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## Between Law and Tradition: Women's Rights in Post-2021 Afghanistan

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### ABSTRACT

This study examines the complex situation of women's rights in Afghanistan, shaped by historical legacies, cultural traditions, and political transitions over the past two decades. Despite the presence of legal protections and international commitments, the implementation of women's rights remains limited due to weak institutional enforcement, patriarchal social structures, and political instability. Using a qualitative research approach, this study analyzes secondary sources, including academic literature, reports from international organizations, and media publications, to understand the key challenges faced by Afghan women in accessing education, employment, justice, and public participation. The findings highlight that security concerns, socio-cultural barriers, and limited institutional capacity continue to restrict women's rights, particularly in rural areas. However, civil society initiatives and international advocacy have contributed to raising awareness and supporting gradual progress. The study concludes that improving women's rights in Afghanistan requires culturally sensitive policies, stronger law enforcement,

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community awareness programs, and greater inclusion of women in governance to ensure sustainable and long-term change.

**Keywords:** Employee competencies, organizational performance, HRM sustainability, Pakistan, Tourism

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## INTRODUCTION

The rights of women, an integral part of human rights, are indispensable for the development and growth of any nation. In Afghanistan, the rights of women have been put into grave danger, especially following the exit of U.S. forces from Afghanistan in 2021, which represented a massive change in the political scenario of Afghanistan. The rapid fall of the U.S.-supported regime and the comeback of the Taliban movement left Afghan women in jeopardy, with law enforcement agencies either collaborating in or being unable to protect their rights.

Without American influence, the only place where girls' education at the secondary and tertiary levels is not allowed is Afghanistan. The law institutions that protected the rights of women have ceased to exist or have been substituted with other means under the Taliban government in the context of their understanding of Sharia law. Patriarchal traditions of old ages have become active again during Taliban rule, telling women how they should dress themselves, how they should walk through the city, how they should behave, and how they should interact with others. Women are expected to wear burqa, travel with a man's companion, and not engage in any kind of employment except in special cases. Without the police services being available, there have been more cases of honor killings, forced marriages, and domestic abuse towards women (Nguyen, 2025).

The purpose of this research is to examine the interplay between the police and social-cultural factors that define the state of women's rights in Afghanistan after the U.S. invasion of the country. The crucial importance of international consciousness and intervention in this regard is emphasized. Through the examination of historical changes, existing limitations, and international reactions, this paper hopes to shed light on this important matter. Solving this problem is not about campaigning; it is about taking serious and organized measures to ensure that Afghan women regain their respect, dignity, and justice. Otherwise, this generation of women will simply vanish from society.

## LITERATURE REVIEW

There has been considerable debate regarding the tension between stability and justice during the period of post-conflict reconstruction in Afghanistan. While it is contended that neglecting justice in favor of fleeting stability is imprudent since the lack of accountability and respect for human rights cannot serve as a foundation for perpetual peace, this equilibrium cannot be readily attained. Punishing all the perpetrators of human rights violations in the past could have engendered further instability. This conflict can be viewed in terms of two opposing standpoints, which

revolve around moral absolutism and pragmatism. The advance of human rights in Afghanistan has usually been a gradual process, rather than an immediate transformation. To illustrate, for instance, the prosecution process against people such as Asadullah Sarwari has not been successful. Consequently, there is a need for a comprehensive justice approach to ensure that not only punitive but also restorative and re-integration processes are integrated into the process of justice. In spite of some encouraging news, insecurity, impunity, weak judicial system, and rule of lawlessness prevail (Maley, 2008).

The specific socio-political conditions prevailing in Afghanistan hinder justice access. During periods of crisis, it is evident that the problems inherent in legal pluralism become more evident. In efforts to adapt the principles of international human rights in local settings, there are numerous instances where the underlying causes of injustice were not considered. As such, efforts aimed at addressing injustices were hindered by the global inequalities and marginalized laws. Post 2001 justice reconstruction efforts proved ineffective. There is the presence of socio-political issues in Afghanistan which makes access to justice difficult. During times of crisis, it becomes evident that the issues within the practice of legal pluralism become even more clear. When there have been attempts to implement the ideals of human rights in an international context within the locality, it has often been seen that the root causes of the problem have not been taken into consideration. In this way, attempts to resolve the issue of injustice have failed due to globalization (De Lauri, 2013).

