

Participation of Afghan Women in Social and Politics

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Abstract: *The women's contribution to Social and Politics is the key squabble in emerging countries, tradition dominant territories, where religion is miss interoperated and local law admissibility is common. The purpose of this article is to study the circumstance of participation of Afghan women in (social and politics) in light of the Islamic Republic of Afghanistan constitution, including the implementation barriers in consideration of current satiation. Substantiations of the Afghan women participation in Afghanistan politics and social required male and female strong solemn.*

Key Words: *Participation, Social and politics participation.*

1. INTRODUCTION:

Afghan women participation in Social and Politics have had acclivities and declivities after Afghanistan independence but after 2001 Afghanistan directed to a new era, which we have been the witness of development and expansion of human right, including providing space for afghan women participation in Administration, Politics, Security, the social and stable peace process. Apparition and development of active civil entities in the relation of peacefulness and women's right support during last years could have helped to enhance the awareness, lawsuit, survey publication, research report publication, which have been followed by strong barriers in their journey, which helps for further justifiability of their participation. The collective goal of the Afghanistan Government and the International Community are to strengthen the related entities, Threat identification, avoidance of repeated mistakes and proposing the most effective approaches to envisage the women's participation in Social and Politics in the true matter. The fundamental aim of women's participation in a society is to work parallel with males and contribute to the social society such as Politics, economics, education...etc., they should have the right to contribution without any jurisdictional contradiction, and they should have equal social and governmental right. The matter of women participation has been suffering paradigmatic fluctuation especially after Afghanistan independence and the issue could have slightly resolved through education enhancement, aesthetics and valid proceeds which helped to ensure the participant of women in social and politics in future.

2. LITERATURE REVIEW:

Overview of the most recent research, surveys, and reports on women's participation in Afghanistan.

This article examines the curiosity and search for previous research, resulting in approximately seven research papers:

1.Asian Foundation Surveys, 2. Report of the Central Afghan National Bureau of State (Status of Women and Men), 2016, 3. The Annals 2018, 4. Report of the 2019 Afghanistan World Periodic Review to the UN Human Rights Council, 5. Report of the Institute of Studies 2018 Afghan Public, 6. Global Study of the United Nations Women's Division in Afghanistan 2017 on Progress in Implementing Resolution 1946, Action Plan in English, 7. Independent Administrative Reform Commission's Policy on Increasing Women's Involvement in the Civil Service, 8. A scientific paper on Afghan women's political participation in the new post-9/11 power structure, which is partly focused on issues related to women's participation in each of the research and These surveys are listed below. Report ([https:// appro. Org. Af](https://appro.Org.Af)).

The roots and origins of women's political and social participation can be traced to the feminist trio. The first wave of feminism, which began with the outbreak of the Great French Revolution of 1789, was aimed primarily at demanding equal political and civil rights for men and women, in the face of women's suffrage in 1920 in the United States of America, Britain 1918, New Zealand 1893, Australia 1902, Finland 1906, Denmark 1915, Canada 1917, Germany 1918, Sweden 1921, Ireland 1928, France 1944, Italy 1945 and Switzerland 1971 were recognized. The second wave of feminism attributed to Simon Dubova began in the 70s of the 20th century, emphasizing the full equality of men and women in all aspects of social, political, cultural, psychological and economic life, and in the third wave of feminists, accepting the principle that women's coercion is based on patriarchal culture so, in order to be saved from this culture, women need to look at the world and come up with a world of feminine interpretation (Nikbin, 2017, p. 18).

3. METHOD: This is a libraries research, whereas, analytical and descriptive method have been used.

3.1. Define concepts:

Participation: It means the full involvement of the people in the political, economic, social and cultural processes (Rezaei, 2016, p. 56).

3.2. Political participation:

Political participation is the participation of residents in a country's choices, activities and political decisions (Jafari, 2016, p. 4). Political Participation Any successful or unsuccessful voluntary, organized or disorganized, disrupted or periodic action involves the use of legitimate or non-legitimate methods to influence the choice of public policy, public administration and the election of political leaders at any level of national or local government (Zanjani Zadeh 2002. 89-106).

