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Analysis of the Presence of Women on Facebook Social Network in Afghanistan Based on Butler's Theory of Gender Confusion

MUHAMMAD RAGHEB EFTIKHARI¹ AND SHAMILA SABA²

ABSTRACT

The Facebook social network is an emerging and young phenomenon that accounts for half of Afghanistan's Internet users. This research has been done about women's behavior in cyberspace and the roles that women show of themselves, especially on Facebook, based on Judith Butler's perspective of gender confusion. This research method is a survey and a questionnaire used to collect data. The statistical population of the research is the female citizens of Sheberghan city, and the research sample size is 384 women using Cochran's formula. The relationship between the presence of women and culture, ruling traditions, patriarchal discourse, and social norms are the hypotheses of this research. The study's findings showed a correlation between the presence of women in social networks and the works of the ruling culture and traditions. RK=0.072 shows a positive sign that the effects of culture and ruling traditions greatly impact how women are present in social networks. There is also a positive correlation between the presence of women in social networks and the discourse of the patriarch; RK=0.061 gives a positive ratio that the discourse of the patriarch affects the presence of women in social networks. Also, there is a positive correlation between the presence of women in social networks and the effects of social norms, with RK=0.055 for the positive relationship, which shows that the effects of social norms impact the presence of women in social networks. Also, from the results of this research, it was found that there is a positive relationship between marital status, income, the field of study, and education status over the presence of women.

Keywords: Cyberspace, Facebook, Afghanistan Women, Gender Confusion.

I. INTRODUCTION

Currently, Facebook is the most widely used social network in the country. Users use this network for different purposes. The presence of women in social networks in the society of Afghanistan, which is a highly traditional and backward society, has been done with nicknames and posting photos of strangers. In the cities, the number of women on Facebook is higher, and

¹ Author is an Assistant Professor at Department of Journalism, Jawzjan University, Sheberghan, Afghanistan.

² Author is a Lecturer at Department of Journalism, Jawzjan University, Sheberghan, Afghanistan.

in the suburbs, the number of Facebook users is far less than in the city. Even near a zero.

The research results mentioned in the study's background indicate the presence of non-self-identity women on Facebook. With this in mind, by proposing the hypotheses of this research and creating a questionnaire, we seek to find the relationship between the presence of women in the Facebook social network with culture, ruling traditions, patriarchal discourse, civil status, income, education status, and field of study. Education and social norms. In the body of this research, we will describe in detail the impact of the influencing factors and the extent of the effects of these variables by considering the intervening variables separately.

In order to achieve a better result, we put forward seven hypotheses, and the questionnaire was built around these seven hypotheses. Questionnaires were distributed to 384 women over 18 years of age in Sheberghan city, and after collecting, these questionnaires were analyzed by SPSS software, and the hypotheses were proven above average.

(A) Problem statement

Virtual space has now become an individual medium where anyone can reach millions of people in the least amount of time with minimal cost and with complete freedom. Social networks give space and permission for everyone to discuss and express their ideas and opinions easily. Moreover, it depends on the social network users and how they use this tool. According to the Internet World Statistics Center statistics, the number of Facebook users in Afghanistan is 3848,400, the most significant number of users compared to other social networks (Internet World State). Facebook users in Afghanistan are both men and women.

Afghan society is highly patriarchal, with more red lines for women than men. We can see easily that our lines are red only for women in many cases. All these things are accepted and normal for men. Like having a Facebook account with your name, even having an account on Facebook.

Men and women in society accuse women of being unable, not doing, and not doing. In general, in society, in such a way that men are given freedom and independence in every part of society and are even encouraged by families and communities. At the same time, women are not encouraged to appear in crucial roles, and even the right to share is taken from them. These freedom takers and the determiners of social functions in the country justify themselves by giving these reasons; Women cannot manage, women are only good at showing emotions, women like to be the ones who do household and kitchen work, women are comfortable and do not have the ability to be innovative and creative, and other barriers are mentioned. Most of the women in society, due to beliefs that exist in the community, show a non-self-identity. From the very distant past, in societies like ours, which say yes to people and no to words without

research, the same non-selfish and fake identity have formed the personality of women, and it can be said that this is the same identity. The creation of society and people has become their current non-individual identity.

