T.C.
ISTANBUL AYDIN UNIVERSITY
INSTITUTE OF GRADUATE STUDIES

WOMEN's POLITICAL REPRESENTATION IN AFGHANISTAN BETWEEN 2001 AND 2021

MASTER THESIS

Freshta Bahar Abbasy

Department of Political Science and International Relations
Political Science and International Relations Program

MARCH, 2023

T.C.
ISTANBUL AYDIN UNIVERSITY
INSTITUTE OF GRADUATE STUDIES

WOMEN's POLITICAL REPRESENTATION IN AFGHANISTAN BETWEEN 2001 AND 2021

MASTER THESIS

Freshta Bahar Abbasy
(Y2112.110010)

Department of Political Science and International Relations
Political Science and International Relations Program

Thesis Advisor: Assist. Prof. Dr. FİLİZ KATMAN

MARCH, 2023

APPROVAL PAGE

DECLARATION

I hereby declare with respect that the study “Women’s Political Representation In Afghanistan Between 2001 And 2021”, which I submitted as a Master thesis, is written without any assistance in violation of scientific ethics and traditions in all the processes from the Project phase to the conclusion of the thesis and that the works I have benefited are from those shown in the Bibliography. (.../.../20...)

Freshta Bahar Abbasy

FOREWORD

Life is all about learning and gaining new experiences, all new experiences can pave the way to reaching our goals. First of all, I am grateful to almighty Allah for giving me the energy, strength, and patience, and also for helping me to complete another phase of my life successfully.

Secondly, I am grateful to my beloved family, especially my parents, for their material and spiritual support and for always having my back, and for always encouraging me to achieve my dreams.

Furthermore, I would like to have a special thanks to my dear and respected advisor Assist. Prof. Dr. FİLİZ KATMAN, who always gave me strength and confidence during this process. Her efforts and unconditional supports are truly commendable. Assist. Prof. Dr. FİLİZ KATMAN is not only a professional in her area, but also, she is a kind-hearted human being, I feel lucky for having her support as my adviser.

Last but not the least, I would like to thank Istanbul Aydin University for brightening the lives of young people who have chosen this university as their academic platform. I am also grateful for the changes this university brings to my academic life which help me overcome new challenges to move forward.

MARCH, 2023 Freshta Bahar Abbasy

WOMEN'S POLITICAL REPRESENTATION IN AFGHANISTAN BETWEEN 2001 AND 2021

ABSTRACT

This master's thesis explores women's political representation in Afghanistan between the fall of the Taliban and their takeover of Afghanistan. This research's main question is "How did women's political participation in Afghanistan change by the intervention of the international community between 2001 and 2021?" This research analyzes the political representation of Afghan women through the lens of feminism, especially liberal feminism, and will clarify the main aim of international coomunity, especially US behind twenty years of presence and efforts in Afghanistan.

Firstly, the topic is theoretically important because women's rights issues are currently one of the most hotly debated questions in the domains of international relations and security studies, particularly in the case of Afghanistan, numerous negotiations have taken place since the Bonn Conference on the economic, political, religious, security, and social situation. Furthermore, Afghanistan has been shaken to its core by more than three decades of political instability, terrible battles, and foreign invasions. More than 1 million people were displaced or orphaned, and 1 million women were widowed. Afghanistan is unsafe, intolerant of various opinions, and home to nearly two generations who have grown up surrounded by strife and war due to decades of violence, mass evacuation, and displacements. Violent and aggressive behavior, especially against women, has become the accepted norm in Afghanistan.

Secondly, from 2001 to 2021-time interval is such a vital period in Afghanistan's history, especially regarding women's participation in governance, because, in the mentioned time interval, the Taliban lost their power in Afghanistan and took over the power. Therefore, the main purpose of this study is to examine women's political representation in Afghanistan after 9/11 through the intervention of

the international community, mainly from 2001 to 2021. In addition, how did women's political representation and participation in governance soar during the mentioned years, and how did it impact the government’s decision-making process.

This research is a qualitative and documentary-based case study, which used secondary data. Hence, it reviews some of the documents, published articles, books, national and international organizations report, and news that are related to women's political representation in Afghanistan during the mentioned time interval, from 2001 to 2021. We were able to answer research questions and meet research objectives by analyzing mostly secondary data sources.

Since 2001, the Afghan government and the international community have invested large sums of money towards improving women's conditions, especially supporting women leaders in politics, industry, and civil society was among the most important programs for accelerating women's efforts in political participation and overall women's participation in decision-making. Nonetheless, this research will figure out factors that had a significant role in the emergence of women leaders, by analyzing the past decades, to clarify and describe all the related themes, reliable journals, articles, websites, reports, and news would be used.

Keywords: Afghanistan, International Community, Women’s Political Participation, Feminism, Qualitative Case Study

2001-2021 YILLARI ARASINDA AFGANİSTAN'DA KADINLARIN SİYASİ TEMSİLİ

ÖZET

Bu yüksek lisans tezi, Taliban'ın düşüşü ile Afganistan'ın ele geçirilmesi arasında Afganistan'da kadınların siyasi temsilini araştırıyor. Bu araştırmanın ana sorusu, "2001 ile 2021 yılları arasında uluslararası toplumun müdahalesiyle Afganistan'da kadınların siyasi katılımı nasıl değişti?" Bu araştırma, Afgan kadınlarının siyasi temsilini feminizm, özellikle liberal feminizm merceğinden analiz ediyor. Ayrıca, uluslararası toplumun, özellikle ABD'nin Afganistan'daki yirmi yıllık varlığının ve çabalarının ardındaki asıl amacı netleştirecektir.

İlk olarak, konu teorik olarak önemlidir, çünkü kadın hakları meseleleri şu anda uluslararası ilişkiler ve güvenlik çalışmaları alanlarında en hararetle tartışılan sorulardan biridir, özellikle Afganistan örneğinde, Bonn Konferansı'ndan bu yana ekonomik, siyasi, dini, güvenlik ve sosyal durum. Dahası, Afganistan otuz yılı aşkın bir süredir devam eden siyasi istikrarsızlık, korkunç savaşlar ve yabancı istilalarla temelden sarsıldı. 1 milyondan fazla insan yerinden edildi veya yetim kaldı ve 1 milyon kadın dul kaldı. Afganistan güvensiz, çeşitli görüşlere hoşgörüsüz ve onlarca yıldır süren şiddet, toplu tahliye ve yerinden etmeler nedeniyle çekişme ve savaş içinde büyümüş yaklaşık iki kuşağa ev sahipliği yapıyor. Özellikle kadınlara yönelik şiddet ve saldırgan davranışlar Afganistan'da kabul edilen norm haline geldi.

İkincisi, 2001-2021 zaman aralığı, Afganistan tarihinde, özellikle kadınların yönetime katılımı açısından çok hayati bir dönemdir, çünkü söz konusu zaman aralığında Taliban Afganistan'da gücünü kaybederek iktidarı ele geçirmiştir. Bu nedenle, bu çalışmanın temel amacı, 11 Eylül'den sonra Afganistan'da kadınların siyasi temsilini uluslararası toplumun müdahalesi üzerinden, özellikle 2001'den 2021'e kadar incelemektir. Ve hükümetin karar verme sürecini nasıl etkiledi?

Bu araştırma, ikincil verilerin kullanıldığı nitel ve belgesel temelli bir durum çalışmasıdır. Bu nedenle, 2001'den 2021'e kadar belirtilen zaman aralığında Afganistan'da kadınların siyasi temsiliyle ilgili bazı belgeleri, yayınlanmış makaleleri, kitapları, ulusal ve uluslararası kuruluşların raporlarını ve haberleri gözden geçirmektedir. Çoğunlukla ikincil veri kaynaklarını analiz ederek araştırma hedeflerini karşılar.

2001 yılından bu yana, Afgan hükümeti ve uluslararası toplum, özellikle siyaset, sanayi ve sivil toplumdaki kadın liderleri desteklemek üzere kadınların koşullarını iyileştirmek için büyük meblağlarda yatırım yaptı. Karar vermede. Bununla birlikte, bu araştırma, kadın liderlerin ortaya çıkmasında önemli bir rol oynayan faktörleri, geçtiğimiz on yılları analiz ederek ortaya çıkaracak, ilgili tüm temaları açıklığa kavuşturmak ve tanımlamak için güvenilir dergiler, makaleler, web siteleri, raporlar ve haberlerden yararlanılacaktır.

Anahtar Kelimeler: Afganistan, Uluslararası Toplum, Kadınların Siyasi Katılımı, Feminizm, Niteliksel Vaka Çalışması.

TABLE OF CONTENT

DECLARATION ..... **i**
FOREWORD ..... **ii**
ABSTRACT ..... **iii**
ÖZET ..... **v**
TABLE OF CONTENT ..... **vii**
ABBREVIATIONS ..... **ix**
I. INTRODUCTION AND RESEARCH OUTLINE **1**
A. Research Statement 1
B. Literature Review on Women's Political Representation in Afghanistan 2
C. Research Question 7
D. Timeframe of the Study 8
E. Research Methodology 10
F. The Relevancy of the Research 11
G. Theoretical Framework 12
H. Limitations of the Study 17
İ. Thesis Structure 18
II. LITERATURE REVIEW **20**
A. Liberal Feminism, a Window for Dealing with Women's Rights 21
B. Liberal feminism and women's political participation 23
C. Equity Feminism and Women's Political Engagement 25
D. Political Engagement of Women in the Making of Decisions 30
E. The political impact of women's movements on women's successes 33
III. WOMEN'S POLITICAL REPRESENTATION (A CASE STUDY OF AFGHANISTAN) **36**
A. Historical Background 37
1. Politicizing Women is a Complex and Ongoing Process 37
2. Afghan women's involvement in politics 43
3. Women's Election Process Participation 45

4. The Women's participation in Negotiation Delegations 46
B. Parliamentary Positions for Women 48
1. Women’s Increasing Presence in Afghanistan’s Politics 51
2. The contribution of the international community to increasing women's political participation and ability 53
3. Obstacles to Afghan Women's Political Participation 59
4. Beneficial Elements and Effects of Women's Political and Other Participation in Afghanistan 63
C. Findings 65
IV. CONCLUSION 69
A. Suggestions for Future Research 72
V. REFERENCES 74
RESUME 81

ABBREVIATIONS

AIHRC : Afghan Independent Human Rights Commission

AREU : Afghanistan Research and Evaluation Unit

AWC : Afghan Women's Council

AWID : Association for Women's Rights in Development

CEDAW : Convention on the Elimination of Discrimination Against Women

CSOs : Child Support Services

ICAN : International Coastal Atlas Network

ICCPR : International Covenant on Civil and Political Rights

IDEA : Institute for Democracy and Electoral Assistance

IPU : Inter-Parliamentary Union

ISAF : International Security Assistance Force

ISIS : Islamic State of Iraq and Syria

LNOB : Leave No One Behind

MFA : Ministry of Foreign Affairs

MOWA : Ministry of Women's Affairs

NATO : North Atlantic Treaty Organization

NGOs : Non-governmental Organizations

PDPA : Personal Data Protection Act

RAWA : Revolutionary Association of the Women of Afghanistan

SDGs : Sustainable Development Goals

SIGAR : Special Inspector General for Afghanistan Reconstruction

UK : United Kingdom

UN : United Nations

UNAMA : United Nations Assistance Mission in Afghanistan

UNDP : United Nations Development Programme

UNICEF : United Nations International Children's Emergency Fund

UNIFEM : United Nations Development Fund for Women

UNSC : United Nations Security Council

UNSG : United Nations Secretary-General

USA : United States of America

USAID : United States Agency for International Development

USSR : Union of Soviet Socialist Republics

WLUML : Women Living Under Muslim Laws

I. INTRODUCTION AND RESEARCH OUTLINE

A. Research Statement

Afghanistan has experienced long-lasting political instability that has kept the country insecure for decades. Therefore, many international conferences were held to solve the social, economic, and political issues in Afghanistan. Notably, one of the decisive conferences for Afghanistan at that time was the Bonn Conference in 2001, which was engrossed on the best approach to cope with the Taliban as well as numerous financial, legal, political, security, and social issues in the post-Taliban era were the main topics of discussion. However, the plight of women, who were the worst victims at this time, didn't really stand out. It is absurd to think that Afghanistan's political future will be peaceful and successful without defending women's freedoms against Taliban-affected groups and traditional Islamic male-centric culture.

Political representation is a typical illustration of how to accomplish this, the way things are separated for individuals' viewpoints while framing decisions. Political performers utilize the third individual when they talk, contend, address, and act such that benefits them in the political circle. Political help is basically a sort of portrayal in regulative issues (Pitkin, 1967). In this way, with the efforts of the international community, especially the United States, a new and relatively bright chapter has been opened for the Afghan nation, especially Afghan women who have not had any material and moral rights before. The past two decades have been a once-in-a-lifetime opportunity for all Afghans, and a great opportunity for women to improve and diversify their abilities.

Over the past two decades, international organizations such as UN Women, and the World Bank have supported education in Afghanistan and rural women. In addition, some development agencies, such as USAID, have made investing in Afghan women a top foreign aid priority for the past 15 years. In addition, ICAN is an International Civil Society Action Network, it attempts to advance the security,

harmony, and privileges of ladies. The fact that promoted Afghan ladies' liberation makes the Afghan ladies Organization one such nearby NGO.

After the Taliban take over once again after almost twenty-one years the bad situation of Afghan women made headlines in the world news. It is global news that Afghanistan's female students have been banned from getting an education under the Taliban regime (WALT, 2021). The ban has also been extended to women and girls' right to work by the orders of the new regime (News, 2021). While the new regime has eased some restrictions on women, this appears to be due to economic sanctions and political pressure from Western countries. There is no guarantee that these slight liberties will prevail. According to an Amnesty International report, after ruling Afghanistan for almost a year, the Taliban have shown no protection and respect for human rights, and there have been several reports of attacks on human rights defenders (Dasanayaka, et al., 2021).

The voices of many female Afghan activists and women's rights defenders who were parliamentarians, civil society activists, democracy influencers, non-governmental organizations, and private sector workers have been silenced, in one way or another, after the fall of the former government and takeover of the Taliban on August 15, 2021. In light of all these developments, it is clear that robust monitoring and advocacy for women's rights is a mandatory call. Hundreds of these female activists were forced to flee from the country. These women are keen to continue their struggle for equal rights and women's right to education and work and safeguard the gains made in the past twenty years.

The overall goal of this study is to explore the role of the international community's intervention in changing the living conditions of Afghan women and their political participation in the past two decades during the republic period. Also, revealing the main goal of the international community and US for twenty years of sacrifices and huge investments. Of course, by addressing the political history of Afghanistan and the place of women in it.

B. Literature Review on Women's Political Representation in Afghanistan

Afghanistan has a long history, and numerous superpowers and other entities have intervened there to advance their interests or establish political hegemony. It's

conceivable that Afghanistan is the main country in the reality where clashes over ladies' privileges have made or annihilated rulers and rulers during the previous 100 years. As of late, consideration has been centered around how ladies are treated under Taliban control. For the sake of ladies' liberation, the wretchedness of ladies turned into a support for battle for Western military. Be that as it may, Taliban arrangements are not exclusively to fault for the state of ladies in Afghanistan today. Ladies have been mistreated for a long time, returning numerous centuries. The Mujahideen have a less fortunate history than the Taliban, significantly more as of late (1992-1996). Thus, in the event that we think about Afghanistan's bigger authentic setting while at the same time checking out at the situation with ladies there. Subsequently, we can fight that main such a dream can ensure that ladies are recognized as critical to the restoration of the Afghan country. Country ancestral rulers in Afghanistan frequently defeat modernization endeavors focused on Kabul.

Afghan towns to engage ladies in ancestrally controlled local, a more prominent information on these districts is essential. Monetary underdevelopment and social conservativism have more than once combat with the capital (Kabul). The control that ladies have over their lives and orientation not entirely settled by man centric family structures. These familial ties are established on ancestral traditions and the Quran, the two of which specify that men have all out power over ladies. The advancement of a hybridized equilibrium of Islamic and common thoughts of orientation relations as well as financial recuperation in provincial Afghanistan will be sought after to propel ladies' situation despite the country's solid Islamic legacy.

Consequently, As opposed to the Mujahideen and the Taliban, fundamentalism in Afghanistan didn't be guaranteed to target people for viciousness. As soon as the 1920s, ladies' concerns assumed a key part in public development plans. About be clear, I'm alluding to Malalai of Maiwand, a lady warrior and champion in the eighteenth hundred years. Afghan public legend Malalai Anna, whose name in Pashto signifies "grandma," supported Pashtun contenders during the Maiwand War. During the Second Old English Afghan Conflict, she likewise battled close by Ayub Khan and added to the Afghans' triumph in the Skirmish of Maiwand on July 27, 1880. As a result of her triumphs and battle at that period, a few clinics, schools, and other public offices in Afghanistan bear her name. Her story is additionally remembered for Afghan school reading material.

In the nineteenth hundred years, Shah Amanullah Khan's better half was one more authentic figure by the name of Malika Soraya. Malika Soraya, Shah Amanullah Khan's better half, is portrayed as of now as a unique lady who really tried to deal with ladies' issues. As per Shinkai Karokhail, a ladies' rights supporter and previous Afghan envoy to Canada, Soraya was the main Afghan woman and sovereign to "advance ladies, teach them, and try to concede them their freedoms." Through the ruler, the sovereign had the option to complete her colossal insurgency. She went far and showed up to illuminate ladies about their privileges and the benefit of getting schooling. In her day, she was areas of strength for an extraordinary woman (Bellamy, 2008).

All notwithstanding its challenges and turmoil, the twenty-first hundred years (2001-2021) might be viewed as a decent chance for Afghan ladies as well as the whole nation of Afghanistan. After the Taliban was toppled in 2001, the circumstance for ladies and young ladies significantly improved during this time, albeit these enhancements were just unassuming and unsteady. Ladies have stood firm on footings as lead representatives, clergymen, ambassadors, and police and security staff over recent years. The 2003 approval of the Show on the Disposal of All Types of Oppression Ladies by the new government requires all state-run administrations to incorporate orientation equity into their homegrown regulation. "All Afghans, including people, have equivalent freedoms and obligations under the law," expresses the Afghan Constitution of 2004. Regulation was placed into impact in 2009 to defend ladies against viciousness as well as constrained and youngster relationships. Basic freedoms Watch guarantees that the law prompted an expansion in the documentation, examination, and conviction of brutal violations against ladies and young ladies. The nation has gained ground; however, it has been slow and flighty. From having practically no young ladies in school to having several thousand go to college. 60% of the 3.7 million Afghan youngsters who are not in that frame of mind, to UNICEF, are female (Bari, 2005).

