

Barriers to social mobility of women in Afghanistan

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Abstract: *As its shown women's exclusion can be seen in different parts and areas, and closed attitudes about women is formation of human history. There is no doubt over the centuries of the women, including the first-class victims of humanity. Disasters and the show of women over the history of the high and heartbreaking times that man is suspected, that they are the stories of the tales, or merely the myth, or are not a joke. But with the developments of history over the centuries, we have witnessed the oppression of these women. The women of Afghanistan are still in the ward of false and inadmissible traditions and sexual discrimination. The domination of tradition and the general dominance of men on our society on all levels, including government and family, has been the exclusion of women from social activities. This has led to the talent and abilities of some of the legged women and their wishes and desires to never fulfill life. And from facilities such as education deprived.*

Key Words: *Barriers , Social mobility , Social activity.*

1. INTRODUCTION:

Everyone in the system of creation has a special place, and has a unique character, this is devoted to a certain genus and person, all the human beings of men and women, the small and the big. In terms of customs, Afghanistan has been the rule of men in which women are graced in accordance with strict interpretation of religious laws. The character difference of the important issue and the "personality is the constant behaviour of the person, the manner of being, and generally what is always with him and the distinction he gets from others. If the social character and the capacity of women's collective activities are to be clarified and this awareness is given to people, the women's power to manage and be able to conduct social affairs in a favourable way, in the way the society's attitude to the woman's personality and his functions surely the effect of the present. So clearly, it can be said that one of the major strategies for women's social performance in the country is to explain the true social character of the community and its executive activity and managing for the people of the country. That this is the field of identification.

1.1 BACKGROUND:

Afghan women have always been in every historical period of the land of violence, humiliation and torture, and the home and community environment is a favorable platform for a man's democracy, and she has been deprived of all social, economic, and political positions, deprivation and humiliation. Come. Women were able to start working outside of the House during 1960 and 1970 during the years. In the year 1965, they won the right to vote and elect during the decades of democracy.

Social restrictions have caused women to be sedentary, and their lack of access to education is a problem. In Afghanistan, only 17% of women are literate and 63% of women in the country do not have official documents. These are the same issues that I have dealt with in this small article in spite of the extent of the matter. To be a starting head for great fulfilment. Women in human history, especially in our country, have drawn persecution, oppression, and deprivation that even learn as second sex. The women of Afghanistan have been in particular in three areas of hardship, and in fact, they are deprived of their right in these areas:

- In legal and legal counsel: according to prejudices and inequality, women are not able to have rights and duties with men.
- In the cultural and educational sphere: if we evaluate the main root of most deprivation of women, we will find that this woman has been deprived of a historic section of blessings.
- In the political and social arena: In this section, not only in Afghanistan but also in many other countries have been deprived of political rights.
- While the value of Islam is applicable to the woman, it is a trivial part of the same value that has been made public for all human beings. The Qur'an says: "We have been the children of Adam, and has been on the land and the sea, and we have given our clean blessings and have been fully represented by many of our own creature." With this Crimean verse we find that interpretations of religion and Quranic verses are done.

2. METHODOLOGY:

The methodology used in this article is descriptive that includes the use of different work done by others and

afghan constitutions. APA system is used for documentation of this research.
The present research is based on existence literature reviews and field observation.

3. DISCUSSION:

3.1. Women and Social Rights

The purpose of social rights is the activities, occupation, and skills that bring in the material and spiritual dimension of various societies and interests as well. The character difference is of important and raised topics. "Personality means the that element of a person's behaviour, his way in general, what is always with him and his distinction from others." (Mariam Shirazi, 226) in the process of explaining the female character, the strengthening of a positive attitude to the gender of the woman is important. This will provide the background of their entry in the political, social, and educational spheres of education. And it also promotes their character growth. Here is the question of creating the biggest obstacles for women's performance in our Afghan society? Considering that there are different attitudes towards women in the traditional population of Afghanistan, and the attitude to the woman has been in many regions of the country as a second-class citizen and the participation of the female class in the affairs of political issues, Social Yu also constitute an inadmissible education. (Hamza Ghani,1395:62)

