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# WOMAN VALUE APPRECIATION

## THE FAST PATH FOR COMPREHENSIVE PARTICIPATION



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DAMANAT Foundation for Human Rights & Freedoms



**Woman Value Appreciation**  
**The Fast Path for Comprehensive Participation**

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Woman Value Appreciation, The Fast Path for Comprehensive Participation

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## **When you get a meaningful sentence from a book**

In one of the journals published by a global agency specialized in reproductive health, there was a very significant sentence prescribing all women's problems, “Appreciating the woman value”.

The author outlined the big difference in mother' death between Europe, Africa and the Middle East. The percentage of the comparison was horrible. The author justified that the law's appreciation of the woman value in these regions makes it suffered from diseases and increases the mothers' death rates during unsafe birth and abortion and other problems exposing women. It was convincing that the woman's appreciation was not only the key of her health, but the key of her development, growth, education and her participation in the cultural, civil, social, economic and political life.

## **Woman Value Appreciation?**

It means the human respect of women and her right in comprehensive participation in all life fields, and becomes the basic access for all women's problems and solutions.

## **The Open support does not mean the internal belief**

In one conference I have attended earlier, there were a lot of women and men in a mixed break. Among the women attendants, there was a fat woman which admired the east man. A conversation was conducted between a group of young men including me around a lunch table. The conversation was about her beauty, fatness and she is seeking to be free from the reservations to do what she wants and when she wants. There was a secret agreement that we will not let women do such action.

Of course, in public, all people compete to openly support women and her rights. However, in the contexts of friends, home, street, most of us do not have such characteristics. Perhaps, the topic, here, is similar to HIV Disease and coexists with it because all of us declare that they have no discrimination towards the coexisted people with HIV disease, and will not smirch them, and then they can coexist with those coexisted people with HIV. However, when a coexisted person moves closer to them, they show discrimination and smirching in their reality.

This does not mean that all men are similar to those who attended the conference. However, there are many people having such thoughts about the woman, even the activists and declarers of women rights in the media.

## Coexisting with Feminine

To be a female, you have to afford many interventions in your life, your privacy, your fate decision, unexposed conflict and exploit and your participation. Such interventions will occur whatever the social situation of the woman to be a farmer, a boss of an institution or even a minister. These interventions were fixed by history on women although religions were opposing such interventions, but the traditions and habits control this vision and these partiality against women.

In general, to be female means to coexist with a lot of defaulting and wackiness of rights.

In the age journey of a woman, she usually passes through several stations of discrimination, smirching and loss of opportunities because she is a woman and her formulation finally is a woman as the society desires. The woman formulation is inherent and involved in the roots of social life.

There was no consideration for women who could participate in any field of public life because the lesson here is the development of all women and pushes them to be with abilities, status, effectiveness, competency and innovation.

## Yemeni Women's Story

There happened to be a fetus and when it was scanned by ultrasound device, it was proved to be a female and since that point, she has undergone a whole strategic plan that lasts until she dies in an old bed surrounded by children and grandchildren.

So, the catastrophic story of female starts once she emerges to life as newly born baby who will be subject to various violations starting with FGM as a first step of humiliation and distrust of females. Therefore, the solution is to freeze her sexuality and create a human being who does not enjoy marital life as much as accommodating her husband without will or desire.

In this scene, the girl is prevented from continuing her school at an early stage while her brother enjoys his education to become something important in the future whereas she is to be prepared to become a housewife who barely knows how to read some verses of the Quran that she used in her daily prayers. Here if she lived a love story, she would be killed even if she is conservative and if someone proposes to marry her, her family will force her to marry without consulting her in most cases.

In the fourth scene, she quarrels with her husband, who beats her on the pretext that she is a luckless wife who has only female children.



Even if she has a male child, still she is the disobedient, the disgruntled and lacking in reason and religious commitment that need to be beaten up if she defies his commands.

Even if she works, she must increase her energy to work at home too, and the story ends with that happy ending. After the woman has experienced many difficulties that she almost lost her life, she looks at the picture of her cousin on the wall...whispering death whispers: “I will follow you, my husband right now.