Up to 3.5 million of the over 9 million children who have enrolled in school during the past 20 years are young women (Sopko, 2021). At least on paper, Afghanistan's legal system gave women several protections, including equal rights for men and women. We can likewise name a few Afghan ladies who are presently working in senior jobs in general society and confidential areas. For example, take

Adela Raz, Afghanistan's Extremely durable Agent to the UN and the country's Envoy to the US. Habiba Sarabi (Gov. of Bamyan Area, previous Pastor of Ladies' Undertakings, previous Priest of Culture and Schooling, natural dissident, VP of Afghanistan's Tranquility Dealings, and beneficiary of a few public and global distinctions). For her efforts in harmony discussions, she received the 2016 N-Peace Award, for instance. Shukria Barakzai is an Afghan lawmaker, author, ambassador to Norway, and supporter of women's rights. In addition, hundreds of Afghan women contributed to Afghanistan's victories at the national and international levels throughout the past 20 years.

According to (Sopko, 2021), Somewhere in the range of 2001 and 2021, the US's endeavors to help ladies, young ladies, and orientation balance in Afghanistan created various lopsided outcomes. Significant improvements have been made, especially in maternal health conditions and education systems, as well as major investments in several application areas. The Afghan people have a great need for these services, and the U.S. organization's response was a well-thought-out and successful plan, but unfortunately, the effect was short-term. Some programs were generated on presumptions that turned out to be incorrect given the circumstances in Afghanistan and the difficulties that women and girls faced. Consequently, it was not always available to establish a link between program activities and associated results, and in many instances, it couldn't learn the projects' genuine results because of deficient program checking and assessment.

Also, (Sopko, 2021) found that the U.S allocated at least $787.4 million between 2002 and 2020, through its different programs that were set up to support Afghan women and girls in healthcare, education, access to justice, and political and economic participation fields.

Afghan women and girls have advanced significantly since 2001:

1. There were historically high numbers of women in public office. The United States and other donors vigorously backed a constitutional reform that set aside 27% of all parliamentary seats for women. Under the legislation, provincial and district councils had to reserve 25 percent of seats for women. 9,708 elected community development council members nationwide, or nearly half, were women. Women made up roughly 28% of the workforce in civil society organizations and serve as ministers, deputy ministers, and

ambassadors. These figures address crafted by large number of ladies, both locally and broadly. How much ladies in the media have expanded discernibly beginning around 2001 (Sopko, 2021)

2. Afghanistan has regulative insurances for people's equivalent freedoms as well as a 2009 official request that began the End of Savagery Against Ladies Regulation, which further developed admittance to equity for ladies and young ladies. There were 180 ladies working with the police in 2005; 3,650 doing as such in 2019. Also, the extent of female adjudicators moved from 5% to 13% somewhere in the range of 2007 and 2018 (Sopko, 2021).
3. Ladies currently own more organizations and stand firm on additional footholds in metropolitan regions than they completed quite a while back. The level of ladies having secure occupations in metropolitan regions, which expanded from 27% to 42% somewhere in the range of 2007 and 2017, was one of only a handful of exceptional work markers where ladies dominated guys. The extent of ladies utilized in the regular citizen area, barring the military and police, moved from 18 to 25 percent somewhere in the range of 2007 and 2019. Contrasted with 2013, there were 15% more ladies in, strategic, influential places in 2018 (Sopko, 2021).
4. The U.S. government's funding of civil society groups contributed to an increase in the number of organizations and advocates for women's rights.
5. It appeared to be really dicey that the Afghan government would accomplish its objectives for joining up and holding ladies in its military. In spite of a minor ascent in the quantity of female cops, provocation and separation were unavoidable and jeopardized the individual wellbeing of ladies across the security administrations.
6. Afghan ladies held chief posts at the government, state, commonplace, metropolitan, and area levels. They face three dangers on the double: progressing brutality and endeavors to totally prohibit ladies; the potential for the Taliban to raise their harsh strategy, which would corrupt ladies' freedoms; and a critical financial and helpful circumstance exacerbated by the Coronavirus pandemic and late political changes in the country.

Although the goal of America’s intervention in Afghanistan was not to

strengthen and address women's human rights issues, women were once again at the center of the political games of superpowers, in this way they can achieve their strategic goals. That is why the Afghan government and nation remain heavily dependent on U.S. funding and support. Along with other worldwide accomplices, the US's vocal help for ladies' privileges and orientation balance might assist with expanding worldwide consciousness of these issues, act as a wakeup call to Afghan power expedites that the world is focusing and backing Afghan pioneers and promoters who support US objectives. In this regard, the question for future research should be, actually what long-term and effective measures must be taken by Afghan leaders and the international community to resolve the 40-year-old proxy war in Afghanistan so that Afghanistan is not pushed into this abyss again.

C. Research Question

Afghanistan is currently in such a terrible state that its future is seriously threatened if no foreign assistance and funding are provided. Understanding the position of women in Afghanistan requires an understanding of the political context. There will always be crucial dilemmas to overcome, as to the best course of action. Disagreement over the type of political system and power-seeking of different ethnic groups has remained a serious problem in Afghanistan for many years. To clarify, some ethnic groups prefer the Western model, but some others do not accept it and prefer the Islamic model, all this will continue to be a topic of dispute. By nature, to be survived men and women both have a basic need for access to all resources, such as education, employment, mobility, and public awareness. As males, they also need prestige and respect for their choices. As men, women also need prestige and respect for their choices.

Moreover, Afghanistan's elite and middle-class women have historically fought for their rights and advanced modernization. However, the majority of Afghan women in rural areas have experienced persecution due to tribal traditions and laws. The ones who were noticeable openly over Afghanistan's time had a place with the gentry or the princely and made up a generally little part of the country. They really do go about as good examples, giving ladies from varying backgrounds the chance to attempt to work on their lives and give an investigate the chance of cultural change.

To review and explore women's political representation in Afghanistan

between 2001 and 2021, the main question of this research is as: ***"How did international associations affect women's political support for Afghanistan between 2001 and 2021?"*** Therefore, any consideration of Afghan women now must also take into account the evolution of world politics since the 1980s. The growth of Islamic extremism over the past two decades has produced a pan-Islamic culture of exercising state power. The Western response to 9/11 has strengthened the anti-Western worldview and furthered its spread, furthering the Islamization of the Middle East and Asia.

In addition to the main research question, there are some sub-questions as well, for the deep explanation of the theme to be answered, which are as follows:

1. What role does the international community (US military support) play in Afghanistan's political development and strengthening?
2. What advantages and impacts may ladies' contribution in governmental issues and different areas have in Afghanistan?
3. Why ladies' privileges are significant yet disruptive to Afghan women's activists?
4. Why the Afghan government considered women's participation in the peace process to be a crucial issue and a red line?

D. Timeframe of the Study

Since 2001, Afghan women have gained political engagement and a voice in political processes. Women have participated in the application of the law, furthermore, they were performing in the educative field. These victories in Afghanistan are still at stake. Following the departure of US-led NATO troops from Afghanistan, women's political activism increased. Fear is expressed that the government's relationship with the Taliban entails a risk. There was an opportunity to abolish women's rights to guarantee Afghan political stability. Political stability depends on resolving conflicts with armed groups (State, 2012).

America's former President George W. Bush stated that we have a great chance to lead the world in this struggle against terrorism. The battle advanced the ideal of promoting lasting peace. We don't want to force our culture on other people's

communities. Additionally, America will always uphold the unassailable demands for respect for human dignity, particularly for women. On the occasion of International Women's Day, the US secretary of state emphasized the importance of women's basic rights for global prosperity and peace. All civilizations where women are denied their basic human rights cannot have stable governance for an extended period (Palmerless, 2002).

The status of Afghan women has improved since the US-led occupation of Kabul began on October 7, 2011. A large number of girls attend school and women were active in politics, entertainment, and sports. Fawzia Koofi was elected to the country's parliament in 2005 and served as its first deputy speaker from 2005 to 2006. Afghan athlete Robina Muqimyar was running for parliamentary elections and wanted to create the sports ministry. On the other hand, Afghanistan joined the CEDAW (Convention on the Elimination of Discrimination Against Women) in March 2003 to defend women's rights and freedom and to lay out a framework that ensures ladies' full political interest. The legitimately restricting worldwide arrangement CEDAW expects that people have equivalent admittance to political commitment (Grenfell, 2001).

Indeed, the area that is most sensitive and requires rapid improvement for women's status in Afghanistan is an emphasis on rural rehabilitation because Afghanistan's rural areas are the backbone of Afghan society. These women could evolve into a group of economically empowered women through education, skill development, and employment. The potential for this strengthening to convert into political power could affect the longing to better the place of ladies in the arising Afghan culture. Men will once more view the education and employment of women at the expense of men as a western ploy and will fight against it.

Unlike in the past, Afghan citizens are now more concerned with economic recovery and the preservation of Islamic identity. The common language is a call for democracy with Islam as the sole official religion (but one that is distinct from the state). Situational governmental issues commands that states take a diverse system to financial development. Connecting with ancestral forerunners in discussion and power-sharing over Afghanistan's future will be the most important phase in this troublesome cycle. This study's research methodology is as follows to find answers to the questions raised.

E. Research Methodology

This study is a qualitative case study of Women's Political Representation in Afghanistan between 2001 and 2021. This method has many advantages, which help us to do our research in the best way, by browsing reliable and efficient sources.

Firstly, Unfortunately, travel issues have kept on forestalling setting up interviews with ladies' chiefs and their delegates in the past administration in Afghanistan, making it hard to look at ladies' political portrayal in that country. Because currently, the Taliban do not allow women and girls to enter or leave the country without a mahram. Therefore, doing field research and face-to-face interviews are not possible. On the other hand, we could cover interviews by doing it through online platforms, but unfortunately due to the lack of time and the lengthy process of receiving confirmation from the university for doing interviews, I decide not to do this. In this condition, using the qualitative method is the best option for conducting this research. Secondly, the qualitative research design provides tools for a deeper analysis of the root causes, rather than understanding the consequences.

One of the most popular methods used in qualitative research is the case study approach. This strategy employs a variety of techniques. These techniques might be quantitative, qualitative, or both. A case study cannot be utilized only with qualitative research methodologies, despite the fact that it is frequently based on qualitative techniques and procedures. In terms of its theoretical direction, it should be defined. Most case studies, due to the opportunity for an open review, can abstract inductive research methods that aim to theorize and develop ideas rather than only test them.

A case study is a type of empirical research that looks at current events in the context of their actual lives, particularly when the lines separating the phenomenon and its setting are not well defined (Yin, et al., 2009).

In his writing, (Yin, et al., 2009) has tried to give a precise and clear definition of this strategy. In his view, this definition not only helps us understand case studies but also distinguishes them from other research methods. For example, the historical method deals with the complex situation between the phenomenon and its context and usually deals with asynchronous events, or the survey can seek to

study the phenomenon and its context, but its ability to explore the context and context of this phenomenon (Yin, et al., 2009). Therefore, the case study methodology seems relevant and useful for the current research to be able to use both qualitative and quantitative research methods to analyze women's political representation in Afghanistan after 2001.

Thus, this research is based on qualitative and documentary reviews and uses secondary and some primary data. Hence, it reviewed available official documents, official statements, academic journals, published articles, books, national and international organizations report, and news relevant to the current study.

F. The Relevancy of the Research

Indeed, much research has been done on Afghan women, their human rights situation, their participation in the government from the early days of Afghanistan until now, their role in the decision-making process, their impacts on Afghanistan's future, and many other topics focusing on different periods. But there is not enough literature on their political representation in the time interval, which is the focus of this research (between 2001 and 2021). We have chosen this period for clear reasons, because the past two decades have been decisive for all Afghans especially Afghan women, with the Taliban losing power and taking over. Hence, the position of women over the past two decades needs to be explored. The efforts of the international community and the political achievements of Afghan women over the past 20 years are worth mentioning. The following points should also be taken into account:

1. Decide if the international community will support and strengthen Afghan women's political association.
2. Decide if the international community would support and strengthen the political affiliation of Afghan women.
3. Assessing the meaning of ladies' freedom access for Afghan women's activists.
4. To learn the part that ladies play in the harmony cycle in Afghanistan.

G. Theoretical Framework

Political developments are known as feminist movements developments battle against orientation-based orders of strength and subjection in the public arena, legislative issues, and different circles of force. They are recognized by a gendered power investigation of the double-dealing of ladies (Beckwith, 2000). Feminist movements developments are consequently a grouping of ladies' developments. Ladies' authority, ladies' concerns, and women's activist developments are not frequently what persuade political drives consolidating ladies. The job of ladies in political developments is a minor yet growingly critical subject of examination in political theory.

The main goals of various feminisms are gender equality and women's rights. For instance, one feminist critique contends that women may suffer from collective autonomy. Shachar and Nussbaum are mostly concerned when a certain group influences family law. In these situations, it is obvious that women's equality and autonomy are damaged. Regardless of who instigated the divorce, women are frequently granted less money when one happens (men can initiate divorces, but women cannot always do so). Sons are frequently the beneficiaries of inheritance rules, giving them more opportunities in life because they are richer than their sisters. When family law requires both men and women to get married in a religious ceremony, it further erodes both genders' sovereignty. Although feminists differ on the degree to which women's rights should be protected, the problem with this feminist critique is that it is state-centered and suggests that the state should always defend individual rights regardless of circumstances. Even while in theory individual rights should always be protected, arguments for diversity and multiculturalism should be attentive to the varied cultures and circumstances to which they apply. The feminist critique of multiculturalism suffers from a serious fault in that it fails to make a distinction between oppressed and non-oppressed populations (Spinner-Halev, 2001).

Liberal feminism, often known as mainstream feminism, is a significant subset of feminism that prioritizes attaining gender equality via legal change and legislation within a liberal democratic framework. It dates back to the 19th century's first wave of feminism. Generally, feminism has experienced four different waves. The first wave occurred in the United States and Britain in the mid-19th century, and

it demanded legal rights for women. The first wave came to an end in 1920, when some white women (of a specific age and economic level) were granted the right to vote in the US and the UK. The second wave is thought to have begun in 1963, and Betty Friedman's book "The Feminine Mystique," which had a significant influence in the US, is credited with launching it. Contrary to the stereotype of women in the 1950s, this shows that caring for others, getting married, and doing housework does not make women whole. It also connects to the idea that "the personal is political," which has come to symbolize the second wave. T An important aspect of the third wave, which started in the 1990s, was the Anita Hill case in 1991. One of the first public discussions about workplace harassment occurred when Anita Hill, an African-American professor of law, testified about being the victim of sexual harassment by Clarence Thomas, a candidate for the Supreme Court. Insinuating that the third wave of feminism is still developing, many claim that only the first three waves of feminism have taken place. However, others contend that the third wave gave rise to a fourth wave in the 2010s. The key characteristics of the fourth wave are its media involvement and online social change campaigns. This shows that it supports feminism online, particularly on social media, by promoting campaigns against body shaming and rape culture or by using hashtags like #MeToo or #YesAllWomen. The emergence of young activism through online spaces is the result of a shift in pop culture that resonates with young girls, women, and minorities around the world. Although the fourth wave supports the third's characteristics, it is suggested that it advances sex- and body positivity and strengthens women's empowerment. Finally, the fifth wave is the most controversial, as its existence and key characteristics are hotly debated. According to proponents, the wave began in 2015, when fake news, cyberattacks, and online harassment took hold. It is said to be a wake-up call for more organized feminism and activism focused on concrete action in feminist groups. The fourth wave focused more on small-scale changes, while the first wave was described as more individualistic and personal (UN Women, 2020).

Moreover, one liberal feminist upholds this ideal, the function of the state, and their commitment to women's liberation. Liberal feminism is likewise divided by a debate over how freedom should be understood. Accepting freedom from any kind of force is what it means to be free. Current classical liberalism is taken into consideration by (Gaus, et al., 2018) among modern-day liberal classical feminism.

Other liberals describe freedom as having the personal liberty to live the life of one's choosing and as having the political autonomy to control one's own circumstances. Even though some historians label them as neoliberals (Rosenblatt, 2018). To avoid referring to the liberal egalitarian liberals and the second variety of liberal feminism, known as "egalitarian-liberal feminism," by the same term.

On the other hand, this article seeks to outline many of the significant internal differences between egalitarian-liberal and classical-liberal feminism, which are both families of ideologies in their own right. However, due to the disparities between classical and egalitarian-liberal feminist views regarding freedom, there are significant implications for how each frames the issue that feminism attempts to solve, how each specifies the substance of a liberal feminist agenda, and what role the state is assigned.

Egalitarian-liberal feminists, meantime, think that much can and should be done in liberal nations like the United States to support women's personal and political autonomy and to attain equality in the processes of democratic self-government. They support initiatives to change the culture and guarantee equity in participation in democratic self-governance because they see the state as a potential ally in the pursuit of these goals. Examples of these policies include anti-discrimination laws, affirmative action, welfare state programmes, and initiatives to change the culture. Egalitarian-liberal feminism is unmistakably on the left side of the political spectrum due to these traits (Hay, 2013).

Contrarily, the political goal of feminism, according to classical liberal feminists, is mostly achieved in societies like the United States, where laws that discriminate against women are fought. They often reject measures like welfare state programmes, affirmative action, and anti-discrimination legislation and prefer to support the outcomes of the majority of unfettered economic and associational arrangements (Stark, 2021). Classical liberalism sits on the right side of the political spectrum as a result of these characteristics. Some classical liberal feminists claim that the job of cultural liberalization remains on the liberal feminist agenda despite the fact that they consider it as an apolitical duty and oppose the use of state power for this purpose. In terms of culture, these classical-liberal feminists are on the left.

A subset of classical-liberal feminism is equity feminism. It states that the political purpose of feminism is to simply preserve women's rights from coercive

state interference and to have the state recognize and uphold those rights. defending women's rights, for instance, against rape during marriage or street groping. Furthermore, it demonstrates that the state respects women's rights and protects them from forceful intervention (Sommers, 1994). The other suggests that feminists should oppose laws that directly restrict women's freedom, like those that limit their work opportunities, and that they should back laws that particularly protect women, such those that give them preferential treatment (Taylor, 1992).

Equity feminism is a kind of liberal feminism that advocates for the state's equitable treatment of women and men without challenging the societal inequities that are backed by businesses, institutions of higher learning, and other social organizations. The feminist adage "the personal is political" is accurate, according to the equitable feminist perspective, when the state disregards women's right to forceful interference, particularly in their personal lives. For instance, in certain countries, husbands may have legal control over their wives, other people, and property. Some equity feminists believe that the women's movement in Western countries shouldn't be scared to criticize countries where this problem exists (Sommers, 1994). Equity feminists, however, assert that in countries like the United States, where the legal acknowledgment and protection of women's rights against this form of coercive interference, "the personal is no longer political." Even though the culture is unfavorable to women and persons of African origin, they are no longer subject to oppression when the state acknowledges and respects this right. For instance, Cathy Young focuses on whether the government enforces women's adherence to a religious tradition that devalues them when she considers whether Muslim women are oppressed. If this is the case, women are repressed (Young, 2004).