If we consider the necessity of woman's commitment to Islamic norms and conditions, we will no longer see God differing between men and women in the ways that have opened society to profitable activities. For example, Islam does not oppose the sacred religion of women with men in mosques, but considers it to be a social movement that provides material and spiritual benefits to society. The correct hadith says: The Prophet Mohammad (peace be upon him) said: "Whenever your wives ask you to go to the mosque at night, allow them." (Narrative of the Bukhari and Muslim) The sacred religion of Islam has safeguarded the woman in peace and security in her open space, and paved the best way for her to protect herself in the happy family as a suitable person in order to protect that family from harm and calamities as well as Prepared her, and open the field for her to pursue social development if she desires. And undertake appropriate and useful duties and occupations to satisfy her desire and sense of perfection and to achieve her economic independence.

3.2. Women's Activities in the Field of Science and Culture:

In the time of the Prophet (peace be upon him), the rings of science and knowledge and the religious doctrines and foundations were not only reserved for men but women were more involved than men. During the prophecy of the Prophet (peace be upon him), women competed with men in the rings of knowledge and sat in the events of hadith, education and guidance.

If those who follow Islamic rituals for women such as: hijab, avoidance of sanctity, privacy with foreigners, find their way of thinking, they think that during the Prophet's (PBUH) prophecy, the woman lived in heresy and home. And the meetings and public meetings were for men only. Whereas, during the prophecy, women, along with adhering to Islamic ethics, were present in men's societies, circles, and occasions, and were involved with men in the context of legitimate services and profitable work. "As a traditional society, Afghanistan has always been a hotbed of gender inequality in different aspects. Especially, Women/ girls face various obstacles in education. Despite the efforts to improve the education sector in the last decade, the situation of female education still remains deplorable." (Zafar Shayan, 2015)

3.3. Women's Participation in Profession, Industry and Skills:

In none of the prosperous periods of Islam, the various occupational and industrial aren't just for men, but the Muslim woman has played a significant role in the professions and industries of Islam. "We will focus specifically on the effects of gender constraints on the academic achievement of Women's in Afghanistan and locate where the roots of these restrictions live in political, religious, and cultural frameworks." (Ahmad Sartu, 2017)

The woman traded and, if she so desired, developed the skills, cultivated and planted the seedlings of the land and participated to many existing industries.

So far, what we have said is that the participation of men and women in all matters shows that Islam has not created any restrictions for women. So, what prevents women from participating in social activities? In my opinion, the tendency of the existing traditional trends in Afghan society is one of the main obstacles to women's activities in society. It should be mentioned that tradition as an Islamic phenomenon is something distinct from social tradition. The difference between them is in the point that one of them is authenticated based on religion and religious themes, but the second one is originated based on socio-cultural perspectives. Based on the above arguments, tradition here, refers to socio-cultural traditions rather than religious one. Malakian in his book 'Ways to Deliverance', claims that "Apparently, not all traditions are religious, rather there are non-religious traditions, hence we can name literary, artistic, juridical and other types of traditions although we can claim that major part of tradition is religious. There should be differentiated between religion as historical and religion as personal phenomenon." (Raheel

Masavi,1393:35) Tradition means the framework of ideas, lives, and behaviours in every society which make the frame for social life and passes from one generation to another. In a society, everything is less or more adherent to rules and manners that have been inherited from ancestors. (Sediqa,1390:54) Asghar, Iranian sociologist believes that: “originally, tradition refers to the past, whether near or far; but it seems that as much as it is old, it seems more traditional.”

Therefore, tradition and traditionalism are two distinct concepts. Tradition is a group of beliefs, emotions and inherit deeds that have been accepted by some people and are incontestable; and it inherits from one generation to another. Traditionalism is doctrine and instruction of those who support traditions and treat them more reliably than beliefs, thoughts and emotions that have come out of personal experiences and thoughts. A traditional is the one who emphasizes on ancestors and follows in his/her thoughts, emotions and actions, and thinks that they are incontestable. (RaheelMasavi,1393: 76)

3.4. Patriarchy:

One characteristic of traditionalism or one barrier for a woman is society is patriarchy. Patriarchy is a type of social formation where men have authority over women, and abuse them. In other words, patriarchy can be defined as “social, familial, doctrinal and political system where men through etiquettes, traditions, law and also with the help of the language education, clothing and label directly or indirectly decide that what women must or must not do in order to remain under sexual predominate of them. Therefore, there is a direct relationship between patriarchy and women exclusion. In fact, a society is called patriarchy when all authority of men over women is accepted a social discipline, and disobeying that is considered crime. In Afghanistan, it has become an axiom and even by facing a youngster, it can be seen.

