of education. It is an important aspect of social cohesion and national identity. Higher education refers to education after high school. Higher education is defined as education beyond a bachelor's degree. It also comprises medical, engineering, business, law, music, and art schools, as well as teacher training schools, pure science, and technology institutions.

Professional schools in medicine, engineering, business, and marine science, as well as other institutions such as teachers training schools, pure science and technological institutions are included. Women cannot achieve self-sufficiency through literacy alone, but higher education can help them become more capable (Panchani, 2017).

Politics can play a significant role in many aspects of human life. It is usually necessary for the existence of states and the manner in which people interact—how they make decisions and resolve conflicts. Human live in corporations, decisions must be made regarding how energy or other resources for the group will be distributed, as well as how internal problems will be resolved. The study of how such decisions are made is what politics is all about. It could also serve as a judge of how such decisions should be made. It could also serve as a judge of how such decisions should be made. Thus, we can describe politics in two ways: first, as an examination of electricity, and second, as an examination of war resolutions. (Bentley, 1995) In Africa, women have historically been neglected in political participation and decision-making regardless of the fact that all African constitutions and laws guarantee women's right to equal participation in politics. African women are the most deprived and excluded groups in politics due to a convergence of numerous highlighted and recognizable characteristics. One of the most significant characteristics was the African custom and traditional actual laws, which were based primarily on patriarchy domination. (Abdo and Abegaz, 2009).

Women make a big part of the population but they are still lagging behind in many sectors. Because of this, there is a need to empower women so that they can contribute to and also benefit from the development of Somalia. A study related to this topic indicated that women are rarely registered in higher education institutions which led them to remain in a weak position. For example, an Indian study in 2016 stated that numerous challenges hinder women to enrol or precede their higher education including, -lack of resources, early marriage, and child bears, fear of deterioration of social structure (Packianathan, 2016). The same situation also applies to Somalia where various barriers prevent Somali girls from receiving the same education as boys. These barriers include; poverty, girls rushing into marriage and the Somali culture does not promote females' education (Garweine, 2018). To begin, keep in mind that politics, governance, and decision-making are among the most critical areas of change. In this regard, ideal and long-term progress necessitates more engagement from all sections of society, especially women in Mogadishu, Somalia, who are currently uncommitted in

the country's political affairs. They don't have enough seats in local governments, parliamentary chambers, the judiciary, or executive chambers (Carrabey, 2013).

In this article, it is aimed to find out the role higher education which plays in women empowerment in Mogadishu. And also it is one of the objectives of the article is to find out the challenges faced by women in Somalia that hinder their chances of getting higher education. Lastly, it will be analysed the women's political participation in Mogadishu. So as to get these objectives, it is searched: what is the role of education of women empowerment in Mogadishu? what are the challenges faced by women in Somalia in getting a higher education? what are the challenges facing women in political participation in Mogadishu? And lastly what are the efforts made by women's organizations towards increasing the number of women legislators and the quality of their participation in the legislature in Mogadishu?

### **THE ROLE OF HIGHER EDUCATION IN WOMEN EMPOWERMENT**

It is smooth to characterize both current higher education and a university in terms of desires and public and institutional expansions. Better schooling incorporates a broader range of higher studying establishments, along with colleges and universities. Those better mastering institutions can be coordinated in an expansion of approaches, consisting of within a university and in other institutions which includes colleges and other tertiary studying establishments. Consistent with the British lexicon, a college is a group which can provide its own degree and excels in the area of exploration. Better schooling is, for the most part, a hard and fast that establishes the university, which is a subset of better training. However, in other cases, better training and university are used interchangeably. According to S. Radhakrishnan, a great philosopher, educator, and India's president, female education is more important than male education since there is always an educated woman behind every educated man. As a result, education can help women manage a variety of family issues and discover their own unique identity. They have the ability to understand and combat the challenges of child marriage since they are educated. As a result, society can expect a better society based on women's higher education. As a result, the Commission on Higher Education stated in 1979 that higher education is vital for both men and women's character development, earning ability, self-expression, and personality development. (Nagraja, 2018). Tinuke Fapohunda (2011) indicated that the majority of higher education entails pursuing a degree level or establishment for degree capabilities. In most developed countries, a large proportion of the population (up to half) now pursues

advanced education. He went on to say that higher education is critical to the public economy because it provides a ready and trained workforce for the rest of the economy. Higher education is based on the assumption of mastery. It is excellent, perhaps standing out from higher professional training that emphasizes both practice and hypothesis. Choosing extra training and earning a degree will improve many aspects of one's life. Individuals with college degrees will generally earn more money and will receive more generous pay increments over time than those without a college degree. Individuals with college degrees are less likely to experience protracted periods of unemployment.