Furthermore, according to the equitable feminist position, if one wishes to argue that women are now oppressed in societies like the United States, they must show that the state is unable to protect women as a group from chronic and systematic rights violations. Although women's rights to protection against assault are recognized by the law, certain feminisms argue that these rights are not adequately upheld in societies like the United States, where women are often denied their right to bodily integrity (Dworkin, 1991). By demonstrating that the occurrence of violence against women has been overstated, equity feminists attempt to challenge

this assertion.

Additionally, Equity feminists contend that variations in preferences between men and women, rather than violence and sexual discrimination against women, explain the disparity in results between men and women (Epstein, 2002). "In many cases where women lag behind men, personal choice is more likely to explain the results than obvious discrimination. Indeed, according to classical-liberal feminists, men and women share enough similarities to have the same "political interests," particularly the need to be treated as self-owners. Other equity feminists argue that this situation cannot be explained by biological sex differences alone (Young, 2004). Women may be taught to favor stereotypically feminine roles, or the benefits of playing such roles may motivate women to do so. These effects on women's choices may be reflected in incentives or socialization. Equity feminists contend that since women are not coerced into conventional roles by legislation or other means, state remedies are unsuitable since women are not coerced into such roles. Equity feminism claims that legislation barring women from becoming surgeons is necessary because doing so poses a threat to their freedom or property.

Equity feminists support strategies that will help women succeed in careers and education as an alternative to government control. Equity feminists advise women to mentor one another or form supporting organizations in sectors where males predominate, for instance, using feminism's 1960s methods like consciousness-raising (Taylor, 1992). Some advice women to learn about the job outside the home rather than having mixed feelings about it (Sandberg, 2013). Equity feminists encourage women to fully utilize their right to contract by converting their preferences, such as the choice to be compensated and/or promoted based on one's job performance rather than on the basis of sexual favours, into rights through contract (Epstein, 2002).

The fundamental principles of the right to equality and the prohibition of discrimination, which serve as the cornerstones of gender equality and women's political participation and representation in politics and decision-making, are found in the United Nations Charter. We must "reaffirm dedication to human rights, in the respect for human dignity, and the equal rights of men and women," the Preamble states (UN Preamble, 1945).

Women's political representation and involvement are essential building

blocks for democracy and sustainable development, besides being basic human rights. Women have the right to participate and speak for themselves in institutions and processes that make decisions that affect their lives. The International Covenant on Civil and Political Rights (ICCPR) contains specific guidelines on the right to gender equality in public and political life.

A comprehensive tool to address women's human rights is the United Nations Convention to Eliminate All Forms of Discrimination Against Women (CEDAW). By adopting actions to protect, defend, and fully implement all of the rights specified in CEDAW on a national level, nations that have ratified it are expected to end all types of discrimination against women (United Nations 1979: articles 1 and 2). Women's rights to political participation, such as the right to vote, to participate actively in public life and to serve the country, and to be elected to public office, are particularly relevant to Article 7.

Likewise, due to the west-east dichotomy, where global views on women's political representation are active and well-formulated in the Americas while essentially nonexistent in Asian nations, there are regional variations, with Asia having the lowest proportion of women in politics, (Kostelka, et al., 2019). Second, according to (Rosenblatt, 2018), there are instances of women participating in political decision-making, but those occurrences are rare because men still dominate the political landscape in large numbers. The UN conventions call for at least a 30% quota for women in politics, but in developing countries like Afghanistan, this number is still quite low. The country's ability to carry out its mandate and its policy of having a good deal of women participate in politics continues to severely limit women's ability to make decisions.

Even while significant qualitative and quantitative improvements have been made in the previous 20 years to increase women's involvement and representation, particularly at the legislative level, worldwide progress is still uneven and sluggish.

H. Limitations of the Study

Comprehensive research is required to analyze women’s issues, whether it is about their human rights situation or about their role in governing and the decision-making process. This thesis focuses on various perspectives of women’s political

representation and their strengthening factors in the past two decades. We tried to do this research in the best possible way but of course, there are some limitations, listed below:

1. Women's political representation in Afghanistan in the past two decades depended on many internal and external factors, which must be addressed. Therefore, it should be evaluated in light of the actions of major political players on the world stage, as well as the Taliban and, most crucially, the previous Afghan government.
2. This study is a qualitative case study that is mostly based on secondary data. Because in the current situation access to primary data was not available, due to the lack of time and the imposition of restrictions on the flight of girls to Afghanistan by the Taliban. Which caused me not to do interviews with former government officials.
3. Previous government officials' lack of interest and cooperation to conduct online interviews and share their experiences with us.

İ. Thesis Structure

This study will look at how women's political representation in Afghanistan changed since 2001 in light of the international community's intervention. It is divided into four chapters, which are as follows:

First chapter: (Introduction) in this chapter, the outline, research statement, importance of the topic, literature review, research methodology, and theoretical framework will be discussed, which will form the basis for the rest of the research.

Chapter two: (Literature Review) this chapter will review the pieces of literature that are about women's human rights issues, especially about their political representation throughout history.

Chapter three: (Case Study) this chapter is consisting of two parts, a brief historical background of women's political representation in Afghanistan from the beginning till now, and the analysis and main argument of this research.

Chapter Four: (Conclusion) this is the last chapter, which will summarize all of the results obtained in the preceding chapters and will outline future research as

well as limitations.

II. LITERATURE REVIEW

This chapter discusses in detail the theory of liberal feminism and women's participation in politics. Additionally, information such as "liberal feminism is a fairly frequent intellectual trait of the 18th and 19th centuries of western thinking, the movement is associated with the pioneers like Francis Bacon, Descarte Rene, and John Locke" is included (Hicks, 2004),” provides more meaning to its ideas. In addition, the statement of purpose is explicitly mentioned in the introduction. This chapter examines the research on women's political engagement and international community action from various countries throughout the world. Also, the chapter will review the essence of liberal feminism theory, women's movements, representation in politics, involvement in decision-making, and political influence on women's advancements.

Liberal feminism can be perceived as a version of individualism that emphasizes achieving equality for women by holding themselves accountable for their decisions and actions (Brookes, 2008). According to (Grenfell, 2001), According to liberal feminist theory, the fundamental causes of gender inequality are women's and girls' restricted access to civil rights and the allocation of social resources like employment and education. The liberal feminist perspective acknowledges the presence of gender-related distinctions in society, but as can be seen from the two definitions above, it is up to the persons affected to alter their situation (Grenfell, 2001).

Theoretically, Liberal feminism holds that the fact that men and women are the same in common humanities supersedes procreative differences between men and women. Women and men must be treated equally under the law if they are not different. Equal opportunities for work and education must be available to women, as well as equal rights. The US Constitution's unratified Equal Rights Amendment is a result of liberal feminism in the nation. The United States of America or any other state cannot deny or limit legal rights and equality based on gender. The activists are concerned with moving women to positions of leadership in the professions, the

government, and cultural organizations. They are also worried about the obvious sources of gender discrimination in the hiring process and unequal earnings.

Affirmative action calls for aggressively pursuing talented candidates to fill the gender and ethnic gaps in employment. These encourage men to pursue careers in teaching, nursing, and secretarial work, as well as encouraging women to pursue careers in engineering, construction, and police departments. Employers may be legally required to hire a wide range of eligible candidates to maintain a diverse workforce and pay them equally so that they can grow in their professions. Liberal feminism amply demonstrates gender bias in modern societies. In the USA, success has been gained through experts, improvements in wage scales, and a decrease in abortions, along with legislation on reproductive rights. Liberal feminism can thereby disprove the widespread notion that men and women are different, leading to greater success in offering women alternative lifestyles in various nations.

A. Liberal Feminism, a Window for Dealing with Women's Rights

According to Rosemarie, liberal feminism is a sort of individualistic feminism that emphasizes women's capacity to uphold their equality via their decisions and actions. According to liberal feminists, society has the mistaken notion that women are fundamentally less clever and physically capable than men. "A system of limitations imposed by law and custom that prevents women from entering and succeeding in the so-called public sphere is the foundation of female subordination." (Tong, 1989). They promote gender equality by enacting practical political and legal changes (Tong, 1989). The forerunners of liberal feminism are seen as Mary Wollstonecraft, John Stuart Mill, and Helen Taylor, all of whom campaigned for the protection of women's rights. Liberal feminism is a feminist strategy for identifying allusions to individualism and liberty goals.

The author criticizes Rousseau's existence and Emile's male bias teaching since she acknowledges that a woman's rights can be equal to a man's if they are given the same opportunity in life. Wollstonecraft also challenges stereotypes of women as being sensitive, amusing, and seeking pleasure (Wollstonecraft, 1975).

According to Rousseau's Emile, a man's primary virtue and capacity is reason. According to Rousseau, women are a man's source of emotional ties. Many

people hold the opinion that women should be taught characteristics like docility, patience, humor, and flexibility while males should be taught virtues like courage, temper, and justice. The discrimination that produced these two distinct looks was motivated by a moral, moral mother who was also emotionally connected (Wollstonecraft, 1975).

Liberalism was a very prominent trend of thought in Western philosophy in the 18th and 19th centuries. John Locke, Francis Bacon, and Descarte Rene were among the movement's founders (Hicks, 2004). These pioneers believed that the main issues in traditional religious thought were supernatural and had been replaced by new references that emphasized the power of female rationality (Hicks, 2004). The new model is built around logic. Through references to the foundational elements of the institutions in the sense of reasoning, the ideas shift from mystical sources and religious authority.

The emancipation of women in politics and decision-making is ensured by adopting new ideologies on women's political rights worldwide. Progress in humans is changing into a distinct movement that is progressively becoming the individual turn of the center of attention, as demonstrated by instances from Webster, who advocated for people to promote practicing their goals and aspirations for the principles of independence and self-reliance (Webster, 2003).

The revolution was accompanied by movements against the historical female dominance of industrialized nations such as Britain and the United States. As a result of the French Revolution, women were increasingly influential in politics and decision-making. The revolution saw the collapse of the feudal regime and the triumph of individuality and liberalism (Hicks, 2004). Liberal feminism therefore draws upon the idea of natural rights created by thinkers like Thomas Hobbes and John Locke. Depending on how they interpret the basics of the general support for programmes in free markets, civil rights, free speech, freedom of the press, democratic societies, secular governance, and international cooperation, liberals have a broad range of viewpoints.

The rise and spread of liberal feminism in Europe in the 18th and 19th centuries were particularly related to the military ideological movement of Napoleon Bonaparte. (Montesquieu, 2001) gave a justification for the liberal theory's applicability to politics, citing the separation and disruption of authority over distinct

institutions. Liberalism extends in application to politics, religion, and economics. According to him, the government's executive, legislative, and judiciary branches ought to be assigned to a single body or set of powers (Montesquieu, 2001). For instance, Voltaire, who is regarded as one of the most astute thinkers to launch the polemic attacks against religious intolerance and lengthy histories of persecution, believed that liberalism encompassed religion (Hicks, 2004). In contrast to Hicks' emphasis that Voltaire protected civil rights and battled for religious freedom, Mill's essay, On Liberty (1859), defended the freedom to free expression and complete transparency as necessary components of both intellectual and social advancement (Mill, 2001).

People had the right to enjoy their civil liberties when it came to dealing with their money and advancing programs that allowed liberals to benefit from a strong implication of the legitimacy of women's activities and liberal feminism. Liberal feminism is used internationally as a tool to liberate women's political settings through politics and decision-making, and nations that support it are free to intervene. With international aid from 2001 to 2021, liberal feminism in Afghan women's political engagement may alter.

B. Liberal feminism and women’s political participation

As women become more visible than ever in strategies to increase their participation in the political arena and the practice of democracy, women's participation in politics has exploded in many parts of the world (Harpin, 1999). The discourse of democracy is concentrated on how to integrate women into the current democratic structures, with a focus on formal political organizations. The literal meaning of "engendering democracy" can be interpreted in a variety of ways that involve making changes to political structures to truly incorporate democracy.

The efforts to increase women's political involvement are especially crucial since the United Nations Millennium Development Goals called for a specified proportion of women in politics to empower women. The straight line for promoting women into political office and enacting policies for gender equality among women must be pursued in order to enhance the representation of women in political decision-making (Kopstein, et al., 2014). Affirmative action programs promote women's public representation in political institutions through quotas for female

candidates and reservation of seats in the legislature. The average percentage of women worldwide rose from 9% in 1987 to 15.9% in 2004 (CITE). For instance, the quota-supporting arguments were effective in foreseeing the 2005 elections for the temporary national parliament in Iraq, when 25% of the quota criteria were exceeded and 86 women won out of 275 members, or 31% of the chamber (UN Women, 2020).

For women who are no longer in the 30 percent minority, advocates for the idea of representation of women in political office are particularly crucial. The growing feminization of parliaments as well as significant modifications to the ways in which political parties and governments are run have been promoted in nations with legislatures where more than 15% of the elected officials are women. Some office women are gaining and preserving space for women, but others are not always speaking up for policy stances (UN Women, 2020).

The assumption of democracy becomes more inclusive, as women tend to have an advantage in shaping their interest in political skills and the ties of responsibility in party affiliation. The poor perception of women based on the traditional respect for men determines the current representation of the political interests and aptitudes that influence women in decision-making (Kostelka, et al., 2019). Women's representation is linked to third-party connections, additional responsibilities for female constituents, and public view of the validity of the representation of male coworkers, among other things.

Traditional political accountability serves as the representation in response to the demands made by women for representation (Loukakis & Portos, 2019). In many countries, there is an imbalance between male and female politicians. Representation is hampered by racial tensions or minority engagement in the design of special electoral districts that limit group member competition for direct appointments to reserved seats in the legislature (Isaksson, et al., 2014).

The purpose of reservations is to acknowledge the independence of specific political organizations and to give them a voice in the political process. Concerns have been expressed about women's political involvement in politics. The assessment of the positions of the parties in terms of the female candidates proportionate to the seats obtained has resulted in the filling of female parliamentary seats in several nations, including Tanzania, Pakistan, and Bangladesh. Protected zones just act as a

means for governments to fortify their relationships and obtain representation in priority regions (Hay, 2013).

C. Equity Feminism and Women's Political Engagement

Equity feminism is a traditional liberal women's movement that emphasizes the importance of women serving in political positions in ensuring that everyone is included, and that women's rights are unencumbered by pressure and interference (Sommers, 1994). Feminism involves the assurance that women's rights can be upheld by avoiding coercion amongst women in the family setting.

Equity feminism, a subset of classical-liberal feminism, maintains that the only political function of feminism is to ensure that everyone respects women's rights to equality and freedom from compulsion (Sommers, 1994). The feminist suggests that feminists should oppose laws that limit women's freedom, particularly laws that limit women's work opportunities and laws for women's protection that give women preferential treatment (Taylor, 1992).

Particularly on the social scale of women, feminists are perceived by women as having personal political environments that are accurate in establishing the state but fail to recognize women's rights against intrusions. For instance, in some nations, husbands have more legal rights over the bodies and property of their wives. Some feminists contend that the women's movement in western nations must be cautious when condemning nations where the same things happen (Sommers, 1994). Feminists contend that private information is not political in a nation like the United States, where the freedom to refuse forced intrusion is constitutionally recognized and protected. If the culture is against them, women's rights, especially those of women of African heritage, cannot be recognized or suppressed (Young, 2004).

The contention is that ladies have been denied the option to have equivalent admittance to open doors, which thwarts their quest for political office and political direction. Ladies have been abused, making them experience inconsistent treatment to men by managers and instructive organizations, including relationship against viciousness (Kabeer, 1999).

According to equity feminists, violence against women and sexism may be used to account for variations in results between men and women since men and

women have different interests (Epstein, 2002). It is unquestionably necessary for classic liberal feminists to maintain that men and women have almost the same political objectives (Young, 2004). The impact of social and economic incentives, such as social recognition preferred by women for positions and rewards related to women's roles in political and social decision-making, can be seen in women's preferences for things. Since women are not legally recognized, equity feminists claim that opting for traditional forms reduces coercion which is considered unacceptable.

As an option in contrast to unofficial law and male strength in governmental issues and direction, value woman's rights is a component for ladies' outcome in schooling and work. For example, ladies suggest value woman's rights through tutoring and having associations support relationship in involving concision methods in women's liberation (Taylor, 1992). As per value women's activists, ladies completely use their authoritative freedoms by changing their decisions for getting pay in advancements in light of occupation execution (Epstein, 2002).

Many national constitutions' bills of rights, which forbid gender discrimination for everyone, are based on the United Nations Declaration of Human Rights (Articles 1 and 2 of the United Nations Charter, 1948). A fundamental human right is the representation of women in politics and a necessity for the growth of democracy. Special mention is made of women's representation in policies and institutions that have an impact on their lives. In accordance with the UN Covenant on Civil and Political Rights, people have particular rights under specific circumstances when it comes to gender equality in public and political life.

Based on the creation of procedures that enable individuals to choose the representation they choose, everyone, including women, has unfettered rights. To ensure that the elector's voice is heard, true periodic elections requiring universal and equal suffrage must be conducted in secret. One comprehensive tool for addressing women's rights is the UN convention on the eradication of all forms of discrimination against women (CEDAW). States that ratify the Convention are required to end all kinds of discrimination against women by adopting, upholding, safeguarding, and implementing CEDAW rights at the national level (United Nations, 1979, Articles 1 and 2). As opposed to the job of ladies in Afghanistan in political navigation, Article 7 is especially relevant to the privileges of ladies in

political support, constituent freedoms, and cooperation in open obligations and administrations in countries where ladies reserve the option to cast a ballot.

Attempts to remove discrimination against women are based on the beliefs that women are inferior to men and vice versa, according to a UN resolution on women's political participation. The UN accords are essential for reducing barriers that keep women out of politics (UN Women, 2020).

One of the key components of the Leave No One Behind (LNOB) pledges made by the SDGs in the 2030 Agenda for Sustainable Development. Gender equality and women's empowerment, according to the Sustainable Development Goals, are crucial components of democratic growth for all countries (SDGs). The essentials for a scope of drives pointed toward upgrading the improvement of settings that are strong of balance for ladies and young ladies incorporate Goals for Sustainable Development (SDGs). It is essential to acknowledge the challenges of achieving SDG 5 for women and girls in order to address gender inequities, such as discrimination against women and girls, especially in political decision-making.

The accomplishment of SDG 5 is being hampered by the shortfall of equivalent admittance to assets for ladies, savagery against ladies, and lopsided contribution in broad daylight and confidential decision-production for positions, which ladies and young ladies all through the world are tending to as significant arrangements.

Regardless of the way that ladies make up portion of the total populace, they actually experience serious bias while practicing their privileges to full support and significant obstructions while attempting to get close enough to key, influential places at the dynamic levels. Taken on in 1995, the Beijing Statement and Stage for Activity expects to give an arrangement to tending to orientation differences in political direction at all degrees of force (UN Women, 2020).

