

Empowering Women: Iraqi Universities Leading the Way

Dr. Muna Abdulnabi Abbas

**National Center for Population
and Demographic Studies**

University of Baghdad

Dr. Raya Fadhil Ridha

**National Center for Population
and Demographic Studies**

University of Baghdad

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Summary:

Based on the data provided by the Central Statistical Organization and previous studies, this research examines the qualification of university education (initial university certificate) as a critical element in the empowerment of Iraqi women. This educational qualification has enabled women to enter diverse fields of work, contributing significantly to their independence and societal status. The study highlights the historical context of women's education in Iraq, detailing the various stages of struggle that women have faced in their pursuit of education and equality. Notably, the percentage of women in higher education has increased from 46% in 2018 to 49% in 2023. Furthermore, there has been a remarkable rise in the enrollment of women in graduate studies, with figures rising from 48% during the 2018-2019 academic year to 69% in the 2022-2023 academic year. This ongoing struggle has been pivotal in advancing societal norms and expectations regarding gender roles. The research also analyzes the emergence of the first female graduates from Iraqi universities, noting a significant increase in the ratio of female to male learners, which has now risen to more than half, favoring women. This shift not only reflects changes in educational access but also signifies a broader transformation in societal attitudes towards women's roles, ultimately contributing to the overall development of the community.

Introduction:

Based on the data provided by the Central Bureau of Statistics (Ministry of Planning) and previous studies, a university degree (bachelor's degree and beyond) has been a source of strength and empowerment for Iraqi women, enabling them to enter various fields of work and even reach parliament according to the legally specified quota. The research outlines the history of women's education in Iraq and the stages of struggle they have undergone to achieve their desired education and equality, which has been the main reason for their current advancements. The study also mentions the names of prominent women who have had a significant impact on society and were among the first graduates of Iraqi universities. Additionally, the research addresses the ratio of educated females to males and how this ratio has risen until it surpassed half in favor of women.

Purpose of Research

The purpose of this research is to determine how Iraqi universities can be a suitable environment for women's empowerment, focusing on the mixed-gender nature of university life, women's participation in teaching and work positions, and legitimate competition between students without gender discrimination.

Data Sources

Basic research data and information were sourced from university guides issued by universities such as Baghdad, Basra, and Kufa.

Defining Basic Concepts

1. University

The concept of the university and its multiple functions differ today from what the Greek schools and Islamic schools were later, such as the Al-Qarawiyyin School, the Zaytouna School, the Al-Azhar Mosque, and the Sheikh Al-Mufid School in Baghdad, which was transferred to Al-Hilla and then to Najaf and the House of Wisdom in Baghdad and others. Today's universities whose background extends to the

University of Bologna (Italy). -1088), Oxford (Britain-1096), Cambridge (Britain-1209), Paris (France-1208), Montpellier (France-1289), and Uppsala (Sweden-1477) is a broad structure that includes several colleges specialized in various branches of knowledge¹. The name of the university was given for the first time at the University of Bologna, which was founded in 1088, as was noted, to mean the community of teachers and scholars, after what it meant by the student union².

2. Empowering women

It means raising the ability, awareness, readiness, and understanding of women with the aim of bringing about change in society³. Then she will be able to make strategic decisions that will give her the strength to control her life⁴. We believe that it is difficult for women's empowerment programs to succeed in our Arab world without the conviction and assistance of men.

Empowering women means helping them to develop, build self-confidence, and actively participate in family and community life. It involves giving them the opportunity to engage in all aspects of economic, social, cultural, and political life and providing them with the chance and ability to control all their choices. This empowerment encourages women to contribute to development through family planning and population growth management⁵.

We can derive an operational definition from these introductions about empowerment. We see that the empowerment does not go beyond its meaning being a process concerned with providing cultural, educational and material means, so that women can participate in decision-making and control resources⁶.

3. Gender: It is a concept that refers to the distribution of humans into women (WOMAN) and men (MAN), and thus it is the social value aspect of both females and males, an industry that has a relationship with geographical specialization⁷.

4. Women and university education

The history of Iraqi women with education is short, as references to the history of education in Iraq indicate that there was no primary school for girls until 1914, and between this year and 1921, only (3) schools were established in each of Mosul, Diwaniyah (Al-Qadisiyah), and Baghdad⁸.

