



EDUCATION REFORMS OF AFGHAN WOMEN IN XX CENTURY

Mohidil M. Nizamova

*Tashkent State University Of Oriental Studies International Relations And World Politics 2nd Stage
Graduate Student, Uzbekistan*

ABOUT ARTICLE

Key words: 'Convention Protection', 'Masturat', 'Anis', US Armed Forces, 'Irshodi nesvon', 'Oynai Irfon', April Revolution, 'Malalay'.

Received: 09.09.2023

Accepted: 14.09.2023

Published: 19.09.2023

Abstract: This article focuses on women's participation in Afghanistan and as one of the most important political reforms of the 1920s, 1950s and 1960s. The article discusses about the extent to which the Afghan government of this period understands the importance of women's reforms, which will create conditions for improving their situation, getting an education and getting a decent profession. In addition, the reasons for the reform crisis are based on historical sources.

INTRODUCTION

Today, the territory of Afghanistan is controlled by the Taliban. Women, the elderly and young children are the most affected in such difficult times. At the present time in Afghanistan, this urgent problem brings the issue of women in the country to the agenda. Many journalists, politicians, women's rights organizations study the situation of women in Afghanistan and prepare various scientific articles and theses. Among them, Micheline Demon, Sonia Jadidi, Fakhira Mousavi, Nur Jahon Akbar, and Cecil Douche can be listed. Also, in the 20th century, the Swiss Ella Maiart and Annamarie Schwarzenbach left a lot of interesting information about Afghan women during their travels to Afghanistan. It should be noted separately that women's education and rights were significantly secured in Afghanistan in the 20th century.

DISCUSSION AND RESULTS

In fact, the issue of women in Afghanistan is not a new process that has emerged only today. In the history of Afghanistan in the 20th century, it is possible to list the three most important periods related to the implementation of reforms in the period before the April revolution of 1978. They include the reign of Amir Amonullah Khan and King Zahirshah. All three of these rulers implemented a number of reforms related to women.

Amonullah Khan's reforms. The architect of Afghanistan's independence, the reformer Amir Amonullah Khan took serious steps in the issue of women's education from the first years of his rule. His wife

Surayya Tarzi helped him in this regard. Surayya Tarzi was the daughter of Mahmud Tarzi, the founder of the Enlightenment movement in Afghanistan. It was on his initiative that a women's lyceum called 'Ismat' was established in 1921. Also, in the educational policy of Amonullah Khan, the right of Afghan women to receive secular education was firmly established. In particular, in 1921, under the patronage of Amonullah Khan's wife, Queen Surayya, the first primary school - 'Masturot' school - was established for the education of Afghan girls. Queen Surayya defended women's rights to education, unemployment and other rights. From 1920 to 1927, 2 primary schools and 1 secondary school were founded in Kabul, with a total of 700 female students. In 1928, 15 female graduates of Masturot High School and female graduates of the famous Kabuli School were sent to Turkey for higher education.

Later this lyceum was renamed 'Malalay'. The expenses of this lyceum were covered by Mrs. Surayya and her mother. By 1928, the number of schoolgirls was 800. Starting from this year, girls were also admitted to the 'Omonia' lyceum. At one time, several Afghan girls managed to continue their studies in foreign countries such as Turkey, France and Switzerland. During this period, Amonullah Khan planned to establish five more such schools and make education compulsory for girls. However, as a result of the events of 1928, i.e. the protests and uprising that led to his overthrow, his plans were not realized. The issue of women's education was only a part of his reforms regarding women. In 1923, Amonullah Khan achieved the adoption of another important document on the issue of women's rights, the 'Family Code'. This code, in turn, regulated marriage issues. In particular, marriages between minors and relatives were prohibited. Also, strict restrictions on the expenses used for weddings were introduced. In addition, women were given the right to sue their mahrams if they did not comply with the rights prescribed by Islam, and girls also had the right to choose their own husbands.

Another step of Surayya Tarzi was to create a women's magazine that would change the outlook of women and introduce them to the world. In 1924, the first women's magazine - 'Irshodi Nesvan' magazine - was established in Afghanistan. This magazine was published once a week. The magazine published articles with comments on women's rights issues and their place in society. Another magazine 'Oynai Irfan' also published an article about women's rights in Islam and their contribution to the achievement of Afghanistan's independence. In general, a number of articles were published in magazines of that time about the general situation of women in the whole world and in the Islamic world.

In the 20s of the 20th century, on the initiative of Kubrojan, one of Amonullah Khan's sisters, an organization for the protection of women - 'Anjumani khushti nesvan' was established, and one of the most important events that happened during this period was the abandonment of the veil - the veil. Amir's wife Surayya Tarzi was one of the first to appear in public without a burqa. This event happened in 1928, and by October of this year, about a hundred women gave up the burqa. Commenting on these events, Amonullah Khan emphasized that they are completely free in this matter.

