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SILENCED AND OPPRESSED: A CRITICAL ANALYSIS OF AFGHAN WOMEN'S RIGHTS UNDER TALIBAN RULE

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Abstract
On August 31, 2021, the United States of America ended its 20-year war in Afghanistan. Afghanistan is now completely under Taliban rule. People in Afghanistan and worldwide are growing increasingly interested as time passes in the Taliban's stance on women's rights and other human rights in general. The paper compares the Taliban's prior administration from 1996 to 2001 to examine the differences in their views on women's employment in the public sector and the right to education. The Taliban government's policies, implementation, and repercussions are under investigation in this paper. First, the research found that the Taliban's stance on women and girls' rights to education had not altered under the current administration. Second, any alteration to women's rights may be seen as going against their culture and challenging their system of government. Thirdly, their way of governance is from ideology and plankton culture, which is inherently conservative and adamant about implementing on larger Afghan polity.

INTRODUCTION

Historical context and background the influence of modernism theory on women's rights policymaking in Afghanistan has been recurring over the past century. The stagnation of traditional economies is emphasized by modernization theorists, who contend that the old way of life is circular and based on survival, with no room for advancement. The theory describes modernity as a sequential process based on the European industrial revolution. Modernization theorists, who favor "traditional" nations embracing European industrial and "scientific" models, devalue indigenous knowledge. Because it ignores the historical truth that European nations deliberately exploited the financial foundation of their colonies to support their development efforts, the idea that traditional cultures may thrive at the same rates as "modern" societies is essential. Although Britain never physically occupied Afghanistan, its influence on Kabul's monarchy, which made a determined attempt to imitate Western-style expansion in the 20th century, was substantial. The elite leadership in Kabul tried to improve the position of women by integrating them into society through institutional, legal, and economic changes as part of these modernizing initiatives. Violent and coercive modernization techniques were also put into place during the Communist era of the 1980s, weakening the

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Volume 4 • Issue 6 • October 2026

traditional, cultural, and religious traditions of Afghanistan's varied population. The motivation for these activities was the fear that "traditional" Afghan society may be coerced towards "modernity" by outside forces. After the Soviet-Afghan war, however, the modernizing trend was soon reversed. By pursuing a backward agenda, the ultra-conservative Taliban leadership forcefully curtailed Afghan women's rights in both rural and urban regions. As a result, women's rights were stigmatized as being a part of modernity's cultural imperialism and having a serious chance of undermining Afghani values. European, Communist and capitalist ideas greatly influenced Afghanistan, particularly targeting the female population. In Afghanistan, 99% of the population is Muslim, although just 1% of the population is comprised of non-Muslims. Hanafi Sunni Muslims comprise most of the Pashtun-speaking ethnic group with a sizable population. Most Pashtuns reside in Afghanistan's southern and southeastern regions, close to the Pakistani border. Significant ethnic minority groups such as Uzbeks, Tajiks, and Hazara Shia live in northern Afghanistan.

Other tinier groups spread out around the nation, like Turkmen and Heratis. Language and ethnic distinctions contributed to Afghanistan's decentralized state formation, emphasizing the mutually beneficial connection between local tribal chiefs and the ruling class in Kabul. Both a radical religious sect or group and a radical religious militia can be used to describe the Taliban. They diverge from the traditional Muslim faith by practicing Islam in a violent, extremist, and intolerant manner. Also, while Prophet Mohammed is generally credited with emancipating women, the Taliban have ferociously oppressed women in the name of faith (Rashid, 2010). The Taliban have considerably increased traditional Islamic restrictions and rituals, leaving no opportunity for flexible interpretations or individual freedom (Berman, 2008). In Afghanistan at the time, the Taliban implemented the "strictest interpretation of Sharia law ever seen in the Muslim world"; discussion of the Taliban's interpretation of the Quran was forbidden.

The hardliner Islamicist trends that emerged in the nation during the Soviet conflict and were propagated by certain Mujaheddin warlords, including Masud, were not present in the Taliban's philosophy (Rashid, 2010). The Pashtunwali, or Pashtun tribal code, influenced their philosophy and Sharia law, and they accepted a rigorous interpretation of Deobandism from the JUI madrassas in Pakistan. Although Deobandism has a history of education and reform, the Taliban's beliefs and methods were more extreme. The Taliban, on the other hand, were hostile to modernization and economic development. According to them, "the Taliban represented no one but themselves and they recognized no Islam except their own."

Contrary to what the Taliban claimed, the Islamicist movements represented by former Mujaheddin warlords, including those in charge of the Northern Alliance, were not hostile to modernism: they were relatively progressive, wanted to establish an Islamic economy and social system, and supported women's participation in both social life and education (Misra, 2002).