Higher education is a vital tool for equipping women with the knowledge, skills, and self-confidence they need. It aids in the reduction of inequities and the improvement of their family status. Women's higher educational achievements might have repercussions throughout the family and beyond generations. However, there are numerous roadblocks in the way of women's empowerment and higher education. Lack of education, financial restraints, family duty, and social standing are only a few of them. Women are now taking part in conventional courses as well as many aspects of men's turf. In the future, it will be important to broaden the scope and open up new industries to meet the demands of women. Higher education's current goal is to offer women with access to vocational, technical, and professional education. There are numerous policies and programs aimed at improving women's lives. (Manas, 2016). According to Panchani (2001) women's empowerment has become a major issue for global development initiatives, and an updated critical assessment of the existing evidence on women's empowerment and fertility is required. Advanced education is required to provide women with the knowledge, skills, and courage they require. It helps them to improve their status within the family by reducing imbalance. Higher educational achievements of women can have a cumulative effect inside the household and across generations (Panchani, 2001).

Large proportions of girls drop out of secondary education in Somalia, like in other underdeveloped countries as a result of discriminatory gender norms such as early pregnancy, early marriage, and the demand for girls. In Mogadishu, for example, few girls complete high school, let alone college, and due to a lack of prospects, they frequently marry early. In the country, there are very few female professors who can act as role models for young women. Somalia's educational system has been practically decimated by further than two decades of violence. In general, Somalia's girls and women confront significant cultural and economic restrictions that hinder them from fully participating in society. Women

are rarely afforded equal opportunities, especially once they complete secondary school. Although the community of practice (COP) talks revealed that women gain from more educational options, this does not imply equal and full involvement. Although there are some positive ideas about the benefits of education for girls and women, some socio-cultural beliefs remain a big impediment to girls receiving an education in Somalia.

### **The Role of Higher Education in Somali Women's Empowerment**

Females' education makes communities and societies better, wealthier, safer, and more prosperous according to Abdirisak (2017). Women with a basic education are less likely to be impoverished, according to numerous researches. When a woman is educated, the entire community is educated. This emphasizes the value of female education. Women are, without a doubt, the primary teachers of their children. As a result, well-educated women can play an essential role in the shaping and sculpting of their children. In Somalia, female students are less likely than male students to complete secondary and university education. Women are far more charitable than men, and they can strengthen the influence of many teenagers and young women who lack access to education. Women who are well educated can also help to progress by encouraging young men and women to solve issues. (Abdirisak, 2017). Many women in Somalia have made significant progress in all sectors of life, including health, education, economy, and the political system, and this has been made possible by a high level of knowledge. They have indeed contributed to the country's rehabilitation. They feature artists and well-known individuals. Dahir (2020) in his study on Dr. Hawa Abdi's accomplishments, he demonstrated how knowledge can empower women beyond their customary responsibilities. He demonstrated that Dr. Hawa, Somalia's first female obstetrician, not only saved thousands of lives before and throughout the civil war, but also worked to improve the community. She established a Rural Health Development Organization on family land in the southern Lower Shebelle region in 1983.

It began as a one-room clinic that provided free obstetrician treatments to approximately 24 rural women in a day, and has since grown to a 400-bed hospital. She went on to found another organization. The Dr. Hawa Abdi Foundation (DHAF) has transformed the lives of women by providing health care and job opportunities. (Dahir, 2020). Ilwad is another professional female. She is now the Director of packages and development for the enterprise. She is in fee of growing and enforcing the Elman Peace & Human Rights Centre's applications, which include Human Rights, Gender Justice, Civilian safety, Peace & safety, and Social

Entrepreneurship. Sister Somalia, a subsidiary of the Elman Peace and Human Rights Centre, is also led with the aid of her. It's the country's first software to help victims of gender-based violence, presenting counselling, health care, and housing help to ladies in want. Elman's efforts have aided in elevating nearby cognizance of the issue and influencing authority's policy. She has also led educational workshops for prone segments of society, in addition to created and carried out projects that promote opportunity livelihood picks for each young and old human (Federal Foreign Office, 2020).

Women confront obstacles when it comes to enrolling in universities. These obstacles are sometimes posed by their parents, particularly when it comes to the family's finances or income, as universities are more expensive than schools. If a family is impoverished and cannot afford to pay the tuition for both their daughter and son, they prefer to give the boy a chance over the daughter, believing that even if the girl is educated, she will end up at home, therefore there is no reason to educate her. To overcome these obstacles, women should have access to free education, scholarships for women specifically, and more awareness about the issue.

Educated women contribute significantly to the family income, provide the finest possible care for their children, and continue their education. When a mother is educated, she can better assist her children. An educated woman is a pillar of society in many ways. "Some children lose their fathers while they are still young, which can cause many difficulties for the family," says the author, "but if the mother is educated and able to work, she can provide everything for her children, and sometimes they come up with their own ideas to run businesses that are more beneficial to society." Furthermore, educated women are capable of participating in politics and taking the lead in areas where women are required to run. Women are now more prevalent in the educational environment, which is good because there are more educated girls than ever before, despite the fact that the number of males is higher. Normally, females outnumber males in undergraduate courses and work harder, but the difficulty is that women are underrepresented in postgraduate and doctoral degrees.

