



Violence and Role of Afghan Women in Peace Process

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Abstract

Violence against women and role of Afghan women in peacemaking as the point on entering an analysis of gender political and sovereign power in the contemporary of Afghanistan. It explores the evolving parameters of what counts as violence against women in Afghanistan articulated in legal frameworks and practices, in public and media debates and the interventions of political leaders, diplomats, and aid workers.

This paper asks whether violence against women has become a governance issue in Afghanistan and what this means for the position of Women for broader relations of power. These questions are investigated through an examination of the origins and fate of a new law on violence against women, a series of controversies over women's shelters attempt to best recognition on informal justice processes and the trajectories of individual episodes of violence as they traveled through different and sometimes competing for legal forms.

I show how the outcome of these struggles have the potential to redraw boundaries between government and family domains, and to bring women to kinship power, constitute them as independent persons. The paper further analyses negotiations over and interventions into violence against women as revealing of shifting domains and claims of sovereignty, of projects of power and political technologies. The processes detailed in the thesis illuminate a landscape of plural and competing legal regimes that in specific times and places presided over individual episodes of gender violence the thesis also shows that far from operating as a singular bloc, Western forays in Afghanistan produced multiple and contradictory effects on women's security and protection.

Key words: Afghanistan, violence against women's, Peace process

INTRODUCTION

The improper observation that Afghan women are exclusively disempowered and apply limited influence in society due to culture norms of Afghanistan is one of the bequests of the Taliban regime. The action of women under the Taliban was record the institutionalization of gender-based terrorism. But the reality is that violence and sexual violence in the past has been a prevalent militant tool of women under the communist regime, as well as under the PMOI. The conflict past 27 years have covered another war that must be mentioned - continued war on Afghan women today. Before and after the clashes and afterward, women were subject to pursuit challenging certain types of gender-based violence - which generally exacerbates misery.

The hazardous situations in post-war Afghanistan have increased dramatically. Domestic violence often happens, and rape happen at all periods of the conflict and occurred usually in every hostile faction of child and forced marriages, traditional conflicts. Extensive condition, lack of access to health, education, justice, employment, and the most important point of violance against women in Afghanistan is misbehavior from the family members. These kinds of structural, political and personal violence are acutely entrenched in the social and economic material of Afghanistan and its social and political systems.

By using ethnic groups to make the lives of Afghan women and girls more effective, Brotherhood can be used as another opportunity by using tribal jihadists in popular society. Suicide turns into self-immolation for women and girls by responding to regional avoidance violence in Afghanistan. This decision among young Afghan women could bring last protest to violent life and family.

The Government and civil society with societies to find local solutions to violence against women. It also needs political will and a significant increase in available resources to fulfill the political will and a significant increase in available resources to respond to the widespread and supports women's administrations that are presently working to address this problem.

A Brief History of Afghan Women

Women's rights in Afghanistan have been debated for centuries, the position of women's rights in the context of political environment change and troubles to develop the country. Women's rights are a circumstantial in which modernists and fundamentalists have required that political consultant and the advances of social inspiration over women not only did not task patriarchal principles, but together with governments and political principles of transformation and later Soviet profession. They have challenged most of the political bands the power (Amad Aug 2003).

Therefore, opposition to women's rights and the imposition of regimes often occur in parallel. It is, therefore, impossible to separate the history of women's rights from the politics under discussion. History books. Many people have lost their lives defending the country against foreign invaders and risking their lives to educate the next generation of women (Amad Aug 2003).

There are even women whose actions can be considered treacherous, but they have shaped the history of the country (Ahmad-Auq 2003). Like most other countries, Afghanistan's history is filled with stories of men and their actions. Below is an attempt to provide a complete account of Afghan women's history, but work is still in progress. (Abdullah Judge 2018).

. Through the changing political countryside of Afghanistan over the past fifty years, women's rights have been battered by various groups for political improvement, occasionally cultivating but often battered. Horia Mossadegh was a young girl who invaded Russia in 1979, now Horia is working as an Afghan researcher in Forgiveness. By the 1970s conflict, the twentieth century had seen comparatively sturdy development for conventional women in Afghanistan, with Afghan women first qualified to vote in 1919 only one year after voting for women in England and one year before. The women were in England. United States (Dupree, 1986).

Voting was abolished in the 1950s. In the 1960s, the new constitution created equality in many areas of life, including political contribution. But during the revolution and profession of the Soviet Union in the 1970s, women were progressively strapped back into Afghanistan through internal battles between MKO groups and government forces in the 1980s and 90s and then under the Taliban (Abdullah Judge 2018).

The fight for women's rights in Afghanistan has a history dating back to the nineteenth century - before the Taliban emerged in the early 1990s. On the one hand, campaigners today can refer to the long-standing tradition of successful Afghan reformers, including figures such as Mahmud Tarzi (1865-1933), who served as Foreign Minister, and was the parent of the Afghan ruler, Amanullah Khan (1919-1929). The status of women in Afghan society improved during the reign of Amanullah, as a young follower of Mahmud Tarzi.

Amanullah Khan was a patriotic person and a great value for women was the adoption of the new constitution, in addition to which he mentioned other rights in relation to the rights of men and women, and later then he married with the daughter of Mahmud Tarzi in he was married in Turkey in 1912 and had a good relationship with Mustafa Kemal Atatürk. He was the opposed strict laws on women's clothing, and his wife Queen Soraya, took off her tent in a public dramatic which was one example of women's rights at the time (Hanee, 1990). At that time, even in rural areas, schools for boys and girls were opened. Amanullah Khan worked hard for women's rights at the time, such as reducing the number of forced marriages and illegal marriages. Queen Soraya even thrown Afghanistan's first women's journal, Women Magazines. Following Tarzi advised her son in law to act cautiously, but Amanullah was annoyed and her aggressive agenda triggered a traditional uprising. He was overthrowing in 1929 and forced into exile. Not long ago, Mohammad Nader Shah and his conventional supporters realized that girls' schools were closed, women were veiled again, and many other reforms were irrecoverable that did not activate a repercussion (Hirschkind and Mahmud 2002).