This reality gradually changed, as the number of girls' primary schools and the number of female students increased, and today their number constitutes 47.1 of the total number of male and female students in schools, according to data from the Central Agency for Educational Statistics in the annual statistical collection 2018-2019. As a result, the gender gap between the sexes has significantly decreased. This gap widens slightly at the secondary education level, where the number of female students constitutes 44.8% of the total number of male and female students, according to data from the Central Bureau of Statistics, the aforementioned statistical group.

As for women's ascension to the top of the pyramid of education and knowledge, which is the university, it was a difficult task. Sabiha Sheikh Daoud spoke about some of her tragedies in her book entitled (The First Path to the Feminist Renaissance in Iraq), which was reprinted by the House of Cultural Affairs in 2019, it is the third edition, and it is worth noting. Until Sabiha Sheikh Daoud entered the Faculty of Law in 1936, the only female student among (180) students, she was a stop for swimming against the current in a society that screams at the girl (the grave or the school)⁹. With this revolutionary position that believed in women's rights in 1936, this activist achieved a new history for Iraqi women. With her insistence and the insistence of her family, she encouraged many Iraqi women to follow this path. She also encouraged the Ministry of Education (today's Ministry of Education) to adopt this new trend, opening the doors of colleges to Iraqi girls and granting them all facilities. Then came the year 1937, and a batch of female students was accepted into the High Teachers' House (College of Education), including (8) female students.

After that, other colleges began competing in this field, and in 1947 each college recorded several female graduates. In the academic year 1939-1940, one female graduate, Sabiha Sheikh Daoud, graduated from the Faculty of Law. In 1937, 11 female graduates graduated, including two female graduates from the Faculty of Law.

Rising Numbers of Female Graduates:

18 female graduates for the academic year 1944-1945

37 female graduates for the academic year 1945-1946

62 female graduates for the academic year 1947-1948

80 female graduates for the academic year 1948-1949

160 female graduates for the academic year 1950-1951

202 female graduates for the academic year 1951-1952

250 female graduates for the academic year 1955-1956¹⁰

After half a century, the number of female students in Iraqi universities jumped in 2006 to 11,169 female students, constituting 30.3% of the total number of students, male and female. Today, the number of female university students constitutes half of the total number of male and female students and may increase. In the academic year 2018-2019, it reached The number of female university students was 308,585 (female)¹¹, which constitutes 50.5% of the total number of students.

The twentieth century has ended and the number of women graduates is approximately (200) women¹², which is a very limited number out of the total population, which was about (5,000,000) people, of which women constitute (2,500,000) people. With these estimates, the percentage of female graduates out of the total number of females is 0.08. % rises to 0.12% if we subtract the number of young people from the number of females, as their number will be (650,000) people.

Today, the percentage of female university graduates has risen to 1.5% of the total number of females, which is estimated at approximately (20,000,000) people. This percentage rises to 2.5% if it is calculated as the number of females without minors, as their number drops to about (13,000,000) people.

How did the university support Iraqi women:

1. From extrapolating official statistics, we notice a significant and noticeable increase in the number of female students in primary schools. The number of girls' schools jumped in the 1950-1951 academic year to (190) schools in which (42,249) students were studying. The number of secondary schools for girls also rose to (30) schools teaching There are (4511) female secondary students. There is no doubt that the formation of the female university elite has given families an encouraging push to educate their daughters, and this is distinct and statistically calculated support.
2. Women entered the professions. Iraqi women practiced the medical profession for the first time in 1939, so the number of female doctors increased in 1956 to 12. In the same year, they practiced teaching in girls' secondary schools, where their number reached (1,031), and they graduated from higher institutes. Affiliated to the Ministry of Education, the High Teachers' House, the College of Education, the College of Arts and Sciences, and Queen Alia College. She also practiced engineering work, where she graduated as the first female engineer in the academic year 1949-1950, and practiced law after (46) female lawyers graduated with a bachelor's degree in law in 1951. -1952, I also practiced management, accounts, and auditing after the first batch graduated from the Faculty of Commerce and Economics, and Pharmacy and Chemistry, where I graduated from the Faculty of Pharmacy and Chemistry (Josephine Bergoni) in 1940-1941¹³. Thus, we see that the Iraqi woman was empowered to practice education, medicine, pharmacy, law, engineering, accounting management, and

