Ideologies in Afghanistan

Ideology is the formula of politics, without ideology, there is no politics and without politics, there is no ideology. In government institutions, ideology is the energy and soul of the government! Today, no government does not have an ideology, but the type of ideology and its definition are different in the eyes of the governments. But concerning the meaning and concept of ideology, several definitions have been presented by scientists, experts, and intellectuals. Ideology is defined by the word ideal, creed, and belief. In terms of political literature, ideology is the system of thought and belief on what man wants to base his private and social life on. And in another definition, it is stated that ideology is derived from two words; that idea and logic, the idea has been interpreted as belief, and logic has been interpreted as science, which can be said that ideology is the science of opinion and beliefs. Karl Popper considers ideology as a comprehensive system full of political ideas and interprets it as a type of totalitarian movement (Popper 2014). While, some other experts, consider ideology as a collection of internal and external beliefs of people, who want to make decisions for their future. Ideologies can be political, economic, and social, such as; Marxism, liberalism, Burozism, secularism, etc (Gerring 1997). Ideology for the government has always been the product of the thoughts and experiences of scientists, intellectuals, and experts of the world, or they were born from the goals and ideals of charismatic leaders and politicians of the world.

In the last three centuries, under the influence of the thoughts of the thinkers of his era, this word has created a special dynamic in the human habitat. The ideological currents based on liberalism and Marxism, with the description of confrontational regarding the concept of justice and individual freedoms, have been among the ideologies involved in the general policies of human societies in general and criminal policy in particular. Criminal policy as a technique and art of fighting the criminal phenomenon in Afghanistan has also been under the influence of these two ideologies. During the rule of Dawood Khan, Babrak Carmel, Hafiz Amin, and Dr. Najib, this country had its legal criminal policy due to the influence of the Marxist current through the channel of countries such as the former Soviet Union, China, and Iran; But it could not be trusted. Afghanistan did not benefit from the experience of totalitarianism either; Therefore, the peak of totalitarianism appeared with the emergence of the Taliban and its rigid laws, and it still exists more or less. The emergence of the ideology of Talibanism was the result of the failure of the Mujahideen in the discourse of political Islamism over power and its division. Afghanistan was not without the effects of the current western liberalism on its legal criminal policy during the rule of Aman Ullah Khan (1919-1929), the decade of democracy (1963-1973), and the beginning of the transitional government in 2012 headed by Hamed Karzai, its legal adherence compared to the principles of the above flow.

Also, experts asked the question of, why has Afghanistan always been a victim of intellectual and ideological wars of foreign governments. Its main factor has been the absence of a political ideology in the political society of Afghanistan. For the first time in the Cold War, Afghanistan became a victim and a battleground of regional and extra-regional ideologies of governments. Even today, Afghanistan, its intellectual atmosphere is completely under regional ideological siege; In the west of Afghanistan, Iran with the ideology of revolutionary Islam, in the south of Afghanistan, Pakistan with the ideology of fundamentalist and extremist Islam. Saudi Arabia with the ideology of Wahhabism Islam and Turkey with the ideology of Islamic secularism. All these regional governments have had an impact on the intellectual and structural atmosphere of Afghanistan's political society. These governments have always been afraid of the ideology of their rivals, that's why the three major governments; Pakistan, Iran, and Saudi Arabia, and equally India and Turkey have always looked at Afghanistan from their ideological point of view. which can be called an "ideological battle" in Afghanistan.

The main purpose of ideologies is to keep citizens united. On the other hand, ideology is the secret of the government's survival and the core of the government's purpose. Ideology produces structure and thought for the state apparatus to organize itself and helps to achieve its interests and goals. Ideology protects the government and citizens from external attacks. The ideology strengthens the military and intelligence forces to defend and protect the national interests and national goals of the government in the best possible way. The government is also responsible for preventing the spread of ideology or the arrival of the ideology of foreigners, because one of the factors of armed wars has been this ideological spread, an example of which can be mentioned in the three-year civil war in Afghanistan. In this short literature review, I tend to find out the types of gender ideologies in Afghanistan, and why Afghanistan is suffering from restricted ideologies, which causes to not allow women to proceed with their education, gather in public, become a doctor, politicians, leaders, and so on.

