Women's rights

Women's rights is the new catchphrase in the post-Taliban Afghanistan. Improving the conditions and standards of women's lives is a major challenge. In Afghanistan, women have not found peace champions in both the Afghan government and outside in the budding Afghan civil society. Numerous institutions have been formed to protect and safeguard the infringed rights of Afghan women. The current upsurge in the role of women in the political and social sectors of society has put them in a difficult situation, and a new place for women in various aspects of Afghan life is essentially a new challenge for the Afghan Government. Feminism can be defined as sets of diverse social movements with a reciprocal purpose of improving the overall conditions of women in the current society. The Afghan women, national and international, are considered by personal, family, society, economy, politics and culture and workplace. In the west, feminism has a long history and tradition, stretching as far back as 15th century to the ideas and writings of various thinkers in Europe. In the 19th century, with the development of democracy and with the European renaissance that ushered in the western civilization, there were early thinkers who took up the cause of improving the overall and the reformation of women. The Multi- Ages feminist thought was subtle and sporadic, deprived of any social and institutional organization and therefore it cannot be called feminism in its modern sense. Nonetheless, these Renaissance thinkers' contribution to the history of what we today call feminism and the promotion of women's rights is significant. Feminism today is not defined by a single movement, but rather a collection of movements and streams of thought. In Afghanistan, the situation has been an organized and coherent feminist movement until the post-Taliban years in which we see it. It is now in the recent years in which we see the formation and active participation of women in Afro-Asian and globally-organized movements to bring about changes in the workplace and home taking away from popular culture; and in the world of academia, the presence of many women, more fair treatment of them and trying to emancipate them from extra-family and extra-social-cultural pressures. The idea of a sustainable change is a long process. The 1964 constitution introduced by Zahir Shah for the first time women granted suffrage or the right to vote. The constitution cleared the way for a new and above all allowed liberty in pursuing education and work outside the confines of the home. This progressive transition continued in Kabul and major cities of Afghanistan's experiment with gradual education and advancement of women in the 1960s. Afghanistan's march towards educating and emancipating its women was a significant achievement. The women's rights of the pre-Taliban period, despite some differences, were all included. It was brought to a halt with the Soviet war in 1978 and the ensuing instability that engulfed the country. The demands and attitude of the Afghan women towards the concept of feminism in the post-Taliban era are a combination of what the first post-Taliban period and the present. The Afghan women have not been able to achieve and even more, they have been devalued to accomplish. The cornerstone of Afghan women’s efforts has been reform, the concept of feminism has been an alternative to these relations in a still deeply conservative society and uniting many bonds of tradition which, through centuries, have been strongly woven into the fabric of Afghan society. The Afghan people believe in a wide variety of institutions and concepts of feminism, we see that, much like its counterparts in other Muslim societies, Afghan feminism does not strictly follow in the footsteps of western feminism. Afghan feminism, although it is a product of the Afghan women’s internal and external social and economic conditions, over time, in the case of Afghanistan, it is a product of the Afghan women’s internal and external economic conditions, over time, in the case of Afghanistan, can be defined as a blend of the internal and external social and economic conditions, over time, in the case of Afghanistan, are intertwined with the international community's feminism for women empowerment, and the constitution of the Afghan state. The new feminism of 1970s and 80s was directed mainly towards the East, and the country was especially and by defining the subject of the question, when it comes to the assertion of political rights and social and economic conditions, the rights and freedom of women, the new feminism of the post-Taliban era, is positively termed. The country’s women, however, have been deprived of the protection and rights that they enjoyed before the Taliban’s rise to power. The Afghan women’s lack of political representation is far away from being a new phenomenon. When the Taliban were in power, women were not able to participate in political processes. In the post-Taliban period, women have been excluded from the political process, and their rights have been violated. The Afghan women are worried over political developments and the deteriorating political situation due to ongoing war and the declining economy. The infight within the government deepened political discontents in the political community expected changes to the current political system.

A growing number of politicians criticizing the NUG leaders’ failure to do it within the agreed timeframe simply added to the angers and frustrations. Apparent lack of commitment and action over implementation of the post-elections agreement has engendered not only those opposition who are always hostile to the government but also the rest of the political spectrum in the country who see the NUG leaders’ betrayal and devaluation of the political process, which has been an outcome of the elections and the promised changes. The infight within the government deepened political discontents in the political community. The Afghan political community expected changes to the current political system. If the NUG failed to do it within the agreed timeframe, there would not be a positive outcome. The Taliban government was not meant as the end goal, and the national unity government was considered a phase to reach that goal. Kerry’s comments in Kabul have come particularly irritating for many in the Afghan political community expected changes to the current political system. John Kerry’s comments in Kabul have come particularly irritating for many in the Afghan political community. John Kerry’s comments in Kabul have come particularly irritating for many in the Afghan political community expected changes to the current political system. If the NUG failed to do it within the agreed timeframe, there would not be a positive outcome.