Mohammed Zahir Shah and his cousin Mohammed Daud Khan launched a reformist course for the Afghan government after Nader Shah was assassinated in 1933, and much of what Amanullah wanted in his reign but failed during his son Nader Shah's reign. and many of Amanullah's initiatives were gradually implemented during the long reign of his son and successor, Mohammad Nader Shah, who employed foreign advisers during the Afghan government and re-activated girls' schools and later they drafted a new constitution one in four. Introduced a democratic stick and gave Afghan women the right to vote. In urban areas women were attending college practicing out-of-home jobs, running jobs, and some even engaged in politics. Kabul became a worldview (Kolhatkar, 2002).

Afghan women formed a movement in the West in the late 1980s and suggested that the Afghan Women's Development Zone had stopped abruptly. In the 1978 coup and when the

Afghan Communists were arrested, Afghanistan became embroiled in Cold War politics. Initially the Communists launched an even more dramatic campaign for social reform which included mandatory education for girls and the imposition of a minimum age for girls to marry but soon the attempt to impose communist ideology sparked widespread revolt And the Afghan Resistance Party known as the Mujahideen fought for years with a large Soviet army and withdrew to the mountains (Riphenburg,2003).

In the mid-eighties, the United States, with the help of the Mujahideen forces, did not want a new government and peace but rather a prolonged bloody civil war that returned political authority to regional and ethnic powers: in fact, the same groups that united The Soviet Union was united now separated and fighting with each other's This was the worst time for Afghan women to begin. Populist warlords used every criterion available to rethink most of their troops and treated poor, educated, and rural villagers with Afghan women. During the civil war in Afghanistan, the rule of law was very small: men were numerous, widows were forcibly convicted, rape was routine, and suicide among corrupt women increased (Riefenburg, 2003).

In the early 1990s, the Taliban entered Afghanistan and at this time, wearing burqa and not having the right to work outside the home and they banned to go outside without husband , brother or son in short the Taliban created a discrimination against women and their aim was to turn Afghanistan into an Islamic country and it was clear that women and girls were discriminated at that time and they wanted women to follow their own version of Islam. Legal women where they were raped, beaten, abused and raped. As the Taliban emboldened with their military victories, the status of Afghan women in their territory became even greater, the Taliban had long ago taken over the worst elements of their society and claimed to be based in the Koran. Institutionalize them as law (Magnus & Nabi, 1998).

Girls' access to education after the age of eight was prohibited Unauthorized women were forbidden from working full-body and were prohibited from going to a male physician in public including their male counterparts unless accompanied by male family members. To be banned. Speaking aloud in the air their voice was banned from the radio and it was illegal to display images of women either in public or at home. An unspecified number of educated women, formerly working as productive members of society were hiding behind burqas and leaving public life (Stewart,1973).

Following the defeat of the Taliban in late 2001, significant progress was made on women's rights in Afghanistan and their position in Afghan society, many schools opened their doors to girls and women was banned from work and office again they start Their work and they go office returned and the improvement in word quality in the new construction was enshrined in the 2003 Women's Rights Act and the 2009 Afghan Legislation on the Elimination of Violence Against Women's Law. In urban areas, women were explicitly political and active in their country's rule. And the Ministry of Women's Affairs start work the women councilor was elected to the Loya Jirga the Afghan Supreme Council has been elected, these are just small steps to heal the damage of the past thirty years and efforts to move forward are still facing resistance (Stewart, 1973).

In 2013, the Shia Personal Status Act was published in the Authorized Gazette of Afghanistan (Gazette 998), which compulsory the law as being highly domineering to women many human rights activists have faith in, Article 22 of the Afghan Constitution. Citizens who interrupt it have violated it. Both men and women have equal rights and responsibilities under the law with a more domineering version of the law signed in March by President Hamid Karzai. Many activists were upset because the law required Shiite women to get their spouse's permission (except in urgent matters) before leaving home, as well as requiring their spouses to have a relationship with their spouses at least once every 4 days. Have sex (Abdullah Judge, 2018).

In urban areas, women were explicitly political and active in their country's rule. The newly Ministry of Women's Affairs lunched which is tasked with reducing violence against women and addressing their problems, has also been elected to represent women in the Loya Jirga and the Supreme Council of Afghanistan so that they can address the damage done by the Taliban and the They were hampered by the progress they had made at the time, and it was a very small step that year with the international community and the heads of state trying to make Afghanistan womens a lot of progress like womens of other continuers (Stewart, 1973).

Laterthen when Ashraf Ghani was nominated as a reform candidate. He promised to reform policies, institutions and public discourse. on the important issue of women's rights, he strives to live up to his promise and when On March 21, 2014 when Mohammad Ashraf Ghana announced his 16-candidacy featuring there was 6 female figure this was an encouraging step in line with the previous push for Afghan women in government. Afghan

women boxers compete in AIBA (International Boxing Association) Opening Ceremony in Antalya Turkey in (2011-2018) Farnaz Yaghoubi Afghanistan's first female athlete to represent Afghanistan at Youth Olympic Summer Games in China Zan's TV first female to It was Afghanistan. Fariba Ahmadi was also the first woman to be appointed head of district for the first time as head of the Mazar-e-Sharif district and Hanifa Youssef was the first Afghan woman to reach the summit of Noshaq Peak on August 10, the highest point in Afghanistan and the second highest. High Peaks in the Hindu Kush Range (Abdullah Ghazi, 2018).