### **Women Empowerment**

There is a need for women to be empowered. There is a need for greater awareness of this issue; women must be given the opportunity to be educated and must find ways to better their education. Some parts are oblivious to this. Women also require additional programs and trainings in order to improve their talents and keep up with the rest of society.

Selecting ladies for Somali business and industry is a difficult and meaningless decision that puts their business at risk. Ladies are disproportionately underrepresented in higher education because of the frequent mother leave that they must take, and there are no compassionate courts willing to intervene to end that separation and offer her maternal entitlement to compensation or earnings. Unfortunately, there are few exceptionally small ladies with competitive human capital, which reduces their employability chances. This chasm is primarily caused by the social standard of women always doing housework, whether they are married or not, which limits her opportunities to advance her career by learning new skills.

Traditional elders and Somali parents feel that girls' education is pointless and of little benefit because they will be married and will wait for what their husband gives them. They also believe that women's education will come last in the kitchen. When it concerns to management and executive posts, culture makes a noise and community begins to let women down, influencing women in the opposite direction.

### **WOMEN'S POLITICAL PARTICIPATION**

Women's political involvement refers to their ability to participate in politics on an equal footing with males, at all levels and in all parts of the political system (Nepal, 2009). According to a file, attempts to restrict groups, particularly women, are mainly failing, and councillors no longer appear to value public engagement (Kehler, 2000). On the conferences, I don't say anything. All of the speaking is done by men. Despite the fact that I have opinions on topics, I do not share them at conferences.

In meetings, women are supposed to keep their voices down. Instead of crèches, we finish up with soccer fields. (XM, version 8.2.01) Somali women's participation in meetings is frequently limited to making a statement, and they do not contribute beyond that. Despite of the importance thirteen bestows on older women, they are mostly spectators. As a result, a few female-related issues are raised and covered in programs. One goal is to encourage women to participate in political activities: "Girls have traditionally been second class citizens in our communities, and they don't often recognize their own potential." (15.2.01) (ZM) Without skills and references, young girls struggle to find work, and cooperatives offer a viable alternative: We prioritize girls' economic independence, which is why we have specific programs such as sewing, gardening, and brick-making. We no longer see good employment matches that are best for men and others that are best for women.

It must be ensured that females are given opportunities to rise beyond their poverty. In our country and in our communities, girls are currently performing vital tasks. We're constructing homes. We're working to improve everyone's lives. (ZM, 15.2.01) At the Fourth World Conference on Women in 1995, the Beijing Declaration and Platform for Action (BPFA) called on governments to take efforts to ensure that women have equal control over decision and full participation in it. They should do so through establishing equality for women in governing, incorporating women in political parties, expanding women's decision-making and leadership capacity, and increasing women's participation in the electoral process and political activities.

In contrast to men, a human male, and women, a female child, a girl is a mature woman man or woman. The phrase girl (abnormal plural: girls) refers to differences in biological intercourse, cultural gender functions, or both. (Wikimedia, 2005) 2.1.1 Participation and Empowerment Norman Uphoff (Khan, 1993) recognized there are four basic types of engagement that have been identified, each of which is amazing but also interconnected. The subsequent is a list of them: Participation in decision-making in figuring out issues, formulating alternative planning activities, allocating belongings, and so on. Participation in implementation in sports activities, managing, and operating programs; Participation in financial, social, political, or other blessings in my view or together; and Participation in evaluation of the pastime and its outcomes for comments functions. Numerous students describe 'participation' in a variety of approaches. In keeping with Mishra (1984:88), "participation includes collective and ongoing efforts by using humans themselves in expressing their choices, pooling property together, and taking movements geared toward improving their residing conditions." (Rahman, 1991) has emphasised that 'participation' refers to any movement that allows individuals to take part in the administration's operation. 'Taking component' right here refers to each phase from macro to micro, and it can take many forms, which include advisory, choice, implementation, and so forth. "Participation is a way that humans are deeply worried in the monetary, social, cultural, and political manner that affects their existence," consistent with the Human improvement report (1993:1).

Participation has a narrow and a broad meaning. In a narrow feel participation technique, the citizen takes a specific action in which he or she engages for a specific reason. In a broader sense, participation refers to the ability of ordinary people, as opposed to appointed authorities, such as civil servants, to influence the operations of the presidency or to provide immediate responses to network demands (Rahman,

1991) "Participation is a way through which stakeholders' affect and proportion manage over improvement initiatives and the choices and assets that affect them," according to the World Bank (Otzen, 1999). As Kehler (2000) argues, in this context, participation is described as: the concerted efforts of individual people, groups, and movements of those previously excluded from such control, focused toward the socioeconomic development of the entire network, to expand control over and access to sources and regulatory institutions in society (Kehler, 2000).

