



SOCIAL MEDIA AND GENDER: A CASE STUDY OF "WHERE IS MY NAME?" CAMPAIGN IN AFGHANISTAN

Author: 1. Sayed Hasan Anwary

Author: 2. Dr. Shyamali Banarjee

1 Research Student, 3rd Semester MAJ, Department of Media Studies, Jain (Deemed-to-be University) Bangalore India.

2 Associate Professor, Department of Media Studies, Jain (Deemed-to-be University) Bangalore India.

School of Humanities and Social Sciences, Department of Journalism and mass communication, Bangalore, Karnataka

Sayedhasan.anwary@gmail.com

shyamali_b@cms.ac.in

Abstract

History has shown that women have not had equal rights with men around the world since the beginning of their existence. They have always been recognized as the second sex, this situation continues with full force in many countries. Afghanistan, as a third-world and traditional country, has always implemented the laws of violence against women and has looked at women from a gender perspective, all laws have been written by men in favour of men, and this situation was not acceptable to all citizens, especially women. Despite the situation of women, many groups have been emerged in other to help women get their rights and to move them from the margin to the center.

This research paper is going to elucidate the impact of the social media campaign on gender equality in Afghanistan and examine the case study of the "Where is my name?" campaign, which has been launched by several women in Afghanistan over the past four years. In this study, the researcher has used the descriptive qualitative research method. At the end of study, the researcher has found that this campaign has given the Afghan women a voice and identity as well.

Keywords: Feminism, Social Media, Gender, Afghanistan, Identity

INTRODUCTION

There have been various views and gender-based arguments across the globe over the years. A typical example of agitators for gender equability is Marry Wollstonecraft, an English writer, philosopher, who always advocates for women's rights. Wollstonecraft believed that there should not be any disparity between the male and the female gender and she was committed to the plight of gender equality during her lifetime. In the United Kingdom, Marry wrote a book titled '*A Vindication of the Rights of Woman with the structure on Political and Moral Subject*' which was a response to both De Gouge's declaration and Charles Maurice 1791 address to the French National Assembly, which stated that women should only receive a domestic education. Since long time ago, Afghan women have suffered because of being females. The patriarchal society has looked at them as if they are commodities. However, this study is going to clarify the impact of the Social Media Campaign in Gender Equality in Afghanistan regarding "where is my name?" campaign in Afghanistan and its contribution in the Afghan society.

Review of literature

The researcher has come across the following conducted research papers:

In *New Perspectives on Gender*, Marianne B. explores contemporary changes in described gender. After describing scientifically confirmed facts about gender differences in risk preferences, the researcher quantified studies that were originally done in order to explain gender differences in labour market outcomes outside of the laboratory setting. In addition, the researcher discusses the most recent research on the symbiotic relationship between social and gender identity norms, women's labour market choices and outcomes, and the significance of child-rearing practises in understanding gender identity standards.

In *Gender and security: Afghan rural women's participation in local conflict resolution*, Karoline T. K has a better knowledge of Afghan rural women's obstacles and potential for local conflict resolution engagement. The major goal of her study is to identify the security issues that women experience, as well as to clarify how these challenges affect their lives and their ability to participate in local decision-making and conflict resolution.

In *Moving to the mainstream: Integrating Gender in Afghanistan's National Policy*, Anna W. states that despite the fact that gender is emphasized as a cross-cutting issue in the Afghanistan National Development Strategy (I-ANDS) and the National Action Plan for the Women of Afghanistan (NAPWA), Afghan women have not yet been considered as part of the mainstream.

In *Empowering women in Afghanistan: Reducing gender gaps through Integrated Dairy Schemes*, Ruxandra B. and Anni M. were in charge of this study in 2015. They examined Afghanistan's Integrated Dairy Schemes (IDS) from a gender perspective and made recommendations for how to strengthen and consolidate the schemes in the future. It concentrates on Kabul, Balkh, Kunduz, and Herat, which are four of the five extant IDS.

In *The Impact of Social Media on Afghanistan's Social Taboos*, Bahar j examined the struggles that Afghan women have encountered throughout history in achieving their basic human rights. The study focuses on the impact of social media on Afghanistan's social taboos, as well as the improvements it is bringing to the lives of a previously marginalized group of Afghans.

The researcher spoke with one hundred women to get their perspectives on the impact of social media. She discovered that new media has enabled women to think outside their immediate family and to abandon old conservative conduct.

Abbreviations and Acronyms

Gender equality

This refers to women and men, as well as girls and boys, having equal rights, responsibilities, and opportunities. Equality does not mean that men and women will become equal, but it does mean that women and men's rights, duties, and opportunities will not be determined by whether they are born male or female. Gender equality means that both women and men's interests, needs, and priorities are taken into account, respecting the diversity of diverse groups of women and men. Gender equality is not just a female problem; it should interest and engage men as well. Women's and men's equality is recognised as a human rights issue as well as a prerequisite for and indicator of long-term, people-centered development.