But the Taliban and other very conservative insurgent groups still exist in some areas of Afghanistan where they are deposited women's rights still violating and discriminating against women is and they are preventing women from being educated and harassing women. Much needs to be done before women's rights can be achieved and the quality of political rhetoric becomes an everyday reality for women in Afghanistan. This history serves to illustrate the underlying debate on women's rights that ultimately concluded in a violent answer to the idea of women's rights. Violence against women as a systematic method is totally linked to political power and consequently cannot be considered in isolation. Mujahideen and Taliban regimes serve as a good example of deadly patriarchal systems, where women are killed to maintain a brand of patriarchal power (Abdullah Ghazi, 2018).

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Violence against women in Afghanistan including empirical cases

1 _ Violence against women

In Afghanistan, with 15 million women and girls according to the Thomson Reuters World Foundation of Experts violence against women and discrimination against women are a widespread phenomenon in the country, especially in terms of health, economics and economics (Lisa Anderson, 2013). Violence against women in Afghanistan that includes domestic violence, including violence related to early and forced marriages, honor killings, exchange of girls and self-immolation of girls imprisoned for moral crimes and other hostile acts due to conservatism, androgyny and customs (United States Central Intelligence Agency, 2008).

In the northern part of Takhar Province in a girl's school girls are poisoned by the Taliban causing it to no longer be credited to the girls' schools and all because of the country's civil wars and the legacy of the Taliban insurgency which is violence against women (Frank Karimi Bowe, 2011).

All this and the riots and activities cause families to deprive girls and women of access to education, thereby leading to early marriage or other forms of violence. Therefore, the Afghan government has a long way to go to solve women's rights issues. It is even more difficult to collect an official statistic on cases of violence against women because most cases have not been reported (UNAMA, 2011).

According to UNAMA HR, it is reported that in most of the interviews showed by Afghan girls in Afghanistan boys prefer and value more than girls. This partiality is based on the country in which the girls marry her owned by her husband which means that when the boy is raised in the bride in his family the bride is the servant of the husband's home (UNAMA,2011).

And this all shows in most Western countries in the seventeenth century that men were independent intellectuals capable of understanding and pursuing their own interests, seeing women as wives, mothers of weak creatures capable of escaping even the curse. They were not in the interest. They had no independent political rights with their families, and for that reason, where women's rights were finally worked out and taken care of by women (Mary Astell, 1992).

There are five main categories of violence: 1) physical; 2) psychological; 3) sexual; 4) total violence, 5) forced marriage. These five categories of violence included many other variables such as socioeconomic indicators, geographic location, and marital status. Forced marriage also acts as a variable the following are the types of actions that are included in each of the five categories of violence.

| | |
|-------------------|---|
| Physical Violence | <p>Includes:</p> <ul style="list-style-type: none"> • Slapping, punching or kicking, beating with a stone or stick, hurting with a knife or other sharp object, tearing of clothing or personal effects, pulling hair, burning, breaking teeth, or breaking a body part or bone; |
|-------------------|---|

| | |
|------------------------|--|
| | <ul style="list-style-type: none"> • Being detained at home by force or physically restrained |
| Sexual Violence | <p>Includes:</p> <ul style="list-style-type: none"> • Hurting the sexual organs, compulsory sexual relations (rape), denial of sexual relations to the wife. |
| Psychological Violence | <p>Includes:</p> <ul style="list-style-type: none"> • Social violence: being prevented from visiting friends or relatives; prevented from appearing in public ceremonies or gatherings; prevented from making phone calls; • Cultural violence: insulting the customs of the woman's family; prevented from participating in religious activities; forced to change one's views or beliefs; forced to wear special clothing; prevented from going to shrines; • Economic violence: being prevented from working outside the home; from learning a language; from making clothing; from spending money and from owning property; prevented from eating; • Verbal violence: taunting, insulting and other forms of verbal abuse; • Threats of death, beating, divorce and taking another wife by the husband. |
| Forced Marriage | <ul style="list-style-type: none"> • Marriage that a woman entered without her consent and against her will. |

Insecurity and instability in Afghanistan are causes of violence against women, and negative beliefs about inequality between women and men are one of the challenges that have undermined women's role in elections.

in the Afghan Independent Human Rights Commission “the total violence against women, 4,340 cases registered in fiscal year 1396, 1,420 cases (32.7%), relates to physical violence, 228 cases (5.3%), to sexual violence, 1317 cases (30.3%), to verbal and psychological violence, 749 cases (17.3%) ,to economic violence, and 626 cases (14.4%) relate to other types of violence against women, which largely relates to unacceptable customs and traditions” (AIHRC,1396,P,2).

And it has been a long time trying to eradicate oppression against women in Afghanistan and to create a balance or equality between women and men in Afghanistan(INFES,2019). Additionally, ill-perceived ideologies about the religion, lack of education, decade of continued war in the country the legacy of Taliban regime current insurgent attacks and Taliban’s consistent inhumane acts also play a key role in perpetuating violence against women.

1.1-Definition of violence

“Violence against women is a manifestation of historically unequal power relations between men and women, which have led to domination over and discrimination against women by men and to the prevention of the full advancement of women” (UNICEF ,2000, P,3).

The term violence raises to many types of injurious performance focused at women and girls because of their sex. In 1993 the United Nations offered the first official definition of such violence when the General Assembly adopted the Declaration on the Elimination of Violence Against Women. According to Article 1 of the declaration Violence against women and girls includes physical, sexual, psychological, and all forms of economic violence normally referred to as gender-based violence other should be punished in this case Usually this type of violence is perpetrated against women in the family situation and in the family members (Lori Heise and Mary Ellsberg ,1999).

