



## CONSIDERATIONS ON THE ISSUES OF THE SOCIAL STATUS OF WOMEN IN AFGHANISTAN

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### ABOUT ARTICLE

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**Abstract:** This article describes the social status of women in Afghanistan. Their legal issues are presented, cultural and theoretical aspects, changes in the situation of Afghan women, obstacles to their liberation, as well as the opinions of Afghans on certain issues in the sphere of women's activities in society.

## AFG'ONISTONDAGI AYOLLARNING IJTIMOIIY HOLATI MASALALARI BO'YICHA MULOHAZALAR

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### MAQOLA HAQIDA

**Kalit so'zlar:** Ayollar huquqlari, Ashraf G'ani, "Tolibon" rejimi, Xalqaro xavfsizlik kuchlari (ISAF). Ayollar huquqlari, Ashraf G'ani, "Tolibon" rejimi, Xalqaro xavfsizlik kuchlari (ISAF).

**Annotatsiya:** Ushbu maqolada Afg'onistondagi ayollarning ijtimoiy mavqei tasvirlangan. Ularning huquqiy masalalari, madaniy-nazariy jihatlar, afg'on ayollari ahvolidagi o'zgarishlar, ularni ozod qilish yo'lidagi to'siqlar, shuningdek, afg'onlarning jamiyatdagi ayollar faoliyati sohasidagi ayrim masalalar bo'yicha fikrlari taqdim etilgan.

## СООБРАЖЕНИЯ ПО ВОПРОСАМ СОЦИАЛЬНОГО ПОЛОЖЕНИЯ ЖЕНЩИН В АФГАНИСТАНЕ

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### О СТАТЬЕ

**Ключевые слова:** Права женщин, Ашраф Гани, режим “Талибана”, Международные силы безопасности (ISAF).

**Аннотация:** В данной статье описывается социальный статус женщин в Афганистане. Представлены их правовые вопросы, т.е. культурные и теоретические аспекты, изменения в положении афганских женщин, препятствия на пути их освобождения, а также мнения афганцев по отдельным вопросам в сфере деятельности женщин в обществе.

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### INTRODUCTION

In Afghanistan of women social position about the word will go since in 2014 International safety forces (ISAF) mission after finishing then, the president Ashraf Ghani government safety in the field big to problems face came was Therefore, there were concerns that the issue of women's rights could be left aside. Since these assumptions have not been confirmed, the Afghan government is determined to reform the sector. However, the challenge has been to implement new solutions in areas controlled by the Taliban.

Afghan women became the main victims of the "Taliban" regime, which marginalized their position in society. Although the policy of "Taliban" has alienated women from social, political and economic life in Afghanistan, women could not even leave their homes, meeting others, getting education or even receiving medical care was an urgent problem. Women's role was reduced to housework, doors were closed and windows were boarded up. In the "Taliban" state, a woman was not a living creature, but had the value of a thing.

### THE MAIN RESULTS AND FINDINGS

Initially, the Bill Clinton administration saw the Taliban regime as a stabilizing factor in Afghanistan. However, as a result of pressure from national organizations protecting women's rights, the positive attitude of the US authorities towards the radicals weakened. However, after a series of terrorist attacks against American citizens organized by Al-Qaeda in different parts of the world and directed from Afghanistan, a sharp change in policy took place. The attack on the territory of the United States of America on September 11, 2001 led to the armed intervention of the American-led coalition forces in Afghanistan. After the overthrow of the "Taliban" regime, the Western public demanded that human rights, including women's rights, be included in the

Afghan Constitution. Otherwise, support for the deployment of troops in this country could be significantly weakened.