Empowerment is a machine, yet the outcome of that gadget is likewise referred to as empowerment. However, the consequences of empowerment need to take place themselves as a redistribution of electricity amongst individuals, genders, organizations, instructions, castes, races, ethnic agencies, or worldwide places. (Batliwala, 1993) Empowerment refers to the restructuring of subordination systems through giant adjustments in law, assets rights, manage over girls' exertions and bodies, and establishments that toughen and preserve male dominance (Batliwala, 1993) "community/public/citizen participation" is defined as "the act of allowing character inhabitants inside a community to interact inside the machine of regulations and recommendations on issues that affect the whole network." (Faniran, 1995) More radical conceptions of participation not only encourage network involvement in neighbourhood improvement strategies, but also demand that social development result in network participants' empowerment. This is particularly important to women since it entails social trading, which results in stepped-forward living requirements in the network.

Somalia is characterized by a lack of solid civil society structures capable of representing the interests of the majority of community participants, as well as an apparent lack of capacity among inhabitants to respond meaningfully to complicated governance issues (Liebenberg, 1999) As a result, a focus on participation is critical, and the formerly disadvantaged should be main targets for participation as a means of social development. Griffin, (1987) Identifies, some components to demonstrate what the term empowerment shows. Having the ability to manipulate or achieve similar control; having a voice and being heard; Being able to shape and develop from women's perspectives; being able to affect societal choices and decisions that affect the entire society; Being recognized and respected as fellow citizens who have something to contribute.

### ***Systemic Barriers to Women's Political Participation***

Despite proof of the significance of getting women in decision-making roles, WPP continues to be undercut for a variety of reasons. These can be divided into two categories. The first are underground systemic “informal variables” such as custom, culture, tradition, socialization, and gender norms, which appear in the most extreme form as gender violence. Such long-standing patriarchal traditions are unlikely to go overnight. They contribute to the “one step ahead, two steps back” phenomena.

Informal Factors	Formal Factors
Custom, tradition, culture	The media
Socialization, attitudes, stereotypes	Finances and resources
Violence Against Women in Politics	Electoral systems and management

### ***Traditional and Religious Barriers***

Traditional views and cultural attitudes, notably regarding ladies' duties and status in society, are nevertheless typical, in particular in rural areas. Conventional gender roles and hard work divisions are nonetheless obviously gendered. Women discover it harder to leave their conventional household obligations for in addition public roles outdoor the home because of social constraints. Women's gender expression remains usually conceived as domestic, which keeps to hinder women participation in formal politics.

Women advancement in politics is motivated by way of conventional beliefs regarding gender equality. Women's capability to enjoy the identical possibilities and blessings of citizenship as males on same basis in the political area is similarly restrained via the load of home responsibilities and unjust get admission to better schooling. Top Minister Abiy Ahmed have said that the pass became aimed to “display recognize” for women engagement in nation building and to “disprove the cliché that girls cannot lead” while introducing Ethiopia's first similarly balanced cabinet.

### ***Socialization and Juggling Time***

Women have been socialized to consider politics as strange, according to one version of the argument. Their lifestyles and interests have always kept them away from power-related activity. “Women sometimes endure a dual day, keeping job and family commitments, restricting their possibilities for career progress,” it is also said. <sup>15</sup> According to this viewpoint, women are not just denied the will and qualities to be part in decision-making, but are also subjected to systematic discrimination by

men in positions of authority who deny to advance them, as well as by law that restricts their options.

The media which pursues or disrespects women who dare to enter the political realm supports this male “political gatekeeping” thesis. It is argued that such a community is patriarchal. It gives men the dominant role and prestige as decision-makers in both the private and public spheres (community). That confines women to the domestic domain and restricts their access to reproductive treatments in the public spotlight. As a result, a society might be both democratic and patriarchal. At some point of the political cycle, violence against girls is used as a centered and unfavourable device in a selection of ways to deter girls from participating as elections directors, electors, and applicants. A whole lot of this violence is verbal and psychological in nature, in terms of bodily harm. Women are discouraged from entering politics with the aid of political violence, societal stigma, and the notion that politics is a “dirty recreation.”

Somalia is within the midst of a change as a way to culminate in one-man or woman, one-vote everyday elections in 2021. A 30 percent quota for women representation is stipulated in Article 22 (five) of the country wide Elections invoice. The PR and quota systems, alternatively, do not specify how the rating can be compiled. In Somalia’s 2016/17 transitional election, a 30% mandate for women’s representation at all ranges of government was hooked up. Women representation climbed from 14% in 2012 to 24% in 2016/17, a good-sized development however still shy of the 30% goal. The elections in 2021 will be the first in Somalia without tribe representatives voting. Because maximum of the clans’ management is male, the election offers a crucial opportunity to beautify women representation.