Women, not only in the real space but also in the virtual space, distinguish themselves from the non-self-identity. In virtual space, which reflects the real world, women are busier writing and sharing emotional tags, and men are more involved in political, economic, social, and public spheres (Eftekhari & Anwari, 2022).

Although the hours of presence of women on Facebook are more than that of men, the number of tags and comments is more than that of men, and men are more active (Sarwari, 2018).

In this context, Judith Butler considers gender identities not to be natural and fixed but to have an acquired meaning. He agrees with the opinion of Simon de Beauvais that no one is born a woman; a woman is made. Society hands over these roles to both of them, which manifest themselves and are rewarded or punished if they act rightly or wrongly. Society shapes how men and women act; women's actions are not unaffected by cultural and traditional values. Women's behavior is not their internal property but rather the painting of society.

Considering the opinion of Judith Butler, this research has been done on the presence of women on Facebook and its relationship with the culture, the ruling traditions in the society, the patriarchal discourse, and the social norms.

(B) The importance of research

This research was conducted to understand the relationship between the presence of women in the Facebook social network concerning culture, ruling traditions, patriarchal discourse, and social norms. The present research is necessary because, with this approach, research has yet to be done regarding women's actions and cyberspace, at least in Afghanistan. Second, Understanding and explaining this issue scientifically and methodically can have great value and importance.

(C) Research background

As mentioned earlier, research has yet to be done with this approach, at least in Afghanistan, but a lot of research has been done regarding the presence and participation of women in the virtual space of Afghanistan and other countries near and far. In the background, we will discuss several cases in Afghanistan and other countries.

Eftikhari & Anwari (2022) has conducted research entitled "Analysis of women's identity and construction of female self in the Facebook social network" about the purpose of what and how

women present themselves on Facebook. This research was conducted on 25 women's Facebook profiles. This research has shown that women used pseudonymous Facebook accounts in most cases and did not have an independent identity. Their role has been passive and submissive, and they have appeared less equal to men. It expresses the existence of gender boundaries and stereotypes and the inferior position of women compared to men in the virtual space, especially Facebook.

Sarwari (2018), in research entitled "Analysis of the amount and quality of the presence of women and men in the social network of Afghanistan," order to understand and evaluate how and the amount of presence of women and men in the virtual space of Afghanistan and the difference between the amount and quality of the presence of both sexes It is in this space. The results of this research showed that both in terms of quantity and quality, men have a better situation than women. This means that men have a higher hand than women in broadcasting and publishing political, economic, cultural, literary, and social content. Women have mostly dealt with emotional and romantic issues such as poems, instructions, and pictures of flowers and plants. Also, the number of male users' friends proves that they were more willing to socialize on Facebook than women.

In another study, Rezaei et al. (2014) showed that gender boundaries have been somewhat broken in Iran's virtual space. According to their research, women in virtual space, especially Facebook, have displayed their inner selves, which is somewhat in opposition to the gender stereotypes prevailing in society.

The findings of Adlipour et al.'s research (2012) show that there is a significant and positive relationship between the duration of membership, the amount of use, the amount of participation and activity, the type of use, and the type of facilities and capabilities of Facebook and the re-thinking identity of male and female users of the Facebook social network.

"Facebook social network and the modern personal identity of girls and women in Tehran" research by Afshar et al. There is a meaningful and positive relationship between considering Facebook content as real and modern personal identity.

In a research, Majidi and Kahrodi (2009) investigated the role of the Internet in improving the status of women and showed that the Internet provides the possibility of women's presence without the time and place limitations and increases their sense of independence and self-confidence. By being in the virtual space, women reflect on their aspects and life events, which leads to reduced social isolation and the interactions of women with similar opinions.