Some significant qualitative and quantitative advancements in increasing women's engagement and representative forms have been made in recent decades, notably at the level of parliament, despite degrees of development being small and diverse in different regions of the world. As of 2020, only 53 countries have at least 30% women in their parliaments, compared with a global average of 25% women (IPU Pauline, 2020)

Women continue to be underrepresented in politics and decision-making in the majority of the world's nations, where males prevail in the legislature, the cabinet, the judiciary, local governments, heads of state, and the executive branch of business (International IDEA, 2013). The global financial discussion assesses that it might require 95 years to determine the political contention. Ideological groups regularly consider ladies responsible for their underrepresentation in chosen, influential places and decision-production at all levels of the public authority and society (International IDEA, 2013). Intraparty democracy is important for identifying the chances and skills required to put power in areas of decision-making.

Despite the fact that ideological group frameworks are as yet seen as fair settings that advance ladies for individuals in maintainable portrayal, ladies are as yet seen as being underrepresented at all degrees of direction, remembering for some countries all through the world. The party's constitutions and approaches are depicted in overgeneralized terms concerning the party's standards and beliefs, rules and cycles for the foundations that decide, and rehearses for ways of accomplishing the party's objectives (International IDEA, 2013). The restoration of women's rights in the countries is a key consideration when choosing nominees for internal leadership roles in the public and decision-making positions.

Political parties in some countries participate in interconnected primary elections to elect candidates for party leaders who are governed by national gender laws. For example, Rwandan law mandates that 30 percent of all leadership positions in political parties be women. For instance, political parties and women's involvement and representation in national leadership have considerably risen in the Americas and the Caribbean, yet they remain mostly missing in Afghanistan. Parties to nomination legislation and the makeup of these bodies have a big effect on how many women are represented in Bolivia, Costa Rica, Honduras, and Ecuador.

Subject matter authorities agree, in the event that ladies' contribution is on neutral ground, corporate administration in ladies' direction is fundamental in places of liability and is a huge component for orientation mainstreaming in strategy spaces. Genuine majority rule government and orientation uniformity need ladies to possess and manage dynamic situations in both public and confidential associations, for example, the Assembled Countries body on orientation and correspondence in legislative issues.

In September 2015, the Unified Countries endorsed an explanation for the 2030 Plan, which comprises of 17 SDGs and depends on SDG 5. SDG 5 looks to lay out equity among people in political, monetary, and public life on an equivalent premise. Orientation and correspondence work to achieve this objective. The UN uses measurements to gauge progress in the extent of positions expected to empower successful portrayal of ladies in navigation, including political movement and casting a ballot rights, as well as the quantity of ladies' seats in parliament and neighborhood government.

In spite of the fact that there has been an upsurge in female heads of state throughout the course of recent years, ladies are still underrepresented in administrative roles globally. There are commonly four individuals in the low or single offices of parliament across the world. In 2018, the quantity of female parliamentary pioneers moved by 13%, arriving at 278 places around the world (UN Women, 2020). Just 18% of pastoral arrangements are made to positions for ladies, and such positions are basically in the social area, trailed by positions including the climate, normal assets, and energy. Ladies are still underrepresented in the leader parts of the public authority, as well as among the most elevated positioning government employees who address the nation abroad. These components appear to be adding to the underrepresentation of ladies in the formation of new ideological groups.

Ladies' cooperation in chosen positions, which differs from country to country, is adjusted by the kind of state elements in state administration and political frameworks. Ladies are underrepresented in specific countries' councils and leader branches (Goetz, 2003). Lately, ladies' support in portrayal has ascended in the US, the Assembled Realm, and Canada (Wineinger & Nugent, 2020). Ladies were more pervasive in 2014, eminently in state lawmaking bodies and the U.S. Congress, where they controlled 19% and 24% of seats, individually. Africa has made popular governments in light of discretionary offenses, ensuring that people have equivalent political support. Subsequently, there are currently more ladies serving in parliament in countries including Ethiopia, Rwanda, Uganda, Mozambique, South Africa, and Namibia (Townley, 1997).

D. Political Engagement of Women in the Making of Decisions

Political association alludes to the moves initiated by ideological groups, legislatures, and other political figures. In a more far-reaching account, the connections between individuals at all degrees of human communication — including those among people, guardians and youngsters, individuals with and without handicaps — as well as the job of force are undeniably covered (Armingeon, 2007).

Women participate in a variety of political activities to form and share their views of the world and its governance, and to try to influence decisions that affect their lives. Taking part in additional formal political behaves like democratic, joining an ideological group, or campaigning for office are a few instances of these exercises, as well as joining gatherings and associations for impeded people or different gatherings and associations (Torcal & Montero, 2006).

Women are now voting at higher rates in recent years, especially in democracies in Europe and America, unlike representation in elected political offices, which is still disproportionately dominated by males globally (Kostelka, et al., 2019). Because women do not make up a homogeneous population, their vote participation differs along specific lines such race or ethnicity, religion, or socioeconomic status. Black women, for instance, participated in the 2012 U.S. elections at the greatest rate of any category of females (66 percent) (Farris & Holman, 2014).

Youth in nine European nations also expressed their opinions on the negative effects of neoliberalism and austerity measures through protests and non-protests. (Loukakis & Portos, 2019). According to studies, when the cost of challenging authority is too great, impoverished and marginalized individuals in Asia, Africa, and Latin America frequently stop participating completely. However, this issue does not imply that people, particularly women, have stopped putting pressure on the government in these areas. Despite their numbers, women are underrepresented in Latin America (Albarracin, et al., 2017).

These findings are an exception in the United States, where low-income black women participate in politics at a higher rate than others (Farris & Holman, 2014). A study of 20 African developing democracies showed that women were more inclined

to participate in politics when they were economically disadvantaged, which is similar to the U.S. example (Isaksson, et al., 2014). The key argument should thus be that, similarly to education, there is no straightforward linear relationship between employment and income and women's political engagement. Jobs and income, while important in some situations, are unable to promote women's political engagement on their own.

Rina claims that by featuring the job of ladies in portraying Islam as constrictive and obsolete, the West has added to the possibility that the ongoing clash is an East-West battle (Rina, et al., 2001). She has additionally forewarned against utilizing a Western procedure since Afghan ladies and strict moderates who support ladies yet object to what is viewed as western might think that it is unacceptable. This could sabotage a drawn-out objective for a native model of an equitable society (Palmerless, 2002).

Paxton and Hughes underlined that various beliefs might keep ladies from taking part in numerous worldwide components of social, political, and monetary strengthening (Paxton, et al., 2007). According to Bari, societal and religious restrictions prevent women from entering politics (Bari, 2005). The fatalistic and conservative viewpoint of religion, as per Paterson, makes hindrances to ladies' openness to the world of politics (Paterson & Russell, 2008). Also, Naz and Rahman expressed that it is difficult for ladies to take part in legislative issues in Afghanistan because of the nearby ties between the Pashtun set of rules and Islamic standards. By the by, they spend their days from morning until night zeroed in on dealing with the house and the child. With regards to casting a ballot, campaigning for office, and taking part in political crusading, ladies experience political segregation (Masuda , 2005).

Islamist fanaticism, as per Kalam, is a significant obstruction to strengthening. Conflictingly, Islam guarantees complete fairness for all sexes, yet strangely, a few strict associations and nonreligious individuals have forced impediments on ladies' political contribution. In Pakistan's Baluchistan district, strict revolutionaries additionally prohibit ladies from campaigning for office. Ladies are kept from digressing from social standards, especially with regards to legislative issues, by cultural customs and strict convictions. These customs prohibit ladies from taking part in legislative issues and train them to reside behind the four walls of their

homes (Kakar, 2014).

There is an abundance of exploration that has checked out at the portrayal of ladies in governmental issues in numerous specific situations, including Afghanistan across time. Ladies' difficulties and concerns are currently among the most frequently examined topics in worldwide society. Understanding orientation as a social develop and the smoothness of orientation characters empowers us to see the potential for change while likewise understanding the impact gendering inconsistencies have on the support of exercises that subject ladies to viciousness and other adverse results. The gendering of war and harmony restricts ladies' possibilities, yet they are likewise regularly gone after all the while assuming a pretense of culture and religion, as the continuous conflict has uncovered.

Fundamentalists in religion this pattern is a piece of a more extensive peculiarities wherein the two Christians and Muslims have taken advantage of the 9/11 misfortune to censure progress made toward ladies. All fundamentalist religions are harming to ladies here and there, as per a few feminisms. (Yuval-Davis, 1997). Previously, most religions had a similar orientation divergence as the military. There are major areas of strength for a between strict devotion, whether it be Christian, Jewish, or Islamic, and the oppression of ladies. Fundamentalist gatherings normally have the man centric family as their establishment, and it is regularly advanced as the solution for society issues and burdens (Yuval-Davis, 1997).

The image of a single, cohesive Muslim community, a deliberate fabrication promoted from both Occidentalism and Orientalism and supported by organizations both within and external to the Muslim world, frequently undermines the efforts of women in the Muslim community (WLUML, 1997). Being marked as a Westerner is oftentimes essential for being a supportive of freedoms lady. It is feasible to dishonor ladies' requests for uniformity by contending that they are westernized thus don't address a "practical" female voice. Due of this, Muslim ladies have found it trying to make a conversation about their privileges that is a piece of the social struggles among western and Muslim societies.

A major obstacle to empowerment, Karam asserts, is Islamic extremism. Then again, Islam ensures ideal uniformity for people, yet strangely, a few strict associations and non-strict individuals have forced constraints on ladies' support in governmental issues. For example, in Pakistan's Baluchistan territory, strict

extremists prohibit ladies from representing government. Religious and sociocultural traditions forbid women from deviating from cultural conventions, particularly when it comes to politics. These practices limit women's participation in politics and encourage them to stay at home (Kakar, 2014).

Consequently, Numerous regulations and strategies in both people in general and confidential areas have fallen under the immediate control of ministers who have heightened how much orientation segregation for guys since the rise of Islamism and the establishing of the Islamic Republic of Iran as a religious state in 1979. During the 1960s and 1970s, the Family Security Regulation (established during the subsequent Pahlavi) made a few outstanding, moderate advances to family regulation, however it was canceled during the 1980s, bringing both family regulation and the crook code back to the 1930s and 1940s. Even yet, due to women's concerns and the absence of a successor legislation, the Family Protection Law continued to be the direction for addressing issues that Sharia did not specifically address, which led to a subsequent reversal of some of the early regressions.

E. The political impact of women's movements on women's successes

To encourage women to participate in political and administrative decision-making, women's movements, and their political effect on women's accomplishments in the countries are a big icon needed.

Political movements known as feminist movements fight gender-based political, social, and other power systems through "a gendered power appraisal of women's oppression." (Beckwith, 2000). Women's activist developments consequently involve a subgroup of ladies' developments. Ladies take participate in non-women's activist political drives that are not driven by ladies and are not essentially centered around ladies' concerns.

Recent discussions in civil society and the UN have been significantly influenced by the worldwide movement for women's rights. Gender mainstreaming, women's empowerment, and women's human rights have become crucial elements of intergovernmental UN negotiations and accords thanks to the lobbying efforts of women's rights networks, especially during the several UN conferences of the 1990s.

Tinker claimed that to promote women's issues internationally and promote networking, UN conferences were essential. The numerous activities that accompanied the four worldwide women's conferences helped to unite women of various nations and ideologies and to legitimize women's issues (Fraser & Tinker, 2004).

This interaction's outcomes have received acclaim. Joanna Kerr, executive director of the Association for Women's Rights in Development (AWID), claims that feminists a century ago could not have imagined the triumphs that so many of us take for granted today. Considering the celebration of feminism's accomplishments in the 22nd century (Kerr, et al., 2004). At the same time, others who are close to the process criticize how little time and effort women put into UN processes. Anastasia Posadskaya-Vanderbeck, a pioneer in women's rights and the director of the Open Society Institute, has some reservations. If we keep focusing on the UN, its institutions, and its organizations. The worldwide women's movement will need to weigh the benefits and drawbacks of leaving the UN entirely. Given the UN's considerable impact on the growth of the women's movement during the past thirty years, this is a crucial subject (Kerr, et al., 2004).

As a result of injustice, Progressive movements for social justice are developed out of injustice and/or unmet social, political, economic, or cultural demands. They describe themselves as "a formally organized organization of voters pursuing a shared political agenda of group action to influence change (Brown, et al., 2012). They are a strong social force that challenge injustices and exclusions while putting out fresh concepts and models for more equitable and just social, economic, and political power relations.

Despite the expansion of feminist movements, each of which is affected differently by world affairs. The European Commission, the African Commission, and the Inter-American Commission on Human Rights concerns all have human rights apparatuses. Women's groups may succeed in these endeavors. For instance, a group of African activists, scholars, and attorneys came together to promote the Maputo Protocol in the early 2000s. African rural women's rights under the CEDAW are intended to be expanded upon and placed in perspective by an African women's charter. The situation of the feminist movements globally leaves the liberal or political sphere with unaddressed questions regarding the status of women.

As the example of women's suffrage in Middle Eastern countries is still ridiculed, the situation in the global movement does not address important issues, especially in Africa and Asia. The Taliban and Islamic-based groups that promote unfavorable attitudes in countries like Afghanistan have struggled to fully implement and enforce women's political involvement and representation. All in all, unfortunately, women are still underrepresented in decision-making centers in different countries around the world.

III. WOMEN'S POLITICAL REPRESENTATION (A CASE STUDY OF AFGHANISTAN)

Since over two decades ago, NATO allies and partner countries have had forces stationed in Afghanistan under the authority of the UN Security Council. After the September 11, 2001 terrorist attacks, NATO allies invaded Afghanistan to prevent it from becoming a safe haven for international terrorists plotting attacks against NATO allies. There haven't been any terrorist strikes from Afghanistan on Allied territory in the previous 20 years as a result of our engagement. Later, in August 2003, NATO took leadership of the UN-mandated International Security Assistance Force (ISAF). The goal of ISAF was to strengthen Afghan National Security Forces' capabilities, notably in the battle against global terrorism (NATO, 2021).

The day when the George W. Bush administration justified its battle with the Taliban by promoting women's rights and their empowerment is long past. The time when Hillary Clinton, who was the secretary of state at the time, stated that the Taliban's renunciation of al-Qaida and their dedication to maintaining the Afghan constitution and defending women's rights were requirements for U.S. engagement with them is long past. Less than ten years later, al-Qaida has not yet publicly and explicitly renounced its existence; in addition, intra-Afghan talks about the constitutional order and women's rights had taken place, with an impact from the shifting military power dynamics (Brookings & Damos, 1991).

On the other hand, over the past 20 years, Afghanistan's political landscape has significantly improved for women. According to the Asia Foundation's nationwide perception surveys from 2008 to 2013, about 60% of Afghans are satisfied with the representation of women in elected institutions, including provincial councils. Younger women in particular seem to be getting more and more prepared to take social and security risks to fulfil their political aspirations after witnessing the first cadre of female politicians rise to prominence following the fall of the Taliban government in 2001.

Moreover, a detailed political and military evaluation was carried out throughout the course of the following autumn, with the active participation of allies and specialists, in the wake of the unexpected collapse of the Afghan government and forces in August 2021. Even during the two decades of international involvement in Afghanistan, countries sometimes gave financial support while still remarking in favor of women's rights. Despite the absence of sophisticated political capital, the present generation of Afghan women and girls assumed that the Taliban's terrible legacy would endure in their mothers' pasts. It is regrettable that they now have to face the horrific reality that their future has been taken away. The efforts of the international community to uphold the rights of Afghan women are now under serious jeopardy. Depending on how today's reaction is perceived, gender dynamics in Afghanistan will change in the future.

Since, women's living conditions, their human rights concerns, and maintaining their past twenty years of achievements are hot topics all over the world. Thus, this chapter is a case study of Afghanistan, which has evaluated the past achievements of women in politics and their position in the previous and current governments of Afghanistan. This chapter consists of two parts. The first part examines the historical background of Afghan women's participation in politics, and the second part presents arguments related to the issue. This chapter provides information about women's involvement in the election process, women's presence in negotiation delegations, women's Seats in Parliament, women's increased role in Afghanistan's politics, the role of the international community in women's political participation and empowerment in Afghanistan, analysis of Afghan women's Challenges to Political Participation, and finally, it assesses the Positive aspects and consequences of women's participation in politics and other fields in Afghanistan.

A. Historical Background

1. Politicizing Women is a Complex and Ongoing Process

Almost a century ago, Amir Abdul Rahman Khan, the ruler of Afghanistan, issued a decree granting women the same rights as men under Islamic law. His orders made an effort to uphold the rights of women, including widows' rights to inheritance and second marriages, as well as women's rights to divorce and the ability to sue for their mahr (dowry). He also made an effort to end forced marriage and child

marriage. Although this was true, the monarch "denied women complete freedom of expression and mobility by declaring that males were entitled to full control over women as "the honor of the people of Afghanistan depends in honor of their ladies." When Queen Suraya removed her veil and emerged in public in 1929, the purdah (segregation) issue looked to have been addressed for many urban elite Afghan women.

After gaining its independence from the British in 1919, Afghanistan joined the non-alignment movement in the years that followed World War II. The nation continues to receive assistance from both the East and the West despite being agnostic to both areas of influence. Due to a lengthy period of feudalism that split the nation into local fiefdoms and a centralized power center in Kabul, Afghanistan's history has been characterized by poverty. The Soviet invasion of Afghanistan in 1979 was the end outcome of a series of massive power changes in that country. Before the invasion, there were signs that things were improving for women. There were female police officers, women in the government, and women attending school in Afghanistan's metropolitan districts (Samar, 2019).

At this time, Afghanistan was limiting Parcham's influence in the government, which infuriated the USSR. Daoud Khan has been affected by this breakdown in ties, downplaying Pashtunistan, mending ties with Pakistan, and forging ties with Iran and the West. In the wake of shaping his own, he proclaimed his expectation to lessen the Soviet Association's impact in Afghanistan by disallowing the presence of some other political associations Mili-Ghorzang (Newell & Newell, 1981). This handed a significant blow to the People's Democratic Party of Afghanistan (PDPA), which received backing from the USSR and was making gains as a result of the union of the Afghan Parcham and Khalq parties. The intention of Daoud Khan to sour ties between Afghanistan and the Soviet Union has been made obvious. To underscore his political choice, he ordered the arrest of PDPA leaders on charges of subversion. Following this response, the PDPA staged a coup, which resulted in Daoud Khan and his family being killed.

Babrak Karmal, the commander of the Parcham division, led the USSR-backed administration known as "The Saur Revolution," and Nur Mohammed Taraki, the chairman of the PDPA's Khalq party, wanted fundamental change in Afghanistan. During this time, they started making use of women's rights as a political instrument.

The government has made theatrical gestures to empower women rather than long-term, significant initiatives, including promoting female performers. Before the PDPA administration, as part of the wedding ritual, the groom was required to present the bride a Mehr (cash or property), which would be in her name. Under the regime, a women's Mehr could only be worth 300 Afghanis, which made women's financial instability worse. Even more, the PDPA occasionally invaded wedding parties and occasionally committed site robberies in order to restrict the cost of weddings. All this fundamentally violated the Afghan people's right to free speech and association, and the PDPA also sought to impose its programmes by coercion.