### ***Voluntary Party Quotas***

Women need to be given extra space in political parties, specifically on electoral lists. It is the political birthday celebration leaders’ job to accomplish this. Electors, however, who are males and females that consider that girls make effective leaders, have the authority to vote. They must reject electoral lists that are without women. Women should receive proper attention and elected in choice-making positions, not simply to do figuration. The shape of political parties in addition to the costs associated with running for workplace and which exclude girls, have to be reconsidered. (Sylvie Ndongmo, president of the Cameroun department of worldwide League of women for Peace and Liberty (WILPF Cameroon) It is needed to investigate the status of women

in political events. Women have to now not lose sight of the fact that they wield large electoral have an impact on. It is nearly not possible for a political celebration to win an election without appealing to female citizens. The assignment to hand is to figure out how girls are structured within birthday celebration structures. Are they segregated within the female aspect or absorbed into the Politburo? Women need to have a say in the political parties wherein they participate (young girls chief, Maimouna Astou Yade, president of the association JGEN girls global Entrepreneurship).

Financial support for women candidates the paucity of resources compared to their male counterparts is a fundamental impediment to women's political participation. Women are less likely to have access to the same opportunities to help them pursue political goals. This discourages people from participating in the election process. "One of the greatest hurdles women face early on is generating early money to reap the birthday party nomination," UN girls' Julie Ballington says. The preliminary funding required to initiate a candidacy campaign, which includes obtaining exposure and call popularity, visiting and setting up a campaign group, and sooner or later winning the birthday celebration nomination, is known as early money. a good deal of a celebration's campaign early funding comes from the candidate, and this self-funding is frequently a huge barrier for ladies particularly. Following the nomination, celebration applicants may additionally develop, and increased visibility can also attract new financing resources. "Greater females lose the competition inside the early stage of primary elections on the birthday celebration level in almost each foremost election held every five years. This shortfall is frequently due to a loss of sources to guide female campaigns; women must start from a function of drawback that allows you to compete with their male colleagues (Monica Tabengwa, Human rights lawyer, former government Director of Pan African ILGA).

Women are underrepresented in political party leadership in Africa, with about 12% of major party leaders being female. Political parties are critical in allowing aspiring female politicians entry to the political arena. In summary, political parties could either facilitate or obstruct women's political participation. They can do so in a variety of ways, including adhering to national constitutional or legal measures aimed at increasing women's representation; establishing their own voluntary quotas; and giving support through campaign finance, capacity building, and mentorship.

## **POLITICAL PARTICIPATION OF WOMEN IN MOGADISHU**

Political engagement is defined as participation in political actions and movements. It is women's active participation in American affairs, varying from education system, protests, able to attend gatherings and political forums, voter rolls, birthday bash campaigns, birthday celebration voting, nationwide advocacy, and countrywide elections, to active participation in law-making debates. (Charles I) "Active involvement by individuals and groups with governmental methods that have an impact on their lives" is what political participation means. This includes both participation in the selection process and competitive acts. Acts of active engagement include both traditional (such as voting, holding office, and being a member of a political party) and unorthodox (such as signing a petition and attending a nonviolent demonstration) political activity (together with violent protest and refusing to pay tax) (Charles I).

Politics can play a significant role in many aspects of human life. It is usually essential for the existence of states and the manner in which people interact—how they make decisions and resolve conflicts. Because humans live in organizations, hence the need to make judgments on how energy or technical resources for the group should be distributed, as well as how conflicts that arise inside the institution should be resolved. The study of how such decisions are made is what politics is all about. It could also serve as a judge of how such determinations should be made. Thus, we can describe politics in two ways: first, as an examination of electricity, and second, as an examination of war resolutions (Bentley, 1995).

In African countries, women have historically been undervalued in both political involvement and decision-making processes. Regardless of the fact that almost all African constitutional changes and regulations affirm women's right to equal participation in politics, African women remain the most handicapped and disenfranchised in politics. Because this is the result of several highlighted and identifiable qualities, one of the most significant parts was African norm and customary legal norms, which were totally founded on patriarchy supremacy. 2009 (Abdo and Abegaz) The absence of knowledge of African culture in women's traditional management roles restricted modern political participation and decision-making engagements of most African women. As a result, several African countries launched affirmative movements to permit women's equal participation in politics. As a result, Quadri Nigeria (and other African countries) live in a patriarchal culture where women's place is said to be in the kitchen. She will be capable of passing despite

her husband's wishes and the wishes of her inner political circles, who regard her as a threat who must not be permitted to prosper (Charles I) In Ethiopia as an instance the participation of ladies in nearby Councils can be very low. The proportion female contributors in local Councils in Ethiopia are pleasant 27. 61%.at the identical time as even as we're looking in nearby sensible, the Somali region ladies are made three.27% of the whole (Adamu and Mekonnen, 2009).