The Taliban originally arose in 1994, claiming to free society of "corrupt" Mujahidin forces that had precipitated a civil war and instability in the nation. The Taliban's leader, Mullah Mohammad Omar, publicly announced the creation of the "Islamic Emirate of Afghanistan (EOA) (Yousufi, 2021)." The 25,000 militants, largely of Pashtun descent, formed the Taliban. Most of the main members were graduates of fundamentalist Islamic institutions that Afghani refugees from the Soviet struggle founded in Pakistan. The Saudis provided funding for the religious schools. Tribalism and Islam both had an impact on the unique social and cultural traits of the Taliban. The Taliban, who are Pashtuns, have rigid moral standards that govern all aspects of social life, including marriage and divorce. The patriarchal Pashtun culture disobeys Islamic inheritance rules and refuses women the right to own property and to give their consent to marriage. In Afghanistan, religion has always

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operated as a unifying factor and a part of leadership. 90% of Afghanistan's population is Muslim and adheres to Islamic law. The dominant Afghan religious groups known as "Mullahs" exercise a significant amount of local governmental power. Mullahs provide community members with guidance on marriage, childbirth, and other ethical and legal issues (Kay, 1995). Following the withdrawal of Soviet forces in 1989, numerous Mujahedeen leaders who had previously represented Islam's most respected doctrine, "the Jihad," were found indulging in various horrific and unsocial behaviors. The old political structure of Afghan society underwent an unparalleled upheaval as a result of this finding (Fatima, 2014).

This was the first time in Afghanistan's history that a Islamist radical regime had severely discriminated against women and repressed Shia Muslims and non-Muslim groups (Foxley T. , 2013). Shia and other minority women tend to be more educated than Pashtun women, which is why Shia and other non-Muslim people's educational institutions criticize the Taliban. The Taliban have hung employment adverts in various locations around Taliban-controlled areas, including Kabul, with a disclaimer that women are not obligated to read them. No one employed women when the Taliban forbade them from working outside the house in late September 1996. This is a devastating financial blow for Afghan women, who comprise 65 and 75 percent of the population due to the large number of males who perished during the country's protracted civil war and Soviet occupation (Telesetsky, 1998).

Women and young girls experience an exceptionally certifiable fear during times of war, struggle, and emergency: that their security and everyday freedoms will be placed last during the gore. This is because all clashes over the entire time have had this attribute, and we have also noticed it in the continuous slaughter in different areas of the planet, like the Sahel, Tigray, and Afghanistan. As well as being straightforwardly presented to fight on the forefront and managing possibly deadly circumstances, Women and young girls trapped in war likewise get through sexual viciousness, physical and obnoxious attacks, obstacles to acquiring assets, and infringement of their basic liberties (Mlaba, 2022).

Wartime rape has a long history in Afghanistan. Afghan culture prioritizes family honor over women's sexual purity. Therefore, rape and other sexual crimes are seen as attacks on the victim and the victim's family. Women who have been sexually assaulted fall in social status and sometimes experience rejection from their own families. Women nationwide reported experiencing the highest levels of sexual insecurity during the Civil War era. Civilian armies from the Tajik, Uzbek, Pashtun, and Hazara groups specifically chose young girls and women from rival ethnic groups. Ladies said that while being held at gunpoint, citizen armies had attacked them in their houses in front of their male family members. Unintentionally, these rape campaigns destroyed traditional family and community systems on a societal level.

Taliban in the 1990s vs Taliban in 2021

Many people in the West knew the situation by the late 1990s: the Taliban was a "Stone Age" organization, and their administration was "medieval." Keeping them inside their houses unless they're wearing a burqa and being escorted by a mahram (male relative). In addition to religious statements, they outlawed football, music, and kite flying. At inspections, music cassette cassettes and television sets were "hanged." They unsuccessfully attempted to take control of international assistance groups by forcing NGOs to separate men and women in their offices and relocating female students to a locked dormitory at Kabul University. Public hangings of these persons took place. But the truth remained constant. When the author traveled to Afghanistan as a journalist in late 1999, Abubakar Siddiq claimed that kids were flying kites and playing football in Kabul and Kandahar. The Taliban's religious police blocked teahouses and restaurants during prayers, and the author saw residents avoiding them. Girls' education was

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Volume 4 • Issue 6 • October 2026

subject to very tight limitations, and they were a particular focus. The intimidation extends to the mothers who were tutoring girls in their homes. The Taliban invaded several people's homes, where they taught the females.