3.3. Social participation: One of the most important criteria for measuring the extent of a country's development depends on the importance and credibility of women's activities in the society. Today, in all countries, the emphasis is on the use of women's power and their participation in community affairs to achieve development (al-Sadat Zahedi, 2007, p. 65).

4. Political and social participation of women:

The political and social participation of women in Afghanistan has gone through ups and downs mixed with distress and despair, suffering, pressure and despotism, extremes and wastages. Historical documents show that there is no evidence of women's social and political participation before independence and King Amanullah Khan's domination (1929-1919). It was during this period that women were able to breathe new life and gain their legal status in the constitution. Since it was impossible to bring women into politics and society without education, training, and technical skills, King Amanullah Khan made his first attempt at affirming girls' education by establishing a girls' school called Mastorat in 1299 It began with the inclusion of 50 girls in the Shahr Ara in Kabul. The second girls' school, Esmat, was opened in the year 1300 and subsequently, a home school and a women's hospital were created. In the summer of 1928, the Association for the Advocacy of Nursing was formed and for the first time, women with understanding Kabul took office and became partners with men in the administration of the country. Launching the publication of Ershad al-Nuswan in 1300, sending a number of girls to study in Turkey, other measures to empower women, valuable steps to nurture and refine the minds of women in the country this period considered (Naziri, 2013, p. 495) It was at this time that women were beside men as lawyers for the first time whereas a delegation of eight to ten women were selected to attend the Third Loya Jirga on 6 July 1307. It was in this Loya Jirga that the Shah made a speech about the benefits of a new civilization and women's rights and proposed the establishment of the first parliament (Nikbin, 2015, p. 46). With the collapse of the Amani government and Habibullah Khan's overthrow of power, with the slogan of revitalizing Afghan values and religion, Afghan women were once again deprived of social participation, education and so on, Mohseni quoted Dust. Nader Khan came to power in Afghanistan's political arena after the fall of Habibullah Kalakani and the collapse of the Amani government and the gates of reform, especially women's participation in society, closed. The denial of equal rights to citizens in Article 1 of his constitution, which dealt with the issue of Hanafi religion and the monopoly of government in the exclusive domain of his family, was his first step in denying women participation. One of Nader Khan's first acts was to shut down girls' schools, close the Kabul Nursing Association, Ershad al-Nuswan weekly and more. He forcibly returned female students from Turkey and even imprisoned nine of them (Maqsodi, 2011, p. 57).

According to history, the 40-year reign of Majesty Muhammad Zahir Shah is one of the most important periods in the political and social awakening of women and their participation in Afghan society. The women's awakening movement was activated during this period in three important areas of education, on-the-job participation, and political participation, such as the establishment of associations by women. Practical steps such as providing higher education at home and abroad and sending large numbers of women abroad were taken at this time to secure women's right to education. The first girls' school, Zarghouna, was opened in Kabul in 1941 and the scope of opening schools was extended to all provinces of the country. With Afghanistan's accession to international labor conventions, in particular Convention 100 and 101, the International Labor Organization abolished discrimination in the field of women's work and women were not deprived of their right to participate in working and participate in office. The Decade of Democracy was the best period of Afghan women's political and social participation. Women reached the posts of the ministry, forming associations, provincial councils, unions, and social and cultural organizations. The Niswan Institute was established in 1943 as a turning point in the history of the country's socio-political movement (Naziri, 2013, p. 510). With the approval of the constitution by the Loya Jirga on September 18, 1964, the right to vote of all citizens over the age of 20 in Afghanistan was recognized. The event provided the basis for greater political and legal participation of women. In the parliamentary elections in 1965 For the first time, Ruqiyah Habib and Anahita Ratabzad of Kabul, Khadijeh Ahrari of Herat and Masoumeh Esmati from Kandahar were sent to the House of Representatives (Farhang, 1995). Mohseni quotes: "Azizi Gardizi and Hamira Seljuqi were elected by the King as Senate Representative (Maqsodi,