Violence and anarchy, especially in rural parts of the country under the control of the Taliban and warlords, impede the implementation of the Afghan constitution. This has greatly limited human rights, especially those of women and children. The judicial branch of the government, specifically the Supreme Court, has been accused of ignoring basic freedoms like gender equality, freedom of speech, and religious freedom. It has acted against media and cultural freedom, raising questions about its devotion to the principles of the constitution. Although the constitution demands judicial independence, abuse is a serious issue. The power of religion in politics and society has been a source of friction among government agencies. An illustration is a case in which there was a disagreement between the Supreme Court and the Ministry of Information and Culture regarding the airtime allowed for female performers (Sadat, 2004).

The Bonn Agreement in 2001 and the Afghan Constitution in 2004 set the stage for rule of law and human rights, but instability and the clout of warlords prevented them from being enforced. In the Afghan legal framework, there is legal pluralism in terms of laws coming from Islam, tradition, international conventions, and state laws, making it difficult to develop a coherent justice system. The peace before justice strategy adopted by the Afghan government was reflected in the 2007 Amnesty Law and led to impunity and corruption. However, the ruling body may use such practices to discriminate against women. As much as there is a worldwide push for judicial reforms, it has not been inclusive of Islamic justice in the process. In addition to that, the unwillingness of the regime to charge warlords and security

personnel guilty of torture shows a lack of accountability (Seyastik, 2020).

The ongoing problem regarding human rights in Afghanistan has made society in that nation more susceptible than ever before. As the rights of women and minorities continue to be oppressed, organizations like NGOs and independent journalists find it harder to help. What is needed is for the international community to come up with policies on aid that take into consideration sustainability and development, while at the same time respecting human rights. Some strategies will have to include such things as cross-national cooperation, national security, and effective allocation of resources. Not only will this make clear the American commitment to human rights worldwide, but it will prove international leadership in this realm (Nguyen, 2025).

With the Taliban gaining control in August 2021, there has been an economic and social breakdown in Afghanistan. It is clear that the women in Afghanistan have been exposed to different types of discrimination, such as the inability to access education, employment, freedom of movement, and freedom of speech, to create more gender inequality. The inability of women to participate in different activities outside their households has affected the growth of the nation negatively. Education and employment are essential elements that may lead to the growth of a nation. Nevertheless, there are signs of discrimination against women in Afghanistan (Taylor, 2022).

However, despite the presence of the constitution and international agreements, the infringement of women's rights in Afghanistan is still rampant. Some of the steps that need to be taken into consideration to resolve this issue include the following. Firstly, it is necessary to make some changes in the Islamic laws, which is quite difficult, so that the same status is provided to men and women as seen in some other nations like Pakistan and Tunisia. Secondly, it is essential to ensure political stability and enforce the rule of law to facilitate any reforms. Finally, legal reforms are required to improve the constitutional rights of Afghan women (Sha, 2005).

In the past, women in affluent households who belonged to Afghanistan's aristocracy had more rights than other Afghan women; for example, rural women have had rights inconsistently according to their culture or tribe's customary practice. The former are an example of how women can serve as role models for change, while at the same time they exemplify the divide that separates the two groups in terms of issues about women's rights. Political and economic stabilization through both the national and international community's collaboration is the best way to realize women's rights in Afghanistan; this can be accomplished through either Western contact, or Islam, or both. Regardless of what method is ultimately chosen, the primary objective should be to enable women to gain access to educational opportunities, gain employment, and participate in democracy. Afghanistan presents an unusual opportunity to develop women's rights by pursuing a culturally relevant method (Gosh, 2003).

## **RESEARCH METHODOLOGY**

The proposed study employs qualitative methodology and focuses on researching the situation regarding the human rights of women in Afghanistan after the departure of American troops. The goal is to analyze the crucial problems and barriers Afghan women encounter when they attempt to exercise their rights and freedoms. To obtain necessary data, the researcher plans to utilize secondary sources such as academic journals, reports from the UN, and materials produced by human rights organizations. Moreover, it includes an analysis of legal documents and policies that regulate human rights in Afghanistan, as well as international treaties and agreements related to the issue in question. Finally, newspaper articles and online publications concerning the issue are analyzed through opting for the descriptive and analytical approach to reveal the way society and the media perceive women's rights. Attention is paid to the impact of the social, political, and cultural environment on this issue.