As previously mentioned, one peculiarity of the Taliban's decision-making process is that shifts in policy at the highest levels of leadership may not necessarily result in a change in strategy on the ground.

We already mention previously that a peculiarity of the Taliban decision making process is that a change at the highest level of leadership does not necessarily mean change in ground strategy. As a result, local Taliban commanders may simply decide to express their support for the election of their own commander. As a result, local Taliban commanders may simply decide to express their support for the election of their own leaders.

By merely softening their policy rhetoric rather than significantly altering their tactics, the Taliban's leaders may also be making lip service to the sensibilities of many people in Afghanistan and throughout the international community. Many people are skeptical about the Taliban because they had their real faces/ colors when they were in power in Kabul. The rhetoric on some issues was soft only because it was specially designed to improve his structure and facilitate to return to power. However, it should be remembered that the Taliban was amenable to negotiations with local groups and outside parties, particularly NGOs working to maintain essential services in Afghanistan at the time. In addition, the Taliban leadership has proven that, when necessary, it can control rogue commanders.

While the Taliban are capable of being pragmatic and, as a result, changing their rhetoric and policies, their religious nature as a movement limits their ability to accept ideas and concepts (especially those related to governance) that they may see as violating their religious beliefs.

. In other words, changes in the Taliban's statements reveal what they may be open to considering in a post-peace settlement Afghan political environment where they must compromise with other Afghan power blocs and interests. Some Taliban members have likely realized that Afghans won't evaluate any government they lead or are a part of primarily on their religious beliefs but rather on whether it will enhance their living standards. The majority of people continue to face financial difficulties. Despite having a very pious population, the Taliban had been unable to win over Afghans since before 2001 and attempts to improve their economic situation had failed. Because the Taliban have significant authority over many areas of the nation (and consequently the policies implemented), it is possible to draw valid conclusions regarding whether and to what degree there have been true changes in mindset. For instance, analysis of the Taliban's current strategies in their control areas suggests significant improvements in the media and communications, the educational system, and relations with NGOs, but not in women's rights, political freedoms, or political participation.

Even though many fighters, aggressors, and psychological oppressors may use the madrassa course, the group now believes that the internet, virtual entertainment, and technology lead to greater and more widespread message propagation and engendering than a madrassa. In his book The Taliban's Virtual Emirate, Neil Krishan Aggarwal examines in-depth how the Taliban uses important multilingual internet entertainment to spread its message throughout South Asia. The group can manage crowds in many countries by using multilingual stages. For instance, Zabiullah Mujahid responded to some of the group's underlying allegations of sociological experiments and psychological warfare, followed by their total control of Afghanistan, in discussion with Pakistan's Geo News (in Urdu) (Geo, 2021). When asked if his group would allow music and social activities, Mujahid responded that music was prohibited in Islam (although the music in Islam is still up for debate and understanding) and that people expected them to follow a Sharia-compliant framework. Mujahid also discussed the terrifying TTP (Tehrik e Taliban Pakistan)

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Volume 4 • Issue 6 • October 2026

organization, saying that it was Pakistan's problem, not Afghanistan's, and was causing alarms in Islamabad.

Empowered Minds, Defiant Spirits: Unveiling Women's Education under the Dual Regimes of the Taliban

The Taliban declared that they were going to establish an Islamic government from the initial stages. The Service of Advancement of Uprightness and the Counteraction of Bad Habit was laid out, viciously implementing Sharia-based decisions and rebuffing individuals for any exercises they saw as 'unethical' (Foxley T. , 2013). The Taliban's attitude toward women was extremely antagonistic, justified by how they may interpret Sharia and their general male-centric mindset. In addition to completely banning women from being present in public, they also forbade women from tutoring and working (Keating, 1997).

A recent Kabul College graduate described women's situation in 1998: "A long time back, I moved on from Kabul College; however, presently, the college entryway is shut to all female understudies." Today, women in Afghanistan have no privileges., several Surprisingly, NGO-funded institutions operated for a long time before being requested to shut down in 1998, despite the Taliban's pattern of destroying female schools. Young females up to the age of eight were permitted to go to school, but they were only permitted to study the Quran. When detected teaching or leaving the house for educational purposes, women were lashed and whipped. In 1998, a woman claimed that three Talibs thrashed her after her books fell to the ground while they were concealed under her arms (HRW, 2010).