2011, p. 60). It is noteworthy that, following this process, in the first cabinet of Noor Ahmad Etemadi, in 1970, Ms. Kubra Noorzi became the first female minister for health and in her second cabinet in 1969, Ms. Shafiqeh Ziai became the Minister of Consulting (Farhang, 1995). During the presidency of Sardar Mohammad Dawood Khan (1971-1951), two women each attended the constitutional commission, and the equality of men and women was enshrined in Article 27 of the constitution. Education and higher education prospered and grew much larger than the time of the monarchy. Women were able to expand their organizational activities The Women's Democratic Organization affiliated with the parcham and Khalq party, as well as the revolutionary female population of the pro-Communist China Democratic Left, were active at this time. But women were unable to get into the top management of the state, so there was no female minister in the cabinet of Dawood Khan (Mohseni, 2011). During the ruling period of the People's Democratic Party of Afghanistan (1978-1998), equality between men and women was guaranteed; Ms. Anahita Ratabzad was a pioneer woman of this era and one of the founders of the People's Democratic Party of Afghanistan (Farhang, 1995, p. 2).

The Women's Council was formed as a socio-political organization led by her in the provincial headquarters. In the 1960s, between 2 and 5 percent of teachers, 2 percent of medical doctors and medical personnel, and 2 percent of government employees were women (Nikbin, 2015, p. 1). Mohseni quoted Azimi as saying: In the last years of the Democratic Party, under the leadership of Dr. Najibullah, and especially during the reign of Fazl Haqqiqar, Ms. Masoumeh Esmati Wardak was the Minister of Education and Ms. Saleh Farouq Etemadi was the Minister of Labor and Affairs. According to government statistics, the Afghan National Council of Women had more than one hundred and sixty thousand members of working women, employees, peasants, housewives, students and learners in 2011 (Maqsodi, 2011, p. 64). Political extremism and women's party affiliation, as well as anti-religious policies, are allegations of women's participation in this period. The participation of women in immigration and warfare under the auspices of the former Soviet Union can be seen in the internal and subordinate areas of the Mujahideen and in the foreign or neighbor countries where millions of Afghan refugees were expelled and displaced. In the domestic dimension of the Leftist reaction to the extremism, the Mujahideen applied a restrictive attitude towards women in all areas under their control, and any education in schools was forbidden for women. Not only did they not advocate for the socio-political presence of women, but they also opposed it in practice. But on the outside, and especially in neighboring Pakistan, where millions of Afghans had been displaced, women's education and empowerment had been provided within the framework of the activities of NGOs as well as some jihadist parties and organizations. One of the active women's rights organizations of the Afghan Women's Community was Ms. Fattaneh Gilani, created to promote awareness and assistance to women in Peshawar in 2008 (Nikbin, 2015, p. 1). Amahat al-Moumenin University was also one of the institutions of higher education for girls that was established in Peshawar in collaboration with the Islamic Union Party led by Sayyaf. After the Mujahideen's victory and their arrival in Kabul, they repeated the same saying about women: "A good woman is either at home or in the grave". Although some jihad leaders had ambiguous views, in general, it could be argued that women did not have the right to participate in elections, to vote and to elect. This period resulted in numerous deprivations for women. Many schools and universities remained closed for three years, and thousands of women and children lost their lives as a result of the exchange of fire between warring factions. Hundreds of thousands of educated people, including women, left the country (Mohseni, 2012). During the Taliban era, women were banned from work, education, and teaching. After the conquest of Kabul, the Taliban blocked sixty-three schools in the city for three months, depriving 103000 girls and 148000 boys from education, and 11200 teachers, most of them women, withdrew from teaching. During this period, countless educated women left Afghanistan (Mohseni, 2012). The 9/11 incident, which resulted in military intervention by the United States and its allies, the Bonn Conference and the creation of an interim administration and other democratic developments in Afghanistan, marks a turning point in the post-Taliban revival of women in Afghanistan. Under the Bonn Agreement, the Loya Jirga Emergency Commission was formed with the participation of three women, each of them Mahboubeh hoqoqmal, Soraya Perlika, and Homira Nemati, on January 1. Of the four participants in the Loya Jirga, three were women, and Ms. Sima Samar was elected as the Deputy Loya Jirga. In the first presidential election for a transitional government, a woman named Masooda Jalal nominated herself, proving a relatively acceptable vote in favor of a woman running for the top government. On October 2, a two-member commission was appointed to draft a new constitution headed by Nematollah Shahrani, including two women, each of them Asifa Kaker and Mukarrama Akrami. Subsequently, the transitional government appointed a four-member commission to amend the constitution, each consisting of the women of Parvin Moumand, Fatemeh Gilani, Parvin Alimi majruh, Shukria Barakzai, Sedigheh Balkhi, hakima Mashal, Amena Afzali. A committee of four women was set up to further investigate women's rights under Ms. Mahboubeh hoqoqmal. The Committee proposed to add to Article 4, paragraph 1, another provision: "Ensuring equal rights for men and women and eliminating all forms of discrimination and violence against women", and also recommended that instead of one woman, two Women must be members of the Wolesi Jirga and provincial councils from every province (Mohseni, 2012, p. 1). It seems that measures, policies and democratic developments in the years following the constitution have led to significant changes and improvements in women's political and social participation in Afghanistan. The results of a scientific paper on Afghan women's political participation in the new structure of power after 9/11 show that Afghan women have shown that they can change the