### **Women's Rights in Afghanistan**

The withdrawal of American troops from Afghanistan in August 2021 was marked with a drastic change in the social and political environment in the region, leading to serious implications for the women's rights in the area. With the Taliban restoration in the region, a drastic change occurred, because of which many gains achieved during the past two decades were negated regarding the issues of women's rights and their protection. Therefore, the new order led to the erosion of the systems and mechanisms for women's rights, resulting in systemic discrimination against Afghan women, exclusion, and even violence against them. Although women try to show resistance and fight back against Taliban laws, this phenomenon is associated with contradictions between conservative understanding of culture and human rights concepts.

### **Changes in Legal Framework Post-US. Withdrawal**

Since the withdrawal of the United States and the establishment of the Taliban in August 2021, considerable shifts have occurred within Afghanistan's legal framework, leading to the imposition of significant limitations on women's rights. As per the Taliban legal code, which is based on Sharia (Islamic) law, gender norms are extremely conservative and impose stringent restrictions on the freedom of women. This includes the prohibition of the enrollment of girls and women in high school and college settings as well as their employment in governmental and private firms. These laws are enforced without consideration of procedural rights and human rights in many cases, and can even cause imprisonment, shame, and even physical abuse. Taliban propaganda tries to justify such laws as complying with Afghan culture and religion, while disregarding the international concept of human rights which is considered alien to Islam. As foreign troops withdraw and their influence wanes away, there is little left for the international community to do to coerce the government into repealing such laws. In such cases, the result will be an erosion of women's rights in law in the country. The methods of enforcing the laws are extremely crude and violent, with instances of detention of women who fail to adhere

to the new codes of dressing or attending classes. These changes constitute a backward trend as far as women's rights in the country are concerned (Human Rights Watch, 2023; Amnesty International, 2022).

### **Repeal and Modification of Women's Rights Laws**

The situation regarding law for women in this regard saw an immense change with the departure of American troops from Afghanistan and the takeover of the country by the Taliban. These laws, which were brought into force under the reign of the American-sponsored Afghan government, were either modified or even rescinded according to the ideology of the Taliban. The rights of freedom of speech, work, and education of women were thus immensely restricted. (Human Rights Watch, 2022).

### **Enforcement of Religious-Based Legal Norms**

After the departure of the US and the rise of the Taliban back to power in Afghanistan, the legal system of the country underwent a shift in which a dual system turned out to be a single Sharia-based interpretation of law within the Taliban's regime. Such change had tremendous impact on the rights of women in the country in which the Taliban established a strict and literal interpretation of the Sharia law, thereby limiting women from all aspects of social and personal life.

### **Legal Restrictions on Women's Education and Employment**

This is because of the rise of the Taliban back to power, resulting in more severe legal restrictions on women being able to work and access education compared to when the American-backed regime was in charge. Women are now banned from attending any form of schooling, from primary to tertiary level and working in Afghanistan under this new law (United Nations Assistance Mission in Afghanistan [UNAMA], 2023).

### **Women's Access to Justice Under the Taliban Regime**

The emergence of the Taliban government has negatively affected the right to seek justice among women since the Taliban took control of the country in 2021. Before the Taliban became the ruling body in Afghanistan, there were measures through which women could claim their rights by suing anyone who was violent towards them. Now that Sharia has become the basis of the legal system, religion has been prioritized over anything else (International Crisis Group, 2022). However, the limitations put by the Taliban on the rights of the women in terms of accessing the court to file for complaints or protection make such a practice difficult. For example, the presence of their guardian males in court, no women judges, and social stigma all deter women from seeking justice and thus allow their aggressors to go unchecked (Amnesty International, 2023). As a result, the breakdown of these formal bodies that regulate law enforcement and judiciary has made women turn towards other methods to resolve their issues through tribal councils, referred to as "jirgas," that could make such biased decisions about women, which would strengthen the patriarchal norms and give precedence to community over personal rights (Human Rights Watch, 2022).

From an international perspective, there are several challenges faced while trying to protect women's legal rights because of the resistance shown by the Taliban

government who have imposed strict Shari'a laws on society (Human Rights Watch, 2022). However, the local entities are still campaigning for empowerment of Afghan women by ensuring they are aware of the law.

### **Cultural and Religious Traditions Influencing Women's Rights in Afghanistan**

Culture and religion in Afghanistan are yet another element that impacts women's rights in the country, and in many cases, it makes everything related to the issue more complex and difficult. Culture and religion include the patriarchal society and the belief system and control how women behave and what role they play in their households and community life. Traditions have always been powerful, and despite changes in government, they are still influential today and affect legislation (Sha, 2005).