The World Announcement on the Elimination of All Forms of Discrimination against Women is the first human rights device to address the issue of violence obviously and openly the statement emphasizes that violence against women violates human rights and is an obstacle to achieving basic human freedoms.

According the speech of Banki moon in the Commission of women’s situation violence against women is something that you don’t have to wait for. Some even happened to be a girl

before she was born because her daughter was deprived of her life and her family didn't want her to be born. Come and abort there is violence in all societies regardless of culture and religion but in many cases violence against women remains unpunished and their perpetrators are free to live. Now is the time for all women to enjoy the equal rights of their lives and freedoms for today and tomorrow (United Nations,2008).

2.1-Domestic violence

Everything good or bad comes from a family, and the family is considered the safest place for a person the cause family of that steak public, all good or bad comes from one family. But inappropriately, in some areas of Afghanistan, even families cannot be a safe place for girls and women They are labored at the hands of their dearest and closest like Fathers, brothers, sons-in-law, wives are the true conduct of freedom and the attainment of their human rights. UNICEF has reported that "domestic violence is usually perpetrated by these people who are in or out of trust and power - spouses who have been, are or are, boyfriends, fathers, fathers, grandparents, brothers, uncles, Boys or other relatives. Domestic violence is, in most cases, violence committed by men against women. it was reported by UNICEF that violence in the domestic sphere is usually perpetrated by male who are, or who have been in positions of trust intimacy and power – husbands, boyfriends, fathers, father –in – law, stepfathers, brothers, uncles, sons, or other relatives' domestic violence is in most cases violence perpetrated by men against women "(UNICEF,2000,p,142).

But in Afghanistan, domestic violence means more than men's brutal acts against women, or that not only men should be blamed for violence against women, but women also have a lot to do. TheSahar Gaul's case was widespread. Not only did her husband torture her, but she was also severely beaten by her son-in-law and niece, cut off her nails and kept her in a dark room for several days without giving them food and other necessities. To provide human beings.

In Afghanistan, domestic violence is rarely reported in the media or in for some reasons such as a culture of honor and family respect in the community, with most women targeted in several areas of Afghanistan, such as Selay Ghaffar director of the NGO KABUL - Humanitarian Aid for Women and Children of Afghanistan (HAWCA), confirms that "even when domestic abuse is acknowledged, the Afghan community blames these women - that she is not a good woman, that she is a good woman." The house is suffering because she is

not behaving like a good mother or a good wife and that is why her husband is entitled to her
It was beaten.

In all over the world, according to research conducted by at least one in three women throughout her life, she has been beaten, sexually abused, or otherwise subjected to violence, in many cases by a member of her family or the relative is close to him. Gender-based violence is on the rise and is one of the main concerns in the field of public health and human rights violations.

3.1-Physical Abuse

Physical violence is One of the most common cases of violence against women in Afghanistan and this violence is repeated by a husband Against his wife. These clashes occurred in the memory of the victim's high control over the means of causing pain and fear are adopted in many cases physical violence in one Era through various stages including the stage of creating an atmosphere of panic and anxiety and later It is in a quiet and romantic setting (Nicky Ali Jackson,2007).

That these kinds of behaviors and actions create a sense of traffic and misunderstanding for the victim, and It makes him poor for what he is doing to believe.

Physical violence can be severe or mild the symptoms may be visible or invisible. Physical violence includes beatings Women, pulling and cutting their hair, kicking, slapping, with a stick or waistband Striking, clasp the woman's hands and feet and threatening her with death and beyond the power of the woman and so on. Therefore, any physical action is intended Physical abuse against women is physical violence against women (WCLRF,2008).

Physical violence against women has opposing psychological consequences and negative effects on life Individual, family and social status of women such as withdrawal, hallucination, gout, numbness Psychological, fear, depression, fatigue. In the following sections It will be investigated, even pregnant women have not been subjected to physical violence many times During their pregnancy (WCLRF,2008).

According UNIFEM in Afghanistan also shows that in most of the cases 92% of cases collected by them commit violence Physical violence against the wife of the husband or a member of the victim's family of which30% of cases were committed by her husband directly (UNIFEM,2017).

The record regular types of the physical violence are battering, honor killings, self-immolation in the situation of Afghanistan.

4.1-Honor killings

One of the main hallmarks of honor killing is that it is done by claiming honor protection. According to traditional perceptions in the Afghan society, "honor" means a wife, mother, sister, daughter or male family woman. Hence, honor is also meant for men only and this term is not used for women. This is due to the patriarchal attitude of society and the family that puts men in the position of female domination and control. Based on this notion, a man considers his family a protector of family dignity and whenever he feels that his wife, sister, daughter or Even her mother has done something that she thinks has caused her family to be murdered(AIHRC ,2013).

Many unreasonable, honorable, and honorable people are the culprits of their stupid moves and regard violence against women as an appropriate measure to protect society from corruption and delinquency. In the light of these misconceptions, young girls are often victims of vicious anger and jealousy These same behaviors and behaviors lead to immoral behaviors of women that are considered a way to defame the family, such as fleeing forced marriage, choosing a marriage partner, or engaging in abusive behavior, according to Afghan Human Rights report inAfghanistan from 2107 till March 2018 at least 270 women was the victim of Domestic violence and honor killings.