In 1927, 'Anis' newspaper published the 'Family Happiness' column on its pages, and the realities related to family issues and women's rights were covered there. Also, this year, Afghan women flew over Kabul in an airplane for the first time.

Like all of Amonullah Khan's reforms in this regard, he was overthrown in 1929 and the reign of Bachai Saqo (meaning son of the water carrier) came to an end. At that time, Afghanistan had just emerged from the civil war and was experiencing a period of political crises. It is known that in 1928-1929, Bachai Sakao, who relied on the help of priests, started a rebellion and seized power. He accused Amonullah Khan of turning young Afghans away from religion and spreading the western way of life. Nadirshah won the battle with Bachai Saqo and ascended the throne in 1929. The reforms carried out

by Nadirshah were more moderate than the reforms of Amonullah Khan. The rights and privileges of the Muslim clergy, restored and extended by Bachai Saqo, were retained. The Civil and Criminal Code of Afghanistan was made in accordance with Sharia standards. Shari'a courts were granted autonomy (the right of independent administration). Women had to wear veils, and girls' schools were closed. The government restored polygamy and other features of traditional Afghan-Muslim society that had been altered by the Young Afghans .

Women's issues began to be on the agenda again only in the 1940s and 1950s. It should be noted that these reforms mainly covered only the representatives of the middle and upper classes. Basically, the reforms implemented in the capital and big cities did not reach the remote rural areas. During the events of the 1960s, the issue of women was also reconsidered. In particular, according to the country's Constitution adopted in 1963, for the first time in the history of Afghanistan, women were given the right to participate in elections. It was defined in Articles 11-12 of the Basic Law. In the parliamentary elections of 1965, women participated and were elected as deputies. Of course, there were not so many of them .

Muhammad Zahirshah's reforms. It was during the reign of Muhammad Zahirshah that it became a tradition for women to study at universities, wear traditional clothes, and walk without a veil. However, as a result of the increasing number of communist-minded forces and opposition movements against it, the implementation of women's reforms became more difficult. After the start of the Soviet-Afghan war, women also split into two streams. For example, women who connected their lives with Islamic traditions helped the Mujahideen fighting against the Soviet army, while women with a leftist attitude and influenced by communist ideas actively supported the communists.

Also, during the reign of Zahir Shah, many initiatives of Amonullah Khan were implemented step by step. His government reopened girls' schools, funded a new university, and introduced a new constitution in the 1950s that introduced a democratic framework and gave Afghan women the right to vote. In cities, women were in colleges, working outside the home, running businesses and even politics. In 1957, the first girls' higher education institution was established in Herat. In 1964, women were given the right to vote and vote under the third constitution. In January 1966, Kubra Nurzai became the first female minister of the Cabinet of Ministers. At the same time, three women - Dr. Anahita Ratibzod, Ruqiyya Habib Abu Bakr and Masuma Ismati Wardak - became members of parliament and Humayra Malikyor, Seljuqi Gardizi and Azizah Gardizi were elected to the Senate. However, women's employment was encouraged only in a few sectors. Further social reforms were implemented under the Communist government, which made education compulsory for girls and introduced a minimum age for girls to get married. These reforms again sparked conservative insurgencies, and various groups led nationwide resistance with the support of Pakistan and the United States. These groups first fought against the government and later fought among themselves. During the civil war, there was little rule of law: many men died, widows became beggars, and desperate women committed suicide.

CONCLUSION

In conclusion, it can be said that, like the reforms in other areas of the country, the reforms regarding women were radical in nature and the views and values of the population were taken into account. It is for this reason that most of the reforms implemented in Afghanistan in the 20th century have failed today. After Amonullah Khan and Muhammad Zahir Shah were overthrown in a coup d'état, women's rights were neglected. Also, in the 20th century, the Afghan government implemented large-scale

reforms related to women, all of which markedly started new changes for women in the life of the country.

REFERENCES

1. Коргун В. Г. История Афганистана. XX век – М.: Крафт, 2004.- С. 528.
2. Mannonov A., Bo'ronov S., Omonulloxon- mustaqil Afg'oniston asoschisi. - Sharq mash'ali, 2018. – B. 62.
3. Adam Bernstein, The Washington Post. Former Afghan King Mohammad Zahir Shah, Washington Post Staff Writer. Tuesday, July 24, 2007.
4. Sara STIENERT BORELLA, La voix des femmes en Afghanistan : Les récits de voyage d'Ella.
5. Fakhreh Moussavi, La guerre, la résistance et la femme afghane. 2016.
6. Sonia Jedidi, Levons le voile sur les femmes en Afghanistan // <https://www.cairn.info/revueherodote-2010-1-page-121>.
7. Micheline Centlivres-Demont, Hommes combattants, femmes discrètes: aspects des résistances subalternes dans le conflit et l'exil afghans, Graduate Institute Publication, p. 169-182. 2001.