In the 1960s and 1970s, Kabul was a city with competing ideologies, from Marxism to hard-line Islamic fundamentalism. The Marxist intellectual class formed at Kabul University in the 1960s helped develop the People’s Democratic Party of Afghanistan (PDPA). The PDPA eventually split into two factions, Parcham and Khalq, which later reunited with Soviet assistance and coordinated a successful and bloody coup known as the Saur (April) revolution in 1978 (Edwards 2002). After the takeover of the central government by the Communist Party of Afghanistan, the PDPA began making social and political reforms in Afghanistan, including efforts to emancipate women. These reforms met with resistance from local religious and tribal leaders, who viewed them as a threat to their power (Fluri 2008). Valentine M. Moghadam (1999), Afghanistan's ethnic and tribal communities, the power of local mullahs (religious leaders), and Maliks (local tribal leaders) have traditionally prevented Kabul from exerting much influence over gender norms beyond the capital city. Afghanistan has a traditional social structure form of “classic patriarchy” in which the male head of household controls full authority over women. (V. Moghadam 1989).

In the contemporary world, Afghanistan is considered a patriarchal society, according to Tavva, “Afghanistan is a patriarchal male-dominated conservative society and the domination of men is visible in every aspect of life”, while, Huma Ahmed-Ghosh (2003) in conservative areas in 1994, women were often forced to cover their bodies completely to avoid sexual harassment. However, with the development of new, more protective clothing, women are now able to participate more fully in public life. This is only the beginning of the discriminatory treatment against women. Further in 1996, “U.S.A., Pakistan, Iran, and Saudi Arabia” supported the Taliban to deal with "mismanagement", politics, and "unexpected" cruelties of Mujahideen, Taliban set up Amar Bil Maroof Wa Nahi, and al-Munkar “Department for the Promotion of Virtue and Prevention of Vice” to monitor and control women's behavior (Ahmed-Ghosh 2003, Abdelali-Martini 2013). The author brings up the Taliban because when we are talking about ideologies in Afghanistan, the Taliban are involved, since they are the largest armed group in the country and the region, without Taliban one cannot talk about ideology, because most of the ideologies implemented by the Taliban in the country.

The Taliban imposed strict Islamic rules on society, including bans on television and other forms of media. Radio Sharia, a government-run station, regularly broadcasted messages reminding citizens of their duty to the country and Islam and listing the changes that men and women needed to make to conform to the Taliban's strict religious regime. This means that women cannot go outside without a male relative and must wear a *burqa* and no makeup or fancy shoes. They are also not allowed to wear white shoes since that is the color of the Taliban flag (Ahmed-Ghosh 2003). Women and girls could not go to school or visit male doctors. Not unlike the Mujahideen, the Taliban too indulged in forced marriages and rapes. On the liberation of Kabul in November 2001, (YAWARİ 2011) states, “No one was sorry to see the Taliban defeated, but neither did they rejoice when the Northern Alliance [mainly Mujahideens] took over. They too had blood on their hands” (YAWARİ 2011). Not only does the Taliban have a restricted gender ideology, but also the Muhajideen, imposed role regulations on women, Val Moghadam (1989) called them a conservative group, forcing women to wear *Hijab* and gender segregation in education, also Hizb-I Islami, a fundamentalist group, who explained completely different institutions, especially in the working era, they believed when women and men work in a single office, men cannot concentrate on the work (V. Moghadam 1989). Moreover, experts are divided into two groups, one believes that Afghanistan is a patriarchal country while the second group says it is a conservative country.

Women of reproductive age in Afghanistan face many problems due to inadequate health facilities and the conservative attitude of Afghan society. Surveys in four provinces in 2002 found that maternal mortality rate (MMR) of 1,600 per 100,000 live births. There was evidence that large variations existed across geographical areas - for example, Kabul had an estimated MMR of 400 per 100,000, while Badakhshan had a rate of 6,500 per 100,000. Education aspect, there are regional and rural/urban disparities in terms of female education, school access is often affected by factors such as the lack of facilities and female teachers, as well as insecurity. Several sociocultural and political factors also have a negative impact. These groups believe that education is harmful to girls and that there is a need for a different approach to education for girls. Some opponents of the current government are also trying to target girls' schools.

There are huge ethnic and regional differences within Afghanistan, both in constraints and opportunities. After the Taliban’s downfall, more than 4.3 million children were in primary and secondary schools, of which a third were girls. In the age group of 7-12 years, almost all boys and most girls are enrolled in schools. This is an impressive achievement, as enrollment levels are highest for girls (REDDY 2014). Women and girls have a lot of disadvantages when it comes to getting an adequate education because of traditional restrictions on women's movements, years of war, and the Taliban regime's ban on education for women. It is still too dangerous for girls to attend schools that are several miles away from their homes. There have been reports of masked men attacking people on their way to school and setting fire to schools in many different places around the world. There are still some cultural fears around traveling alone or unaccompanied by a man, and some families may still not allow their daughters to attend school because they believe this will damage their family’s honor (Fluri 2008).