There has been a significant migration of Afghan refugees into neighboring nations and the Western Hemisphere as a result of the ongoing and devastating conflict between the Mujahideen and the Communists. A little over a million emergency and humanitarian aid packages were sent to the almost 6 million Afghan refugees that entered Pakistan by the Pakistani government. Because there was no formal education available in refugee areas, which subsequently gave birth to the Taliban, boys were sent to Islamic madrasas. The refugee women's living circumstances were atrociously bad. They were unable to access amenities including bathrooms, clinics, and schools in a normal manner.

Analogous to recent peace negotiations, the Soviet Union's ongoing attempts to dominate Afghanistan were becoming a financially crippling wound that forced the USSR to devise a strategy for leaving the country. For Gorbachev, whether through victory or retreat, ending the occupation of Afghanistan was crucial to revitalizing the Soviet economy (Arnold, 1987). According to the provisions of the agreement struck in Geneva on April 14, 1988, the Soviet Union withdrew its soldiers from Afghanistan after a series of negotiations between the two nations. One of the most significant American victories during the Cold War was the Soviet Union's ejection, in many people's eyes (Bradsher, 1999).

In 1992, the US withdrew, Dr. Najibullah's administration was overthrown, and the Mujahideen seized control of Kabul's center of power. As a result, the situation for Afghan women has gotten worse every day. One of the first laws passed by the new administration made the hijab compulsory. Even while the Mujahideen permitted women to continue their education, they were not allowed to appear as female news reporters on television. As the women read the daily news, an image of

a rose could be seen on the screen. Later, female journalists were banned from reading the news. There was no representation from the Afghan government at the international conferences held at that time, such as the 1994 Cairo Conference and the 1995 Beijing International Conference on Women.

All internal problems caused the centralized government to fall apart, and in 1996, the Taliban intervened from the southeast of the country and took over control of Kabul, with the financial support of Arab nations, particularly Saudi Arabia, which wanted to sever the community of men and women and actively implement their extreme Wahhabism. They routinely denied women and girls the right to vote as they continued to take control large portions of the nation. Education was forbidden, and women were prohibited from working or receiving adequate healthcare.

Under the rule of the Taliban, even children have been deprived of their basic rights. Their childhood world is made up of dark and ambiguous fates, and they are not allowed to play with toys. Sports fields are not used for entertainment and sports games, but for the execution of innocents. Afghan women were required to don blue burqas that completely covered their bodies, including their faces. The Taliban were not and still are not implementers of Islamic Sharia as they always claim, but they are Islamophobia promoters who only defame Islam and try to remove the name of Afghan women from Afghanistan's history, in the name of Jihad.

The plight of Afghan women under the Taliban’s control was not of much concern to most European and North American countries. They weren't horrified by the precarious status of women in Afghanistan until a European Commissioner by the name of Bonino in 1997 following her first visit to Kabul, when she and her friends were shooting photos of a women's hospital. In order to restore the human rights of women in Afghanistan, she started the "A Flower for the Women of Kabul" campaign in 1998 and urged the United Nations' member states and other international organizations to cooperate (Blog, 2001). In her article on feminism, peace, and Afghanistan, Sima Samar—a former Afghan minister for women's affairs and former chair of the Afghan Independent Human Rights Commission (AIHRC)—mentioned that she attended a press conference for International Women's Day with Bonino and the U.S. Feminist Majority Foundation in Brussels. I wore a burqa to the meeting out of concern for my safety, which in hindsight reminds me of the difficult

battle many Afghan women, including myself, had to wage for our fundamental liberties and human rights (Samar, 2019).

The Feminist Majority in the United States launched a campaign to reduce gender inequality in Afghanistan in 1997. They conducted this in collaboration with other organizations, including congressional women's reps and Afghan women-led human rights organizations. The Feminist Majority Foundation's campaign brought the situation of women and girls living under the Taliban administration to the attention of the media, stimulated grassroots engagement to compel Congressional action, and put pressure on President Clinton to refuse to recognize the Taliban regime (Samar, 2019).

The bitter fate of the Taliban's domination of Afghanistan once again affected Afghans, especially Afghan women. Afghanistan is once again the world's largest prison for women and girls. Also, unfortunately, Afghanistan has become, as it was before 2001, a haven for terrorists and their activities, and the attacks will eventually be launched in the West. On the other hand, the harvest and export of Afghanistan's lucrative cash crop, opium, is booming, jeopardizing regional security.

The U.S. focused once more on Afghanistan after the horrifying terrorist attack on September 11, 2001. The U.S. administration utilized the fact that Afghan women had rights as a political tool to persuade the nation to support military action to overthrow the Taliban. Americans' empathy for Afghan women and concern about the country's sociopolitical predicament intensified when American authorities utilized images of Afghan women to highlight the cruelty of the Taliban. This further polarized Afghan women by framing the conflict as one of "us vs them" and placing the US in the lead role for finding a solution (Weaver, 1995).

The situation of Afghan women received a lot of attention in the early presidential statements made by the United States on Afghanistan. President George W. Bush stated in public that "US duties to the people of Afghanistan are not concluded" and that "the people of Afghanistan have lived under the most cruel regimes in modern history; a dictatorship linked with terrorists and a government at war with women." There, the US will work to bring in a new age of respect for human rights (Bush, 2001).

In addition, First Lady Laura Bush spoke during a weekly presidential speech

on the radio about women's rights. Our hearts ache for the Afghan women and children, but also because we see the reality that the terrorists want to impose on the rest of us, the woman declared passionately. The Taliban now pose a threat to American national security in addition to Afghanistan's security. Following her address, Cherie Blair, the wife of the British prime minister, and other female cabinet members made a similar plea on behalf of Afghan women, saying that they "are as privileged as women in any nation are to have the same goals and ambitions for ourselves and our daughters." (Bellamy , 2008).

Television and press accounts visibly underlined the brutality with which Afghan women were treated. The blue burqa photos functioned as a constant visual reminder of the Taliban's violent ideologies toward the Western world. The young Afghan woman had her ears and nose severed by the Taliban, and the publication of the book most prominently provided Western readers with a horrific image of their savagery (Heck & Schlag, 2012)).

Afghan women and girls' human rights were prioritized in the Afghanistan's rehabilitation was aided by the Afghan Women and Children Relief Act of 2001 (Office of International Women's Issues, US Department of State, 2009). Representatives Sheila Jackson Lee and Carolyn Maloney collaborated with the Feminist Majority and a coalition of US women's organizations in 2003 to develop a package of emergency supplemental funding that included $5 million for the Afghan Independent Human Rights Commission and $60 million for projects aimed at empowering Afghan women and girls. An entity to safeguard international norms throughout Afghanistan's rebuilding was also recognized with the formation of the United Nations Assistance Mission in Afghanistan (UNAMA). To be more exact, its principal objective was to "concentrate on reducing violence against women and enabling their participation in the public sphere" (United Nations Assistance Mission in Afghanistan, 2019). Additionally, once the Taliban were ousted, significant adjustments were made to make Afghanistan into a "new," contemporary nation (Chishti, 2010).

Since the collapse of the Taliban in 2001, the situation for Afghan women has improved, but from 2021 until the present, they have once again faced the same challenges. However, Afghan women have fought and still fight for equality of opportunity, upward mobility, and gender balance. The majority of Afghan women

continue to live in seclusion because to the "social structure, history, and culture of warlord anarchy." (Young, 2004). Afghan women's social, economic, and health conditions are nevertheless unequal, which is made worse by general insecurity and deadly attacks from adversarial non-state organizations like the Taliban and ISIS (Chishti, 2010).

Afghanistan's sociopolitical environment remains chaotic throughout history. Hence, Afghan women must transform their anxieties into real advancements regardless of what government takes power in Afghanistan, as they are doing.

2. Afghan women’s involvement in politics

During the Taliban's previous regime, which lasted from 1996 to 2001, Afghanistan was ranked first in the world for the treatment of women. Since 2001, Afghanistan has made considerable strides toward gender equality, yet there are still many serious inequities. More women have participated in the job market since 2001, but it is still among the lowest in the world (Bibler & Rafique, 2019). Before the Taliban take power in 2021, women are making progress in health care and education. Before the Taliban retook power in the middle of August, women were also represented in political decision-making processes.

The Bonn Agreement, which was signed on December 5, 2011, created Afghanistan's interim governments and specified a timeline for elections and constitution-making. It was marked as an agreement on temporary arrangements awaiting the reinstatement of permanent government institutions in Afghanistan. During this period, an interim leader was elected through an emergency in the process of developing a new constitution, and then control over parliamentary and presidential elections was finally exercised (UNSC, 2001).

With the help of mediators and other national and international actors, women have a modest influence on the negotiation process; they are represented in every delegation as full members or advisers. Women made up three of the agreement's 25 signatories and forty percent of the participants in the UN-set consultative groups that shaped the discussions. Afghan ladies living abroad, especially in Pakistan, Europe, and the US, are arranging public meetings to help the reason. As per the expansive based, orientation delicate, multiethnic, and thorough support in the public authority that was settled upon, the Bonn Understanding laid out a service of ladies'

issues with an arrangement for the contribution of ladies in ensuing cycles and political organizations (UNSC, 2001). The Taliban, who worked in a positive environment, were dispensed with in 2001, and this gave a definitive cycle. Solid male centric establishments in Afghan culture have likewise limited ladies' capacity to impact direction, their height in governmental issues, and their capacity to pursue viable choices.

Notwithstanding these limitations, ladies were by the by ready to assume a huge part in the arranging and execution process. This was made conceivable by the worldwide local area's impact and the way that a large portion of its designs included ladies. For ladies, security issues have been the biggest trouble. Assaults on ladies' freedoms by the Taliban and different associations have been a critical boundary for activists and Afghan culture overall.

Afghanistan's essential position has brought about various tyrant states, many years of war, and equipped struggle. Afghanistan was one of the world's most unfortunate countries before to the US-drove war that annihilated the Taliban organization in 2001, scoring only 169 out of 174 on the Human Improvement List (United Nations Development Program, 2016). From that point forward, tremendous monetary advancement has been achieved, however the country's situation on the Human Improvement List stays grim (168 of every 2017). It is positioned 154th on the Orientation Disparity File for financial cooperation, regenerative wellbeing, and ladies' strengthening. The female workforce cooperation rate is 19.1% contrasted with 83.6% of guys, and under 9% of ladies have basically an optional schooling, contrasted with 35% of men (UNDP , 2016).

After the attack on the World Trade Center on September 11, 2001, the United States proclaimed the "War on Terror" and invaded Afghanistan. To combat the Taliban, it combined troops with the Northern Alliance. Women's empowerment became a priority after the official launch of US and coalition military operations against the Taliban in order to increase popular support for the conflict (Masuda , 2005). President George W. Bush decried the Taliban rule as being run by terrorists and emphasized how terribly women were treated there. Other international officials, including the British Prime Minister, the US Secretary of State, and the UN Secretary-General, have cited the significant erosion of women's rights and the marginalization of women as the main obstacles to peace in Afghanistan. As

indicated by UNSG Kofi Annan, ladies' freedoms should be reestablished for Afghanistan to completely have harmony and recuperation, offering ladies' privileges advocates a stage from which to push for more noteworthy political contribution and portrayal. More ladies had the option to participate in the political conversations that followed the Taliban's loss in November 2001 in light of the fact that to these worldwide perspectives. The Northern Alliance and other Afghan political groups, as well as officials of international organizations including the United Nations, assembled in Bonn, Germany, from November 27 to December 5, 2001, to discuss how to restore the Afghan government. At the negotiation table, women were directly represented, either as full members of the delegations or as advisors to the delegations. In addition to the official discussions that took place between November 29 and December 2, the UN organized a consultative forum for civil society; participants included women and youth.

On December 4, 2001, the Bonn Agreement was signed in the presence of the UN Secretary-General's Special Representative for Afghanistan. The Afghan transition process was made possible thanks to the Bonn Agreement. It also asked for a sizable, attentive to female issues, ethnically diverse, and truly representative government (UNSC, 2001). In all facets of the process, including their involvement in commissions established to investigate human rights breaches and carry out the Bonn Agreement, as well as in administrative and governmental institutions, the Bonn Agreement recognized the "importance of the participation of women." 23 years after it was signed in 1980, the Convention on the Elimination of Discrimination Against Women (CEDAW) was adopted by the Afghan government. Elections for the president and the legislature were conducted in October 2004. 68 of the 249 seats in parliament now belong to women (roughly 27 percent).

3. Women's Election Process Participation

Ladies effectively took part in the Bonn Agreement conversations by finding a spot at the arranging table and filling in as eyewitnesses and specialists for true designations. With the help of UNIFEM and 150 civil society representatives in the UN Civil Society Consultative Assembly, women make up almost 40 percent of women's formations. The UNIFEM helped women's organizations organize the Afghan Women for Democracy Summit, which was held in Brussels on 4 and 5 December 2001 as a side event to the Bonn meeting.

About 50 Afghan women leaders, some of whom also attended the Bonn meeting, met to discuss the Brussels Declaration, which was the outcome of their recommendations for specific policy changes and activities in a number of areas that directly affect Afghan women. Ladies asserted consideration for this situation in the preparation of Afghanistan's development, specifically in the space of training, medical care, basic freedoms, constitution-production, and movement. The declaration required the development and reclamation of schools that the Taliban had shut or obliterated, as well as a medical services framework that upheld ladies' wellbeing and family arranging. It is vital to take note of that the strategies and results associated with the Brussels Culmination are not covered by this contextual investigation. The meeting didn't straightforwardly affect the finish of the conversations in Bonn due to the talks' time and shut entryway character, regardless of whether the Brussels Announcement might have been critical in calling for expanded commitment of ladies in the bigger peacebuilding process (Blog, 2001).

A key defining moment in Afghanistan was the consideration of ladies in the Bonn talks, which flagged a change from the Taliban-period society's outrageous xenophobia to one that was really inviting. Ladies partook in the conversations utilizing various comprehensive strategies notwithstanding solid resistance from the gatherings to the question and significant partners, as well as the short length of the meetings. Ladies effectively partook in the discussions as counselors to appointments or as full individuals from designations (Masuda , 2005). In parallel discussions that were intended to provide advice to the official process, the voices of women were also recorded. Before and during the discussions, women took part in collective actions.

4. The Women's participation in Negotiation Delegations

Five ladies in undeniably participated in direct talks at Bonn, either as guides to designations or as individuals from their own appointments. Sima Wali and Rona Mansouri, two ladies' rights activists who were partnered with the past ruler Mohammad Zahir Shah, were undeniable supporters of the Roman pattern, while Amina Afzali was a perceived individual from the Northern Collusion. Not all gatherings associated with the Bonn Arrangement conversations assented to have ladies addressed completely or officially. All things being equal, Siddiqa Balkhi filled in as the authority counsel for the Cyprus bunch while Fatemeh Gilani filled in

as the authority guide for the Peshawar bunch. Three out of the 25 individuals that consented to the arrangement were ladies altogether (UNSC, 2001).

Formal meetings: The Common Society Consultative Discussion, laid out by the Unified Countries, held conventional conferences from November 29 to December 2, 2001, as a component of an equal interaction with the proper command to counsel Cycle 1. Through these proper counsels, ladies' points of view were likewise heard. 150 individuals from common society from Afghanistan and abroad were counseled as a component of the interaction, with 40% of them being ladies. In spite of having a reasonable command to discuss concerns and deal direction on the bearing of talks, the gathering was an external activity. To genuine the cycle without any the critical gatherings to the issue, such a discussion was laid out. Common society is extraordinarily cracked and often incapable to come to settlements on specific subjects as gatherings to a contention. Notwithstanding, there were both authority and casual communications between the gatherings and formal arranging designations had the option to spread out their requests, including those connected with ladies' freedoms. Furthermore, the UN tried to impact the Affiliation's solicitations for help in Cycle 1 in certain cases, which periodically ran the risk of adversely affecting the body's authenticity (Thania , et al., 2005).

Mass activity: Following the bringing down of the Taliban government, female players coordinated various huge scope fights and missions. Afghan ladies’ activists were generally framed beyond Afghanistan because of the Taliban's oppression. Two influential ladies' associations in the adjoining nation of Pakistan electrifies the general population to give harmony mediators a rundown of worries that impacted ladies in Afghanistan. A dissent was arranged by RAWA in Islamabad, the capital of Pakistan (Dissanayake, 2021). One of the main demands of RAWA was the participation of women in the peace talks. In Islamabad, they planned a three-day protest, in which Afghan women from other countries took part and demanded inclusion. Another important group was the Afghan Women's Council (AWC), which was established in Peshawar in 1993. The AWC campaign brought to light the structural issues with Afghanistan's legal system that restrict women from fully participating in society. The AWC has started a massive effort to exert pressure on negotiators to address issues like laws that authorize marital rape. The Convention on the Elimination of All Forms of Discrimination Against Women and other

international agreements served as a platform for advocacy during all of these rallies, according to women's rights organizations and women's leaders.

B. Parliamentary Positions for Women

Women now have opportunities for political participation and involvement in a range of social activities that were previously unheard-of thanks to the fall of the Taliban regime and the successes of the Bonn Agreement in 2001 (Sopko, 2021). Of the 1,500 members of the 2002 Emergency Loya Jirga, 180 members were allocated to women (Emadi, 2008), which aimed to elect an interim government. Of the 504 members of the 2003 Constitutional Loya Jirga, 114 were women (Oliver , et al., 2009). Women were able to win the most seats in the 2004 elections thanks to the constitution, which granted them 68 seats out of 17 seats out of the 102 seats in the upper house and 249 seats in the lower house (Afghanistan, Afghanistan's Constitution, Articles Women's Human Rights, Gender Equality, and Transmission: Securing Gains, Moving Forward, 2013, pages 83 and 84, AREU). Due to their involvement in the country's political arena, women held 67 seats out of a total of 316 seats in the Lower House and 19 seats in the Upper House following the 2018 parliamentary elections. In both parliaments, there are 86 women with voting rights (Afghanistan, Inter-Parliamentary Union, "Afghanistan," 2020). In the Lower House, women hold 27% of the seats, which is more than the 28% of seats held by women in America, 20% in Pakistan, and 6% in Iran. Tajikistan has a rate of 24 percent, compared to 14 percent in India (Bank, 2020).

From a country-by-country comparison, Afghanistan had significantly more female seats than most other regions. The proportion of women in the country's parliament was 27%, which remained significantly higher than in the majority of liberal and democratic societies. Here, it was crucial to keep the number of female seats in both Houses of parliament when the US soldiers leave following the US-Taliban Agreement. Inter-Afghan Talks will follow (Tariq, 2020).