business. She also achieved that Mrs. Umm al-Saeed the first dean of Queen Alia College when it was founded in the academic year 1945-1946. Women also participated in studies during this period. And archaeological work after the General Directorate of Ancient Antiquities appointed two female graduates in the Department of Archeology at the College of Arts and Sciences. This new reality encouraged the Iraqi trend to benefit from scientific missions. Writings indicate that the dentist (Madiha Saleh Zaki) was the first Iraqi woman to travel to France in 1926 to study dentistry. She traveled again in 1936 to obtain a higher degree, and the lady (Madiha Yassin Omar) was A well-known painter Mrs. Martha Assaf was the first Iraqi to travel abroad in 1926-1927 on a government mission. After that, the share of Iraqi women in scientific missions abroad expanded to less than 25% of the number of study delegates (¹⁴).

We refer here to the Iraqi female university pioneers by college and year of graduation:

1- Graduates of the High Teachers' College for the academic year 1940-1941:

- Badriya Muhammad Ali Al Hashemi
- Badriya Muhammad Ali Al-Wakeel
- Elise Samaan
- Azzah Astarabadi
- Latifa Matta Karume
- Zahra Baqir Chalabi
- Josephine Saleh
- Haila Murad

2- Female graduates of the College of Pharmacy and Chemistry for the academic year 1940-1941:

- Josephine Bergoni
- 1Rahima Youssef

3- Female graduates of the College of Engineering for the academic year 1949-1950:

- Josephine Ghazala

4- Female graduates of the Faculty of Commerce and Economics for the academic year 1950-1951:

- Samha Amen
- Rahma Tuwaiq
- Juliet Haskel Naji

5- Female graduates of the College of Arts and Sciences for the academic year 1953-1954¹⁵:

- Violet Slim
- Janet Tawfiq Kassir
- Julia Strange
- Life of Jamil Hafez
- Khalida Diaa El-Din
- Safra Jamil Hafez
- . Souad Habib Sarsam
- . Latifa Mahdi Al-Azzawi
- Laila Antoine Samhiri
- Property of Noman Al-Adhami
- Nahida Sabry, painter

- Najla Mazhar
- Nasriya Noman Al-Adhami
- Wadi'a Taha Al-Najm

3. Leadership in the social, political, and cultural movement:

a. The battle of the hijab and the unveiling:

It is a harsh battle that extended for many decades, in which the situation of unveiling progressed after 1950, but after a quarter of a century had passed, there was a return to the hijab, for complex reasons that require scientific research and follow-up. Intellectuals, writers, poets, journalists, politicians, academics, and elite women participated in this battle, so daily newspapers were not published. Unless there is one or more articles dealing with this battle.

Perhaps the first Iraqi woman to announce the unveiling and lift the hijab was Mrs. (Majda Al-Haidari), wife of His Excellency Mr. Raouf Al-Chadirji, in 1946. After that, unveiling began to infiltrate on a regular basis with the existing feminist renaissance at that time, and it crossed the borders of the city of Baghdad to the major cities, Mosul, Basra, and the centers of the districts (provinces). Christian women preceded their Muslim colleagues in this directive.

We point out that the poets Jamil Sedqi Al-Zahawi and Marouf Al-Rusafi are among the most prominent supporters of the issue of indecency, while the popular poet Mulla Aboud Al-Karkhi and the cleric Muhammad Bahjat Al-Athari were among the staunchest opponents of the indecent movement. In general, Iraqi intellectuals were divided into two parties: the Hijab Party and the Indecent Party.

b. Formation of women's organizations and associations:

The formation of a feminist elite that was able to continue their higher education and obtain a university degree (bachelor's degree) and beyond gave Iraqi women the ability to establish organizations and associations calling for their equality and

defending their rights. These organizations and associations were the realistic social and political representation of Arab women.