In this society`s view, women is a creature who should always be under the control and be kept a lookout for, so that they cannot disgrace and trample over their honor and glory. What disgracing is, relates to their own perspective. Afghan women never have independent title and character; when they are single, they are called “dokhtar falani” or “someone`s daughter”. They are called “someone`s wife” when they get married. They are called “someone`s mother” when they get old. It is just because calling them by their name in a society is considered disrepute. Even their names are not mentioned in their wedding invitation card because it is also considered disrepute. By putting the name of “sia sar” or “black head” in the society it is always attempted to ruin their characteristics. It has been repeated in the history of this country and now it is changed to a culture; it is considered that woman does not deserve more than that. (Raheel Masavi, 1393: 223). If one takes a look at the different periods of years, Women of our Country have been restricted to home and spend their lives in dark rooms. And they have fallen victims to the oppressors and tormenters.(Sulaiman Samadi,(1395):49) In Afghanistan, when a woman is speaking in a society, indifferences in men`s` eyes can be clearly noticed, and even it can be seen that they prevent themselves to face and talk to a woman in public places like parks, restaurants and etc.... in patriarchal society of Afghanistan, women`s walking on the street without posing a solid reason is assumed rude. The society never accepts if a woman goes out walking in a good weather. Therefore, woman forgets her authority; and the moral of resistance and self-defense does not grow on her. She obeys her man forever. Without man`s help, she will not be able to solve her life`s problem.(Raheel Massavi,1393: 235)

3.5. Negative Conceptions Toward Women:

There are misconceptions about women in our society which are still common among people. These misconceptions which have no rational source and reflect the dominant mentality of our society throughout history. Some of these misconceptions are:

- Woman is the second sex.
- Man has the right to punish the woman physically.
- Woman is a plaything.
- Woman must keep the home and maintain her husband's property.
- Because woman cannot perform pray the whole month, her faith is low.
- Woman is flawed.
- Woman`s Jihad is a housekeeping and babysitting.
- Woman must get permission from her husband to go out of the house.
- Woman can't manage appropriately.
- Woman has been created from the left side of the man.

These mentalities have been directing people's actions. Therefore, these attitudes are one of the barriers preventing women's activity in society. These are unreasonable assumptions that are instilled in society, especially by men; and because they are traditional in nature, they are unquestionable and must be obeyed.

3.6. Gender Discrimination:

Discrimination is an unequal treatment of individuals or groups based on their differentiation not on their competence, ability, past performance, but on attributes such as skin color, weight, religion, ethnicity, gender, or their social class is banned. Behavioural discrimination aims to deny equal opportunities for minority groups in society so that they cannot achieve the same values (education, health, wealth, etc.) in society. Discrimination can be seen as a manifestation of a negative prejudice against an individual or a group. Gender discrimination is the distinction between people based on gender and disability and their capacity to access opportunities. In Afghan society, with no such rational basis of distinction, women suffer greatly from sexual discrimination. Discrimination against women in access to facilities such as education, job opportunities and political positions is a prominent feature of the Afghan society. Sex discrimination against women in turn leads to sexual harassment against them. Sexual harassment refers to intrinsically sexual comments, movements and physical contact, which are intentional, repetitive, unwanted and undesirable. Rape, sexual harassment, girl selling, sexual harassment, nakedness, sexual assault and humiliation, forcible acts of chastity and self-sale are sexual violence. For a number of reasons, most victims of sexual abuse are women. First, in most cultures, men are more assertive, bolder, and women are defined not by their humanity but by their gender. For this reason, the social interaction between women and men in workplaces, universities, and other public places can take on a sexual tone. Second, most people in power (corporate heads, university professors, army officers, etc.) are men who oversee and supervise women's work. Recent statistics show that about 25% of women in the country are subject to sexual violence. About 30.7% of women in Afghanistan suffer from physical violence and 30% suffer from psychological violence. See appendix A In 2008, more than 2,000 cases of violence against women, including 77 rapes, were reported to the Human Rights Commission across the country.