Gender equality must be promoted as a key component of violence prevention. Gender equality and nonviolent relationships are promoted through a variety of educational, community, and media interventions that target gender stereotypes that give men more authority and influence over women. There are several well-evaluated therapies among them, but additional studies are needed that employ measurements of actual violent behaviour as an endpoint rather than improvements in attitude or knowledge, which may or may not be related to violent behaviour.

Some school-based programmes have been shown to be successful. However, with the exception of the Safe Dates programme and the Youth Relationship Project, evaluations of these programmes have focused on short-term outcomes, and additional study on their long-term consequences is needed. Because school programmes have the opportunity to address gender norms and attitudes before they become strongly ingrained, they are well suited to preventing violence against women. They're also great places to work with male peer groups, where traditional notions of masculinity may be challenged and reinterpreted.

The strongest evidence backs it up. Male peer groups in community programmes show potential in shifting attitudes toward traditional gender norms and violent behaviour, but more thorough outcome studies are needed. Finally, media interventions like

Soul City in South Africa appear to be effective in changing ideas about gender norms and women's rights, which may impact violent behaviour. However, we do not yet know if they are effective in reducing aggressive behaviour (Jonas R. April B.). Aleksander G., Claire P., Aleksander P., Aleksander G., Aleksander G.

Feminism

Feminism is a worldwide movement that is represented by many organisations dedicated to advancing women's rights and interests, despite its origins in the West. Women were limited to the domestic realm for the most of Western history, while men were allowed to participate in public life. Women were forbidden the right to own property, study, or participate in public life in mediaeval Europe. They were still forced to cover their heads in public in France at the end of the nineteenth century, and a husband could still sell his wife in sections of Germany. Even as late as the early twentieth century, women in Europe and most of the United States (where numerous territories and states granted women's suffrage decades before the federal government) were unable to vote or occupy political office. Women could not conduct business without the presence of a male representative, who may be a parent, brother, spouse, legal agent, or even a son. Without their husbands' approval, married women could not exercise control over their children. Women also had little or no access to schooling and were barred from most occupations. Women are still subjected to such limitations in several parts of the world (Elinor Burkett 2005).

Waves of feminism

First-wave feminism emerged in the setting of industrial society and liberal politics, but is linked to both the liberal women's rights movement and early socialist feminism in the late 19th and early 20th centuries in the United States and Europe, according to Krolkke, C. and Anne Scott S. (2005). The first wave of feminism influenced feminism in both Western and Eastern nations during the twentieth century, concerned with access and equal opportunities for women. The so-called "second wave" of feminism, which arose in the 1960s and 1970s, represented an apparent abrupt rupture with the placid suburban existence portrayed in American popular culture.

The roots of the new rebellion, however, were buried in the dissatisfaction of college-educated moms, whose dissatisfaction pushed their children in a new direction. If the abolitionist movement inspired first-wave feminists, the civil rights movement, the attendant discussion of values such as equality and justice, and the revolutionary upheaval produced by anti-Vietnam War rallies swept their great-granddaughters into feminism.

Even before this public debate, President John F. Kennedy was concerned about women's issues. He established the President's Commission on the Status of Women in 1961 and named Eleanor Roosevelt as its chairperson. Its 1963 report solidly backed the nuclear family and the preparation of women for parenthood. However, it also revealed a national pattern of workplace discrimination, unequal pay, legal inequity, and inadequate support services for working women, which needed to be addressed through legislative guarantees of equal pay for equal work, equal job opportunities, and expanded child-care services. The Equal Pay Act of 1963 established the first guarantee, and the Civil Rights Act of 1964 was revised to prohibit companies from discriminating against employees based on their gender. Elinor Burkett (Elinor Burkett, 2005).

Some saw these efforts as insufficient in a society where classified ads still separated job postings by gender, where state laws limited women's access to contraceptives, and where rape and domestic abuse cases went unreported. Women of all ages and conditions were swept up in arguments about gender, discrimination, and the nature of equality in the late 1960s, when the idea of a women's rights movement arose alongside the civil rights movement. In the mid-1990s, the third wave of feminism arose. It was driven by Generation Xers, who grew up in a media-saturated, culturally and economically varied environment, having been born in the 1960s and 1970s in the industrialised world. Although they benefited much from the legal rights and protections won by first- and second-wave feminists, they also criticised second-wave feminism's viewpoints and what they saw as unfinished work.