### **Patriarchal Norms and Gender Roles in Afghan Society**

The Afghan society is a patriarchy, with socially sanctioned gender roles that are even legally imposed. The husband provides protection and support for his wife and children while she takes care of all domestic chores. Women are not actively engaged in politics and other spheres outside their homes because of their socially sanctioned gender roles (Monsutti, 2005). "Family honor" known as *namus* plays a vital role in the regulation of women in patriarchal societies. It leads to severe punishments for any woman who violates the cultural codes of conduct by indulging in premarital sex or having an affair with someone else's husband. Arranging the marriage of a girl to another person or killing her to restore the honor of her family is common in Afghanistan (Rostami-Povey, 2007).

### **Religious Interpretations and Their Impact on Women's Rights**

Islam's Role and Influence on Societal and Women's Rights Development in Afghanistan Religious matters are vital when discussing societal and women's rights' development in Afghanistan. Being a Muslim country, Afghanistan uses Sharia law in their legal framework. Various interpretations of Sharia exist from relatively liberal to stricter versions of the same. Due to the Taliban regime ruling Afghanistan, the stricter version of Sharia law implies severe consequences for women willing to learn and earn (Rashid, 2022).

### **Political Instability and Its Effects on Women's Rights**

Insecurity in the government of Afghanistan is also another issue that has contributed to the negative impact on the rights of women. This is due to wars, the fall of regimes, civil unrest, interference by other nations, and even the difficulty in maintaining proper societal structure. When the government is unstable, it might not have laws that can protect women living in the nation. The instability of the US-supported government in 2021 and its replacement by the Taliban has resulted in a set-back on the rights of women (Nguyen, 2025).

### **Socioeconomic Factors Influencing Women's Rights**

Any actions taken regarding the empowerment of women will be based on various factors such as political stability, upholding of the rights of citizens without discriminating against any, equality before the law, and women participation in decision making. The external forces together with the civil society organizations in

Afghanistan need to work towards establishing good governance and empowering women (Burrige, Payne & Rahmani, 2016). The rural population in Afghanistan practices the subsistence economy where women are in secondary position and are not recognized as being productive in the society. Women are restricted from moving freely because their contributions to the economy are informal (Alvi, 2011).

### **The Role of Cultural and Religious Norms in Shaping Women's Rights in Post-U.S. Afghanistan**

Cultural and religious values have had a significant impact on the role of women in Afghanistan. Cultural and religious values, which have been resurfacing since the rise of the Taliban government, have significantly impacted the position of women in Afghanistan (Bano, 2019). Cultural and religious values embedded in Afghan culture have been propagating patriarchal values that deprived women of their right to speak in public forums.

#### **Influence of Patriarchal Traditions on Women's Rights**

In the conventional Afghan society, there is a great deal of patriarchy where only men make decisions regarding their family and community since the women in such society remain confined within their homes. This is because gender and religion are two components which are so intermixed in the culture of Afghanistan that both elements become important aspects of the identities of individuals. Consequently, women can only play the role of wife or mother, whereby they do not have any educational and professional opportunities (Bano, 2019).

#### **Religious Interpretations and Their Impact on Women's Legal Status**

It has been noted that religious belief systems have a vital role in the legal and socio-economic position of women in Afghanistan. This is because the Taliban regime had an extremely conservative understanding of Sharia law, which led to many restrictions being imposed on the rights of women, such as the wearing of burqas, no education for females, no employment for females, and even political engagement for females. Restrictions have been imposed due to both ethical reasons as well as for safety and security reasons, but at the same time, these restrictions have taken away many rights from women.

There would certainly be opposition from the religious authorities if any attempt were made towards reforming legal interpretation that would help achieve gender equality because of the conflict between human rights laws internationally and Islam. However, there have been attempts by progressive Muslim scholars to reinterpret Sharia laws to ensure justice and equality to make it possible for religious texts to be reinterpreted to be in favor of women's rights. The international community must be included in the religious discussion in Afghanistan in support of women's rights (Kandiyoti, 2023).

#### **Women's Rights Enforcement: Legal Framework vs. Reality**

This country has legislation ensuring women's rights through the ratification of the Constitutional Law in 2004 and the Law on Elimination of Violence against Women in 2009. The former acknowledges equality between men and women while the latter declares all forms of abuse against women illegal, including domestic

violence and forced marriage. However, enforcing these rights has been challenging due to the inefficient judicial system and law enforcement due to corruption, professionalism, and lack of technical knowledge. Moreover, there is an influence of politics involved in implementing these policies. Statutory laws are outweighed by traditional culture and patriarchy, leading to inconsistent or non-enforcement of laws guaranteeing women's rights.