II. THEORETICAL FRAMEWORK

Before explaining the basis or theoretical framework of the research, it is necessary to discuss the theoretical field of feminism. Feminist theory is a branch of interdisciplinary research that considers gender as the main category of organising experience (Ritters, 1997). He considers feminist theory as a generalised system and a wide range of ideas about social life and human experience, which are explained and developed from a woman-centred perspective. This theory is woman-centred in two ways: first, the beginning of its research is the positions and experiences of women in society. Second, this theory seeks to describe and critically evaluate the world from the distinctive perspective of women. Feminism moves forward with the belief that women are deprived because of their gender and this deprivation can - must - be removed. Historically, the first wave of feminism defended women's right to vote, their enjoyment of legal and political rights equal to men, but the second wave of feminism went beyond the level of political demands and focused on personal, psychological aspects. And sexually cruel to women. In the sense that oppression is applied in all aspects of social life and in many ways, it starts from the family itself. Therefore, the new supporters of feminism are interested in analyzing what is called: (the politics of everyday life). This analysis includes the process of education: education of children to fulfill male and female roles, division of household chores between boys and girls, and the application of personal gender behavior (Haywood, 2000).

Radical feminism considers patriarchy as the absolute and universal rule of men over women and a structure that interprets the concepts of masculinity and femininity as biological characteristics inherent in women and men.

Another key concept of feminism studies is the concept of "gender and sexuality". Gender refers to the biological factors that distinguish men from women and is therefore unchangeable. Gender is a cultural term and belief and refers to the different roles a society offers to men and women. In other words, gender is a natural thing based on the natural differences between men and women. Still, gender is based on discriminatory social and cultural values and a kind of representation system within the framework of patriarchal discourse (Mahdizada, 2015).

In a patriarchal discourse, women's effort to communicate with each other is described as their concern, lack of independence, still not a choice to communicate. The willingness to raise children and care for others who need help is less appreciated than high-paying jobs. The sense of participation and the women's effort to achieve is described as competitive, and in every case, instead of being identified and evaluated with their own terms, their ways are recognized against the male standard (Wood, 2013).

Gender creates a system of values, identities and activities that are socially determined for men and women. Unlike sexuality, which describes an individual characteristic, gender refers to the issue produced based on social standards and imposed on them without being considered an inherent characteristic. Gender arises from culture and public beliefs and is a separate, fluid, variable, and subject to continuous change, unlike sex, which is definite and permanent (unless surgically changed) (Wood, 2013). The theoretical framework of the current research is Butler's Gender confusion Theory, which is explained below.

III. BUTLER'S GENDER CONFUSION THEORY

Judith Butler considers gender identities not to be natural and fixed but to have an acquired meaning. She agrees with Simon de Beauvoir's opinion that "no one is born a woman, a woman is made." Therefore, the activities and behaviors through which gender is formed are similar to the performance activities in a theater play. In the sense that gender is a performance and how it is performed is based on society or culture at a specific historical moment. Although gender is a process of external action rather than something intrinsic, it is subject to social norms and conditions that limit the scope of gender activities of people. A sex game is not a casual game. Gender play collapses the traditional lines of male and female identity and overturns conventional distinctions between male and female genders. Butler's idea about feminism and the reversal of gender identity shows his optimistic view in contrast with conventional feminist descriptions of patriarchal domination and women's inferiority (Levitt, 2007).

Judith Butler's ideas are the most original and compelling ideas of postmodern feminism. Postmodern feminists strongly challenged the main premise of the women's movement. That woman implies a common essence or identity, which forms the basis of feminist knowledge and politics. They questioned the legitimacy of the necessity and desirability of appealing to women as the foundation of the women's movement because such a concept lacks coherence, rejects certain women, and shapes norms and ideas about an excellent feminist woman (Seidman, 2008). Postmodern feminism considers femininity and masculinity as social constructs and an arena for political conflicts over meaning. In other words, this approach is not interested in creating or rediscovering the intrinsic explanation of the female sex. Still, it wants to show that the social construction of gender arises from power relations (Sardar & Waterlo, 2008).

John Butler says that we are not born men or women, nor do we learn to become men or women, but we learn to act like men or women. Gender identity is played (Seidman, 2008).

According to Butler, identity has a foundation and executive foundation in human actions and movements, and these actions and activities are formulated within the public and social

discourse. For him, language is a local discourse tool for explaining normative rules. In other words, the discourse acts as a system of social control.