Empirical Cases:

- 1- A 10-year girl in Afghanistan is in threat of being an honor – killed by her family after being violently raped by a mullah in local mosque her Quran class. After the family openly talked about killing the girl, the mullah affeered to marry her, claiming to the authorities that he thought the girl was 17 and that the sex was consensual.
- 2- Another similar case on Timoorban village of Baghlan district (center of Baghlan province). after shot death his daughter and young boy for the accusation of having illegitimate relations. The boy was 23 and the girl was 25 and they were cousins in this case the boy's family had brought proposal several times but was rejected the girl's family.

5.1-Self-immolation

Self-immolation Under Islamic law, Afghan law and international law are forbidden There are no self-immolation cases on the part of the AIHRC and on the other hand, most cases are invisible because they have not been reported and are not officially registered due to family pride that this Invisibility cases are makes it more difficult to prevent widespread

occurrence of women usually in Afghanistan women are used to escape from domestic abuse including psychological violence, sexual violence, forced marriage or other societal customs

It is noteworthy that the self-immolation in Afghanistan was not rooted in the past, but it was only after the Taliban regime in Afghanistan that this culture was transferred from Iran to Afghanistan. The failure of the judiciary and police to investigate the causes of self-immolation in Afghanistan makes these cases even more heightened which seems a serious matter. Most of the self-immolations take place in the western Herat province of Afghanistan. The number of self-immolation cases led to 88 in 2018 registered in Herat hospital (Caser Chelala, 2001).

Empirical cases

- 1- Miriam who was six years when her father got her engaged then she married at age of 12. Her husband's family started beating and abusing her. One day her father-in-law fought with her and said that burn yourself then she is picking up the fuel and threw it on herself.

Psychological Violence

Psychological violence is the kind of violence that can disrupt one's psyche. The term psychological violence is more commonly defined in the encyclopedia of domestic violence stating that psychological abuse may include forms of emotional abuse as well as manipulated behaviors that make the victim psychologically unstable over time. There are some widespread behaviors that can be psychological abuse. They are dependent on relationships, which means taking advantage of the victim's vulnerability to build trust in the agent (Nicky Ali Jackson, 2008).

It includes deprivation of liberty, forced marriage, early/child marriage, and other sorts of discrimination based on one's gender.

6.1- Forced marriage

Forced marriage involves marriages that occur in disputes (bad), marriage (forced marriage), premature marriage, or child marriage and forcing a widow to marry relatives of the deceased husband is a form of forced marriage.

Early and forced marriages deprive girls of their basic rights but in forced marriages one of the partners unwilling to participate and varying degrees of coercion are involved but in

regular marriages families play a central role and those who marry have the right to marry or No. In many cases the boundary between forced marriage and regulated marriage is unthinkable

According to the Afghanistan independent human rights commission between 60-80 percent of all marriages in Afghanistan are forced marriage and the most reason of forced marriage is poverty, the forced marriage is realized to be dominant in conflict-affected areas like Wardak and Logar provinces, which are under control of government like Panjshir province.

Empirical cases

1. The 15-year-old girl was severely beaten by her father and brother in Kabul Afghanistan due to rejecting a forced marriage. She ran away from her house that resulted in her rape by an unknown person within the next couple of hours. And the girl was then referred, and she is living in a safe house for her protection.
2. A 20-year-old woman who was engaged when she was only four years old in a bad case reported to the department of women's affairs not to go through the forced marriage. After several threats from the local community, elders and politicians the women were sent back to her community who later was sent forcibly to her in law's house. The whereabouts of the women are still unknown.

7.1-Exchange of girls

The most severe form of violence against girls is the term or exchange of girls because in Afghanistan all conflicts are resolved through a tribal system (UNHCR, 2009). That bad or swapping matters in Afghanistan means forcing young girls into slavery or marriage to resolve disputes between families or elders such as childbirth, adultery or murder which is unfortunately admired by most people in Afghanistan. The title is a way of preventing more violence from appreciative practices (UNHCR, 2009).

Human rights defenders vehemently oppose the practice of mistreating the victims and they believe that it's not the way to resolving disputes and peace between their families and relatives. It is a negative tradition and has no legal or moral basis Human life can never be traded this way. It takes a long time and a lot of hard work to get rid of this horrible act. (UNHCR, 2009).

The most reason and causes of this tragedy are lack of security, lack of knowledge of the law, state legitimacy and authority, and lack of institutions to take effective law enforcement actions, one of Helmand province's most frequently involved in resolving community-based

disputes including Bad or exchange of girls he acknowledged: The corrupt government, in any case, destabilizes the Taliban's besieged areas and impedes people from accessing the courts as the main causes of bad behavior .

People, therefore, refer to community-based dispute resolution mechanisms where the exchange of girls or proacting Baad is pervasive. In Afghanistan, girls are not only exchange in Baad, but they are scolding in exchange of a goad and some foods.

Empirical cases

1. Qamar gull, who was married in Badakhshan province when she was 15 years old, settled her marriage because her father had murdered a man and she was always beaten and lived like a slave until She was diagnosed with cancer and died of the death of a daughter and a daughter.
2. In Kabul, a girl named Shazieh whose defective father rented her to wealthy mento paid for her father's spices, rent of house and pay consumption for her little brother.

8.1- child marriages

In Afghanistan child marriages are defined as marriages when a spouse has not yet reached the minimum age required by Afghan civil law. That is, the Afghan Civil Code Article 70 sets the minimum legal age for marriage at age 18 for boys and 16 for girls Article 71 state that when the girl is not complete the age of marriage the marriage will be canceled and the parent introduce for court Child Marriage is a Negative Phenomenon in Afghan Society Child marriage is not only a disadvantage to children and their families but also a disadvantage to society as families are have responsibility to encourage their girls to educate. They give these girls for husband which in turn leads to illiteracy and financial independence for girls, but also to illiteracy in society and to a blow to society's economy, while child marriage causes girls to die in childbirth and it have negative impacts both for mother and children (WCLRF,2008).