Although some argue that a fourth wave of feminism began around 2012, many agree that it did, with an emphasis on sexual harassment, body shaming, and rape culture, among other topics. The use of social media to raise and resolve these concerns

was an important component. A handful of high-profile cases sparked the new wave. A young woman was brutally gang-raped and killed in India in December 2012, provoking local demonstrations and international outrage. Two years later, the Gamergate campaign erupted, a manifestation of the so-called "men's rights movement" that began on the 4chan message board. GamerGate pretended to promote video-game journalism standards, but it was actually a harassment campaign against "social justice warriors." The latter were usually women who objected to gender stereotypes in video games and received death threats and rape threats as a result.

Against this backdrop, Donald Trump defeated Hillary Clinton in the 2016 presidential election in the United States. Trump had made a lot of offensive remarks against women, and a grandma proposed a march on Washington, D.C. on Facebook the day after the election. The idea immediately gained hold and became a rallying cry for social reform, particularly in the area of gender equality. The Women's March, sometimes known as the Women's March, developed to encompass protests across the United States and around the world. The Women's March took place on January 21, 2017, the day following Trump's inauguration, and up to 4.6 million people attended rallies across the United States, making it the country's largest single-day demonstration in history.

The Me Too movement, which began in 2006 in the United States to support survivors of sexual violence, particularly women of colour, was arguably even more influential. After it was revealed that film mogul Harvey Weinstein had sexually harassed and attacked women in the industry for years with impunity, the campaign got global attention in 2017. Victims of sexual harassment and assault from different backgrounds began sharing their stories on social media with the hashtag #MeToo. Over the next few months, the movement swelled to include scores of powerful men from politics, business, entertainment, and the news media, who were all condemned. Burkett, Elinor, 2005.

THEORETICAL FRAMEWORK.

No research work could be successfully carried out with meaningful results without such research having a theoretical principle serving as its bedrock. It is a popular saying in the field of academic that whatsoever does not have a place, in theory, cannot exist in reality

Daramola (2012 p. 58) defines theory as "an attempt at synthesizing and integrating empirical data for maximum clarification and unification, it is a statement of predictions or a symbolic construction based on individual's viewpoint about an aspect of reality.

PSYCHOANALYTIC FEMINISM THEORY

Psychoanalytic feminism is an oppression theory that claims men were born to subjugate women in order to satisfy their psychological needs. Men's urge to dominate women and women's little resistance to servitude have their origins in the human mind. In order to better comprehend and change women's oppression, this branch of feminism tries to gain understanding into how our psychic lives grow.

This branch of feminism arose from cultural feminism, which looks into the distinctions between men and women in order to better understand women's roles in society. Psychoanalytic feminism looks at a number of issues surrounding gender in society, with a focus on why males continue to dominate women.

This theory best underpins this research since it explains why the male gender continues to dominate the female gender in society, particularly since the study's goal is to look at the influence of the "where is my name campaign" on gender equality in Afghanistan.

Psychoanalytic feminism is an oppression theory that claims men have an innate psychological need to oppress women. Men's urge to dominate women and women's little resistance to servitude have their origins in the human mind. In order to better comprehend and change women's oppression, this branch of feminism tries to gain understanding into how our psychic lives grow. The oppressive pattern is also embedded in society, resulting in patriarchy's creation and maintenance.

It is possible to restructure socialisation processes in the early phases of human existence by using psychoanalytic approaches to investigate distinctions between men and women, as well as the ways in which gender is produced. Discovering the cause of

dominance in men's psyche and subjugation in women's, which is largely overlooked in individuals' unconscious, can lead to societal reform, or a "cure."

This branch of feminism arose from cultural feminism, which looks into the distinctions between men and women in order to better understand women's roles in society. Psychoanalytic feminists study how gender is produced and practised on societal, familial, and individual levels, focusing on early childhood development, mainly before the age of three.

We can better understand identity formation and gender roles, particularly expectations surrounding what is labelled "feminine" and "masculine," by studying how conscious parts of personality evolve during the earliest stages of life. The underlying framework for this body of feminism is provided by Freud's views of the human psyche, including psychosexual development, as well as Lacan's rethinking of Freud's beliefs.

Psychoanalytic feminism looks at a number of issues surrounding gender in society, with a focus on why men continue to oppress women. There are two primary sections in this book. One branch looks into the distinctions between men and women on a micro level, focusing on women's psychology and the setting in which a child's personality develops. This encompasses early sexuality features, childhood learning and formation, and parent-child connections. It also looks at how femininity and masculinity are established, as well as the relationship between identity and personality.

The investigation of gender construction is the focus of the other branch. Examining masculinity, femininity, the evolution of adult sexuality, including the awareness of female libido, and the perpetuation of patriarchy are all part of this (Benjamin, Irigaray, Kristeva, Mitchell). While this portion continues to use psychoanalytic approaches on a micro level, it also employs macro-level analysis by looking at societal structures such as the economy and employment, science and knowledge, the arts, and language. Personality.