Butler believes that action has a linguistic character and is formed in actions based on discourse processes, actions through which actors establish their identities with their special actions. This is the opposite point of his opinion; people use internal and predetermined identities as a tool. Butler's post-structuralism is based on the general idea that discourse always takes the form of behavior. According to Butler's argument, identity is never an essential or inherent thing but is the product of various discourses about identity and is sustained through the mechanism of these discourses. In this respect, Butler agrees with other poststructuralists who say that the thought of meaning and general behavior are formed by discourse (Seidman, 2008).

Butler puts forward the theory of gender representation in that the idea of men and women as single and opposite selves is an illusion born of our repeated gender performances.

Just as we learn to use language depending on the situation, we learn to act as if we were a man or a woman. By imitating the rewards and punishments of our culture and language traditions, we learn to regulate our bodies, behaviors, clothes, walking, and speaking, and to use grammar and makeup in such a way that lets us present ourselves as men or women. If we display the stereotypical characteristics of masculinity and femininity on the surface of our bodies, this act may be considered an expression of our authentic gender identity. However, there is no true self that guides our behavior. The performance of our gender shows is subject to the wishes and ideal forms of the meanings of being male and female in social practices and dominant cultural representations. In other words, gender is in the realm of symbol and power (Seidman, 2008).

Robert J. Dunn writes in explaining Butler's idea about the relationship between body discourse and identity. By using the word body, Butler considers the body to be a space in which the discursive matter becomes an operational matter, and the normative culture's implications act through the body's behavior or, in other words, physical signs. In Butler's opinion, it does not have any ontological dignity apart from the actions that give it consistency or gender. Butler contends that identities are completely constructed by discourse in the absence of an agent with a physical or material presence before being built by discourse (Dan, 2008).

According to Butler, heterosexual behavior (one who changes his gender), wearing clothes of the opposite sex, and bisexuality are the most important methods of creating confusion and reversal of gender. Reproducibility emphasizes (Levitt, 2007).

While the mass media's stereotyping of women reinforces gender norms in line with patriarchal ideology, heterosexuals and bisexuals are rarely the subjects of media representations, even

when these sexual behaviors are depicted in the media in pitiful and even worse mocking ways, they are misrepresented.

(A) Research hypotheses

1. It is possible that there is a relationship between the presence of women in the Facebook social network, cultural values , and societal traditions.
2. It is possible that there is a relationship between the way women are present in the Facebook social network and the patriarchal discourse.
3. There seems to be a relationship between the presence of women in the Facebook social network and social norms.
4. It seems that there is a relationship between the presence of women on the Facebook social network and their civil status.
5. It seems that there is a relationship between the presence of women on the Facebook social network and the issue of employment.
6. It seems that there is a relationship between the presence of women on the Facebook social network and their educational status.
7. It seems that there is a relationship between the presence of women in the Facebook social network and their field of study.

(B) Research methodology

1. Research method

This research method is a survey, and the data collection tool is a questionnaire. Descriptive and inferential statistical methods were used in data analysis using SPSS software.

2. Statistical population and sample size

The population studied in this research are the female citizens of Sheberghan city, and the sample size is 384 people based on Cochran's formula.

3. Sampling method

A random method was used to select the sample. Questionnaires were randomly distributed to the female citizens of Sheberghan city, and a total of 384 women from the collection of 93,000 female residents of this city were studied and evaluated (NBSIA, 2018).

4. Reliability of measurement tools

The reliability of the items was calculated based on Cronbach's alpha test and the internal

stability of the items. Cronbach's alpha correlation coefficient measures internal consistency reliability (Munro, 2018). The alpha range is between zero and one; zero indicates the unreliability of the items, and one means complete reliability. Its acceptance criterion is 0.6. According to the table below, all the evaluated structures have the necessary reliability (Karimi, 2018).

Table No. 1: Reliability of the items related to the studied structures

Hypothesis	Number of questions	Average variance	Average covariance	Alpha value
Effects of ruling culture and traditions	11	0/756	0/292	0/686
The rule of patriarchal discourse	12	2/718	0/431	0/765
Effects of social norms	14	1/705	0/286	0/718

(C) Findings and results

The results and findings of the research have been analyzed and evaluated in two parts. In the first part, the descriptive findings include frequency tables of age, field of study, education level, marital status, employment status, and income. In the second part, the hypotheses raised in the research have been tested.