Unfortunately, one of the reasons that families give their young daughters to husbands is poverty and financial hardship and illiteracy while most families who have financial problems give their young daughters for old men who look wealthy and ready to pay enough money for the family of girls This means that older men, in addition to having several wives

but because they have money and they are rich men are interested in marrying with young girls (UNAMA,2009).

In addition, The United Nations Development Fund continues for women - UNIFEM has cited two reasons mentioned above: Child marriage is marriage under the age of 18, and there is a high age restriction under the 1989 Convention on the Rights of the Child (CDC). These relationships may be referred to in law or custom as marriage or may be unofficial. Servant marriage affects international human rights of both adults and children; the child cannot provide informed consent to the marriage. Marriage is therefore regarded as forced and falls into slavery as defined in the Convention(UNIFEM,2002/2003).

Empirical cases

1-Laila who forced to get married due to poverty just she is 15-year old from Gozra district of heart while giving birth she faced many problems and she might lose her life because she was weak and small .

1 –Obiada from Kabul who was only 11 years was to marry a very old man who was decades older than her family the intention behind this selling was alleged to feed his father's drug. Obidas's sister who was also married off when she was 11 years old to a blind man nearly 20 years older stopped the proceedings of the marriage ceremony by commission and support from a local women's shelter. the case has further been directed to police swept into the family's house to rescue the girl .

2 9.1- Sexual violence / Rape

In Afghanistan, rape is considered a crime and it is enshrined in law if prosecuted legally, but unfortunately it is rarely reported because the victim of rape faceting many risks of being subjected to violence like they can become a victim of honor killing by Their families are committed and on the other hand, they can become victims of the laws of the country.

There is rape in every part of Afghanistan Most girls and women are subject to rape in the home, workplace or other place but

unfortunately, most of these rapists are not punished because they are full-fledged and powerful people in the society, or they have links with criminal gangs and with the bully of society

“17.2% of the women had experienced sexual violence with 11.2% of women experiencing rape, 1.3% experiencing injury to their sexual organs and 4.7% being denied sexual intercourse by their husband (Diya Nijhowne, Lauryn Oates ,2008)”

In northern Afghanistan almost 39 cases of impunity for criminals / rapists are due to their harsh treatment of power brokers they are effectively above the law and enjoy immunity from arrest as well as immunity from social condemnation, In the community and families victims of rape are despicable and are said to have dedicated a crime that places most of them in an unjust environment and avoids them from attaining justice The victim is either resolved to marry the perpetrator or in most cases also the exchange of girls happens to Baad (UNAMA, 2009).

Empirical cases

- 1- Mariam a young Afghan girl 18-year-old from Balkh province who went to a police station to report being raped by the district police commissioner in his office alleges she was taken at gunpoint from her house the man took her to a house on the same street where he and another man raped her

- 2- 12 year mentally girl brutally gang raped in heart when she left home, she was unable to find way back unfortunately the police have not arrested the culprits.

2.1- Violence in the Community Level

Most performances of violence against women in most areas of Afghanistan are as a effect of tribal law in Afghanistan, for example, the exchange of girls, widely seen in the eastern part of the country as I mentioned before continues to result in female stoning It is Customary laws applicable in the region. How customary laws affect most areas of women in different regions seems to be based on the preservation of community-based practices that are prone to economic, social and political change (Rule of Law Project, Afghanistan, 2005).

3.1- Violence in the State level

All country has a responsibility to keep its citizens from uncultured violations of their privileges. It is clear by citizens that gender discrimination is ignored, which is unfortunately rarely practiced in Afghanistan, although women are unfortunately also victims of domestic violence. Beard has been highlighted as an example of clarifying violence against women at the state level.

REASONS FOR THE EXCLUDING WOMEN FROM NEGOTIATION

Reasons for excluding women from negotiations

During war, women and children are vulnerable and are mostly the victims of war. It is very important to note that for war to cease there must be the introduction or adoption of peace-making to douse the tension. The warring party must be brought to the table by the third party so that they can reach a logical conclusion. The role of women in the socio-economic sector of a country cannot be underestimated. Even though women and children are the major victim of war they are left out of the negotiations. It is also observed that the war makers that does have the adequate or absolute experience are mostly involved in the negotiation process. It is said that women did not have experience, the knowledge of the issue and the negotiation skills. When it is time for the women to partake in issues that concerns them most, that is, peace negotiation they are shouted down because it is believed that they don't have the qualities that will permit them to do so (United Nations ,2016).

However, in some part in Afghanistan women are not permitted to participate in the peace process but through informal process they have been able to contribute immensely to reconstructing peace in the society. Most societies did not give the women the opportunity to participate in the peace negotiation process and because of that the international community find it difficult to intrude in ensuring the active involvement of the women in peace process. Also, it is important to note that since 2005 that peace talk commenced in Afghanistan the women have only participated twice and it should also be noted that out of the twelve-member committee chosen only two women are part. They believe that the involvement of women cannot yield any durable and sustainable peace. It is important that the Afghanistan government, the Taliban and the international community must acknowledge the fact that women must be included in their peace talk in order to arrive at logical conclusion. In the roadmap of Afghanistan- Taliban talk women must be fully involved to ensure sustainable and durable peace(United Nations ,2016).