### **When we hear the word “female”**

How many women are known by the street in each country and what's their percentage among the women sector in society?

1. Are not those women who are known to society seen as objects of displeasure?
2. The extent of intervention of the West and the prevalence of conspiracy theory in this regard?
3. Are not even the women who worked in politics or culture or any other field looking at other women as inferior as men are viewing them, especially the traditional women?
4. In light of the prevalence of illiteracy among females, than in males, is it not required to admit the difficulty of women's participation outside the home and the family even who have gone through

education and have high degrees in their fields? Are they not violating the right of other women to participate in order to neutralize them from competition in almost resource-poor life?

5. In view of the high proportion of women and mothers dying in particular and the education of girls and the preservation of their right to life, is it important to make the issue of political participation a luxury?

6. But are all these above questions being obsolete and women now becoming involved and influential and that all the points above are merely a pessimistic view of the status of women which has no place to express?

### **Women's participation**

Much is said about a set of facts that indicate women's inability to participate in political activity and attribute this to (weak participation of Arab women from the perspective of the general political climate and the status of freedoms in the Arab world (1)

Others may justify this weakness in women's participation because of the educational system which presents women inferior status (2).

The issue of women's association with the concept of the nation in women's studies is negatively related. In a study entitled "Citizenship and Gender in the Arab World"

Researcher, Suad Joseph, explained that the concept of women nation is a negative concept of its association with another concept is the concept of fatherhood, where the researcher sees in her study and her martyrdom vision of "Sarah Roderick" as a dangerous matter in the forms of paternity which may authorize the many rights of men often associated with the real power of (intervention, humiliation, exploitation and abuse).

From the above, it shall be understood that woman is the "nation" and that the man is "the state" who is supposed to be the legislator and protector of this legislation, which necessarily serves his purposes of control without the slightest involvement of his basic partner, woman.

The researcher spoke about the suffering of women from the tyranny of the family on the one hand and the oppression of the state on the other, saying (women resorted to the state and often have not been lucky in seeking protection from the tyranny of the family. The women then took family as a refuge to protect them from the tyranny of the state and in some cases, women took refuge with the state and resisted it at the same time when the dictatorship of the state and the family met against women).

In fact, women are electing men according to the researcher (In the Arab world, women's groups have rarely acted in the name of the common interests of women, regardless of class, ethnic, racial,

religious, tribal, familial or national differences, and in spite of the fact that women work for women but that does not guarantee that other women in their community will accept them as their representatives).

Although most of the legislation, laws and state affairs are in the hands of males and considering the historical oppression of women by the state and the family, the lack of faith that controls women in their own vision as well as the superiority of the class, family, tribal and religious on the developmental side of women, is it possible for women to participate? Or their chance is really decreasing in such a prevailing climate?

Most likely, the failure is the greatest outcome and their slight success is very rare and the rare cannot be generalized.

As for Yemen, what we can say about women's experience as a candidate is no exception to what we have previously stated. The link between men and women in most successive governments inside Yemen has made women's access to these governments difficult and requires a lot of courage by the regime.

Yemeni women have actually suffered from state oppression, which is more evident in the abandonment of both the ruling party and the opposition parties in Yemen of some of their female candidates for

local councils in the former elections, because of their premature vision which determines that these candidates will not succeed.

This issue can be understood in the light of the data of the street and the panic of the ruling party or the other parties of the loss of some of their constituencies and this will happen in any subsequent elections. Almost all parties to the electoral process are still afraid of the street, which so far does not favor the election of women.

So that when you physically get down to the street, not as shown in books or in press articles, you will often find out that people make fun of a woman running for election due to the prevailing belief that the public calling of the name of women name is not socially accepted and that these women are not good in the moral sense because they became publicly known. Other factors can be; the lack of women's self-confidence, women's lack of confidence in other women and the empowerment of women voters for their other affiliations to their loyalty to the woman herself.

### **The Lack of confidence in women**

The problem of mistrust in women is rampant among the regime, the opposition, the public and even among the women themselves which makes it difficult for women to change this culture which requires a lot

of study, deliberation and hard work to strengthen the public awareness of the importance of women's participation in public life.