Limiting young women's and women's privileges was a crucial component of the Taliban's education policy while in power up to the autumn of 2001. (RUTTIG, 2019). Between 1994 and 1996 and beyond, Taliban officials used to close schools in the places they seized control over, particularly elementary schools for young females. In numerous areas, schools for girls were changed to schools for boys. During the Taliban's control, only girls who had not yet reached puberty were eligible for training. Female teachers were sent home, and male educators were prohibited from training young girls. Because women made up around 70% of all government-funded instructors in Afghanistan, the prohibition on female educators also affected young men's education. The Taliban see schools as a possible entrance point for the spread of Western ideals.

Instead of complete closure, the Taliban system deals with females' education by imposing stringent limits and establishing its control. According to the Taliban, in 1998, "schools showing young ladies would be expected to be authorized, that such schools would be expected to restrict their educational plans to the Koran and that such schools would not be permitted to show young ladies beyond the age of 8." (USembassy, February 23, 2001.). About 100 were shut down in June 1998 to give their action some muscle. However, many covered schools continued their regular operations as the sudden stress subsided.

In any case, a few mixed and young girls' orientation schools were operating in Kabul and elsewhere throughout the Taliban's authority. Some did so secretly, frequently displaying themselves to former female educators or women's activists and receiving financial support from unknown NGOs. There were "422 young men's schools, 125 young ladies' schools, and 87 co-training [mixed schools] in the type of elementary schools and self-teaches," according to a 1997 review, which was conducted in at least 10 regions (Najimi, August 29, 1997). A few strange NGO-operated, hybrid orientation schools were allowed to operate due to agreements with Taliban experts. One German NGO, COFAA, collaborated with the Taliban's Service of Strict Undertakings to run a teacher-preparation program at 13 madrassas, mostly in Kabul, with a total enrollment of about 10,000 pupils. Young women made up a sizable portion of the understudies. These schools started sixth grade, after the previously stated maximum age of eight years (Schwittek, 2011).

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Volume 4 • Issue 6 • October 2026

Ulla Asberg, the local director of the Swedish Panel for Afghanistan (SCA), told the media in 2000 that the SCA had a contract with the Taliban Service of Training to administer schools for some 200,000 students, 37,000 of whom were female (Heller, December, 23-24, 2000;). A year earlier, SCA disclosed that it served 567 schools, many of which were in provincial regions, and that the majority were formal (there were also 39 self-taught). An incident where a few networks successfully asked Taliban delegates to return to schools was mentioned in a U.S. official assessment of recently captured Taliban territory (Afghanistan Country Reports on Human Rights Practices, 23, 2001.)

In 1999, between 300,000 and 350,000 children attended schools that were run or assisted by various aid organizations and non-governmental organizations (Emergencies, August 8, 2006.). By the end of 2001, an estimated 500,000 boys and girls were attending NGO-supported schools in Afghanistan; the extent of their orientation remained unknown. Research on fundamental freedoms practices in Afghanistan released in 2000 stated that 25 and 30 percent of all young males and up to 10 percent of all young women in Afghanistan attended any education. UNESCO reported lower statistics for 2000, with as little as 3% of Afghan adolescent women obtaining such education, in contrast to up to 39% of Afghan boys who did (Afghanistan: Country Reports on Human Rights Practices, March 4, 2002.).

Sometimes, despite constraints, the Taliban acceded to local communities or NGOs' appeals to sustain schooling, even for young women. However, the Taliban government in Afghanistan made decisions about schools in a fairly erratic manner. Even so, the Taliban mostly shut down more than 500 institutions, mostly young women's schools, according to a 2012 announcement by the Ministry of Education (MOE) (Rubin 2016). The shadow local education magistrate in the Wardak district denied Taliban participation in real assaults on educational facilities. He did, however, issue a warning that instructors and students would pay the price for defying the guidelines set down for women's education (Giustozzi, 2013). This interview and others appeared to be a part of an effort to promote a tolerant Taliban stance. The following are the primary parts of the Layha that continue to influence Taliban policy regarding women's right to education:

- Girls at schools and universities must be taught by female professors and must always wear an Islamic hijab.
- Any topics that are opposed to Jihad and the "ladies' part in the public eye," as described by the Taliban, would be downplayed.
- Islamic disciplines including the Heavenly Quran, Fiqhq, Aqaid, Hadiths, and the Arabic language should be the focus of lessons.
- After receiving two warnings, young females who are enrolled in co-education will be murdered.
- Teachers who bring up the equal rights of individuals will be executed after two warnings.