However, the implementation of the rights of women has also faced obstacles due to security challenges and continuous warfare in the country. As a result of the reappearance of the Taliban regime through seizing power in 2021, all the legislation passed for women has been declared null and void, and the Taliban regime is operating under the influence of Sharia Law, which does not provide many rights for women, compared to those rights they had access to previously. Hence, the measures taken for the implementation of such rights cannot be considered as successful since women find themselves in a position where they cannot even carry out certain activities, such as work and education. The implementation of women's rights in Afghanistan has been significantly impacted by the cultural and religious aspects of the nation, as the citizens are reluctant to interfere in private affairs (Seyastik, 2020).

#### **Constitutional Guarantees and International Commitments**

Firstly, the Constitution of Afghanistan, dated 2004 is an extremely important legal act that ensures women's rights and equality before the law. The Constitution of Afghanistan guarantees equality in such important issues as education, employment, and political participation, and demonstrates a desire on the part of the country's authorities to adhere to the international standards in the field of human rights. Furthermore, Afghanistan entered such crucial international documents as Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) in 2003. Apart from that, Afghanistan agreed to sign regional treaties designed to protect and empower women. Nonetheless, there exist several problems associated with the translation of rights guaranteed by law and international documents into life. In particular, the issue relates to the dissemination and implementation of legal norms concerning women rights, especially for ordinary citizens and the police forces. Indeed, quite often, Afghan citizens are either unaware of their rights granted by law or reject such rights due to religious and cultural reasons (UN Women, 2015).

#### **Enforcement Challenges in the Post-U.S. Withdrawal Era**

The evacuation of the United States military from Afghanistan has had far-reaching consequences on the country's politics and legislation, leading to a reduction in women's rights. All the terms provided in the Constitution of 2004 have been repeated or overlooked by the ruling authority, causing a noticeable change in women's status within the legal and societal environment. Specifically, the interpretation of Sharia law that has been adopted by the Taliban can justify different oppressive actions against females. Thus, they cannot pursue further education, participate in any workforce, and travel outside their houses without their husbands. A third factor contributing to the problem is the malfunctioning of formal institutions

that were part of the law enforcement process.

In this context, different agencies of the police, judiciary, and administration have either been closed, dissolved, or have become dysfunctional due to the prevailing state of insecurity and political instability. As a result of this situation, there has been practically a total breakdown of the judicial process in protecting the rights of female victims of honor killings and domestic violence. Furthermore, the failure of international cooperation in Afghanistan has contributed to the difficulty of ensuring the observance of the rights of women because the humanitarian organizations are facing challenges accessing the area. Consequently, impunity is pervasive within the culture that dominates the lives of the Afghan women due to their religious and cultural values (Amnesty International, 2023).

### **Impact of Political Instability on Women's Rights Enforcement**

In this case, the unstable political environment in Afghanistan has had a negative impact on the realization of the women's rights within the country. This is evidenced by the withdrawal of the US troops from the country, the defeat of the international government, and the takeover of power by the Taliban, which have led to instability in the entire country, particularly in the justice sector. As a result, the newly elected Taliban government has imposed strict rules, thereby reducing the realization of other rights, such as education, employment opportunities, and political participation among others. Inconsistency in the application of laws has been witnessed through several decrees issued by the Taliban regime as compared to the existing laws in the country. Furthermore, there is lack of one entity implementing these laws due to the unstable political environment in Afghanistan (Amnesty International, 2023).

### **Role of International Community in Addressing Law Enforcement and Women's Rights in Afghanistan**

Although the USA had its part in the Afghan war from 2001 to 2021, the presence of the international community is important in ensuring that the country promotes the rights of females. Efforts to empower women, improve the legal system, and ensure that women have access to justice have received funding from governments, organizations, and NGOs. However, the re-emergence of the Taliban and withdrawal of the US military forces pose challenges to these initiatives. Prior to 2021, the international aid organizations worked with the Afghan governmental organizations to boost the representation of women in the parliament and local governance structures, form women's protection units, train women lawyers, and establish gender laws (United Nations Development Programme [UNDP], 2020).