The Somali girls have been participated in peace building albeit through informal and unknown processes. Within the context of African conventional communities, Somalia included, a mom is the first and maximum precious faculty in life and peace as teachers to children (Jama, 2010). As peacemakers, they have replied in an expansion of ways relying at the situation to hand. The first-rate instance is to use of poetry to transmit powerful peace messages to their male leaders. They also got wielded large latent selection-making electricity as they have an impact on their husbands, sons and fathers, at the same time as being effective circle of relatives' managers. This shape of participation, however, is unrecognized and taken into consideration casual (Sheikh Ali, 2015).

The lack of understanding of the African lifestyle in girls' traditional leadership roles hampered the most African ladies' modern political participation and decision-making involvements, despite the fact that many African countries took affirmative actions to enable women's equal participation in politics. Due to the lack of female participation in the meeting's decisions, they were denied the right to speak and vote at the session. This also prevented them from having to figure out what the law should be right now (Alvarez, 2012). Politics influences the survival and success of girls in politics. The character of politics determines whether or not girls are included or excluded in politics. Historically, politics is considered a male affair and ladies will be inclined to be excluded from the political sphere. Political interest is limited to the public area and quite discouraged in opposition to the private sphere of family existence. Politics, manner of lifestyles of formal political systems, and political events ruled through male hinders the participation of girls in politics (Bari, 2005). Often, such male ruled events have a masculine technique to issues of country wide importance at the identical time as ignoring the attitude of women inside the occasions (Ndlovu, 2013). Due to the gender biases of the male leadership in political, ladies are rarely elected to positions of power inside the party structures. This minimizes the probabilities of ladies attending to power in top political positions. It is also decided (Bari, 2005) that the diploma of democratization and democratic framework have an impact on the participation and

achievement of ladies in politics. Secular democracies offer greater location for women to attain politics than worldwide places whereby faith shapes the politics and democracy (Paxton et al., 2007; and Reynolds, 1999).

One of the barriers to female political engagement and electoral techniques is the loss of economic resources. It is undeniable that women suffer specific and varied economic and economic challenges. As it can be seen, the relationship between financial resources and electoral procedures reveals important differences between female and male candidates. Women's unequal access to financial resources limits their able to handle their political careers (Nagaad, 2007). Women and men alike rely on direct and indirect assets in their marketing campaigns. Direct resources are coins and cash that originate from non-public contributors, political parties, government budgets, subsidies, or a candidate's personal wealth. Statistics from a study of Somali girls' participation in politics and public lifestyles determined that the bad attitudes and behaviours of extended family leaders toward ladies is a key barrier to ladies in search of political management (Samah, 2016). In the last Somali consultant council election, women won only 67 members out from 275 consultant council seats across the country. Despite the fact that certain women's organizations and the international community have raised concerns about the lack of women's active participation in the political process, and despite the recommendation of a quota to be secured for women in the house of representatives, there is no sign of improvement.

### **Obstacles of Women's Political Participation Under the Lights of Somali Political Landscape**

With the arrival of Italian administration, the Somali people were granted formal bureaucratic political authority. It is undeniable that women's exclusion from political participation and decision-making was established by colonial administration. The primary advisory board, which originally consisted of 48 people and was founded in 1946, was reduced to just men. The worst ancient proof, such as women's discrimination from exercising equal political rights, became the principal historical ordinance standard for regulating the legislative council's electoral approach. This ordinance from 1958 prohibited girls from voting or casting ballots. It became the primary ancient Somali political election to be held on the basis of male suffrage, despite the fact that Somalia was no longer considered an independent country and the entire electoral system became in the hands of the colonial ruler and his regional commissioner (law, 1958) As a right politics emerged after

independence in 1960, political representation became built almost entirely on the extended family machine, and men remained to inhabit that region, satirically, even as Somali women for the first time occupied political roles in the public sphere. Ladies' roles remained minimal even then, and just a handful taken posts were granted to women (Warsame, 2000) After the crumble of Siyad Barre's regime in 1991, the complete country confronted an emblem-new situation of political vacuum at the same time as all the establishments of the authorities disintegrated. So, the humans 15 organized themselves along extended family strains to address the latest political trend. On this regard, extended family had emerged as the handiest social unit that may be used due to the fact the bases of the reconciliation process. Although, not directly, girls took detail in reconciliatory approach and all efforts of state building, they were no longer protected within the negotiating delegate that changed into selected from the Somali settling clans. They attended those meetings because the cheer organizations who were there to encourage extended family leaders in to peace-making. After the reconciliatory gadget became completed, using a resorted to the prolonged circle of relatives-based totally political machine wherein girls had no illustration (Bacaluul, 2009) The elected women member's political participation remains generally insignificant, as they are now not given any precise obligations. The lack of implementation suggestions and terms of the deal for female elected representatives, their limited able to accomplish in public institutions of this essence, their lack of understanding of their duties, and systemic oppression and biases by male elected colleagues are all factors that limit women's meaningful participation in politics. (According to the Asian Development Bank, 2001) Some of the main difficulties preventing girls from participating in politics are listed below ((ADB), 2001): Despite the fact that the charter guarantees girls' equal rights, the reality is that their responsibilities are strongly linked to their biological and family activities. At the same time, women are viewed as unsuited for political and community leadership. This is owing to the constitution's lack of readability regarding women's participation in politics. One prevalent complaint about women's seats available is that the legislation does not clearly define their roles and obligations. Patriarchy, as a tool, a philosophy, and a practice, has a variety of effects on women's lives, regardless of where they are.