It is likely that if any party from now on needs to gain more popularity than other parties, it should contribute to social change in favor of women as an important gain for development and the focus should be on women in particular considering that women's access to active participation will be through women themselves.

### **How can woman succeed?**

It is well-recognized in the social literature that women are half of the society and I think this ratio is sufficient for the success of women through women themselves and will not even need men but suppose that the man will also support woman, this means many women will amazingly succeed in the various elections and public life participation. However, this requires hard work in education, upbringing, learning and change of values which cannot be achieved without exerting serious, continuous and long-term efforts on the creation of a society that believes in (appreciation of the value of women in life in general).

Therefore, it is necessary to work towards the proper upbringing of woman since childhood through ensuring her access to quality education that will enrich her life and experience, in addition, women shall be empowered with knowledge in the various sciences such as in;

health, literature, politics laws and development so that a woman can sweep any field without fear depending on her mind, culture and vision.

### **Obstacles to women's participation**

1. The existing religious centralism, which works forcefully to discourage any tendency towards engagement and participation of women due to the lack of sound understanding of religion in the best in addition to the promotion of some of the visions that restrict the freedoms of women and the superiority of these views which are no more than insufficient explanations for a number of ancient and contemporary scholars of the religious texts. Some of those religious philosophers have been working relentlessly on acquiring their interpretations, a sanctity that may outweigh the sanctity of the religious text itself. This is really a serious obstacle that women must study and work to exploit or at least to neutralize it.
2. Customs and traditions work from their side to influence the public views on women and even in the mind of the woman herself. Thus, these customs and traditions take advantage of religion to serve their purposes towards the full control of woman so that she may end up being just a slave to service and procreation so that any action taken by her otherwise will be just an object of displeasure.

Unlike religion, customs and traditions, women have some stupid attitudes through which they believe they are working on bringing about the change; however, they often do not realize that these approaches necessarily lead to failure, such as:

### **Drowning in hotel halls**

Most of the women's activities are limited to; awareness, promotion, lobbying and advocacy through the organization of seminars, workshops and conferences held in hotel halls that guarantee the participating women an excellent breakfast and a hotel lunch. Each of them goes to her house and ends up forgetting the whole thing (no activation of activity - no evaluation - no impact measurement).

The funding came ...the fund disbursed ... the funding canceled... let's look for another funding sources

while women, which really make up half the society, are completely out of business.

### **When will the stored copies finish?!**

Many women's non-governmental civil society organizations, including semi-governmental and governmental entities, print large quantities of publications in a country where the majority of women



live in the countryside and cannot read because the top actors in this field do not want to crumble in the dirt as much as they want to enjoy sitting on the comfortable chairs.

I am talking here about a personal experience that the publications that really discuss the situation of women, which, if distributed to the real targets, will change a lot of ideas of the public and among women in the houses, unfortunately do not reach the target public or homes.

I sometimes got copies of the same feminist book from several workshops I attended, as if it were just that in any workshop or session everyone has to bring a carton of books and publications and eagerly wait to get them out of his store so that he/she can apply for a new project in which he would print more publications without taking into account the real work needed for changing the values of the large audience.

As if the entire issue revolves around when the printed copies in the store will run out? Even if these paintings were distributed to a number of interested people who do not exceed dozens and cannot influence or undertake serious change in the reality either because of their lack of faith in the whole subject and their participation was merely a courtesy or because they are mainly concerned with other issues of more interest and value from their point of view and this is all wrong, but as long as everybody is satisfied why they shall bother themselves otherwise?!

## **Activity and the Job**

The job is the dream of every young man and woman. Even female activists aspire to get a job, but this job should support the right of women to participate, as women will not become active participants under the rule of the job if they take the whole subject as a typical work. A nurse or a teacher doing her routine work, but of course there are women who are actually insured to work for women through their careers without just looking at the job as purpose itself.

There are women who have died while fighting for rights and there are men who have been imprisoned because of fighting for rights, including women's rights, but is this effective means of change?

In fact, this is not effective for carrying out the desired change which is not easy, but women as a whole must be involved and men must also participate. However, all this will only be achieved if the large proportions of women really believe in it and work hard to become truly influential.

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