The first branch, from a psychoanalytic standpoint, reflects man's need for an heir, to produce something that will outlast him, owing to his dread of mortality, as well as a means of dominating women and his children. The second segment addresses this demand for permanence by establishing business, money, science, art, and architecture, among other things. These wider social structures and mechanisms organise society, resulting in a patriarchal system that oppresses and dominates women. Kristina W. is a writer who lives in New York City (2007).

RESEARCH METHODOLOGY

Descriptive qualitative method, the researcher employed this strategy, conducting interviews with the five founders of the "where is my name?" campaign and collecting 200 Facebook postings, which he then evaluated.

METHOD OF DATA COLLECTION

There will be no face-to-face interviews in this study due to the ravaging pandemic and distance barrier. Rather, five of the top executives and followers of the 'Where's My Name' campaign from different parts of Afghanistan will be interviewed. Also, the 200 online Facebook posts will be randomly collect from social media and analyse.

METHOD OF DATA ANALYSIS

The data generated in this research are analysed the responses of the interviewees to the questions asked during the interview using descriptive data analytical methods in which the researcher analyse the date and describe the significances of the data. While the Facebook posts on social media as regards the "where is my Name" campaign are analysed accordingly.

Critical Interpretation

The researcher has interviewed the five founders of where is my name? Campaign and concluded that the social media campaigns provided a platform for everyone to support the campaign from anywhere without barriers, and has assisted in raising the voice of Afghan women. Large numbers of Afghan women who are living outside Afghanistan have been able to freely help Afghan women fight and seek their rights, and paved their bath to create a better situation. Feminists and women activists through this campaign have fought for identity and gender equality as they could successfully make some changes in the history of Afghanistan and make the government to give them this right to have their own identity and write the mother's name on the identity cards and all other children documents.

We can say “where is my name?” campaign with four years of efforts and pursuit of women's issues in Afghanistan, has had a major impact on changing, educating and enlightening society. They have established communication, gender equality and given identity to Afghan women in the world. We never ever had this opportunity before in Afghanistan. Afghan women have entered the society easily, and contributed the development of Afghanistan. This campaign brought mothers' names to the identity card and gave them a voice.

Conclusion

History has witnessed and continues to witness the resilience, fighting and struggling of Afghan women for their rights and to change the situation of Afghanistan consensually, economically and politically. Women in this closed and extremist society have been recognized as the second sex for many years and have not had equal rights with men in society. They did not have independence, freedom, or even right to work and study, even they did not have the right to choose clothes and clothing, and finally they did not have a name in society.

It's good to say that all those men who blocked the way for women were born, raised and educated by women and now they are hiding the name and identity of their sister's, mother's and wives. But this path has always been changed by the brave Afghan women, who have made many sacrifices for the transformation of society and the destiny of women, so that there will be a smooth path for the future of this land, and many opportunities for a better life.

In the new age, women in Afghanistan, who have enjoyed the good opportunities of the world for the past twenty years, with the help and support of the West, have come together that they must work for Afghan women, change of society and lead the destiny of Afghan women and convey the voice of silent women.

This research, which is based on the Psychoanalytic feminism theory pursues three major objectives, and examines the “Where is My Name?” campaign and its impact on Afghan society. This research uses two methods: depth interview with the founders of this campaign and content analysis of 200 Facebook posts, the content analysis of Facebook posts is divided into six main parts. Breaking Taboos, gender equality, writing mothers' name on children Id cards, women independent identity, giving valuing for women and acceptance of all their demands.

Based on the findings of this research, the researcher can easily state that the conclusions of the data analysis have answered all the research questions. These campaigns have been influential and beneficial in the field of women, including areas such as gender equality, women's identity, women's rights, freedom of expression and women's self-esteem, all of them which have been long-standing and fundamental demands of Afghan women for many years.

There is still a room to continue and develop this and other useful researches on Afghan women, and other researchers can add something to empower women more. Although Taliban has controlled Afghanistan, Afghan women are still rise!

ACKNOWLEDGMENT

I would like to acknowledge my indebtedness and render my warmest thanks to my family for their endless support to me and for their constant encouragement. My dreams would not have seen the light of day without their love. I would like to express my deep gratitude to our Dean the dean of your department who has helped me in enhancement of my interest towards Research. I would also acknowledge my sincere thanks to my supervisor, Professor Dr. Shyamali Banerjee, who enlightened and illuminated me as an academic. His/her friendly guidance and expert advice have been invaluable throughout all stages of the work. Thanks are also extended to the external and the internal examiners. I would like to thank all those who helped me in carrying out this study.

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