A durable Peace Requires Meaningful Participation of Afghan Women in the Peace Talks

A country like Afghanistan ravaged by war, social cohesion is usually worn-out. Populations are divided along multiple fault lines including ethnic and religious lines, with some specific communities denied access to social, political, religious or economic power because of how they identify themselves and are identified by others. These identities, which characteristically overlap, can include age, gender, race, ethnicity, religion and culture or language as well as physical, economic, and social status. Disintegration and competing identities within a society, coupled with a perceived exclusion, can fuel violence and undermine peace building efforts as one of the most critical challenges for peace mediators.

As a result, building more durable peace in such societies, depends on healing the wounds and defusing the underlying causes that make them vulnerable. In the Afghan case, the social fabric of a country.

Therefore, any successful and sustainable resolution of such a conflict preferably includes all those affected by the conflict — including women, victims, various ethnic groups, civil society, community religious leaders, grassroots and many other stakeholders. A successful peace building in Afghanistan requires Afghanistan women should reconcile their differences and build a future together, in the country where they have been always side-by-side.

However, the promotion of inclusion in peace processes does not come without challenges. In most cases, the armed and governmental parties to a conflict do not see the value of having an inclusive process. This has various reasons, such as the fear of sharing power with an extended group of stakeholders. On the conflict parties may view civil society and marginalized groups as part an inclusive process that think that they are therefore already represented during negotiations.

One outcome for exclusion can be history or culture. In many countries and cultures including Afghanistan, women have, for example, been excluded from the negotiating table and indeed other social, political and economic spheres of life. The exclusion of Afghan women in peace processes other social, political and economic spheres of life.

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