(D) Descriptive findings

Three hundred eighty-four women, residents of Sheberghan city, are the subjects of this research. In the following, the frequency of civil status, age, educational status, field of study, and monthly income of the research subjects have been explained.

Table 3: frequency of civil status of women

	absolute frequency	Relative frequency	Valid frequency	Cumulative relative frequency	valid
Valid	Single	308	80.2	80.4	80.4
	Married	75	19.5	19.6	
	Total	383	99.7	100.0	

Missing	System	1	.3		
Total	384	100.0			

The frequency table of women's civil status shows that among the 384 women who were the subjects of this research, 308 of them are single and 75 of them are married. Among them, there is 0.3% Missing.

Table 4: Frequency of women's age

		absolute frequency	Relative frequency	Valid frequency	Cumulative valid relative frequency
Valid	18-25	351	91.4	91.6	91.6
	25-35	25	6.5	6.5	98.2
	35-45	7	1.8	1.8	100.0
	Total	383	99.7	100.0	
Missing	System	1	.3		
Total		384	100.0		

Table number (4) shows that among the 384 women who make up the statistical population of this research, 351 of them are aged from 18 to 25, 25 of them are from 25 to 35, and 7 of them are from 35 to They are 45 years old.

Table 5: Frequency of women's educational status

		absolute frequency	Relative frequency	Valid frequency	Cumulative valid relative frequency
Valid	Student	22	5.7	5.8	5.8
	High school graduated	30	7.8	7.9	13.6
	Bachelor student	265	69.0	69.6	83.2
	Bachelor	55	14.3	14.4	97.6

	Master	9	2.3	2.4	100.0
	Total	381	99.2	100.0	
Missing	System	3	.8		
	Total	384	100.0		

From the frequency table of the educational status of women, it can be seen that out of 384 people, 22 are educated women, 30 are women who have completed 12th grade, 265 are bachelor students and 9 of them are masters. There is also 0.8% Missing in this section.

Table 6: Frequency of women's field of study

		absolute frequency	Relative frequency	Valid frequency	Cumulative valid relative frequency
Valid	Law	38	9.9	11.9	11.9
	Social science	135	35.2	42.3	54.2
	Economics	27	7.0	8.5	62.7
	Construction engine	23	6.0	7.2	69.9
	Education	96	25.0	30.1	100.0
	Total	319	83.1	100.0	
Missing	System	65	16.9		
	Total	384	100.0		

Table No. (6), which shows the frequency of women's fields of study, shows that among the 384 women who make up the statistical population of this research, 38 of them studied law and science. Politically, 135 of them major in social sciences, 27 in construction engineering, and 96 in education. Among them, 16.9 percent are missing.

Table 7: Frequency of monthly income of women

		absolute frequency	Relative frequency	Valid frequency	Cumulative valid relative frequency

valid	5000-15000	31	9.0	10.0	10.0
	15000-35000	21	5.1	6.0	16.0
	35000-50000	7	1.8	1.9	17.9
	Without Income	303	78.9	82.	100.0
	Total	369	96.	100.0	
Missing	System	15	3.9		

The frequency table of women's monthly income shows that among the 384 who are the subjects of this research, 303 of these women have no income. The income of 37 women is between 5,000 and 15,000, 22 women are between 15,000 and 35,000, and the income of 7 women is between 35,000 and 50,000. Among them, there are 3.9% Missing.

1-2-2 dispersion distribution of independent and dependent variables of the research:

According to the information in the table below, the average of the effects of culture and traditions governing the presence of women over 18 years old in Sheberghan city is 2.000 ± 0.760 , the average of the dominance of patriarchal discourse in the presence of women over 18 years old in Sheberghan city is 1.854 ± 0.2 . And the average effect of social norms on the presence of women over 18 years old in Sheberghan city is $1/800 \pm 3/00$, which is also explained in the table below.