These associations include:

i. Al Nahda Women's Club 1923:

Women from the bourgeois class, which represents the social elite, worked to establish it to bring together educated women and organize their movement for their rights. These women include:

- Aqeela Abdul Rahman Pasha Al-Haidari
 - The wife of Mr. Nouri Al-Saeed
 - The wife of Mr. Jaafar Al-Askari
 - The wife of Sheikh Ahmed Al-Daoud (Naima Sultan Hamouda)
 - Mrs. Asmaa Al-Zahawi, sister of the poet Jamil Sidqi Al-Zahawi
 - Miss Hassiba Jaafar Bey
 - Miss Paulina Hassoun, owner of (Laila) magazine
- ii. There are social associations and others of a political nature, including:
- Freedom Lights Club (1944)
 - Anti-Nazi and Anti-Fascist Society (1942)
 - Baghdadi Girls Club
 - Association of Women Graduates of the Teachers' House in Baghdad
 - Teachers Club
 - Women Anti-Illiteracy Association
 - The Anti-Intoxicants Society (1937/Sarah Fadel Al-Jamali)
 - The Women's Union (1945) focused on women's

political rights.

- The Red Crescent (Women's Branch-1933)
- Society for the Protection of Children (Women's Branch – 1945
- Ummah Houses Association (feminist branch - combat diseases 1935)- Combating Social Ills (1937, Sarah Al-Jamali - Saving Alcoholics)

There is no doubt that these pens on the most important associations and organizations founded by the annual elites could not have happened if it were not for the empowerment and ability that the education of this elite has achieved for Iraqi women.

iii. Demanding political rights:

Demanding political rights for women is an advanced and important stage in the history of the feminist movement. The first outcry came through an article published by the feminist activist Paulina Hassoun, owner of Laila magazine, which is the first feminist magazine published in Iraq, the first issue of which was published on 10-15- 1923.

The subject of women's rights, freedom, and equality was mentioned in the curricula of the political parties: the Umma Party, the Constitutional Union Party, the Istiqlal Party, the National Democratic Party, the People's Party, the Popular Front Party, the Communist Party, the Baath Party, the Nasserist National Movement, the Kurdish and Turkmen parties, and others that we did not mention, all of which called for women's rights and equality.

4. Iraqi women in Arab and international women's conferences:

The university qualification was a strong and effective element of empowerment for Iraqi women. Their knowledge and scientific and academic background helped them to participate in feminist conferences inside Iraq and countries of the Arab world and outside it. The goals of these conferences have evolved from limited goals related to respect for women and their great efforts in the field of raising children and taking

care of the family, which was one of the goals of the conferences held before World War II, to economic, social, and political goals adopted by the conferences after World War II, including these conferences:

a. The Arab Women's Conference:

It was held at the invitation of the head of the Egyptian Women's Union, the feminist activist Hoda Shaarawi (1879-1949), in Cairo on December 12, 1944. (8) Iraqi women participated in it out of (80) women who represented their country.

The Iraqi women are:

- Al-Khoja Company (Ministry of Education)
- Sanha Amin Zaki (Ministry of Social Affairs)
- Maeda Al-Haidari (Children Protection Association)
- Rose Khadouri (Ummah Houses Association)

In addition to (4) women residing in the city of Cairo, among the conference's decisions was to demand that Arab governments appoint women to positions occupied by men with equal qualifications and certificates.

b. The First Eastern Women's Conference:

About 15 years before the aforementioned Arab Women's Conference was held, the Eastern Women's Conference was held in the city of Damascus on July 3-10, 1930, and Iraqi women participated in it:

- Amina Rahhal (1915-2002)
- Jamila Jubouri (one of the pioneers of the Iraqi Women's Congress 1929)

c. Women's Conference in Baghdad:

It is an Arab women's conference that was opened in Baghdad (10-23-1932). Mrs. Nour was there Hamada (1888-1969), an Iraqi of Lebanese origin, is the president of the conference It was attended by Mrs. Reader (1912-1996), an English women's rights activist.

d. The Arab Women's Conference in Baghdad:

It was held in 1952 on the days (5-9) March and was attended by the General Union Office Along with delegates from the Arab countries (Syria, Palestine, Lebanon, Egypt) and from Iraq At the head of the participants were Mrs. Ismat Al-Saeed and Miss Sabiha Al-Sheikh Dawoud. It was opened with a speech from Mrs. Asiya Tawfiq, President of the Iraqi Women's Union.

In addition to what was mentioned, the Iraqi activist contributed to many conferences on International feminism, including:

- International Women's Peace Conference (Paris - September 27, 1947)
- Women's conferences in Belgium, Finland, and Denmark
(starting in September 1950)
- The International Women's Union Conference was held in Pakistan and opened on August 1, 1951.
- London Women's Conference (1953).
- Stuttgart Conference (1954).
- International Women's Union Conference (Colombia-Sri Lanka - August 17, 1950).