Article 22 of the Afghan Constitution, signed by President Hamid Karzai on January 26, 2004, states that "Any kind of discrimination and discrimination between Afghan citizens is prohibited". Citizens of Afghanistan, men and women, have equal rights and obligations before the law. The constitution also guarantees assistance to Afghan women in education, as well as social assistance to widows, who may number in the hundreds of thousands in Afghanistan after years of war. In 2003, Afghanistan ratified the United Nations Convention on the Elimination of All Forms of Discrimination Against Women of 18 December, 1979s. In 2009, the "Elimination of Violence Against Women" Act (EVAW) was adopted. It is aimed at empowering women before the judicial authorities, introducing effective protection of women's rights and taking punitive measures for their violation, in particular, violence against women. Since 2001, the United States alone has spent approximately \$1.5 billion to improve the quality of life for Afghan women. This has, for example, had a positive impact on women's access to education and training, health care and the labor market. However, much of this money was wasted and patriarchal culture still exists in Afghanistan. The country continues to be seen as one of the most difficult countries for women to live in. In 2009, President Hamid Karzai approved the Family Law and partially restored Sharia law, which discriminates against women. Under the pressure of international public opinion, some of the most controversial rules, such as banning women from leaving their homes without the consent of their husbands, were abolished. Nevertheless, this incident showed that inequality between women and men is a situation in Afghanistan.

#### **Cultural and theoretical aspects of the social status of women in Afghanistan.**

According to Pashtun tradition, women should perform family duties equally with men, and her position should not be significantly different from that of men. However, on the other hand, reforms aimed at the real emancipation of women in Afghanistan's social life faced strong opposition from conservative circles, which effectively mobilized Afghans to fight against these processes.

saw mass protest and armed protests against social reforms introduced by King Amunullah Khan in the 1920s, Prime Minister Muhammad Dawood Khan in the 1950s, and President Babrak Karmal in the 1980s.

The status of women is clearly defined in Islam. In the Qur'an, on the one hand, men and women should be equal, but on the other hand, men should take care of women as weaker beings. A dominant interpretation of Islamic principles contributes to the perpetuation of gender inequality in many Muslim countries, including Afghanistan. Today, as in history, we see

resistance to the process in Afghanistan. Therefore, it can be said that the Afghan customs, which are rooted in religion and tradition and are protected by conservative circles, actually deny the social status of women.

In explaining the problem of social inequalities on the basis of sociological theories, two points of view can be distinguished. A functional theory of social stratification links inequality to the necessary organizational imperatives of collective life.

And the genetic theory points to the historical origin of inequality, seeing its source in domination and power. Along with social progress, the opportunity to equalize differences is also perceived differently. Functional theory interprets inequality as an eternal and irreversible phenomenon that is necessary for the functioning of even societies. Genetic theory shows that inequalities are the result of historical conditions. According to him, along with social progress, they can and should be abolished, because they are a factor of conflict and disorder in social life.

Is played by a theory called "gender," an important element of social stratification that assigns men and women different roles and identities. As a rule, male roles are more valued and rewarded than female roles, which means they are in a better position in terms of rights, power, prestige and wealth. Formed from a functional perspective, theories of gender inequality show how gender differences contribute to social stability and integration.

In explaining the causes of discrimination against women in Afghanistan, it is appropriate to refer to the theory of patriarchy formulated by Professor Sylvia Walby. Within patriarchy, in particular, historical periods, ethnic and class groups, social structures and systems of practices have been created in various forms. However, various structures and mechanisms have a common goal: the domination of men over women, their subjugation, oppression and exploitation. According to Walby, patriarchy is shaped by six elements: wage labor, culture, violence, and the state. Their measures aimed at reducing gender inequalities in society, which over time led to a change in the form of patriarchy.

### CONCLUSION

In Afghanistan, widespread discrimination against women exists in all six patriarchal structures. However, the empowerment of women in Afghan society can be done step by step, but this process requires time and determination on the part of women to fight for their rights. They often reduce the division of family responsibilities to a matter of natural (biological) differences between men and women. Theories of gender inequality from a feminist perspective are consistent with the issue of low opportunities for women in society. However, they interpret the causes of gender differences differently, referring to a number of social phenomena and

processes, including sexism, patriarchy, capitalism or racism. The form of patriarchy between men and women should gradually soften and evolve for the benefit of women.

According to S. Walby, the main obstacle to gender equality is the patriarchal structure, which leads to de facto discrimination against women in all its spheres, both private and public. Afghan women focus on households, have limited access to gainful employment, cultural factors limit their opportunities to participate in society, many are victims of violence, including sexual violence, state institutions and services only protect their rights to a certain extent.

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