Furthermore, in buttressing the non-inclusion of women in peace negotiation process, Ban Ki-Moon stated the role of women in preventing conflict and forging peace, they have been prevented from participating in the peace process which is dangerous and harmful to ensuring peace in the world. He stated that "In failing to include women and girls in peacemaking and peace-building processes, we are not only failing women and girls, we are failing the world. In addition, when citing the creation of the United Nations Entity for Gender Equality and the empowerment of women(UN women), he further stated that he is

ashamed of the many atrocities that continue to be committed against women and girls including our own peacekeepers(United Nations ,2016).

IMPORTANCE OF INCLUDING WOMEN AT THE NEGOTIATION TABLE

The inclusion of the women in peace talk must be taking serious if sustainable and durable peace will be achieved. It is important to remind us that the United Nations Security Council Resolution 1325(2000) supported the inclusion of women in peace talk. The first resolution (65/283) on peace resolution which was approved by the United Nations General Assembly strengthens the position of women in conflict resolution efforts and underscores the need for further engagement with Civil Society to ensure this occur.

However, there are many importance of women participation in the negotiation process but few of them will be discussed here:

Women participation in peace process can facilitate and orient communities based on the rules of equality and justice. The pervasive peace in which all groups of the community are involved would have more chances at success than a built peace among elites (Porter,2007).

Women also focus on subjects such as education, health, childcare, social protection and security. Enderlin, Stansky and Porter believe that women focus more on quality of life and security issue than men do; they have an exceptional outstanding and better responses to these needs would increase social protection. The involvement of women's participation is important for the legitimacy and substance of a peace process.

However, the women are affected by conflict, they similarly will be affected in the peace process. There is still violence against women after conflict, many women become widows and heads of households with limited or no income (Porter,2007).

In addition, in 2000, The United Nations Development Fund for Women (UNIFEM) now UN women convened an “All Party Burundi Women's Peace conference in Arushia, Tanzania, where women drafted specific recommendations for the peace process. In Burundi, the women kept the community informed about the dynamics and process of negotiation during the Arushia peace talk. The women also contributed in restoring sustainable and durable peace at the peace talk conference that reinstate the peace at Guatemala and Philippines. The women in Somania also formed the Sixth clan which gave them the opportunity to participate

in the Somalia Peace and Reconciliation conference in Djibouti (promoting Gender Equality,2014).

Some of the most noteworthy examples of women's participation in peace negotiations took place before the Security Council adopted this resolution on 31 October 2000. In the Republic of El Salvador in the 1990s, women were present at nearly all the post accord negotiating tables. One technical table, the Reinsertion Commission, was formed by six women and one man. In the end, women made up one third of the beneficiaries of land redistribution and reintegration packages, which corresponded roughly with the percentage of female members of the Farabundo Martí National Liberation Front (FMLN), either as combatants or as collaborators(promoting Gender Equality,2014).

In the Republic of South Africa in the mid-1990s, the Women's National Commission demanded that 50 per cent of participants in the Multi-Party Negotiating Process be women and succeeded in establishing that one out of every two representatives per party had to be a woman, or the seat would remain vacant. Approximately 3 million women across the country participated in focus groups and discussions, and a 30 per cent female quota was adopted for the upcoming elections(promoting Gender Equality,2014).

Peace for Afghanistan is a concept that has by many well-meaning international actors been brandish for the beginning of 2019, the united states of America start to talk with the Taliban to some benefit but in the early February of this year the peace talks took place in Doha between the U.S special representative for Afghanistan Zalmay Khalilzad and the Taliban representatives sit the table for negotiating and they talk to bring peace for Afghanistan after 18 years-long conflicts and the hope is renewed for afghan people that a political agreement with the Taliban could be reached has been fostered the U.S state department spokesperson pointed that the Taliban is agreed for peace and hope for 18-year war in Afghanistan could be conducted to close and many discussion center is that the afghan women should sit the table wither they sacrifice the recent achievement for the higher goal of achieving peace(United States Institution for Peace, 2019).

From the last decade the united states and the Taliban initiated the peace talks which became a source of hope for the people of Afghanistan. However, the government of Afghanistan was not pleased with the negotiations because these talks gives more legitimacy to the Taliban, the lack of women participants in the negotiations and the difficulties and fear to share the government with them, which also increased concerns among the afghans. The

afghan society evolved through the last decades with regards to the women's role in the governance and they are appointed as ambassadors, ministers, deputies, direct chiefs and in some other high-ranking status (United States Institution for Peace, 2019).

But there is not an important and necessary voice about peace when women are nonappearance from the peace talks that it reminds of the harsh environment of afghan women under the Taliban law in Afghanistan the nonappearance of women in the peace talks is the truth of how centered on male concerned his peace process is and how Afghan society is still patriarchal in nature and afghan men decide for afghan women in their absence and on their behalf (Habibi, 2019). Thanking this into the concern of Afghan women in the peace talks means more than a failure of political correctness. This indicates that Afghan women do know what is going to happen in their lives and what would they experience in the future; the days of women's oppression by the Taliban and could return if the enshrined women's rights in the constitution is not guaranteed by the talks and will be upheld in any future power-sharing arrangement this reaffirms the notion that the aim of peace process should mainly be to build a lasting peace not to end violent conflict the absence of women and their voices in the process acts doubt on the type of peace that these talks would bring to the country (Habibi, 2019).

besides, afghan women's elimination enhance many concerns to women and conversations have systematically focus about fear of betrayal by male politicians fear of loss of what has been achieved on behalf of women, particularly provisions for the basic rights of women in the constitution and fear of a reversal of some rights which were returned to women after the fall of the Taliban .

With this in mind, there is an emerging consensus and growing body of evidence which shows that broader participation of women in exclusive peace processes provide examples of fragile peace at the expense of women, such as Sudan -south Sudan peace process that shows how the formation of gender blind has been led by marginalization and exclusion of women in the post-war period (Habibi, 2019).