3.7. Barriers in Women's Education:

Education is a broad section which includes different parts across the country barriers refer to any kind of limitation and strictness face to women either in education process and their presence and incorporative in it. This means, those who are ready to be literate cannot start to acquire knowledge independently, and educated women cannot assist them to implement educational programs. of course, these barriers are not same according to geographical states, the way of living of afghan people, social customs, tribes and other dominated groups and involved elements in province. So the mentioned barriers in this part related to the dominated situations, will be presented as categorized. It seems, the significant problem and challenge for women education is the religious and tied somehow to social culture. Such challenges that turn as barriers was presented among people in Afghanistan even there was problem with male that when they go to religious school, they become deviated. This situation had its extreme intensity against women; their presence at school were a great shame and cause debilitation to their honesty and chastity. Although women education is valuable as men education, but this value is not specified in Afghanistan.

A society, which has a negative look on women learning and think that this as reason for being unchaste, actually does not pay attention on their learning. Such societies link and associates everything to make because they think they are the reason of improvement and organizer of society. According to scholars, women have a great intellectual capacity, and if limitations decrease to its minimum, they can have a glory and take important role in society. Scholars stated that girls are more successful in primary school and first year of secondary school; their accomplishment at the bachelor degree is more than boys. According to another research, the five senses in women are more improved than male; women have a good vision and audition also have great detection of olfactory, savor and haptic. They have high skills to express different emotions and understanding of others' feelings. Acquiring knowledge and learning of women has many important advantages for society and notices can exceed their improvement. Women expert in religious subjects, social science, medical science, educational science and more others can solve many problems specially affairs related to female such as medical and teaching rules. For example, medical famous priests say that women must be curated by female doctors and to do this, they need to acquire knowledge and proficiency.

3.8. Inaccessibility of Women to Justice:

The high level of discrimination against women is determined by the works of official and unofficial institutions in the country. Victim women or those women who are involved in legal cases are often denied equal access to justice because they have traditionally not been able to file a lawsuit on their behalf.

Gender inequality is also a hallmark of justice system where women are not represented sufficiently.

Millions of Afghan women and girls continue to face systematic discrimination and violence at home or in their countries, and the common custom of forced marriage or early marriage is an example of this systematic discrimination. Domestic violence against women is also another example of this custom. Women who are seeking refuge from these discriminations, often burn themselves or commit suicide by "poison or poisoning substances".

3.9. Misinterpretations of Religious Doctrines:

The history of the emergence of religion coincides with the emergence of man, and the first human being was a prophet of God and a heretic of monotheism. In traditional Afghan society, people are heavily influenced by religious doctrines, and these are religious propaganda and these concepts are interpreted and passed to people by religious scholars. Were the religious scholars honest? The policies and materials of their era have not diverted them from the straight path, a topic that doesn't have any interpretation from a historical view point.

Religious scholars must be the source of goodness, peace and security, compromise and tolerance, so they can become the keys of guidance for the people who have perceived them as their instructors and are aiming not to be misguided and have their paths end up to nowhere so they can reach their ultimate destinations. However, the historical incident depicts that once these religious scholars reached a position and got to the power they put away their virtue and the religion which was the source of blessings and spread misinterpretations of religious doctrines. The first group of people who became the victims of these misinterpretations were Afghan women. Research findings suggest that Women's employment plays a significant role in the development and advancement of society, as much as the extent of Women's participation in society increases as much as it does to further the advancement of society. (Maryam sediqi, 2019, 147).

4. RESULT:

At the present time, many phenomena that are emerging and pervading overtime are not acceptable to people and are not common in society because human beings have grown to the point of growth and awareness in the course of their life developments. Whatever has emerged and pervaded in society is not only good, but also is to bring out the evil phenomena of the society and replaces it with what is reasonable and has correspondence to the human beings' values.