situation to some extent, but that efforts must be increased to reach the goal of equality. The social and political rights of Afghan women with men is a long way to go (Maghsoudi, 2011, pp.179-210).

5. Dimensions of women's participation in society:

The active participation of women in society can have various social, political, cultural, economic dimensions or, in other words, its origins in theories such as the theory of women and human capital and women in social capital theory. According to the theory of women and human capital, human capital is opposed to physical capital and natural resources such as underground reserves, which can be further developed by investing in this capital. Based on social capital theory, one of the new concepts in the social sciences, it is shown how social capital at the individual and family level contributes to social capital stocks at the level of individual education and economic development. And women can play an effective role in it (Rezaei, 2016, p. 56).

6. The major components of women's participation in society:

Active and normal participation of women in society, especially in traditional societies, is lagging behind and in the transition to stable systems, providing important and fundamental opportunities and components that provide a suitable context for women's participation. These include: planning and relocating women's participation in national strategies, eliminating disparate forms of discrimination against women, developing women's human capital, fostering women's participation, including public, private, co-operative and public participation, promoting Level of awareness, organization, support, and authorization. Involve women in government policy, including involving women in the judiciary and enhancing their managerial role. (Rezaei, 2016).

7. Political and social participation of women from the Islamic perspective:

The political and social participation of women from the Islamic point of view is one of the most controversial issues in Islamic societies today. Despite the harsh religious and conservative views that prevail in some Islamic societies to this day, fortunately, recent scholars and Islamic intellectuals have tried in recent years to invoke the necessity of women's participation in the field for rational and transnational reasons. The various social discourses discussed will provide scientifically rational arguments and justifications based on historical and Islamic evidence. The above views have not only been debated among Sunni jurisprudential religions but Sheyia sects as well. As can be seen from the studies in the field, the religion of Islam is considered to have a special status for women in parallel to men in everything that is equal in nature and importance to both. This allows women to engage in political and social activities with due respect and commitment to their specific religious duties, such as hijab, dress, how to communicate with unmarried men, and in addition to fulfilling their adulterous and family responsibilities. A Muslim woman, along with a Muslim man, should not be indifferent to the social and political theories surrounding her. Because the Quran says:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (Tubba, 71)

That is: "And the believers, men, and women are protecting friends one of another; they enjoin the right and forbid the wrong, and they establish the prayer and they pay the zakat and they obey Allah and his messenger. As for these Allah will have mercy on them. Lo! Allah is Mighty, Wise."The behavior of Muslims in the early days of Islam such as Sira Umm al-Moumenin Khadijeh (Radi Allah Tala Anhu), Umm al-Moumenin Umm Salmaa (Radi Allah Tala Anhu) Umm al-Moumenin Hafsa (Radi Allah Tala Anhu) and Umm al-Moumenin Bibi Aishah (Radi Allah Tala Anhu) are all examples They highlight the participation of women in social and political affairs (Shamsuddin, 2006, p. 46).