Patriarchal ideas appear to be so deeply ingrained that they'll be accepted as natural. These mind sets will be biased to be effective even where equality is intended. Females' rights are frequently reinterpreted using sociocultural standards and non-secular misinterpretations, resulting in a loss of self-perception. And, despite the fact that women

have the same political rights as men in terms of voting and electing legislators, they may be strongly discouraged from doing so. The patriarchal society implements rules and prison recommendations that have an effect on females' self-concept, restrict their access to assets and statistics, and, as a result, keep them in a lower social standing than men. Education is the most powerful factor determining women's control over their own lives.

Women in Somalia are further disadvantaged by low academic achievement and the existence of societal norms that strictly limit their range of motion in public spaces. As a result, they show no interest in participating in politics. The male-biased environment that exists within political institutions can dissuade women. As there are few women on decision-making bodies, those women must paint interior patterns and modes that are suited to men. As a result of their surrender, ladies are unable to provide amusement to their problems. They'll be treated harshly by their co-workers and society at some point. Many, if not all, male elected officials have a negative attitude toward elected female members. They keep in mind that women can no longer operate for popular seats. They criticize the price of reserved seats. The lack of collaboration due to the behaviour of males in positions of authority is a significant impediment to women's ability to make decisions.

In Somalia, the establishment of indirect elections for reserved seats represents a true watershed moment for women. In no way should the girls who have moved into those facilities and cooperated in them be treated any differently. However, there may be a gender difference in the male-to-female ratio in politics. As a result, the elected female people have a very limited ability to influence decisions (Ajhal, 2014). The important obstacles of women's political participation include; sociocultural attitudes and absence of acquisition of the critical revel in for playing public preference-making, over burden of home responsibilities continuation of the horrible attitudes concerning girls' capability to steer and govern, loss of function models of women leaders for young women and girls, and the like may be said. (Kabaji, 1997) Outlines The hurdles to girls' engagement are mostly social and cultural; yet, women's businesses are evident as having helped to improve women's social and financial conditions at the same time. Egara's work emphasizes the importance of women's organizations in mobilizing women to take social and economic action.

### ***Cultural Factors***

Somalia is a patriarchal, patrial-lineal, and patriarchal culture

dominated by men. Girls have long been regarded as the backbone of society, due to the fact that they are responsible for the lineage's organic reproduction and interclan partnerships. In Somali society, women's status is uncertain. A married lady, on the other hand, is a member of her father's extended family, and her behavior can demonstrate respect for her father's heritage. Her male husband and kids have vowed to protect her and seek redress if she is abused or murdered. (Adamu, 2009).. Her partner's tribe, to which she is linked through her sons, expects her to remain faithful. Traditionally, women had no right to participate in extended circle of relatives' desire-making because they are not considered permanent members of any extended circle of relatives. To assess women's political popularity, he or she must assess their social reputation in the sphere of tradition. Women have out of position their qualities in a struggle-like society where guys are utilized as recruiting and the pressure that may be used to future inter clan wars. Clan feuds that arose from water and pasture issues were widespread in the past. (Abdi, 2007). At the same time, there have been intermittent battles between clans as a result of camel robberies perpetrated by fine armed organizations. Camels were dubbed "belonging to men" rather than "belonging to women." Camels were regarded as the clan's most valuable possession; hence women were not allowed to claim them. The males with the most experience were also given the task of annoying and milking them. This demonstrates the status of women within the extended circuit of relative politics. (2002 development) Traditionally, however, women are diagnosed, commonly occurring, and expected to have political influence indirectly through their husbands and relatives. There are legends, such as Arawello's, that warn of the risks of girls taking over governmental power. Others, such as the better halves together warrior and the leader (Wiil Waal), argue that women who are prohibited direct political engagement can and can wield political power through men, particularly their spouses. Since independence in 1960, the alternative half of Presidents seems to wield political influence in current politics (improvement, 2002) Despite the fact that women claim to have been one of the pillars that built the peace that is the base of Somali sovereignty, their political history has been overlooked. In Somalia, the 18-year-old issue of women's political rights and duties is profoundly embedded in the sphere of lifestyle. Ladies have been routinely barred from political participation and maybe from discussions about extended family issues. From a young age, a societal belief in male supremacy and leadership capacity places women in inferior positions. (2007 document) (Carrabey, 2013). Somali culture is traditionally built on patriarchy, which is manifested through male rule. The patriarchy shapes women's