There is no doubt that the university academic qualification and educational qualification created the requirements for empowerment that enabled the Iraqi woman to contribute to the highest levels of work for her causes. Building the woman's personality and caring for her, by removing all psychological and family barriers, so that she can protect herself first and her children second, and to enhance and shape the roles that she can play in society and participate in confronting extremism, through educational policies and as a basis for building and advancing society¹⁶.

5. The Iraqi woman holds a university degree and a graduate certificate:

Today, the percentage of female university students is no less than 50.5% of the total number of male and female students. The education annual statistical compilation (2018-2019) indicates that their number has reached (308,585) female students¹⁷.

Their number in postgraduate studies - diploma, master's, and doctorate - constitutes (48.6%) of the total number of male and female students, and this high percentage indicates that Iraqi women have transcended and transcended the boundaries of gender.

There is no doubt that graduate studies are an advanced qualification that increases the empowerment of women to live their lives well, without relying on men for many of their life matters.

Empowerment mechanisms represented by the initial university certificate and the postgraduate certificate have brought women to the staff of universities. Today, they are faculty members in various scientific departments, humanities, pure sciences, and applied sciences, such as medicine and engineering in its various branches. The number of female teaching staff has reached about (1,300) in governmental and non-governmental universities and in Technical institutes.

This number represents (36%) of the total number of male and female teachers, which is a good percentage.

Al-Iraqiya was able to utilize this university empowerment to rise to the highest administrative leadership. Today, she is a general director, a minister, a department head, and so on, but she still needs effort and perseverance to prove herself and her abilities. It is not logical to see the dean of one college at the University of Basra. We see two deans at the University of Basra. Kufa, while at the prestigious University of Baghdad, we find that there are only four female deans and six female assistant deans, and this number is not proportionate to the number of the university's multiple formations and its status, and it represents only a very small percentage when compared with the positions that men obtained in assuming positions.

Leadership in the same university. As for the heads of scientific departments, we see (8) at the University of Kufa and (17) at the University of Basra. As for the University of Baghdad, their number reached (48)¹⁸ a woman holds the head of a department, and these numbers vary according to the faculties forming the university. We find that there are Colleges in which the leadership of scientific departments is shared between men and women, and colleges in which we only see one woman heading a scientific department. This is an example of the injustice from which women still suffer.

It is the position of the man (the decision maker). With the university woman's capabilities, she can be assigned to manage:

- General Director of Education
- Director General of Health
- Municipal director
- Governor or Deputy Governor
- Bank manager or other jobs that have become the exclusive domain of men only!!

6. University empowerment and theorizing the history of the feminist movement in Iraq:

We strive to define a theoretical framework for the history of the feminist movement in Iraq that is based on the development of women's capabilities when they obtain a university qualification and beyond.

a. The stage of women's liberation:

The educated feminist elite is very limited, and it is part of the social bourgeois elite.

This stage extended between (1850-1950) and its slogans were liberation from:

- The prison of the house, as she was sitting between the four walls.
- Illiteracy, as the illiteracy rate among women reached more than 95%.

- The battle of the hijab and the veil. In fact, it was a stage of liberation in which the enslavement of women continued for centuries.

b. Equality stage:

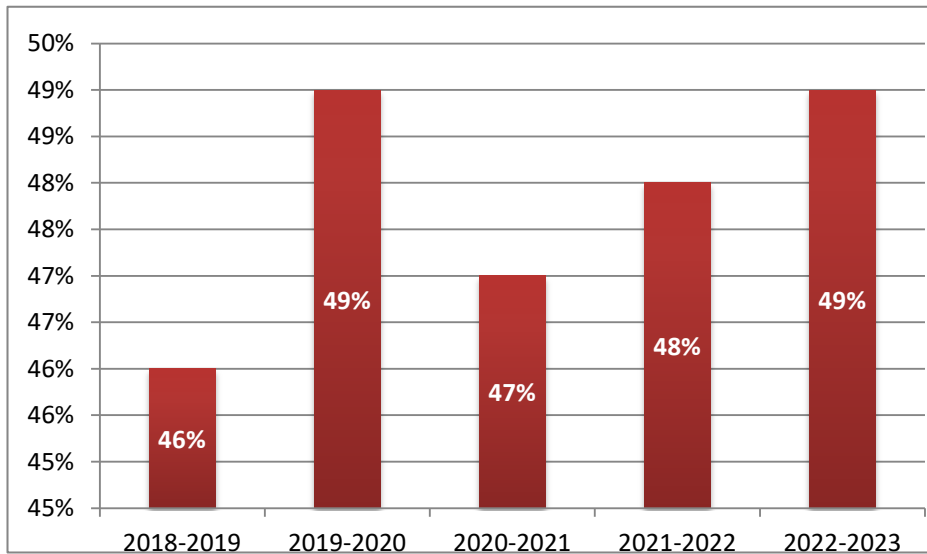
It extended between 1950 and 2000, during which the number of educated women increased, and the feminist elite expanded to a base that included male and female teachers, doctors, pharmacists, engineers, and academics. Political parties at that time entered the battle for women's rights through their curricula and programs.