Table 8: Dispersion distribution of independent and dependent variables of the research

Variable	Number	Average	The standard deviation	Minimum	Maximum
Effects of ruling culture and traditions	3	2/	1/7		5
The rule of patriarchal discourse	3	2/	1/8		5
Effects of social norms	3	4/	1/8		5

(E) Test of hypotheses

Kendall and Spearman correlation coefficients were used to evaluate the relationship between research variables. In the Kendall and Spearman correlation test, if the correlation coefficient is higher than 0.50, the association is strong, and lower than this number, indicates a weak relationship between the variables.

Hypothesis 1: It seems that there is a relationship between the effects of the prevailing culture and traditions and how women are present in social networks.

Table No. 9: The results of the first hypothesis test

CORRELATIONS

		Effects of culture and ruling traditions on	how women are present on Facebook
KENDALL'	Effects of culture and ruling traditions on	Correlation Coefficient	1.000 .061
S TAU_B		Sig. (2-tailed)	.352
		N	380 380
SPEARMA	how women are present on Facebook	Correlation Coefficient	.061 1.000
N'S RHO		Sig. (2-tailed)	.352 .
		N	380 384
SPEARMA	Effects of culture and ruling traditions on	Correlation Coefficient	1.000 .066
N'S RHO		Sig. (2-tailed)	.391
		N	380 380
SPEARMA	how women are present on Facebook	Correlation Coefficient	.066 1.000
N'S RHO		Sig. (2-tailed)	.391 .

	N	380	384
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The statistics in the above table show a correlation between the effects of the prevailing culture and traditions and the presence of women in the Facebook social network. p=0.352, N=380, RK=0.061, and Rs=0.066, show a positive and significant relationship between these variables.

The second hypothesis: It seems that there is a relationship between the dominance of the patriarchal discourse and the presence of women in the Facebook social network.

Table number 10: The results of the second hypothesis test

CORRELATIONS

		The rule of patriarchal discourse	how women are present on Facebook
KENDALL' S TAU_B	The rule of patriarchal discourse	Correlation Coefficient	1.000 .040
		Sig. (2-tailed)	. .352
		N	380 380
	how women are present on Facebook	Correlation Coefficient	.040 1.000
		Sig. (2-tailed)	.350 .
		N	380 384
SPEARMA N'S RHO	Effects of culture and ruling traditions on	Correlation Coefficient	1.000 .044
		Sig. (2-tailed)	. .389
		N	380 380
	how women are present on Facebook	Correlation Coefficient	.044 1.000

	Sig. (2-tailed)	.391	.
	N	380	384

The statistics in the table (10) show a correlation between the presence of women in the Facebook social network and the dominance of the patriarchal discourse. $p = 0.350$, $N = 380$, $RK = 0.040$, and $Rs = 0.044$ for positive and significant relationship.

The third hypothesis: It seems that there is a relationship between the effects of social norms and the presence of women on Facebook.

Table No. 11: The results of the third hypothesis test

CORRELATIONS

		Effects of social norms	Correlation	1.000	.038
		Coefficient	Sig. (2-tailed)	.	.352
		N	N	381	381
KENDALL'S TAU_B	how women are present on Facebook	Correlation	.040	1.000	
	Correlation	Coefficient	Sig. (2-tailed)	.	.349
SPEARMA N'S RHO	Correlation	1.000	.044		
	Coefficient	N	N	380	384
KENDALL'S TAU_B	how women are present on Facebook	Correlation	.041	1.000	
	Correlation	Coefficient	Sig. (2-tailed)	.	.385
SPEARMA N'S RHO	Correlation	1.000	.044		
	Coefficient	N	N	381	381

	Sig. (2-tailed)	.391	.
	N	381	384

The statistics of table number (11) show a correlation between the presence of women on the Facebook social network and the effects of social norms. $p=0.349$, $N=381$, $RK=0.040$, and $Rs=0.041$, the relationship between the variables is positive and significant, and the intensity of the relationship is high.

The fourth hypothesis: It seems that there is a relationship between civil status and the presence of women on the Facebook social network.