One of the most fundamental human rights is access to education. It gives people the power to invest in their human capital and acquire the knowledge and credentials that will advance their careers and lead to higher wages on the job market and, consequently, higher living standards. Religion can significantly influence whether education is promoted or hindered through the vertical and horizontal cultural transmission of social norms and their interaction with institutions. Along with fostering tolerance, preserving variety, and lowering the chance of conflict, education may also stimulate the formation of fresh perspectives and technical development (Mihailov, 2021). The political system has a significant impact on both religion and education, as well as how beliefs and values are formed and transmitted in a society (Aslam, 2020). On August 15, 2021, the Taliban swept back into power. The future of Afghan women and girls' rights to an education appeared dismal when additional provinces fell and then Kabul.

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Volume 4 • Issue 6 • October 2026

Despite their claims to have a moderate view of Islam during the Doha Agreement negotiations over girl education, the Taliban's actual actions against women and girls hint to a return to their ideology from when they first came to power in Afghanistan in the 1990s.

During the Taliban takeover of Kabul, the education sector was closed for approximately one month because of the upheaval. The Taliban then declared the reopening of schools, although they forbade girls to continue their education past grade six (Reuters 2021; Al Jazeera 2022b). According to a statement from the Taliban Ministry of Education, parents do not want their female children to attend school because of the cultural, social, and security norms of the nation. (BBC Persian 2022). Universities reopened in their second month in power, but only if the policy of gender segregation was followed (Jazeera, 2022). Public and private institutions resorted to employing a curtain as a division without adequate facilities to divide classrooms for male and female students. When attending classes, female university students were subjected to intolerable restrictions. In addition to being required to hide their faces in public sections of the university, they were also required to do so in class. Moreover, man's professors and instructors were not permitted to instruct young's girls' students.

Notwithstanding the limitations, there was little success in opening colleges and universities for female students. The education ministry ordered the closure of universities for women when discussions about girls' education among senior Taliban figures emerged, alleging that the academic setting was incompatible with Afghan customs and Sharia law (Noori, 2022).Women's rights advocates opposed this choice and the Taliban's discriminating policies, but they were put down. The protesters requested their rights to employment, education, freedom of movement without a Mahram (a male relative acting as a chaperone), and the freedom to dress however they chose as opposed to in line with the Taliban's understanding rather than yelling anti-Taliban slogans. (Barr, 2021).Violence was used to repress every protest. Their rights to free speech, association, and assembly were trampled by the Taliban. They have whipped and batoned a few female activists, as well as used strong hate speech against them. The Taliban requested that individuals who were filming the protests and organizing them refrain from posting videos of the violence directed against the protestors on social media (Thapar, 2021) . Amnesty International 2022) reports that female protesters and organizers experienced harassment, abuse, beatings, incarceration, forced disappearances, torture, and other cruel punishment (Hayer, 2022).

Afghanistan's education system has been significantly harmed by the country's unrest; as a result of armed insurgency attacks and pervasive fear, many parents are reluctant to bring their children to school (Radic, 2010).The progress of education in Afghanistan, especially in rural regions, was seriously threatened by the Taliban's resurgence between 2004 and 2005 (EFSAS, "The Securitization of Education in Afghanistan - Trajectories of Public and Private, 2022).The Taliban, an anti-government insurgency group, targeted schools with violence, criticizing the curricula taught there and charging educators with being spies for foreign interests. To target schools that used the post-2001 curriculum, with a focus on females' schools, the Taliban issued its "Layeha," or code of conduct, in 2006 after making a comeback. According to the Ministry of Education about 500 schools, mostly in the south and east of the nation, were shut down in 2006 because of Taliban threats and attacks (Rubin, 2016) . In the Islamic Republic of Afghanistan, the Taliban threat remained a top concern for the educational community. Also, during the Islamic Republic, the ISIS-K-Taliban alliance was responsible for deadly attacks on universities like the American University of Afghanistan, Kabul University, and those serving the Hazara Community (Askary, 2021).Beginning with the start of the new school year in March, the Taliban announced a permanent ban on secondary schools for girls, depriving roughly 3.5 million children of an education. This week it was announced that,

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Volume 4 • Issue 6 • October 2026

for the time being at least, female students would no longer be admitted to both public and private universities across the country. Girls are only barred from attending school because of their gender in Afghanistan under the Taliban (Women in Afghanistan Face Numerous Taliban Restrictions in 2022) (Dawi, 2022).

Taliban's Workforce Gender Play in Their Two Regimes: Shattered Dreams and Restrained Potentials

Women were not allowed to work, which was one of the Taliban's initial policies in 1996 (Keating, 1997). A widow with three children said the Taliban beat a woman if she left the house without a man or if she showed her face in a public place. The worst thing is that women are not even allowed to work; they cannot even do anything to feed their children because most of their family members are no longer in the world due to war. Women are forced to beg or work as prostitutes to support their families(Skaine, 2002).