During Ashraf Ghani's first term as president of Afghanistan, three women were appointed as women ministers, eleven as deputy ministers, and five as ambassadors, including the country's first female ambassador to the United States (Sopko, 2021). The president recommended two women for the 14 cabinet members he chose during his second term, and he named nine women to the 46-member High

Council for National Reconciliation, (Thomas-rutting, 2014). (Sopko, 2021) asserts that While many concepts, like gender, constitution, and equality, were new and unknown to us at the time the constitution was being written, we were fighting against warlords and conservative males who had managed to retake power while attempting to advance women's rights, freedoms, and equality." This is according to Wazhma Frogh, an Afghan women activist. At that time, we were able to mobilize a substantial number of women. As a result of our advocacy efforts, Article 22 of the constitution now mandates gender equality before the law. The worldwide community made a considerable contribution to its completion (Sopko, 2021).

In this manner, two central point must be overwhelmed by elaborate ladies and government authorities during the constitution-production process. At first, against the warlords who were against ladies' dynamic commitment to various occupations. Second, they needed to take on the moderate powers, who have never really progressed ladies' political support in the country. This was the result of the public authority's and social activists' endeavors, which assisted ladies with prevailing over warlords and traditionalism. Because of these endeavors, Afghanistan has turned into a dynamic country where ladies effectively take part in laying out open strategy and different parts of day-to-day existence. Ladies acquired the most seats in the administrative and leader parts of the public authority without precedent for the country's set of experiences.

It is influential for note that Afghanistan's strategies and guidelines are unaffected by the numbers game. In a few of the world's regulative bodies, the verifiable irregularity is being tended to through the quantity framework. Indeed, even the numbers game is critical, yet provided that the members are adequately strong to expand their impact and become the overwhelming focus in public authoritative and leader exercises. Solid entertainers have a novel capacity to impact choices, which gives them a benefit in the country's general dynamic cycle. Female competitors, well known people, and their families in Afghanistan were dependent upon lopsided dangers, viciousness, terrorizing, and security gambles from all Taliban groups (Sopko, 2021).

For instance, in a different ambush in August 2013 in the province of Kandahar, an Afghan lady lawmaker was held hostage and her eight-year-old daughter was killed (Rafique, 2019). According to a report from 2019, male election

officials and other participants often requested sexual favors from female candidates in exchange for votes (Rafique, 2019). The male aristocracies and religious leaders intimidated and threatened women politicians, especially those who were outspoken in public (Bibler & Rafique, 2019). Many female legislators and politicians have had to rely on a powerful network of peers and patronage of local power brokers. Like their male partners, female legislators should attempt to conquer a socially safe political environment that favors favorable to ladies' regulation, regardless of whether it implies compromising a portion of their kin' support (Sopko, 2021).

Afghanistan's 40-year conflict has caused a great deal of suffering for women, who yearned for peace so they could go about their daily lives normally (Barr, 2020). Since the fall of the Taliban rule, they have also felt a feeling of injustice that has motivated them to struggle for their equality. They have held positions as ministers, governors, judges, police officers, and soldiers, and they have been effective in eradicating inequity. They gained more seats in the Afghan parliament as a result of their achievement than women do in Congress. But the cruel fact is that Afghan women's rights advocates must contend with both the Afghan government's opposition and the absence of assistance from outside organizations. As a result, they are now compelled to stand alone and fight for their rights at the peace negotiation table. This isolation has exacerbated women's anxiety, which has raised their concern for their rights, combined with the Taliban's ongoing discrimination against women and girls (Barr, 2020).

Although the February 29, 2020, US-Taliban agreement focused mostly on the departure of American forces from Afghanistan, it provided a platform for women to engage in politics across a range of issues. The program started taking action to address women's diverse rights and responsibilities in democracies. It's crucial to keep in mind that the Taliban government, which ruled Afghanistan from 1996 to 2001, was notorious for denying women and girls access to freedom of movement, employment opportunities, and access to health care, as well as for subjecting them to acts of violence like public whippings and stoning executions (Barr, 2020). The Taliban's mentality toward ladies and young ladies has, in any case, likewise modified somewhat as an outcome of public tension, since they currently grant them to sign up for instructive organizations. This is simply the positive part of the circumstance; then again, there have been savage assaults on

"young ladies' schools," alongside approaches that keep ladies and young ladies from rehearsing a large number of their basic privileges, and resistance to orientation correspondence (Barr, 2020).

1. Women's Increasing Presence in Afghanistan's Politics

When discussing the construction of an Islamic government in February 2021, a Taliban commander voiced worry about a society in which all Afghans had equal rights, particularly women's rights. Study until you have earned the right to work. These are ensured and safeguarded by Islam (Barr, 2020). As indicated by Islamic regulation, doubters fight that lady delighted in equivalent freedoms much under the Taliban government (1996-2001). Thus, suppositions on young ladies' schooling and the various exercises that ladies take part in the social and political circles of life fluctuate. Starting around 2019, there is an equivalent portrayal of people in the improvement area, with half of the 9,708 chosen local area Advancement Chamber individuals being ladies (Sopko, 2021). Additionally, at least one high-priority project for women was included in 87% of community development projects (Bank, 2020).

According to research conducted by the World Bank in 2015, women who engage in development committees had greater rates of involvement and socialization outside the house than women who do not. The research also showed an increase of 21% and 14%, respectively, in women's engagement in conflict resolution and aid distribution through mediation (Sopko, 2021). Additionally, it states that over the past few years, men's acceptance of women serving on councils increased to 22%. This conclusion is consistent with a nationwide poll of Afghans conducted in 2012, which revealed that two-thirds of Afghans preferred having women serve on district councils (State, 2012).

After the Taliban's leadership was overthrown, Afghanistan's democratic government greatly expanded the place of women in practically every facet of post-9/11 society. Nearly all of their rights in terms of politics and other spheres of human development had previously been denied to them. The Taliban insist that women have the legal right to vote, but they also demand that they adhere to rigid Islamic rules that most liberal-minded women find intolerable. The Taliban have given in to public demands by allowing females to finish their education and allowing women to

participate in the political and development sectors of the nation. This effort by the Taliban might result in a more prosperous and stable Afghanistan by portending future political stability and prosperity in the nation. The Taliban's success in the country's political system and the US military's full exit from Afghanistan give a more real picture of women's engagement in politics there.

The Taliban got brutal analysis from the world local area, which added to their end, in view of their previous system's thorough commitment to Islamic regulation and somewhat its own self-proclaimed statute somewhere in the range of 1996 and 2001. Provided that they prevail with regards to taking the privileged position of the country might it at any point be guessed that they will actually want to modify their way to deal with manage the women who all articulate their thoughts in the domain of life. This could expand the Taliban's perceivability according to Afghan ladies, different partners, encompassing countries, and outstandingly the global world. As such, the Taliban will be a superior choice for running Afghanistan; rather than confronting judgment on a public, provincial, and overall scale, they will get support from the worldwide local area instead of the inverse. To adjust to homegrown conditions as well as the worldwide climate, the Taliban should likewise change their attitude toward the social, instructive, and political domains of life.

Ladies have contributed significantly to casting a ballot in the country too. Before 2018, monstrous vote extortion against ladies was made achievable by the act of not needing photos for ladies on their Public Personality Cards. Furthermore, this simplifies it for men to utilize intermediaries to commit misrepresentation or decision in favor of ladies straightforwardly (Sopko, 2021). Since the majority of Afghan women were unable to vote in the election owing to domestic issues or the problem of distant polling places, this could lead to a shift in the election process as a whole. In some countries, the use of proxy voting systems is a common practice. The outlawing of this technique was greatly aided by the adoption of biometric voting equipment. However, the Independent Election Commission's decision in 2019 mandated that women have pictures proving their voter registration on election day and sought to compel poll workers to turn away women who refused to comply (Siddiqi & Karimi, 2019).

2. The contribution of the international community to increasing women's political participation and ability

As indicated by an exploration on political changes by the Functioning Gathering on Victimization Ladies and Young ladies, the effect of shift in power the political obligation to protect ladies' common liberties, especially the option to rise to portrayal, are inseparably connected. To do this, political authority that is mindful of orientation correspondence issues is required, especially those raised via independent ladies' developments. We underline our view that new oppressive measures can be embedded into the general set of laws at the public and additionally subnational levels, as well as that current legitimate certifications for orientation equity, remembering ensures for public constitutions, can be challenged. He kept, saying that even in vote-based systems, ladies' voices and the subject of ladies' and young ladies' common freedoms are missing from political discussions and public discourse.

In her report on violence against women in politics, the Special Rapporteur on Violence Against Women also made the tragic observation that Afghanistan is currently one of those nations that targets women due to their gender. This type of violence seeks to discourage and limit women's participation in politics, both individually and collectively, as well as to keep them from expressing their fundamental rights.

During this critical time, it is imperative to put an end to the perception that women are excluded from Afghanistan's public and political life. We are brought back to the 1993 global accord to the Vienna Declaration and Program of Action, which placed a priority on the human rights of women over equality. In addition, cultural systems include the significance of various historical, cultural, and religious origins as well as regional and national identities. The abolition of all forms of gender-based discrimination and the full and equal participation of women in all aspects of international political, civil, economic, social, and cultural life are two of the international community's top priorities.

International human rights organizations have also emphasized that women's fundamental rights to equality and non-segregation should prevail in any dispute with what are unquestionably "customary, verifiable, stringent interpretations or societal attitudes" that are at odds with their essential liberties (Barr, 2020). To maintain the

equality of women's rights, numerous nations with diverse cultural and religious traditions have made commitments. Furthermore, culture is not static, but dynamic and controversial. People's continuing interactions and critical reflection in response to a dynamic environment produce cultures, which are the common outcomes. The capacity to reject from participating in specific practices, ceremonies, and practices is one of the equivalent privileges delighted in by ladies in social life, particularly when those traditions and practices are disregarding basic liberties and respect. The opportunity to go about however one sees fit, select one's own personality, and the option to communicate one's social traditions are instances of this opportunity.

In her work, Laura Grenfell examines how women are perceived in social, political, and cultural contexts. Even though they have raised their voices and contributed to Afghanistan's development, women still hold a major position in Afghan society. Internal organizations and outside activists prevent violations of women's rights. In the most recent presidential election, Afghan activist Kakar pushed Afghan women to cast ballots. She also makes an effort to include tribal and religious leaders in defending the rights and safety of women (Kakar, 2014). In a briefing pamphlet published by Oxfam, the plight of Afghan women under Taliban control is described. After examining such policies and strategies that safeguard women's rights, the author evaluates how their harsh policies toward the sociopolitical sphere of women rob them of their fundamental rights as citizens of the country (Worden, 2011).

Wie detailed the legal rights of Afghan women in her study. She talks on how Afghan women actively and significantly engaged in the 2009–2010 elections, and how this most recently aided the nation in achieving a seamless transition in 2014 (Wie, 2014). Teorell talks about the fundamental ideas of political engagement. He also investigated several models and theories on the nation's citizenship rights for both men and women (Teorell, 2006). In her paper, Maria Ermenko uses the definition of verbal as a starting point to explain the concept of political participation. She also discusses how people in three different countries engage in politics using a verbal model that addresses political participation. Many Afghan women's lives have seen a huge transformation since 2001, compared to the Taliban era and the years of instability that preceded it. Statistics on education and the healthcare system that are frequently mentioned attest to this: from almost zero

during the Taliban regime, 37 percent of schoolchildren are now girls, and the maternal mortality rate has fallen by 22 percent since 2001. Since the overthrow of the Taliban, urban women have also regained much of their (admittedly limited) public prominence, again working in government positions, academia, business, and charity organizations. Another notable shift is the increased involvement of women in politics, which is made possible by constitutional quotas for female representation in the legislature and provincial councils. The protection of women by the State and the legal system has improved. Most of these advances are modest, reversible, and formal in nature. However, despite all of these factors, Afghanistan's gender structure is still severely uneven. Afghanistan's particularly high rates of physical violence against women in the house and gender differences in life expectancy and literacy rates all add to the perception that women endure discrimination in almost every facet of life.

Scott and Nina talk about the challenges Afghan women have had to overcome during prior elections. They discuss the practice of proxy voting, which is common in Afghanistan as a result of the absence of women's images on voting cards (Scott , 2019). Clara Morgan described the place of Afghan women in society and their obligations when the country's first democratic government came into being. The author also discussed challenges affecting Afghan women, such as gender discrimination and women's lack of access to education. The Open Society Institute conducted research and created a report on Afghan women's political participation. An inquiry by a female lawyer and a community activist led to the publication of the report. They talked about the position of women in Afghanistan and their long history (Morgan, 2008).

There seems to be a relatively common public attitude on gender relations among influential Sunni Ulema. This viewpoint places women under the guardianship and authority of their husbands and fathers and praises the purported high status in the private domain that women have achieved by becoming mothers and wives. It also links women's visibility and mobility to immorality and social breakdown. It has become difficult to contradict this interpretation of Islam, which is held by a group of conservative Islamic intellectuals and former Mujahideen. Afghans are commonly accused of being hostile to Islam or even of being traitors, apostates, and infidels if they disagree with these parties' self-declared monopoly on

Islamic gender doctrine (Kandiyoti, 2009). International actors are also placed in a perilous situation due to the interaction of religion, women's status, and state sovereignty. It runs the risk of supporting the narrative of the clergy and the jihadis, who are eager to maintain their reputation as the vanguard defenders of religion and nation against external threats, by taking a strong public stance on women's rights, whether via an Islamic or secular framework. The central claim of the story is that Islam is vulnerable to Western conspiracies aimed at de-Islamizing Afghanistan. Instead of considering it as one of the many opposing viewpoints in the nation, some international players perceive the conservative Afghans' critique of women's rights as a Western imposition that violates Islam and Afghan culture. How far the West can persuade an Afghan society that is mostly skeptical and fully opposed to such notions to adopt "its" ideals becomes a key factor in whether or not gender equality will be achieved in Afghanistan.

After 9/11, Afghanistan became more aware of women's rights, according to (Kabir, 2012). It was noted that the USA's involvement in international affairs, in particular, greatly boosted Afghan women's standing in society (Kabir, 2012). Dr. Huma Ahmed-Ghosh has done an excellent job of defining the historical perspective of Afghan women. She also discusses Afghan women's current and future involvement in politics in support of their ideological and cultural beliefs (Ghosh , 2003). Margherita discussed the importance of women and how obtaining citizenship will raise their position not just in their society but also globally (Margherita, 2014). Women's status in Afghanistan has improved since 9/11 and the start of the US-led occupation on October 7, 2001. Women participated in politics, entertainment, and sports, and girls went to school. For instance, in 2005, Fawzia Koofi was elected to the Afghan Parliament. In 2005–2006, she was chosen to serve as the first female deputy speaker of the parliament. Afghan female athlete Robina Muqimyar Jalali was trying to get elected and wanted to establish a ministry of sports. An Afghan-Canadian refugee named Mozhdah Jamalzadah held "an Oprah-style talk show" in Afghanistan in 2010 that gently advocated for women's rights without being overtly provocative. Women in Kabul had the freedom to work, could join the military and police, and could send their daughters to school. According to Article 83 of the Afghan constitution, female legislators must hold at least 25% of the parliamentary seats.

Even while women's rights, particularly in metropolitan areas, have advanced significantly over the past 20 years, many women continue to face marginalization, discrimination, and abuse. The Special Rapporteur on Violence Against Women, the Working Group on Discrimination Against Women and Girls, and the CEDAW Committee called on Afghanistan to end discrimination against women and girls, including by removing clauses from the Civil Code, the Criminal Code, and the Personal Status of Shia. laws that enable polygamy, marry girls young, or make child marriage illegal are examples of laws that are either intrinsically discriminatory or have that impact. They pushed for the Criminal Code to be amended to include clauses that forbid all types of gender-based violence against women as well as for the Constitution to be strengthened by including more explicit reasons for discrimination, including gender. The Presidential Decree on the Elimination of Violence against Women Act of 2009 has been cancelled, which prevents women from accessing the court system, despite the fact that this is a significant step in the right direction.

To guarantee that ladies, including those from ethnic and strict minorities, can partake definitively in harmony, momentary equity, and compromise processes, for example, formal and casual exchanges, the worldwide basic freedoms components have over and again communicated worry about the precise prohibition of Afghan ladies from harmony discussions and suggested the consideration of agents of ladies' polite society associations from the different regions.

Afghan ladies reserve the option to request from the worldwide local area a no problem at all climate in which they can partake completely and genuinely in people in general and political existence of their country and assist with molding its future. They likewise reserve the privilege to request that the worldwide local area pays attention to their voices. All regulations, strategies, political designs, and institutional practices should put a high need on defending the common freedoms of ladies and young ladies. These privileges, which incorporate the independence from viciousness, the opportunity of development and discourse, the option to get to conceptive medical care, fairness in social life, the option to work, and a protected exit for the people who want to leave the country, should be given need in asset designation. Direct engagement with Afghan women leaders and tangible support from the international community for women's networks are crucial for improving

outcomes for Afghan women and the country as a whole. These initiatives ought to be focused on strengthening human rights for women and democracy.

Since the Taliban seized control, there has been a significant shift in women's civil society. Many female leaders from all walks of life fled the nation in the months before to the complete departure of foreign forces out of concern for the repercussions of dedicated their lives to gender equality. Although their activities are severely constrained, Afghan women nevertheless participate in civil society in Afghanistan. In the October quick perception poll, 65% of interviewees said that as of August 15, 2021, women's civil society organizations (CSOs) in their region had ceased to exist. The operating space that is open to female CSOs has decreased as a result of growing restrictions, a lack of financial liquidity, and security concerns. In addition, female CSOs claimed that the Taliban's viewpoints were unclear and contradictory and that various restrictions were implemented in each area.

While other civil society organizations report that their work has stopped completely, some have reported that they can operate in several provinces or sectors. Women employees said they run a higher level of danger while working in the fields of gender-based violence prevention and women's empowerment. Women who work in the healthcare or education industries appear to be more acceptable to government authorities. The unique experiences of organizations in civil society that are run by women demonstrate that some professions are more tolerable to the Taliban than others. Businesses that explicitly oppose the Taliban's position on women's rights suffer the most difficulties in safely restarting operations. In conclusion, the Taliban's ambiguous policies and actions do not foster an environment that is conducive to the functioning of CSOs led by women. Encourage adherence to international human rights legislation, which includes defending women's rights to health, work, movement, and education, and demand an immediate halt to violence in Afghanistan from both state and non-state actors. Ensure that UNAMA's work is continued and that women are fully and equally represented at all decision-making levels. Support the extension of UNAMA's mission.

As well as enforcing compliance with international human rights legislation, which includes protecting women's rights to health, labor, and freedom of movement in public and political life, demand an immediate halt to all acts of violence committed in Afghanistan by both government and non-state actors. Supporting the

extension of UNAMA's mandate will aid in ensuring that it continues to be carried out from a gendered perspective, with women actively and equitably engaging at all levels of decision-making.

A robust and impartial fact-finding and accountability framework must be established in order to document and look into past and current international crimes and human rights abuses committed in Afghanistan by governmental and non-governmental actors. All subgroups in high-risk contexts, including women and girls, should get enough attention from this mechanism. providing sustained financial and political assistance to Afghan women's civil society and human rights defenders in order to advance and protect their voices and fundamental rights. They desire equal opportunity for women and men to engage in all aspects of politics and public life. To enable them to carry out their duties successfully, this should be complemented by the provision of enough resources, tools, and authority recognition. Additionally, they must be shielded against violence and retaliation.