It is true that the international community would have pursued its campaign and assistance program without giving any kind of legitimacy to the oppressive regime of the new government that oppressed the rights of women. It was very important for the international community to conduct humanitarian assistance and civil society organizations' assistance because of the sanctions, withheld development assistance, and diplomatic isolation that had rendered it impossible to cooperate with the government. Even in the face of all these difficulties, international organizations

are engaged in monitoring human rights abuses and providing technical assistance from afar or indirectly via regional actors. The international response has often lacked coherence and even at times been driven more by geostrategic than human rights concerns (Kakar, 2022).

As things continue to move rapidly around this case, there needs to be an equilibrium between politics, humanitarianism, and helping empower women's rights. In light of that, international collaboration, adaptation, and dedication will be required to foster sustainable development from the empowerment of Afghan women regardless of the prevailing political uncertainties.

## CONCLUSION

The issue of the rights of women in Afghanistan is discussed from the angles of history, culture, religion, politics, and law. In other words, the advancement of the improvement in the status of women in Afghanistan cannot be seen as a linear process with each era witnessing a positive trend. Advancement of the realization of the rights by women is contingent upon many issues, including political stability and the political system, among others. The focus of this research is the complicatedness of the issue concerning the rights of women in Afghanistan, an issue that has been very much influenced by the politics and international players involved, as well as social aspects. Women during the early 20th Century enjoyed progressive advancement in the areas of rights, legal issues, education, and participation in public affairs, but this was mostly concentrated in the cities and witnessed much opposition. Any meaningful advancement of the issue requires not only legal changes but also the acceptance of such changes in society, which will take some time. Afghan women were able to make tremendous strides in their rights during the Soviet-backed era in education, profession, and government. Nevertheless, those changes were perceived as being introduced from outside, and problems emerged in connection with legislative and social alterations. It was impossible for anything new to be introduced in rural regions because of the geographical, cultural, and logistical peculiarities. The following examples show that changes made by the authorities might not yield positive results unless the locals are actively engaged in them. Moreover, female citizens faced tougher restrictions during the civil war and the rule of the Taliban regime because it was not possible for them to receive an education, have jobs, or enter any other spheres of life. Therefore, it can be stated that legal rights mean nothing without implementation and society's acceptance. Regarding the Taliban regime, it becomes clear that the interpretation of a law can differ significantly according to the ideology. However, when talking about the post-U.S. invasion period, the realization of women's rights faces certain challenges due to the lack of opportunities for education, employment, and participation in social life. On the contrary, the study highlights the need for institutional support and community involvement in safeguarding the rights of women during times of instability. The difference between urban and rural women is discussed as it pertains to the fact that urban women enjoy higher literacy rates and networking opportunities compared to

their rural counterparts. It stresses the significance of reforms not only on the national scale but also on the local level, considering the different conditions of cultural, political, and economic nature. Education can be considered an effective tool for enabling women, but it remains subject to modification because of certain factors.

### **Recommendations**

- Forming independent monitoring committees at both provincial and district levels to monitor the implementation of laws related to women. Independent committees will help create transparency in the system, which is necessary to gain trust from the masses about the functioning of institutions.
- Conducting countrywide campaigns about the rights of women based on cultural background and languages can contribute to reducing societal opposition towards achieving gender equality.
- Law enforcement personnel and judges should be trained on how to handle issues related to gender cases. Integrating role-playing sessions during their training sessions will improve their ability to understand such cases and allow women to safely report any crimes committed against them.
- Establish free legal aid centers in rural and conflict zones to enable women to lodge complaints and learn about their rights and how to seek legal action. The mobile centers can travel to distant places where there is the danger that the rights of women will be violated.
- Ensure the participation of women through affirmative action in local council governance, provincial administration, and municipal councils. Women holding key positions can lobby for laws concerning women's rights and encourage other women to participate in politics.
- Educate people on the matter of women's rights from a religious angle, historically as an Afghan tradition, and from an international point of view.
- Creation of anonymous reporting mechanisms in the form of free telephone lines, applications, and shelters that would enable abused persons to report their situation without fear of intimidation. The incorporation of emergency services and assistance to the victims in the form of counseling would alleviate threats and increase the conviction rate.
- Financial and technological aid to NGOs and grassroots movements that champion the rights of women would encourage civil society groups with more facilities to lobby for their interests, provide legal advice, and create public opinion in favor of women's rights.
- Coordination with prominent religious authorities who could interpret Sharia Law in such a way that encourages education, employment, and political engagement by women.

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