wooning in politics as a tool of male dominance. It converts men and women into women and men, and establishes a structure of gender loop of related members, with males privileged and women subjugated. "A family members, ideological, political system in which men, using force, direct pressure, or ritual, culture, law, and language, customs good manners, schooling, and the branch of labour, decide what specifics women shall or shall not enjoy in which the girl I anywhere subsumed under the make-up of (Adamu, 2009) With the help of patriarchy, gender position theory is employed as an ideological instrument for girls in the home sphere as mothers and superior halves, and men in the private realm (Adamu, 2009). That is one of the major determinants of Somalia's level of female political participation. Aside from cultural misogyny, the reality of politics is another factor that contributes to the involvement or exclusion of women in politics. If we look the character of Somali politics one will understand that it's far extended family and tribalism-based system. In the essence of this political manner of life, it's miles apparent that the gadget supports the guy's involvement in political tool and political sphere.

The influence of tribalism, which is founded entirely on gender discrimination and inhibits women from participating in political life and private matters, can be traced to the dominance of men in mechanisms and processes and decision-making processes. Every individual has the constitutional right to run for office and be elected in elections at both the national and local levels (constitution, 22). In practice, however, a person who wishes to be elected in an election must enlist the aid of his or her tribe. The tribe's recognition and resources serve as a litmus test for political parties looking to include some frames in their candidacy list for the election (Abdi, 2007).

## **DISCUSSION**

The outcome of the research is also in agreement (Nag raja, 2018). According to S. Radhakrishnan, a great philosopher, educator, and India's president, female education is more important than male education since there must be an educated woman behind each educated man. As a result, education can assist women in resolving a variety of family issues as well as establishing a sense of individual and personal identification. The study found out that there are several types of empowering women, a higher education empowered Somali women, those who are educated created their own business and managed their lives through professionalism, and they have got employed in most reputed private and public institutions. Giving the chance to get women empowerment there are many benefits. When you reform all of these things it is yes

that women need empowerment without reason because of they took all their family responsibility, makes self-confidence and to be a good mother without education women cannot feel that confidence.

Customary and traditional rules based on the patriarchy and religion system, where men dominate all resources, including power and decision-making, were one of the most notable obstacles discovered to be impeding Somali women's active engagement.

This result agrees in part with Abdo and Abegaz's assertion that patriarchy is reinforced by conventions and customary laws. It differs, however, due of the conflicted feelings about religious perspectives. Traditional Somali authority is led by male elders, according to the report, while women have no position in clan-based affairs and unable to serve their clans. One reply regrets that, when one considers previous customs, it is clear that women's primary responsibility was to care for their husbands and children. In Somalia, the topic of women's political right and roles is strongly rooted in the cultural world. Women were frequently excluded from the political sphere, as well as from conversations about clan matters. Women are assigned lower jobs from a young age due to a societal belief in male dominance and greater capacity to guide. Somali culture has traditionally been founded on patriarchy and manifested by male rule. Women's political relationships are shaped by patriarchy, which is a pattern of male dominance. It transforms men and women into men and women, creating a gender hierarchy in which males are favoured and women are humiliated.

Traditional tribalism due to gender discriminates against women not only in elections, but also in the appointment and nomination of political posts and public offices. The effect of tribalism, which is founded on gender inequality and prohibits women from participating in political life and conducting public affairs, can be linked to men's dominance in political landscape and decision-making processes. Every citizen, as a fundamental right, has the permission to run for office and be elected in elections at both the national and state levels.

## **CONCLUSION**

The role of higher education in women's empowerment was the focus of this study. After all, more women with advanced degrees are required. Many women will be promoted to leadership roles as a result of their higher education. As a result, higher education serves as a foundation for the complete promotion and advancement of women's standing. Higher education is a powerful instrument for empowering women and advancing the country. When women get the variety of choices to take decisions, they are said to be empowered.

Everyone should encourage women since they are among the most important and vital things in the world. Women in Somalia are ignored in politics, leadership, and decision-making on issues that impact them and others, as well as in state-building and governance. This is because, according to Somali culture, a woman is not allowed to participate in decision-making because it is the labour and obligation of men.

Based on such intense emotional resentments, it became evident that without proper political involvement for women, no one can accurately assess their contribution to governance. This is exacerbated by the fact that men present formidable challenges for women who have been elected by chance; the environment is hostile to women; fellow women do not encourage women's efforts to climb the political decision-making ladder; and the importance of women's political contribution to politics and governance was nowhere to be felt in Mogadishu, where the only woman representing the others resigned.

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