Another female health professional spoke about the atrocities committed on doctors during the Taliban ear. " The Taliban started beating me and my husband. I asked them the reason while crying. They replied, and you and your husband are working together in the same clinic. I replied to them. If you hang me, I will not close the clinic" (Iacopino, Accessed 25 September 2020.). As seen in these and other cases', the Taliban vehemently opposed women's visibility in public and the coexistence of the men and women's in the workplace. Although several reports demonstrate their brutal treatment of women, the Taliban have maintained and will continue to maintain that they support women's Islamic rights.

Only female doctors and teachers are permitted to work outside of their homes in Afghanistan; even then, they must work alone and with an accompanying Mahram. No military or government work role is permitted for women. Women are not allowed to shake hands with non-Mahram males or communicate with them in the workplace. His and her hands would be severed if she shook hands with a non-mahram man. Only female physicians are permitted to treat patients at hospitals and other clinics; male doctors are only permitted to treat patients. If a woman disobeys these regulations, her husband or brother will punish her in front of the Taliban. All these limitations are reminiscent of the Taliban's rule in the 1990s and are still in place in the Taliban-controlled territories. The Taliban's continuous exploitation of women is based on these principles. According to Jackson, the Taliban's authority significantly restricts women's freedom of movement (Jackson, 2018). The Taliban continued to react violently to women working outside the home after their comeback (Bjelica, 2018). According to the HRW report (2010:24), both the Taliban and Hezb-e-Islamic continue to act in a repressive manner towards women who work. Threats, assaults, injuries, and even murders were committed against female police officers, provincial councils and parliament members, NGO employees, and even medical professionals. Men experienced similar abuse, but because of cultural restrictions, women who worked outside the home faced more dangers.

The letters were occasionally addressed to specific people. In October 2009, a letter was sent to a female instructor: " For the last time, we're telling you to quit teaching children. Otherwise, we'll burn your house down and behead your kids. ". A few of the night letters were more detailed. A woman working with an NGO was sent a threatening letter late at night. They said: "You are working with a foreign organization. A foreign organization. He is the enemy of Islam. With strangers, you shake hands. Disassociate yourself from this organization as soon as possible or be prepared for punishment. all the women who ignored these threats were killed. An illustration is the April 2010 shooting death in Kandahar of a young female charity worker who had received threatening phone calls from the Taliban in the past. In 2010, a similar threat was made to a woman working for a global NGO. "On behalf of the servants of Islam, we warn you to stop working with foreigner NGO, if you do not, we will have to

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Volume 4 • Issue 6 • October 2026

kill you same like Hossai, your name is also in our list"(HRW, 2010).

The Taliban often include these terms in their claims of rights and freedoms in order to distance themselves from "Western" notions. At the MAC Conference on Afghanistan in February 2019 in Moscow, Taliban chief negotiator Mullah Sher Mohammad Abbas Stanakzai told the media, " Islam has given women all basic rights, such as business and ownership, inheritance, education, work." , right to choice of husband, security, health, and good life, he said, adding that women can run for high-level political posts apart from head of Mamluk and chief justice (Torode, February 6, 2019.).

During the summit in Doha, Qatar, in July 2019, numerous Afghan women attendees approached the Taliban delegation to discuss the topic of "Islamic dress" for women. They responded that a headscarf (chaderi) would suffice instead of a full burqa. Some ladies perceived this as a shift in the Taliban's "mindset," as they were now "more willing to discuss women's rights." After a previous initial direct encounter between Afghan women and Taliban in Oslo in the middle of 2015, the perception of more openness was also expressed (See Shereena Qazi, July 8, 2019,). These declarations might have just been diplomatic ploys to appease metropolitan women Taliban delegates met at international conferences, though. According to Human Rights Watch, after obtaining increased power in certain places, Taliban officials "have sanctioned and reinforced rigid social controls in communities that had not previously observed such practices." (Report, June 30, 2020). The Taliban's formal organizational structures are tellingly devoid of any female participation. There are no female members of the Taliban's Doha negotiation team or confirmed instances of women serving on the front lines or actively participating in the Taliban's parallel administration.

When we study the Taliban's Behaviors towards Women's Work in new government, Taliban have imposed restrictions on women and girls as they increase their power since taking over Afghanistan in August 2021. Limitations on access to justice, labor, education, social interactions, and other essential rights are a few instances of these limitations. The enforcement of these laws has only been stricter over time, with public floggings in recent years reminding people of the Taliban's rule in the 1990s as the most recent illustration. USIP has compiled a comprehensive list of Taliban laws and official announcements concerning the treatment of women and girls in accordance with the United Nations' 16 Days of Activism Against Gender-Based Violence. As leaders and activists worldwide ponder and formulate plans to tackle gender-based violence in their respective nations, Afghan officials and activists stand out as a worst-case example, with two decades of hard-won accomplishment.