c. Partnership stage:

It began when we entered the third millennium, when the base of educated Iraqi women, university students, and academics, expanded, and there was a massive trend in Iraq and throughout the Arab world from men and women, from thinkers, writers, scientists, and researchers, to research women's issues and their status and the issue of gender (social gender), and I established this trend. International population conferences, especially the Beijing Conference (1975) and the Cairo Conference (1994), the most prominent results of which were the CEDAW Agreement on the elimination of all forms of discrimination against women.

7-The Reality of Women in Education in Iraq 2018-2023 In 2022, the United Nations Development Program prepared the Human Development Index in cooperation with the Iraqi Ministry of Planning, where Iraq ranked 121st despite the capabilities and resources it enjoys. In order to build a successful and rapid development process, attention must be paid to various aspects of the human being and the difference and gap between males and females must be reduced, especially with regard to the social aspect and economic participation. Reducing the difference comes through investing in women's education, as it enhances the society's ability to develop human capital, which supports the sustainable development process.

Figer (1) Percentage of females out of the total number of university students for the period from 2018-2023

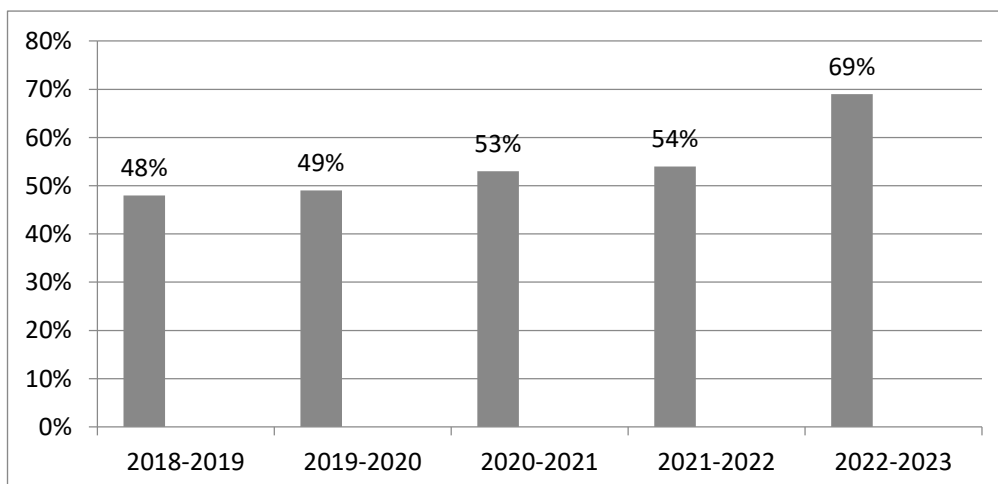


Source: Ministry of Planning - Department of Human Development - Human Capital Report in Iraq and Challenges and Opportunities for Change and Investment, p. 30 (Executive Summary 2024).

Figure (1) shows the percentage of females out of the total number of university students for the period 2018-2022, as the percentage of female students at the university level increased from 46% in 2018 to 49% in 2023. This increase is evidence of increased awareness of the importance of education and its role in achieving success on a professional and personal level. Figure (2) shows the percentages of female students enrolled in postgraduate studies for the period 2018-2023, as we notice a significant increase in the percentages of female students enrolled in postgraduate studies from 48% in the academic year 2018-2019 to 69% in the academic year 2022-2023. This relative increase is attributed to several factors, including:

- 1- Social and cultural changes: Increasing awareness of the importance of higher education and its role in achieving economic and social independence for women.
- 2- Job opportunities: Increase in job opportunities available to women in various fields, which encourages them to seek higher qualifications.
- 3- Family support: Increasing support from families and communities for women.