Women have been captive to many and various restrictions in all the countries and human societies, and they were suffering from abuses to disregarding of their basic human rights; for a long time, even in the first world countries, they have not had enough rights. As for, Oxford University and Cambridge University were not accepting women as full-time students. Women in Afghan society than other societies, have always especially in the last three decades been captivated to all forms of torture (physically and psychologically). Both in private and public lives, they have been sacrificed.

So, briefly, we can list the major factors that hinder women's social mobility:

- Old prevailing traditions
- Patriarchy
- Economic poverty
- Cultural poverty
- Misrepresentation and lack of awareness of sacred religious beliefs
- The street harassment, rhetoric and rude taunts of a number of illiterate youths
- Lack of providing the job opportunities from government
- The identity crisis and the lack of personal independency of women and girls
- Uncertainty of future jobs for girls
- Not having an independent and equal personality as men for women

4.1. RECOMMENDATIONS:

One of the most impressive factors which has significant role in development of a society is women which are considered as half of society's members. It is worth mentioning that women's requirements and opinions can specify world-wide dignity of a country. It is nothing than globalization of a country which is the most focused issue nowadays. Development of a country without women's participation is something impossible, because women are half the world's populations, so we should motivate them and give them opportunity show up themselves. So, it is one of the remarkable factors to give chance to women in order to take part in each and every field and this is an aspect to have an advanced and developed society.

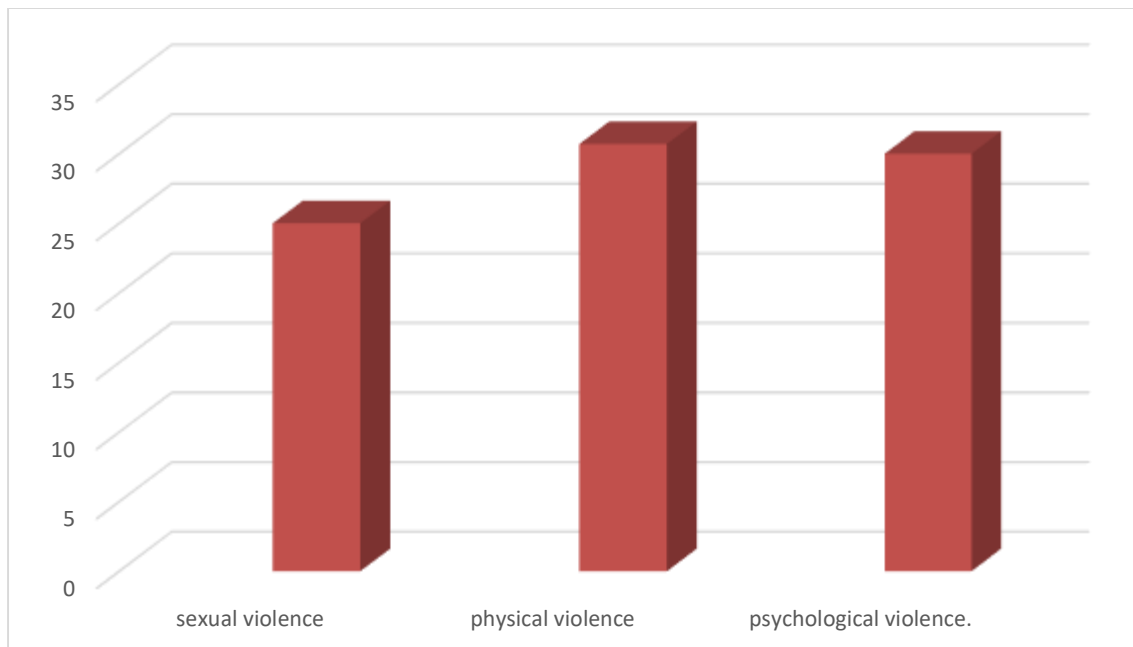
There are some important points regarding this issue:

- To create of human beings' values by religious and ethnical leaders
- To replace negative customs with positive ones in the society
- To prohibit the man's authority in family, and to spread of relations between man and woman
- To enable women
- To interpret right religious and moral doctrines
- To prohibit from Hadith's falsification
- To eradicate the gender inequality in all aspects of life

4.2. Figures/charts

Violence against women in Afghanistan

sexual violence	25%
physical violence	30.7%
psychological violence	30%



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