There are numerous instances of the Taliban oppressing women. Three women were publicly flogged a few days ago in front of thousands of spectators in the Logar region for what the Taliban described as "moral transgressions." The provinces of Nuristan, Takhar, Kabul, Laghman, and Bamyan have all received reports of similar floggings. A woman in the Ghor province who had been charged with a "moral offense" and was due to be stoned was discovered dead the night before the execution. Activists believe she either killed herself or was killed by her relatives (Ahmadi & Worden, 2022).According to new regulations established by the Taliban regime in Afghanistan, women are no longer permitted to act in television plays. These include the prohibition of footage showing men exposing their privates, which is believed to be against the norms of Sharia, or Islamic law, and Afghan values. It's also illegal to watch comedies and entertainment programs that mock religion or could be upsetting to Afghans. The Taliban have stated that films from other countries that support such cultures shouldn't be screened. Most of the international dramas that air on Afghan television stations have female leads (Simpson, 2021).

In 2020, the 108 media outlets in Kabul employed 4,940 people, including 1,080 women, 700 of whom worked as journalists. Only 76 of the 510

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ISSN (Online): 3006-2071 | ISSN (Print): 3006-2063
Volume 4 • Issue 6 • October 2026

women who formerly worked for eight of the largest private corporations are still employed, including 39 journalists. Similar circumstances may be found in the provinces, where nearly all privately owned media outlets ceased to exist as the Taliban gained dominance. A small number of these female journalists are still able to work from home, but this is nothing compared to 2020, when more than 1,700 women were employed by media outlets in three provinces (Kabul, Herat, and Balkh) in the east, west, and north of the country. Taliban soldiers recently forbade Radio Television Afghanistan's presenters Khadija Amin and Shabnam Dawran from working at the station's premises in the Afghan capital. A male member of the Taliban took Amin's position (Willsher, 2021). In a joint statement, representatives from various UN agencies criticized Afghanistan's Taliban-led administration for forbidding women from working for non-governmental organizations (NGOs). The prohibition, which was declared on December 24, 2022, has caused a lot of anxiety. Since many NGOs that employ women provide crucial services like health care, support for victims of violence, and education, the UN claims that the prohibition will disproportionately damage programs directed at women and girls in the public. The Taliban have been encouraged by the UN and other humanitarian authorities to lift the ban and work with NGOs to address any issues or difficulties. Almost 3000 of the 8000 workers the International Rescue Committee employs in Afghanistan are women. For the first time since 1988, the committee has halted operations in Afghanistan due to the latest restriction because it is unable to provide its services without female personnel (Arash Nemat, Feb. 27, 2023).

The Taliban's regaining power has had a negative impact on education and society.

The Taliban's regaining control has had a negative impact on society and education. Constraints have been detrimental to education, especially for women. In this context, constraints have harmed females in several ways. Restoring the Taliban to power seems to have detrimental the following consequences on culture and education.

1- The educational system in Afghanistan has been deteriorating ever since the Taliban came to power, and this is especially true for the country's female students who are enrolled in private colleges. The Taliban have placed severe restrictions on the right of women and girls to receive an education, which has resulted in a precipitous drop in enrollment that has now reached zero. Because of low student numbers, over half of Afghanistan's privately run educational establishments have shut their doors. Additionally, existing private educational institutions are being encouraged to adapt their curriculum in order to place greater emphasis on religious themes. This is a trend that is in direct contrast with the educational targets and desires of students who might otherwise (restrictions in the absence of) devote themselves to studying science (Ahmadi H. , 2022).

2-It has been shown that placing restrictions on female students' access to higher education and schooling beyond the sixth grade has a substantial negative impact on their mental health, since it can lead to increased levels of misery, sadness, and fear (Neyazi, 2022). In accordance with a number of accounts, when the Taliban first attempted to shut down schools for female students in grades seven and above, young women were reportedly left in tears and publicly pleaded with the Taliban to allow the schools to reopen (Tu, 2022) .The results of a number of studies that have been conducted on the topic shed light on the fact that the education of females in Afghanistan has been prohibited, which has had a negative impact on both their mental and intellectual growth (Tharwani, 2023). Living in a country where it is against the law for girls to keep up their formal education beyond the sixth grade presents a number of difficult and difficult to deal with challenges(EFSAS, "The Securitization of Education in Afghanistan - Trajectories of Public and Private, 2022). Afghanistan is the only country in the world with such restrictions.