Figier (2): Percentage of females out of the total number of postgraduate students for the period from 2018-2023



Source: Ministry of Planning - Department of Human Development - Human Capital Report in Iraq and Challenges and Opportunities for Change and Investment, p. 30 (Executive Summary 2024).

In short, education is a key to achieving equality and empowering women, which benefits society as a whole, as educated women are better able to educate their children, which contributes to improving the level of education in future generations. It also contributes to reducing levels of violence against women, as it raises awareness and helps change negative perceptions of women.

Conclusion:

we point out that Iraqi society, and indeed Arab society in general, is in dire need of spreading gender culture to facilitate the task of understanding the issue of women, their status, and their role, to realize that the female is different from the woman and that the male is different from the man. The female is the female in the west and east of the earth, and so is the man. The West is different from women in the East, and this difference is essentially due to society, that is, it is a social industry led by (men!!).

Footnotes:

(¹) Webster-791

(²) Janin-55-2008

(³) UNIFEM,38,2001

(⁴) Rahman,11,10,2013

(⁵) Khayoon, Ahmed,4,2022

(⁶) Jawad, Hassan

(⁷) Al-Khafaf,2018,p128.

(⁸) Sheikh Daoud, Sabiha, p41,2019

(⁹) Sheikh Daoud, Sabiha,p15,2019

(¹⁰) Sheikh Daoud, Sabiha, 66,2019

(¹¹) Central Statistical Organization, Ministry of Planning

(¹²) Sheikh Daoud, Sabiha,15, 2019

(¹³) Sheikh Daoud, Sabiha, 19,2019

(¹⁴) Sheikh Daoud, Sabiha, 19,2019

(¹⁵) Sheikh Daoud, Sabiha, 19,2019

(¹⁶) Muhmoud, Hoda Hadi,p3,2024

(¹⁷) Central Statistical Agency, table 5

(¹⁸) The official website of the universities (Baghdad, Basra, Kufa).

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المركز الوطني للدراسات

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جامعة بغداد



raya.f@ncpds.uobaghdad.edu.iq



muna.abbas@ircoedu.uobaghdad.edu.iq

الكلمات المفتاحية: : تعليم المرأة، المساواة، التمكين

الملخص:

استنادًا إلى بيانات الجهاز المركزي للإحصاء والدراسات السابقة، يتناول هذا البحث تأهيل التعليم الجامعي (الشهادة الجامعية الأولى) كعامل حاسم في تمكين المرأة العراقية، فقد مكن هذا التأهيل المرأة من دخول مجالات عمل متنوعة، مما ساهم بشكل كبير في استقلاليتها ومكانتها المجتمعية. تُسلط الدراسة الضوء على السياق التاريخي لتعليم المرأة في العراق، مُفصّلةً مراحل النضال المختلفة التي واجهتها المرأة في سعيها نحو التعليم والمساواة، من الجدير بالذكر أن نسبة النساء في التعليم العالي قد ارتفعت من 46% في عام 2018 إلى 49% في عام 2023، علاوة على ذلك، كان هناك ارتفاع ملحوظ في التحاق النساء بالدراسات العليا، حيث ارتفعت الأرقام من 48% خلال العام الدراسي 2018-2019 إلى 69% في العام الدراسي 2022-2023، كان لهذا النضال المستمر دور محوري في تعزيز المعايير والتوقعات المجتمعية المتعلقة بأدوار الجنسين. كما يحلل البحث ظهور أول خريجات من الجامعات العراقية، مشيرًا إلى زيادة كبيرة في نسبة المتعلمين الإناث إلى الذكور، والتي ارتفعت الآن إلى أكثر من النصف، لصالح النساء. لا يعكس هذا التحول التغييرات في الوصول إلى التعليم فحسب، بل يدل أيضًا على تحول أوسع في المواقف المجتمعية تجاه أدوار المرأة، مما يساهم في نهاية المطاف في التنمية الشاملة للمجتمع.