Table number 12: The degree of correlation between the presence of women in the Facebook social network and their civil status

CORRELATIONS

		Marital Status	Correlation Coefficient	1.000	.043
KENDALL'			Sig. (2-tailed)	.	.337
S TAU_B			N	384	383
	how women are present on Facebook	Correlation Coefficient		.043	1.000
		Sig. (2-tailed)		.339	.
		N		383	383
SPEARMA	Marital Status	Correlation Coefficient		1.000	.048
N'S RHO		Sig. (2-tailed)		.	.337

	N	384	383
how women are present on Facebook	Correlation Coefficient	.048	1.000
	Sig. (2-tailed)	.339	.
	N	383	383

Kendall and Spearman's correlation coefficient was used to examine the relationship between civil status and the presence of women on the Facebook social network. The statistics of table number (12) show that there is a correlation between civil status and the presence of women on the Facebook social network. p=0.337, N=384, RK=0.043, and Rs =0.048 are positive and significant for the relationship between the variables.

The fifth hypothesis: It seems that there is a relationship between the presence of employed and unemployed women on the Facebook social network.

Table No. 13: The degree of correlation between the presence of employed and unemployed women in the Facebook social network

CORRELATIONS

KENDALL' S TAU_B	Job	how women are present on Facebook			
		Job	Correlation Coefficient	1.000	.051
			Sig. (2-tailed)	.	.394
			N	384	382
	how women are present on Facebook	Correlation Coefficient	.051	1.000	
		Sig. (2-tailed)	.394	.	
		N	382	382	

SPEARMA N'S RHO	Job	Correlation Coefficient	1.000	.055
		Sig. (2-tailed)	.	.395
		N	384	382
how women are present on Facebook		Correlation Coefficient	.055	1.000
		Sig. (2-tailed)	.395	.
		N	382	382

The statistics of table number (13) show that there is a correlation between the presence of employed and unemployed women on the Facebook social network. $p=0.394$, $N=384$, $RK=0.051$, and $Rs=0.055$. The relationship indicates the meaning of the relationship between these two variables.

Sixth hypothesis: It seems that there is a relationship between the educational status of women and how they are present on the Facebook social network.

Table No. 14: The degree of correlation between the educational status and the presence of women in the Facebook social network

CORRELATIONS

		how women are present on Facebook	Educational status	how women are present on Facebook
KENDALL' S TAU_B	Educational status	Correlation Coefficient	1.000	.047
		Sig. (2-tailed)	.	.584
		N	384	381
how women are present on Facebook		Correlation Coefficient	.047	1.000

SPEARMA N'S RHO		Sig. (2-tailed)	.584	.
		N	381	381
	Correlation Coefficient		1.000	.050
Educational status		Sig. (2-tailed)	.	.581
	N	384	381	
how women are present on Facebook	Correlation Coefficient		.050	1.000
	Sig. (2-tailed)	.581	.	.
	N	381	381	

The statistics in the above table show a correlation between educational status and the presence of women on the Facebook social network. $p=0.584$, $N=381$, $RK=0.047$, and $Rs=0.050$ for the relationship's direction shows a positive and significant relationship between these two variables.

The seventh hypothesis: It seems that there is a relationship between the field of study and the presence of women in the Facebook social network.

Table No. 15: The degree of correlation between how they are present on the Facebook social network and their field of study

CORRELATIONS

KENDALL' S TAU_B		Field	of	how women are present on Facebook	
	Field of study	Correlation Coefficient		1.000	.035
	Sig. (2-tailed)	.	.	.336	

		N	384	319
	how women are present on Facebook	Correlation Coefficient	.035	1.000
		Sig. (2-tailed)	.336	.
		N	319	319
	Field of study	Correlation Coefficient	1.000	.039
		Sig. (2-tailed)	.	.575
SPEARMA		N	384	319
N'S RHO		Correlation Coefficient	.039	1.000
	how women are present on Facebook	Sig. (2-tailed)	.575	.
		N	319	319

The above table's statistics show a positive correlation between the field of study and their presence in social networks. $p=0.336$, $N=319$, $RK=0.035$, and $Rs=0.039$ for the relationship indicates that there is a relationship between the field of research and how they are present in social networks.

Ranking of components

Table 16

Test Statistics ^a	
	N
	374
Chi-Square	172.350
Df	2
Asymp. Sig.	.000
a. Friedman Test	

Table number (16) shows statistical significance. The chi square value obtained is equal to 172.350, which is significant at the level of error less than P<0.05. Social Facebook is positive and meaningful.