3. Obstacles to Afghan Women's Political Participation

When exercising their right to citizenship through political involvement, Afghan women in particular face difficulties. Obstacles may arise from a variety of origins, such as patriarchy, a lack of education for women, social restrictions, domestic violence, and the Taliban constitution, all of which irritate women.

For Afghan women, the ideological issue still presents a huge difficulty and a barrier to their political participation. A system of male dominance known as patriarchy has an impact on how women interact with men in political discourse. The device changes male and female into people by making an order of sexes in which guys are given supremacy. "A family-social, philosophical, political framework wherein men expect jobs that ladies ought to or shouldn't play through direct power or tension or through ceremonies, regulation, and language, customs, habits, schooling, and work division, in which the lady is dependably subordinate to the man," as per Adrian Rich (Siddiqi & Karimi, 2019). Philosophy is a method utilized by the male centric culture to keep ladies at home and out of legislative issues. The shortfall of assets that are suitable for ladies and might be used for various objectives in governmental issues is one of the key justifications for why ladies keep away from professions in legislative issues. Afghan ladies, notwithstanding, can't join this

association on the grounds that most of them are jobless. One more issue looked by Afghan ladies, and one that must be settled by offering them more chance to seek after advanced education (Bari, 2005). Philosophy is a technique utilized by male controlled society to keep ladies at home and out of legislative issues. The shortfall of assets appropriate for ladies to utilize for different political objectives in governmental issues is one of the key motivations behind why ladies avoid legislative issues. Afghan ladies, notwithstanding, can't join this association on the grounds that most of them are jobless. Another issue influencing Afghan ladies, and the best way to address it is to build admittance to advanced education (Bari, 2005).

The success of current nations lays on their level of proficiency, despite the absence of instruction for ladies. Just those countries that maintain the standards of genuine vote-based system and stick to its contract esteem widespread schooling. Individuals of Afghanistan actually need admittance to advanced education as opposed to those countries. Before 2001, most of their ladies were way off the mark to going to primary school. As an outcome of the global local area's endeavors from 2001 to the Taliban's takeover in 2021, the Afghan public presently have a higher familiarity with training than they did before. "An imperative part in any arrangement for social, financial, improvement, and ladies' freedoms in schooling for all kinds of people," Morgan said in her paper. Enhancing the country's security Six million pupils were accepted to elementary schools last year, which allows one to gauge the progress made in the field of education. In grades 1 through 12, just one-third of pupils are female. (Morgan, 2008). This makes it simple for women to grasp their civic duty to engage in politics. As a result, they will be prepared to stop abuses against women and the proxy voting system. A quota is a better way to give Afghan women more possibilities to participate in legislation and governmental activities, for instance by deciding their seats in the upper and lower houses of parliament.

Afghan women also have to contend with social constraints that limit their ability to participate in politics. Owing to institutional, societal, and historical norms and limitations, women in Afghanistan struggle. These established customs can create obstacles to fair and free elections. These conventions facilitate the use of proxy voting and other election malpractice. The reason for a proxy in Afghanistan is the absence of Afghan women's photos on their identification cards, which reduces their identity and increases the likelihood of a proxy. Women are more likely than

males to detect fraud during the voter registration process because of this. Many Afghan households are not permitted by tradition to let their ladies communicate with males who are not related to them, not even male election officials. These actions prevent women from fully exercising their constitutional right to vote since they still rely on their male family members. They did not vote as required by Afghan electoral law as a result. The proxy voting process continues to provide considerable challenges for Afghan women (Worden, 2011). The outcome of the 2014 elections depended on the voices of Afghan women in order to prevent massive fraud (Wie, 2014).

Social scientists discuss Article 22 of the Afghan constitution, which emphasizes on people' basic rights and duties. It was emphasized that Afghan people, regardless of gender, have equal rights and duties under the law. Since the Ministry of Foreign Affairs (MFA) created the guarantee of women's rights as a consequence of the Bonn accord in 2001, the Ministry of Women's Affairs (MOWA) has transformed into a sort of globally sponsored dumping ground for any type of women's issue (Morgan, 2008).

The consequences that women have faced for speaking out against the limitations on their ability to engage in politics. Sima Samar, the head of the Afghanistan Independent Human Rights Commission, claims that the Taliban deliberately targeted women with their tactics, particularly those who held influential positions inside the government. She asserts that the Taliban intend to limit women's advocacy and involvement in society. Two ladies who oversaw women's affairs in the province of Laghman were assassinated in the middle of July and December of 2012. Taliban insurgents abducted Fariba Ahmadzai, one of the influential women in parliament, in August 2013 in the province of Kandahar. An attack in her automobile also claimed the life of popular senator Rooh Gul Khairzad. The aforementioned incidents demonstrate that Afghan women confront several obstacles, including attempts to repress their rights and terrorist attacks. According to Khalilzad, they target and assassinate women in order to frighten other women and deter them from pursuing careers in politics. The Afghan government, the United States of America, and other international partners must currently increase their commitment to and support for Afghan women as the country's political future is changing (Wie, 2014).

Young Women for Change's coordinator, Noorjahan Akbar, stated that the

women desired peace but not at the price of giving up their freedom once more. International communities must protect women's rights after 2014 to make sure that they are not infringed upon. Any political agreement must include a public pledge that expressly protects women's rights. Make sure that women are represented in every branch of government. According to this remark, women want to grow, engage, and be involved. We believe that peace for Afghan women includes access to socioeconomic resources, such as healthcare, education, and employment possibilities, in addition to the absence of violence. The empowerment of women, according to United States General Kofi Annan, is the most effective weapon for development. No other strategy has the same potential to increase economic productivity or reduce maternal and child mortality. He also stated that no other policy is as successful in increasing the possibility that the next generation will acquire an education, and I would venture to argue that policy is more important than conflict resolution or post-conflict peacebuilding (Hay, 2013).

Ladies' political commitment has taken a sharp turn in reverse. There are presently no ladies in governmental issues, but there would have been 28% more female administrators before 15 August 2021. Albeit the Taliban originally made declarations encouraging Afghan ladies to serve in the public authority and made commitments of a comprehensive organization, the Taliban's ongoing government structure is fixated exclusively on men. Regardless of the way that the 2004 Protected Changes give an orientation portion, no clear arrangement or solid responsibility has been made to additional ladies' political inclusion (UN Women, 2020).

The Taliban has proposed that the 1967 constitution be placed into impact as a makeshift arrangement. It's essential to remember that the 1967 constitution gave ladies a few rights, for example, the capacity to recommend up-and-comers and admittance to all-inclusive testimonial. In addition, the Taliban have dismantled the Bonn Agreement-era Ministry of Women's Affairs (MOWA), which was established in 2001. It was a crucial component of the country's gender equality architecture. Unfortunately, after the Taliban came to power in August 2021, all MOWA provincial ministers were also removed from their posts. The Taliban have reactivated the Ministry of Prosperity and Prohibition of Evil, which is in charge of carrying out their interpretation of Islamic law (UN Women, 2020). The Taliban

implied that women do not merit political priority or a separate ministry for women's rights and gender equality by eliminating MOWA. Due to the closure of this organization, there is now no monitoring system in place to advance gender equality, and no staff members are assigned to do so daily. This was partially due to the fact that the female leaders left before the last group of international soldiers left.

It isn't understood which level of ladies work for Taliban-established organizations. Before, there were 29.6% a larger number of ladies in the common help than guys, with critical portrayal among the bureau, conciliatory corps, delegate clergymen, judges, examiners, scholastics, and educating posts (UN Women, 2020). It is uncertain what will happen to other significant components of the national framework for women's rights, such as the Women's High Council in 2020 and the National Action Plan for Women, Peace, and Security. Despite the Taliban's lack of public comments on the matter, the retreat of MOWA and the lack of women in the leadership structure indicate a trajectory in which these national goals will ultimately become outdated.

4. Beneficial Elements and Effects of Women's Political and Other Participation in Afghanistan

Since 9/11, Afghan ladies have partaken in governmental issues and political exercises positively. The rule of law has been implemented with the participation of women. In the area of education, they were doing exceptionally well. These victories in Afghanistan are still at stake. Following the withdrawal of US-led NATO forces from Afghanistan, women's participation in politics has increased. Fear is expressed that the government's agreement with the Taliban entails a risk. There is an opportunity to eliminate women's rights to ensure Afghan political stability. Political stability depends on resolving differences with armed groups. The Afghan women's attempts to protect their rights must be taken into consideration by the government and its international partners. It is ensuring that Afghan women have a powerful voice in negotiations and political settlements in the future (Worden, 2011).

Afghan women were given the right to vote during the era of Mohammad Zaher Shah in 1342 Hijri (Isaksson, et al., 2014). After 1964, women faced several challenges in claiming their right to vote. In Afghan society, women have always played an important role in politics. Before the Taliban took power, 40% of Afghan

women worked as doctors and 70% as teachers. Numerous women are working in the legal, judicial, and professional domains. Many families' predominant income sources go from men to women as a result of war. The Taliban era in Afghanistan saw the continued denial of Afghan women's basic rights (Palmerless, 2002).

The agents chose the individuals from the break organization "taking into mind the significance of ladies' support," as expressed in Article III of the Bonn Understanding. To "make an extensive, orientation delicate, multi-ethnic and completely delegate government" was as yet the settlement's expressed target in 2004. It should help ladies' possibilities partaking in governmental issues. The principal majority rule decisions in Afghanistan were held in 2004 and 2005, with a huge number of ladies removing from the country's 10.5 million qualified citizens. Because of the horrendous rule of peace and law circumstance at that point, security was flimsy. Prevent them from engaging in governmental issues. For example, a traveler transport was besieged in late 2004 (Grenfell, 2001).

The Wolesi Jirga and Meshrano Jirga are the two houses that made up Afghanistan's national assembly. So, Article 84 of Afghanistan’s Constitution, stipulated that at least 25% of seats in the Wolesi Jirga would be assigned to women and roughly 17% of seats in the Meshrano Jirga. The goals of these modifications were to achieve parity in the representation of women who participate in formal decision-making. Some have questioned the power structure because of those involved in government affairs. However, it might not always accurately depict the whole range of influence or authority. Malalai Joya, a woman from the Farah region, was chosen a disqualified member of the Lower House (Wolesi Jirga) in May 2006 after being chastised by one of her colleagues for, among other things, speaking out against the warlords participating in the constitution-writing process in Afghanistan. They had a conversation in 2003. According to several academics, domestic warlords and the suggested policies they have constitute a larger danger to women's position than the Taliban (Morgan, 2008).

Only one woman, Habiba Sarabi, was standing for office in the April 2014 national elections. The former Bamiyan governor, who later became Zalmai Rassoul's ally, was competing at the time for the first vice president of Afghanistan. Her inclusion surely encouraged more women to vote on election day and strengthened the Rasoul Qayum coalition (Ibrahim, 2014). Afghan women show

interest in politics at a polling station in Mazar-e-Sharif. On 5 April 2014, which was the first democratic election in Afghanistan, a woman was lined up to cast her ballot (Donati, 2014). Women made up approximately 34% of the electorate, according to Afghanistan's National Electoral Commission. Because of this, both Afghan and western authorities have hailed the turnout and presidential election in Afghanistan as achievements. The UK's foreign secretary, William Hague, said that the Afghan people's realization is a positive one. It has been noted that both men and women vote equally, regardless of their age. Despite the violence and terror, so many people showed up to support democracy and the future of the nation. Millions of Afghan men and women from throughout the nation were applauded by Mr. Rasmussen. They excitedly cast their votes, contributing to the incredibly high turnout in the presidential and provincial council elections.

According to a political analyst, there are now two competing narratives in Afghanistan's presidential election. Maybe the more liberal and upbeat candidate will prevail. Martine Van Bijlert is quoted by IPS's Giuliano Battiston in his explanation of the situation. Perhaps the only thing ensuring the success of Afghanistan's 2014 elections is the country's record-high voter participation, which is expected to steadily improve the election's outcome graph compared to earlier elections (Thomas-rutting, 2014).

Numerous specialists fight those stresses over security, especially in the southern and eastern territories, would influence citizen turnout and that ladies' support is most at risk if security can't be ensured. To ensure a smooth progress, equipped resistance associations ought to take part in the political race on the off chance that they maintain a few key guidelines, like renunciation of brutality and regard for the Afghan constitution (Hay, 2013).

C. Findings

The engagement of the international community, particularly NATO, was not just aimed at addressing issues related to women's rights and empowering women. In order to prevent a repeat of the events of September 11, the intervention was designed to eliminate and assist the terrorist haven in Afghanistan. In any event, it marked a significant and historic shift in all Afghans' lives, particularly those of Afghan women. Women's human rights problems became the government’s priority

with the end of the Taliban regime in the 1900s and because of the new constitution in 2004. The new constitution was issued on article 22, in this way equal rights for men and women were legitimized by the constitution. Furthermore, the family rights and political rights for women were legitimized by 26% of women's participation in the political aspect of women's life in Afghanistan. Hence, this historic change was not possible without the intervention of the international actors (UN, US, and other international community members). The world may remember the time when the constitution Loya Jerga happened on 14 Dec 2003, and most especially former Mujahideen leaders said, that they want to put the legitimization of women in the constitution to enable them to have their voice and legitimize their role in the government.

Moreover, for the women's political participation field in Afghanistan mostly there was a quota system in Afghanistan's constitution, due to which each province had to have at least two women agents in parliament, which helped women to be their voice and battle for their rights. It was also an important step in increasing the representation of women in politics and decision-making. Masuda Jalal, who used to compete with her male opponents for the presidency at that time, was a woman running for presidency for the first time in Afghanistan's history. Within a decade, women were appointed to positions in the national army, police, district governorships, and ministries. Besides, recently we cannot deny Afghan women's position and their efforts for the success of Afghan Peace Negotiations, these all are small examples of women's role in Afghanistan's political framework.

Additionally, there was and still is a huge community of Afghan feminists, which battle always for women's rights. Hence, women's rights are a controversial issue for Afghan feminists because the custom tradition has always played a big role in the Afghan community. Since Pashtonwali, or the Pashtun tribes' sense of superiority in Afghanistan, is sometimes a problem, especially in the South area of the country, and they always just want to have their traditions and customs, which are against the participation of women, they were frequently discussing women's rights and tradition during the peace process negotiations between the Islamic Republic of Afghanistan delegations and the Taliban in Doha. To fight for such a viewpoint was one of the major concerns in recent decades for all Afghans, but especially for women activists.

Likewise, women's rights concerns have always been seen as political issues, and women have always been seen as a political weapon, thus practically all Afghans in general and the Afghan women's community in particular saw women's participation in the peace process as a red line. when we review all the changes in Afghanistan during previous regimes, for example, during the Soviet Union women's issue was a big deal for Mujahideen to achieve their desires and strengthen their power. The Mujahideen always tackled women's issues, for example, whether women should have Burqa or not, as the Taliban did and still doing the same. Instead of addressing the security and economic problems of the nation, they are always trying to find out any way they could deprive Afghan women of their rights, and they are trying to remove women from the political and government scene.

All of these advancements have been made in coordination with the international community because, in the absence of international intervention, Afghan women would not have been able to move up because of the prolonged war, the male-dominated nature of Afghan society, and the Taliban, former mujahideen warlords who have posed significant obstacles to women's rights. The United States has helped Afghan women and girls since 9/11, but it also runs important initiatives for women's rights and empowerment in Afghanistan, including as building schools, encouraging women's involvement in politics, and assisting Afghan women in pursuing higher education.

Afghan women made great sacrifices for the future of Afghanistan, they lost their lives in the military and raise their voices in the political arena because they believed in the commitment of the United States to Afghan women, but in contrast to their commitments, unfortunately, at the end of the day, they were shocked only to see how they had lost all the achievements they had made over the past two decades. And it was not easy for Afghan women to bear this great loss, and it was very difficult for any Afghan woman to believe that such a thing would happen.

Additionally, those who have been committed to Afghanistan for 20 years and have contributed to its issues assume responsibility as well, not just the US. However, when the United States agreed to withdraw from Afghanistan, the same other countries, collectively known as the international community, took the same steps. As a result, all of those commitments were revoked.

If this question has anything to do with Afghanistan's future, the answer is

crystal clear, the current situation in Afghanistan is such a big lesson for the international community to learn from its failure and try to find, why the US failed despite all the sacrifices and great financial investment. There is still time for the international community, especially the United States, to once again support Afghan women and salvage their two decades of achievement.

IV. CONCLUSION

Afghanistan's history is full of political changes as opposed to its surrounding states. Since independence from Great Britain (1919). Several kings were ruling the country and then the first republic of Afghanistan in 1973 was shaped by Sardar Mohammad Daoud Khan and later the Communist coup that resulted in the Russian intervention of Afghanistan from 1979 to 1989. The Taliban were founded in 1994 as a result of the civil war that ensued after the Russian soldiers left Afghanistan and the anti-government Islamic rebels (Mujahidin) took control of the country. The situation in Afghanistan and the area altered after 9/11 and American participation in Afghanistan under the "war on terror".

Women in Afghan politics have made remarkable progress owing to the quota system. Nevertheless, women's political engagement is still precarious, with some segments of society and many male legislators seeing women politicians as little more than "quota holders" at best and openly unwelcome at worst. The main criticism directed at female politicians by civil society and international organizations has been that their greater involvement in politics has not resulted in enough benefits for women as a gender group. In addition, there is a perception that female politicians should primarily focus on "women's concerns" because they are women. All of this shows that it could be helpful to consider growing female participation in politics and forming coalitions for women's rights as two distinct goals. In other words, even though the promotion of a pro-women agenda does not necessarily follow from having more women in politics, the former should nonetheless be a goal in and of itself. But there are some connections between the two goals. As long as the electorate and political environment support localized "patrons" over politicians running for office across communities on particular concerns, women will continue to be structurally disadvantaged.

Since 2001, securing women's access to justice has been a key component of national and international efforts in Afghanistan to enhance women's rights and gender equality. In practice, there has been a great deal of focus on the prosecution of

gender-based violence and the execution of the CEDAW Act. The number of convictions for violence against women is still low despite many attempts. There are a number of reasons for this, but the primary ones are the limited opportunities available to women to live outside the house, the uneven access to custody, the imbalance in financial conditions, and the issues with how the judicial system functions as a whole.

The establishment of shelters as well as providing legal representation and advocacy for women who are being held for "moral crimes" are important priority areas in the justice system. Women's access to justice in civil disputes and family law reform has gotten relatively little attention. Some provisions in the 1977 Afghan civil code, such as sole custody rights for the fathers of children above a certain age, uneven divorce rights, and restricted economic rights in the event of divorce, violate CEDAW.

