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Research Question: What is the Taliban's ideology toward women's politics and education?

1. Hypothesis 1:

**Patriarchy:** Women are seen as second-class citizens and the target of various change efforts in society; this thinking refers to assumptions in favor of men.

The main obstacle to women's progress and development is patriarchy. The basic principles of patriarchy, regardless of differences in levels and domination, remain the same. Men are in control. This control can be different. It is important to understand how the system keeps women subordinate and dominated and to discover its workings to help women develop systematically. The patriarchy of modern society, where women are judged on their merits, creates barriers for them to succeed. The inferior or secondary status of women is due to patriarchal institutions as well as social relationships. The patriarchal society places men first and limits women's rights. Patriarchy is the dominance of men in both public and private spheres. Feminists use the term "patriarchy" to describe the power relations between men and women and the root causes of women's subordination.

Bhasin, generally “refers to male domination, to the power relationships by which men dominate women, and to characterize a system whereby women are kept subordinate in several ways (Bhasin 2006)” patriarchy is the dominance of males in both public and private spheres. Patriarchal ideology emphasizes biological differences between men, women, and men. It makes sure that men have the dominant or masculine roles, while women have the subordinate or feminine.

If we have a glance at the past days of Turkey we would see the effect of the patriarchy in the society, as Meltem Müftüler-Bac, brings, Turkish women have a commonality with other women in the world, they believe that women are second class, and try to survive in a male-constructed society. Turkish women are subject to oppression and subordination every day. These can be classified under both tangible and intangible forms. Legal discrimination, economic inequality, and social inequality are some of the intangible forms. The tangible includes sexual harassment, assaults, insults, battering, torture, and death at the extreme (Müftüler-Bac 1999).

Turkey is not the only country, that suffered from this idea, there are several other countries which struggling with patriarchy, for instance, Bangladesh, Lídia Farré highlights, men play a crucial and unavoidable part in the socioeconomic advancement of women, both in public and private life. Men's participation in the development and implementation of the gender-oriented policy may not only reduce their effectiveness but can also increase existing disparities (Farré 2013). Further, implicit discrimination against girls' children and son preference is also known as "son preference". One of the most powerful manifestations of gender inequalities is son preference. The foundation for gender inequity is laid by social norms and patriarchal institutions (Arnold 2002). Papreen Nahar, despite their differences, many Bangladeshi women are subordinate to men in education, literacy, and mobility (Nahar 2011).

1. Hypothesis 2:

**Conservative:** Conservative is more likely to interpret the system in men's favor rather than fair interpretation.

Today's feminists are suffering from a crisis in confidence. The New Right, an antifeminist social movement that has enlisted legions of female activists, prompted feminists to realize they could not be a voice for all women and to have to accept the fact that they are not able to. After the fall of liberalism, a radical rightward shift occurred in the political and social climate. This made it attractive not only to neoconservatives but also to prominent leftists. A libertarian also points out that women make up a large part of the population. Their welfare is intertwined with men's. It is difficult to imagine how legislation or legal rules could benefit women as a whole unless society is benefited (Posner 1989).

Several experts talk about gender ideology in Iran, like Nayereh Tohidi (2016), the current status of women in Iran and their rights, as well as the trajectory of feminist activism and feminist movements in Iran, seems paradoxical and complex. For example, women in a conservative Islamist state, which has pursued segregation and other extreme forms of legal discrimination against women and women, have impressive education attainment, sometimes surpassing men in higher educational institutions (Tohidi 2016).

Khomeini established an Islamic state following the toppling of the Pahlavi, the women's activities were limited to the public, such as working, high education, politics, and traveling alone, Kar, Mehrangiz, and Golriz Farshi (2008) highlight, that women cannot be a leader, further. The most obvious manifestation policy was the imposition of a veil or “Hijab” on women, even men were required to wear long trousers with long-sleeved, not allowing girls to go to school, and forbidden women from work, and women were not allowed to go out without a member of the family like brother or father, the ideology of female dependency and male guardianship is perpetuated through the segregation of sexes in the public sphere.

In contrast to Iran, Indonesia, has the largest number of Muslims in the world, Muhammadiyah; also known as “Persyarikatan Muhammadiyah”. Muhammadiyah carries conservative ideologies, despite that Muhammadiyah paid serious attention to social welfare and education, hospital, clinics, and school (Burhani 2006). William Shepard Muhammadiyah an “Islamic-Modernism” group, this organization is focused on building an Islamic society, rather than an Islamic state. This means that they focus on education and social welfare sectors, without becoming a political organization. Even though its members are spread throughout many political parties, this organization is not focused on political power (DR. H. HAIDAR NASHIR 2015).

Nur Hidayah (2020) claims, without Muslim modernist organizations all these women’s empowerment would be impossible, she further counties, Muhammadiyah has worked hard in three fields, such as health services, education services, and social services, and by 2003 this organization developed at least 161universities all over Indonesia, 5.500 schools, and 300 hospitals (Hidayah 2020).

1. Variables

* **Independent:** Ideology
* **Dependent:** Politics & Education
* **Control:** Gender

1. Unit Of Analysis:

* Group

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