Social and political discourses are based on the idea that there are essential gender differences that cannot be changed. “Very strong contention that women are different beings – different often meaning inferior in legal status and rights – which strengthens social barriers to women’s achievement.” There are many different political structures and institutions in Afghanistan that are resistant to women and/or still militarized by the direct presence of former warlords or the support of their substitutions. There are many limitations on Afghan women's individual and collective agency, including a weak civil society that does not mobilize to fund needs, and a lack of resources that limit women's access to education, politics, health care, and other basic needs. Like any other country “there has been something of a backlash against the discourse on gender, particularly in places where men are perceived to be losing out (Friederike Böge 2004).”

Further woman in politicians, women are more likely than men to face political challenges and obstacles since their participation in the political arena is often met with opposition. The FES-women’s network is a group of women who work together to promote the equality of women. “Most of our people link democracy to women. They think that democracy means that their wives, sisters, and daughters will no longer listen to them. They believe democracy is against Afghan culture and our religion.” Böge, Friederike (2004), Since the beginning of Afghan politics, women's rights have been a key issue in the struggle between modernists and conservatives. Further, the author explains that many women feel intimidated by intimidation tactics against politically active women. According to a survey conducted by “Human Rights Watch”, many politically active women receive threats via telephone or email. Some high-profile cases of violence against women have come to light. One example is Safia Siddiqui, an adviser to the minister of rural development, who reportedly escaped an attempted ambush near Jalalabad in July. A delegate from Loya Jirga was reportedly shot at on her balcony in August, and another delegate, Malalai Joya, who spoke out against the inclusion of warlords in the Loya Jirga, is still under constant protection. The head of the Afghan Independent “Human Rights Commission”, Dr. Sima Samar, says she is regularly receiving death threats, so she is not participating in large assemblies or official gatherings.

Conclusion

"Gender equality" and "women's empowerment" are one of the goals of the third-millennium development of the United Nations, and the meaning of such a goal is that half of the human assets of the societies that are at the disposal of women should be changed from a potential state to an actual state. Taliban took control of Afghanistan and the first Islamic decree that should have been implemented in their opinion until the Islamic Emirate their interpretation was formed, was women staying at home, because, from their point of view, women were considered to be the axis of corruption and corruption in the society, and by being in the society, they will either go astray or tempt others and make them sin, so those who stay at home stay, and what it is outside the house and what happens is left to men." According to several experts, there are two basic ideologies in Afghanistan, namely, patriarchy and conservative, and each has its policy in the society. Patriarchal ideology considers to be the restricted one, which imposed hash policies for women, such as women not allowed to work, proceed to education, go to the public, express their ideas in the public, gather in the public, and so on, in another hand conservative which promise to keep the traditional ideology, is less restricted compare the patriarchy. At least women can work, but with the high protection of men.

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| Aspect | Patriarchy | Conservative |
| Women education | Women and girls have been the targets of power struggles for centuries in all societies and cultures. Many societies, including some Muslim societies, continue to have a patriarchal system where women are not given the same opportunities as men. This includes denying women education, paying them unequal salaries, and forcing them into marriages they do not want. There are also cases of prostitution being involved. | Many Afghan men are conservative and typically allow their girls to have a primary or secondary education, and then arrange marriages for them. Even if a young woman is granted permission to attend a university by her male guardian, her father or future husband may not permit her to work after graduation. In rural areas, the vast majority of women are wearing the burqa, while going to school or somewhere else. |
| Women work | Women are not allowed to work in public, especially in government offices, and women are considered to stay at home, but still, in villages, women work as former, agricultural, some women are responsible to prepare food for the family, in far villages. But no office work. | As long as the work matter, women can work in public, under some conditions, like wearing Burqa, which covers the entire body, a special uniform that is very loose, and large. They should not raise their voice, like should not speak loudly. |
| Women clothes | Every country has its cultural clothes, especially countries with patriarchal ideology, women are forced to wear clothes as the men wish to. Men are the designer of women on clothes, | To talk specifically in Afghanistan, women are not allowed to wear clothes that reveal or show the body, most women use Burga, especially in rural areas, clothes are one of the primary things that should be proper for any Afghan woman to wear. Most women wear traditional clothes that are very loose and do not reveal the body, and the veil should cover the entire face and hands or use Burga. |
| Women politics | Probably one of the most controversial things among the patriarchal ideology, women have no place in politics, and that is something we witness today, in countries such as Afghanistan, no women are in politics, since the Taliban seized the power. | Women are working as a politician, but with a very high level of risk, their lives are under death threat, as I have explained earlier. Women cannot be a leader and possibly work in low positions. |

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