8. Women's participation in Afghan laws and legal documents:

Fortunately, the constitution and other supplementary laws in Afghanistan have recognized women's participation in all social arenas. Chapter Two of the Constitution on the Rights and Obligations of Citizens, Articles 22 to 59, contains the most fundamental articles that have averred women's political and social participation in Afghan society. Article 22 of the Constitution prohibits all discrimination and privileges among Afghan nationals. Article 33 recognizes the right to vote and to be elected for both sexes. Article 34 Freedom of Expression and Article 35 Right to Form Parties and has endorsed populations for all citizens, men, and women. Articles 43, 44, 53 and 54 of the Afghan Constitution have started women's access to health, welfare, and employment. These articles guarantee women's access to education, health services, and employment as preconditions for women's political participation and an important element for the convenience and improvement of women's status in Afghanistan (Constitution, 2003).

9. Major achievements in women's social and political participation in Afghanistan:

It is shown that the achievements and advancements of women over the past few years have been accompanied by the adoption of the Women's Action Plan, Peace, and Security, in line with previous developments and the pursuit of the implementation of the National Plan for Women 2007-2017 in the country and a new page. It has opened up

developments in the field of women. The stance of women in some senior and semi-senior government positions in the last three years, the participation of some women in peace talks, the membership of several women in the High Peace Council, and the participation of women in the 2018 parliamentary elections. He relied on the figures, which were cited in a recent Afghanistan World Human Rights Report to the Human Rights Council. Women's participation in leadership and governance, women's participation in the peace process, women's participation in economic reconstruction and development, women's participation in socio-cultural development, women's political and social participation, and civil society (UN report, women's rights, gender equality, and trends transition) (Naziri, 2013, pp. 14-15).

10. DATA ANALYSIS:

In general, more attention is paid to individual traits, using data from the qualitative analysis logic to suggest that women's social and political participation in Afghan society has faced many challenges, but women have experienced a golden age of social and political participation during these years.

11. DISCUSSION:

Participation requires voluntary and satisfying participation so that one can work with other people in an appropriate social context as an active member of the community. Political participation for the protection and continuation of political rights so that one can participate in the political and social life of their country through the election of political authorities, participate in the routine of their country's political and social careers, or freely assemble their ideas and opinions. Expressions are made. Citizens' political and social participation is a nation based on rights that citizens are only eligible and foreigners do not. Participation in elections as a voter or electorate, and the management of certain jobs such as the ministry, embassy and the rest, are manifestations of political rights. There are two basic characteristics of women's participation in the discussion of political and social participation, namely women's rights and, second, the presence of women in the political management of society. STAMA Studies and evidence show that building a platform for women to participate in traditional, backward, conflict-driven and conflict-based societies are always accompanied by a variety of challenges. In such societies as Afghanistan, government programs should guide and sustain women's active social, political, cultural, and economic participation (Farid, 2005, p. 52).

12. CONCLUSION:

It is clear that the achievements and advancements of women over the last three years have been in line with previous developments and in pursuit of the implementation of the National Plan for Women 2007-2017 in the country and have opened a new page of developments for women. The position of women in some senior and semi-senior government positions in the past few years, the participation of some women in peace talks, the membership of several women in the High Peace Council, and the participation of women in the 1397 parliamentary elections are among the major issues. One can rely on the figures mentioned in the recent Afghanistan World Human Rights Report to the Human Rights Council. This article concludes that for the advancement of women in Afghanistan in crisis and conflict and concerned about the consequences of peace and reconciliation, the implementation of the Action Plan and Resolution 1325 are essential to their development and progress, in order to realize women's political, social and civil participation. Design, modify and approve strategies, laws, and policies, take action plans with a careful and appropriate approach. Considering the principle that women's political and social participation in society is one of the most important social issues, especially in developing countries, involved in conflicts and societies where traditions, interactions, and local customs or the dark justifications of religious thought prevail. The real realization of women's political and social participation in Afghanistan requires the serious struggle of men and women.

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