Table 17

The effect of the ruling culture and traditions on the presence of women in the Facebook social network	4.74
The effect of women's income on their presence in the Facebook social network	3.93
The effect of education status on the presence of women in the Facebook social network	3.40
The effect of civil status on the presence of women in the Facebook social network	3.10
The influence of the patriarchal discourse on the presence of women in the Facebook social network	3
The effect of social norms on the presence of women in the Facebook social network	2.85
The effect of the field of study on the presence of women in the Facebook social network	2.35

Based on the statistics of Table No. (17), the comparison of the average ratings shows that the highest average (4.74) has the effects of culture and traditions governing the presence of women in the Facebook social network. This means that the most crucial component from the point of view of women is the effects of the ruling culture and traditions in how they are present in social networks, and then, respectively, the variables of patriarchy and the effects of social norms in how women are present in the social network Facebook.

IV. CONCLUSION

The findings showed that the questions posed for each hypothesis were significantly above the average level. The proposed hypotheses were also confirmed. As seen, there was a positive correlation between the presence of women in the Facebook social network and the prevailing cultural values and traditions. So that p=0.126, N=384, RK=0.072, and Rs=0.078 for the relationship indicates that the cultural values and traditions governing the presence of women on the social network Facebook have been influential. Also, there is a positive correlation

between the presence of women in social networks and patriarchal discourse. 123 N=384, RK=0.061, and Rs=0.071 for the relationship shows that the patriarchal discourse has been very effective in the presence of women in social networks. The third hypothesis of the research is that there is a relationship between the presence of women on the Facebook social network and social norms. There was also a correlation, and a positive relationship, p=0.119 N=384, RK=0.055, and Rs=0.060 shows the direction of the relationship that social norms have affected the presence of women in the Facebook social network. The intensity of the relationship between the variables of this hypothesis was also more than average. Also, the findings showed a connection between the presence of women on the Facebook social network and the civil status of women. In such a way, married women are more affected by the views of family and society as well as cultural values and ruling traditions than single women.

Similarly, there is a difference between the presence of employed and unemployed women in the Facebook social network, as the findings showed that working women on Facebook are more active and have more independence. On the other hand, this research's results showed a relationship between women's degrees and field of study and their presence in the Facebook social network. Women with a higher education degree are less influenced by the patriarchal system, cultural values , and traditions in society, as well as educated women and female students in the humanities and social sciences than women and girls. Education and students in engineering fields, etc., have a more colorful and active presence on the Facebook social network. It should be mentioned that the situation of women in terms of access to social networks, mobile phones, the internet, and new communication technologies was very different in the center and around the city. During the distribution of questionnaires in the city and the suburbs, it was found that in some places far from the city center, women did not have the right to use Facebook at all. They did not even have the right to use mobile phones; however, the majority of women in the city center, in addition to having mobile phones, all the studied women also used virtual social networks, including Facebook.

V. SUGGESTIONS

The results showed that women still do not appear as active and equal to men, even in the virtual space of Afghanistan, and are still in a lower position than men. Social and cultural norms, the dominance of patriarchal discourse, lack of financial independence and employment, level and field of study, etc., are among the factors that affect this situation.

According to the proof and confirmation of the research hypotheses regarding the influence of cultural and social values and norms, the dominance of patriarchal discourse, the issue of

employment, level of education, the field of study, etc., on the presence of women in the Facebook social network in Afghanistan, the following are suggested.

1. The Ministry of Information and Culture, as a culture-creating and monitoring institution and, in many cases, the adapter of cultural values, should be in the fields of separating cultural values from what is wrongly presented as cultural values. They have to try. The institutionalization of equal human values between men and women as cultural values can help to solve this social problem.
2. The media and journalists, as sources of information, can increase the understanding and understanding of the issue of women's rights and status and their equality from the point of view of human rights and citizenship with men. to provide
3. In spite of the fact that in this research, an effort has been made to accurately evaluate the factors affecting the presence of women on Facebook, there are still cases and issues that cause the passive state of women, both in the virtual space and in the actual space. Therefore, researchers and professors can create a better understanding of this issue with more profound and more detailed research.

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