Before the 2019 international talks that are taking place, Afghan women had been represented in peace talks between various armed groups and the government in different ways. for example, including two on the Executive board created broad networks with women groups, civil society, gender focal points and girls' schools throughout the country. the provincial peace community and the Afghan women's network (AWN) which is a

network of more than 125 organizations have also assisted as a consolation plan of action to lead local peacebuilding efforts to raise public support for the process and to broker deals for the reintegration of former combatants. A recent example was in early 2009 where the Afghan Women's Network gathered options in a document form a brought Afghan woman together from rural and urban areas as well as the diaspora (Habibi, 2019).

The Afghan women thought that however by lack of direct involvement of women in formal peace processes overshadows such active participation of civil society as seen in the current negotiations. In twenty-three rounds of international talks between 2005 and 2014, there were only two occasions where Afghan women present at the table, the exclusion of women from the formal peace could undermine the achievement of sustainable peace within the Afghan context.

The national unity government has recognized that no peace can be achieved unless women can part of the process that's the three women are designating member of a potential negotiating team and fifteen other selected to be part in advisory committee at the Moscow talks, the chief negotiator of the Taliban has stated the commitment of the group to all rights given to women by Islam, saying that, Islam has given women all fundamental rights such as trade, ownership, inheritance education work and the choice of partner, security, and education, and a good life (Lynch, 2019). Considering the oppression Taliban in the past, the sincerity of this statement is questioned by some women. In this context, pushing for women's inclusion a gender issue in the formal peace process, which has been criticized and lagged, would be the strategy to harness not only the Taliban's sustain the momentum of current negotiations but also their acceptance of women's legitimate concerns (Mohammed, 2019).

"the bottom line is Afghan women want peace, but they also want to have a voice in the peace process, and they were somehow worried because the Taliban did not talk much about their rights in meetings with US special representative Zalmay Khalilzad".

Trump canceled the meeting and call off peace talks with the militant group entirely and scrapped the meeting after the Taliban took credit for an attack in Kabul Afghanistan, that killed a dozen people including an American soldier When the Donald Trump revealed a secret plan for peace summit with chiefs of Taliban were to travel to the US for secret peace talks on September for unprecedented move and a significant development in America's longest-running war just from the anniversary of the September 11, 2001, terrorist attacks (Kelly, 2019b).

At the 29 November 2019 the president trump flight for the first time in Afghanistan and meet with Mohamed Ashraf Ghani and point out to restart the peace talk with the Taliban and serving for women in Afghanistan he added as the fertilization negotiation with the Taliban to end the war the Afghan women's risk losing their hard-fought freedoms and rights they could end up the paying a devastating price for peace in Afghanistan (Secunder Kermani, 2019).

the afghan government need to act as responsible state that replicant the well of the people of Afghanistan not much as expectation from the Taliban because many people still regard that Taliban is still as a tourist network and if they want to involve the process and be part of political atmosphere in Afghanistan in the future, they need to respect(Secunder Kermani, 2019).

during the peace talk in Doha the Taliban have way of looking at women and say they have way in the society and that is very different changes and it sound hope for afghan women because in the past the womens suffer a lout during the Taliban regime and the 40 years conflict as I mention on chapter four womens are the loser in the war and the don't really want to be again in the peace as well but they afraid because in some area still that ta Taliban have influence the girls school is ban and exploded and this is not a good massge for afghan women (Secunder Kermani, 2019).

Conclusion

This article examines contestations over violence against women and role of Afghan women in peacemaking as the point on entering an analysis of gender political and sovereign power in the contemporary of Afghanistan. The study explores the evolving parameters of what

counts as violence against women in Afghanistan articulated in legal frameworks and practices, in public and media debates and the interventions of political leaders, diplomats, and aid workers.

The research was based on data available and some on the ground study and observations. I have included my observations and knowledge gain during my work with women and women organizations and networks in Afghanistan.

Of course, the research could be more comprehensive if more face to face fresh data collection was involved. I couldn't go further on that because of economic and security limitations.

The conclusions reached indicate that violence against women has become a governance issue in Afghanistan, and that women are not properly empowered and included, and that they are still victims of religious and traditional rules. Any real change and long-lasting change in the status of women and their political and economic role in the country requires a real change in the way social and traditional norms are dealt with and the way relevant religious principles are interpreted.

In Afghanistan, to bring women to kinship power, constitute them as independent persons, we need to establish harmony between the religious social and political trends.

Providing social and grassroots awareness is the first step towards creating a good environment for women participation and creating and maintaining equality among men and women and equal opportunity for both genders.

To get the best result, we should start from including equality concepts in our curriculum, so the role of educational institutions and also relevant ministries is the key. Also, it is important to come up with a sound framework and strategy to train women to get educated and there should be a sort of positive discrimination exercise on the part of women.

Inclusion of women in the national and sub-national processes is very important and severely required. They should be included in all processes and should be consulted and engaged in peace, development, social and political matters.

Training women leaders is something the country requires, and urgent and sufficient investment is needed in order to make this very important step to be taken.

We need to avoid the copy paste of programs and projects, but we need to stick with the international principles. Other than that, we need to localize our efforts and strategies to fit our local and social situations.

The government and related bodies have done some work to lay down the framework for women empowerment. However, that is not enough because we need to localize the frameworks and programs further. In order to do that inner smoothly way we need to increase women's participation in making and implementing the aforesaid programs in the strategies. Afghanistan being a country where 98 people of people are Muslims and as per the constitution, we need to engage moderate religious networks in the process to eliminate any sort of Resistance to women participation. That requires training women on Islamic concepts and enabling them to have confident to oppose conservative interpretations of religion that stops women from participating.

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