Beginning around 2001, the help of the US and its unfamiliar partners has offered ladies huge chances. To some extent due to this discretionary and automatic sponsorship, Afghan ladies performed critical political and public obligations, remembering contribution for the making of the constitution and the crisis Loya Jirga. As per notable Afghan ladies, the US and other worldwide entertainers' vocal help is a critical consider supporting ladies' cooperation in open life. The quantity of common society and media associations that utilize ladies, advocate for their privileges, and work to change sees for ladies' freedoms has expanded because of subsidizing from the US. Afghan ladies and young ladies have so accomplished impressive progressions, especially as far as accessing medical care and training as well as growing their commitment to public regions.

The various drives taken by the US and different countries to help ladies, young ladies, and orientation fairness in Afghanistan are summed up in the accompanying discoveries. The Taliban government was ousted, another political framework was laid out, the economy created, correspondence innovation multiplied, and individuals were presented to new thoughts. Since there are more than 100 programs, it was out of the question for this analysis to look at each one individually. So, we simply did our best to look at the important ones. In general, evaluating the results of US efforts encouraging women's involvement in politics, access to justice, and the economy was more difficult than it was for health and education. The

necessity for more thorough data collection and impact evaluations in health and education initiatives, which favor more quantitative indicators, is one likely factor. The bigger snags that ongoing cultural and social shows lay in the method of ladies' advancement in the political, financial, and equity areas as well as their administration in uniform are another motivation behind why change is all the more sluggish and challenging to see.

To ensure that American approaches and drives are receptive to this setting, U.S. authorities working in Afghanistan should have a more noteworthy handle of orientation jobs and connections in the Afghan social milieu. Besides, American foundations need to ponder how to help ladies and young ladies without impelling antagonism that can imperil their security or impede advancement.

In Afghanistan, ladies had more parliamentary seats (27%) and public help occupations (25%) than at any other time (barring the military and police). Nonetheless, only 15% of top situations in the service are held by ladies starting around 2018. This underrepresentation perseveres. Lewd behavior and segregation, as well as prohibitive and man centric norms that favor guys for positions of authority, hinder ladies' endeavors to progress in the public eye. Regardless of having a bigger portrayal in government, ladies' contribution doesn't be guaranteed to convert into impact on regulation and strategy. Legislators who are more noticeable and blunter routinely threatened and, surprisingly, went after.

Starting around 2001, rising unfamiliar speculation and corresponding financial development have prompted an ascent in conventional work for Afghan ladies living in metropolitan regions. Nonetheless, the public area, which still basically relies upon benefactor funding, holds most of these well-paying security posts. It will be provoking for the Afghan government to hold or lift work in the public area in the event that unfamiliar subsidizing is additionally decreased. For both country and metropolitan ladies, producing, where ladies make up the heft of the labor force, has been a vital wellspring of casual work.

Afghan women view U.S. support as essential because following the U.S. military involvement in Afghanistan, the U.S. has acknowledged and promoted the progress of women and girls in the nation. Advocates for gender equality in Afghanistan, both male and female, have complained about the lack of diplomatic pressure the United States has applied to the Taliban and Afghan political leaders to

safeguard women's human rights. This is especially disappointing in light of the focus on these concerns during the 2010–2012 peace discussions and in the early 2000s.

To sum up, even if American influence in Afghanistan has decreased compared to earlier times, the country remains greatly depends on American assistance and backing. A united front with other foreign allies and outspoken U.S. support for women's rights and gender equality may help raise awareness of these issues internationally, serve as a reminder to Afghan authorities that the world is watching, and provide assistance to Afghan leaders. Those who support American objectives. If Afghan women genuinely participate in any process, that process will be enduring and comprehensive for all members of society, as opposed to democracy and the peace process, which disregard the other half of the population. Big achievements are never possible, if Afghan women aren't involved in any process, they won't succeed there. Although Afghan women's rights have already been violated, it will not be long until women and the global community will find it unacceptable. Because women's engagement will improve society and because women's participation in decision-making is essential.

Equal rights for women in every society are upheld by feminists. There are primarily four categories of feminists. feminists who are radical, liberal, cultural, and Marxist. Afghan feminists always support women in Afghanistan, given the current political environment. Feminist activism is currently exceedingly challenging in Afghanistan. It is better for Afghan feminists who reside outside of Afghanistan in other countries to speak up against the Taliban violence and for Afghan women to have a higher standard of living. Even though many feminists voiced their opposition to the Taliban's takeover of the government, many of them were assassinated. Others were captured and brought to places where no one knew where they were or if they were still alive. They also suffered torture.

A. Suggestions for Future Research

Although women had the upper hand in every situation under the previous administration, this was insufficient. At its core and foundation, Afghan society is predominately male. The battles in Afghanistan have lasted for more than 40 years and are still going strong today. The Afghan society's morals and standards have

been compromised by such a magnificent moment. Since then, women have been significantly impacted by the new values and norms that have emerged. They had numerous challenges and repeatedly had limitations imposed on them. But during the past twenty years, they had come under fire and elevated to a position of influence in society. Every challenge they faced was met with a struggle.

It is suggested that future researchers, through their research, should look at influencing Afghan women to fight for their rights, not allow any regime, and not let their dreams fall victim to the political game. To provide a deep and comprehensive surface to the well understanding of Afghan women's power and their long-lasting battles. Furthermore, future research should try to once again, make the international community aware of the problem in Afghanistan, especially the bad situation of women's human rights. Thus, it is critical to conduct a study on how to save the achievements of the last two decades of women in Afghanistan. Because without the meaningful participation of women in governance, long-lasting peace and stability are not possible not only in Afghanistan but in any country under any regime. There are a variety of fields in which women were active in the last twenty years, and in this research, the main focus was on women’s political representation, hence, future researchers can do their research on other fields in which Afghan women were active in it and serve for their country.

V. REFERENCES

JOURNAL:

ALBARRACIN, J., MUNIER, N. & BAIL, K., 2017. Do Independent Women Participate in Demonstrations More? Empowerment and Politics in Predicting Activism Among Mexican Women'. **Hispanic Journal of Behavioural Sciences,** p. 297–315.

BECKWITH, K., 2000. Beyond compare? Women's movements in comparative perspective. **European journal of political research.**

BIBLER, S. & RAFIQUE, N., 2019. Violence against Women in Elections in Afghanistan: An IFES Assessment. **IFES**.

BROWN, D., BALTIWALA, S. & ET AL., 2012. Governing International Advocacy NGOs. **World Development**, 40(6), p. 1098–1108.

CHISHTI, M., 2010. "Gender and the Development Battlefield in Afghanistan: National Builders versus Nation Betrayers,". **Comparative Studies South Asia, Africa, and the Middle East.**

DASANAYAKA, K., JAYAKODY, A. & ET AL., 2021. i-Police - An Intelligent Policing System Through Public Area Surveillance. **IEEE Symposium on Wireless Technology & Applications.**

DWORKIN, A., 1991. Terror, Torture, and Resistance". **Canadian Women's Studies**, 12(1), p. 37–42.

EMADI, H., 2008. "Establishment of Afghan Parliament and the Role of Women Parliamentarians: Retrospect and Prospects,". **InternationalesAsienforum**, Volume 39, pp. 1-2.

EPSTEIN, R., 2002. "Liberty and Feminism". **McElroy**, p. 30–42.

FARRIS, E. M. & HOLMAN, M. R., 2014. Social capital and solving the puzzle of Black women's political participation. **Politics, Groups, and Identities**, Volume 2, pp. 331-349.

GHOSH, H. A., 2003. A History of Women in Afghanistan: Lessons Learnt for the Future or Yesterdays and Tomorrow: Women in Afghanistan. **Journal of International Women's Studies**, 4(3), pp. 1-14.

HECK, A. & SCHLAG, G., 2012. "Securitizing Images the Female Body and the War in Afghanistan". **European Journal of International Relations**, 19(4), pp. 891-914.

IBRAHIM, M., 2014. Women Participation in Politics: A Case Study of Afghan Women. **Journal of Public Administration and Governance,** 4(3), pp. 2161-7104.

ISAKSSON, A. S., KOTSADAM, A. & NERMAN, M., 2014. 'The Gender Gap in African Political Participation: Testing Theories of Individual and Contextual Determinants'. **Journal of Development Studies**, p. 302–18.

KABEER, N., 1999. "Resources, Agency, Achievement: Reflections on the Measurement of Women's Empowerment.". **Dev. Change**, pp. 435-464.

KERR, D. C., LOPEZ, N. L. & ET AL., 2004. Parental Discipline and Externalizing Behavior Problems in Early Childhood: The Roles of Moral Regulation and Child Gender. Journal of Abnormal Child Psychology, 32(4), p. 369–383.

KOSTELKA, F., BLAIS, A. & ET AL., 2019. 'Has the Gender Gap in Voter Turnout Disappeared?'. **West European Politics**, p. 437–63.

LOUKAKIS, A. & PORTOS, M., 2019. 'Another Brick in the Wall? Young People, Protest and Nonprotest Claim Making in Nine European Countries'. **American Behavioral Scientist,** p. 669–85.

MARGHERITA, A., 2014. Business process management system and activities: Two integrative definitions to build an operational body of knowledge. **Business Process Management Journal.**

OLIVER, L., AMINI, F. & ET AL., 2009. Equal Rights, Unequal Opportunities: Women's participation in Afghanistan Parliamentary and provincial council Elections. **AREU Synthesis Paper**.

PATERSON, M. & RUSSELL, R., 2008. Cordyceps – A traditional Chinese medicine and another fungal therapeutic biofactory? **Elsevier Public**

Health Emergency Collection, 69(7), p. 1469–1495.

PAXTON, P., KUNOVICH, S. & HUGHES, M. M., 2007. Gender in Politics. **Annual review of sociology.**

RAFIQUE, S. B., 2019. Violence against Women in Elections in Afghanistan: An IFES Assessment. **IFES**, Volume 19.

RINA, S., JUSUF, A. A., SAKAGAMI, H. & ET AL., 2001. Distribution of Ca2+/calmodulin-dependent protein kinase I beta 2 in central nervous system of the rat. **Brain Re**s, 911(1), pp. 1-11.

SAMAR, S., 2019. FEMINISM, PEACE, AND AFGHANISTAN. **Journal of International Affairs**, 72(2), pp. 145-158.

SCOTT, S. S., 2019. Loya Jirga and political crisis management in Afghanistan: drawing on the bank of tradition. **Journal of US Institute of Peace**, pp. 1-29.

SPINNER-HALEV, J., 2001. Feminism, Multiculturalism, Oppression, and the State. **Jstor** , 112(1), pp. 84-113.

TARIQ, D. M., 2020. US-Afghan Talks: Myths and Realities. **Global Political Review**, pp. 104-111.

TEORELL, J., 2006. PoliticalParticipation and three theories of democracy: A Research inventory and agenda, s.l.: **European Journal of Political Research**.

WINEINGER, C. & NUGENT, M. K., 2020. Framing Identity Politics: Right-Wing Women as Strategic Party Actors in the UK and US. **Journal of Women, Politics & Policy**, Volume 41, pp. 91-118.

YIN, K., LONGYU, S. & ET AL., 2009. Urban Three-dimensional Expansion and Its Driving Forces——A Case Study of Shanghai, China. **Chin. Geogra. Sci.**, 19(4), p. 291–298.

YUVAL-DAVIS, N., 1997. Gender and Nation. **SAGE publications.**

REPORT:

ARMINGEON, K., 2007. **Political Participation and Associational Involvement**, London: Routledge.

ARNOLD, A., 1987. **The Fateful Pebble: Afghanistan's Role in the Fall of the Soviet Empire**, s.l.: (California: Presidio Press.

BANK, W., 2020. **"Proportion of seats held by women in national parliaments**, s.l.: s.n.

BARI, F., 2005. **Women's Political Participation: Issues and Challenges,** Thailand: s.n.

BARR, H., 2020. **A crucial moment for women's rights in Afghanistan**, s.l.: s.n.

BELLAMY, A. J., 2008. **Security and the War on Terror,** New York: Routledge.

BLOG, F. M. F., 2001. **Afghan Women's Summit to be Held in Brussels**, s.l.: https://feminist.org/.

BRADSHER, K., 1999. **The Nation; Fear of Crime Trumps the Fear of Lost Youth,** s.l.: The New York Times.

BROOKES, L., 2008. **What Is Liberal Feminism?** s.l.: s.n.

BROOKINGS, J. B. & DAMOS, D. L., 1991. **Individual differences in multiple-task performance**. s.l.:s.n.

BUSH, G. W., 2001. "**Remarks at the Signing Ceremony for Afghan Women and Children Relief Act of 2001,"**, s.l.: s.n.

DISSANAYAKE, D., 2021. **Amnesty International**, s.l.: s.n.

DONATI, M. H., 2014. **Relief in Afghanistan after largely peaceful landmark election**, s.l.: s.n.

FRASER, A. S. & TINKER, I., 2004. **Developing Power: How Women Transformed International Development.** New York: The Feminist Press at The City University of New York.

GAUS, G., COURTLAND, G. & SCHMIDTS, D., 2018. **Liberalism", The Stanford Encyclopedia of Philosophy**, s.l.: s.n.

GOETZ, P. J., 2003. **The effects of bilingualism on theory of mind development,**

s.l.: Cambridge University Press.

GRENFELL, L., 2001. **The Participation of Afghan Women in the Reconstruction Process**, s.l.: Oxford Polity Press.

HARPIN, R., 1999. **Liberalism, Constitutionalism, and Democracy**, s.l.: Oxford.

HAY, C., 2013. **Kantianism, Liberalism, and Feminism: Resisting Oppression**, New York: s.n.

HICKS, S., 2004. **Explaining Postmodernism, Skepticism, and Socialism, from Rousseau to Foucault,** Berlin: Scholarly publishing.

INTERNATIONAL IDEA, 2013. **Political Parties in Africa through a Gender Lens,** Stockholm: s.n.

IPU PAULINE, 2020. **Monthly Ranking of Women in National Parliaments**, s.l.: s.n.

KABIR, N. A., 2012. **Women's Position in Afghanistan since 9/11,** s.l.: University of South Australia International Centre for Muslim and non-Muslim Understanding.

KAKAR, P. L., 2014. **Engaging Afghan Religious Leaders for Women's Rights**, s.l.: United States Institue of Peace.

KANDIYOTI, D., 2009. **Migrant Sites: America, Place, and Diaspora Literatures.** s.l.:University Press of New England .

KOPSTEIN, JEFFREY, L., MARK, H. & ET AL., 2014. **Comparative Politics: Interests, Identities, and Institutions in a Changing Global Order (4, revised ed.)** ..., s.l.: Cambridge University Press.

MASUDA, S., 2005. **From Rhetoric to Reality: Afghan Women on the Agenda for Peace**', s.l.: s.n.

MILL, S., 2001. **On Liberty, Kitchener:** Batoche Books.

MONTESQUIEU, B. D., 2001. **The Spirit of Laws, Kitchener**: Batoche Books.

MORGAN, C., 2008. **Afghanistan: The Status of Women**, s.l.: Parliament Information and research service.

NEWELL, N. P. & NEWELL, R. S., 1981. **The Struggle for Afghanistan**, Ithaca:

Cornell University Press.

PALMERLESS, W., 2002. **The Situation of Women in Afghanistan**, s.l.: s.n.

PITKIN, H. F., 1967. **The concept of representation.** s.l.:University of California .

ROSENBLATT, H., 2018. **The Lost History of Liberalism**. s.l.:Princeton University Press.

SANDBERG, C., 2013. **Women, Work, and the Will to Lead,** New York: Random House.

SIDDIQI, A. Q. & KARIMI, S., 2019. **"Afghan women fear mandatory poll photos could stop them from voting,** Chicago: Chicago Press.

SOMMERS, C. H., 1994. **Who Stole Feminism? How Women Have Betrayed Women**, New York: Simon and Schuster.

SOPKO, J. F., 2021. **SUPPORT FOR GENDER EQUALITY: LESSONS FROM THE U.S. EXPERIENCE IN AFGHANISTAN,** Arlington: s.n.

STARK, C., 2021. **Moral Desert, Justice as Fairness, and the Gendered Division of Labor"**, s.l.: Bhandary and Baehr.

STATE, O., 2012. **"Opinion Analysis: Afghan Women Face Uphill Climb to Equal Rights,**", s.l.: s.n.

TAYLOR, J. K., 1992. **Reclaiming the Mainstream: Individualist Feminism Rediscovered**, Buffalo: Prometheus Books.

THANIA, P., DARREN, K. & ET AL., 2005. **Civil Society and Peace Negotiations: Why, Whether and How They Could Be Involved'**, s.l.: American University.

THOMAS-RUTTING, 2014. **Thomas-rutting. (). Afghanistan Turns a Political Corner**, s.l.: Afghanistan Analysis Network.

TONG, R., 1989. **Feminist Thought**, Abingdon: Routledge.

TORCAL, M. & MONTERO, J. R., 2006. **Disaffection in Contemporary Democracies: Social Capital, Institutions and Politics**, London: Routledge.

TOWNLEY, B., 1997. **Foucault, Power/Knowledge, and its Relevance for**

Human Resource Management, s.l.: Routledge.

UN PREAMBLE, 1945. **Political Parties in Africa through a Gender Lens,** Stockholm: International United Nations.

UN WOMEN, 2020. **'Twenty-five years after Beijing Declaration, the world "cannot afford" so few women in power'**, s.l.: s.n.

UNDP, 2016. **'Human Development Report 2016',** NY: United Nations Development Programme.

UNSC, 2001. **'Agreement on Provisional Arrangements**., s.l.: s.n.

WEAVER, O., 1995. **"Securitization and DE securitization,",** New York: Columbia University Press.

WEBSTER, M., 2003. **Individualism**, s.l.: s.n.

WIE, S. V., 2014. **Elections in Afghanistan: What's at Stake for Women,** s.l.: George W Bush Institute.

WOLLSTONECRAFT, M., 1975. **A Vindication of the Rights of Woman,** New York: British Library.

WORDEN, N. S., 2011. **Real Change for Afghan Women's Rights: Opportunities and Challenges in the upcoming parliamentary elections**, Washington DC: United States Institute of Peace.

YOUNG, 2004. **Taking Science Seriously: Conservative Dogma About Sex Roles Ignores**., s.l.: s.n.

RESUME

Name Surname: Freshta Bahar Abbasy

Education:

2020-2023 Istanbul Aydin University - Political Science and International Relations Department

2015-2018 Kabul University - bachelor of Geoscience, Geography Department

Work Experience:

2019-2020 English Language Instructor in Pink Taxi Project (Kaweyan).

Feb 2021 – July 2021 Sales and Marketing Officer at Noorzad Petrochemical Company.

2021-2022 Monitoring and Evaluation Assistant at Barinak.

Languages:

-Persian: Native Language

-English: Advanced

-Turkish: Intermediate

-Urdu: Intermediate

Skills:

- Familiar with Geographic Information System (GIS) and Remote Sensing.

- Computer skills (Microsoft Office) and others.