3- The fact that one of Afghanistan's world-renowned universities, the American University of

JOURNAL FOR SOCIAL SCIENCE STUDIES
An International Peer-Reviewed Open Access Journal
ISSN (Online): 3006-2071 | ISSN (Print): 3006-2063
Volume 4 • Issue 6 • October 2026

Afghanistan, was forced to close for political reasons, in addition to the fact that several other universities have filed for bankruptcy because of declining enrollment, provides compelling proof of the harmful effects of the ban on girls' education in Afghanistan. In Afghanistan, there are several barriers to education, both in terms of its quality and its accessibility to higher education.

4- The dismantling of the Faculty of Fine Arts, which featured music lessons and lectures as well as cultural events, and the implementation of a so-called "Islamic" orientation for the recent modification of the university's themes and curriculum in musical and cultural advancement and extension. There is something standing in the way. And various forms of artistic expression in Afghanistan. These activities undercut the efforts that are being made by private institutions that promote education as well (Ahmadi H. , 2022)). Previous leaders of the country, such as King Zahir Shah, President Dawood Khan, and frequently communist governments, were instrumental in the development and promotion of the country's radio, cinema, and culture. This is completely counter to what they are doing in any way you look at it. The country of Afghanistan's cultural legacy has suffered as a direct result of the recent upheavals.

5- As a result of the limited access that women have to higher education options, they are less likely to be employed in positions such as teaching, administration, research, management, coaching, and female hostel supervisor. This ban unfairly restricts the potential of half of Afghanistan's population and contributes to the perpetuation of gender inequity in both the workplace and society.

6- The Taliban have the goal of gradually extinguishing official government institutions and replacing them with informal ones. They conduct this at the local level as opposed to carrying out this activity in accordance with a public policy or statement. This can be witnessed in a number of regions across Afghanistan, where schools and other educational establishments have been transformed into madrasahs, resulting in a shift from formal to informal teaching and learning frameworks (Azadi., 2022).

On the other side, the Taliban's restriction on Afghani girls attending school has inspired the development of modern online educational resources. The Noon1 app, which can be downloaded online and records lessons from books for the entire curriculum, is one example of a mobile application that the Asia Foundation and the Afghan Diaspora are developing to introduce secondary school courses. Yet, access to the internet continues to be the main issue (Faqiryar, 2022) . Afghan households generally cannot afford the cost of internet connectivity, which is a big barrier for women who want to further their education online and expand their educational options. Despite these difficulties, developing these online learning resources presents a possible substitute for people unable to attend in-person classes. It emphasizes how crucial it is to guarantee that everyone has fair access to inexpensive technologies. Such a discriminating judgement regarding the education of Afghan women and girls will affect the environment. It might have disastrous effects on Afghanistan.

Unethical and cultural bands of Taliban

Since its unceremonious takeover of Afghanistan, the Taliban has imposed harsh rules on its citizens to restrict their fundamental rights. The strange rulings, from prohibiting women from attending parks and gyms to universities, have drawn criticism. Taliban supposedly announced a ban on condoms and birth control pills, accusing the West of attempting to control the Muslim population.

Taliban fighters have been intimidating residents from using birth control by knocking on doors. Also, pharmacies have been instructed to remove such goods from their shelves. But only Kabul and Mazar-i-Sharif, two significant cities, are participating in the exercise. The Afghan Taliban Ministry of Public Health has not made any formal statements regarding the situation (Desk, 2023). What has Changed in the Taliban's Position?

JOURNAL FOR SOCIAL SCIENCE STUDIES
An International Peer-Reviewed Open Access Journal
ISSN (Online): 3006-2071 | ISSN (Print): 3006-2063
Volume 4 • Issue 6 • October 2026

The rates of child, early, and forced marriage in Afghanistan are rising under the Taliban regime, according to local activists, national and international organizations working there, and other experts. The economic and humanitarian crises, the lack of educational and professional opportunities for women and girls, the pressure from families to marry Taliban members, and Taliban militants forcing women and girls to wed them are the main causes of the increase (International, 2022).

Although cultural hurdles in Afghanistan still affect schooling, locals' views on the matter differ. It was discovered that non-Pashtun respondents thought that cultural barriers to women's education were less of a barrier since their social code was less rigid and they had a more enlightened perspective on women's freedom and rights. The Pashtun community, meanwhile, was found to have a much stricter cultural dynamic (Rahmani3, 2023). It would be crucial to use an anthropological approach to understand this system's cultural norms and practices to avoid any prejudicial viewpoints about female education and the "Pashtunwali" principles.

What has Changed in the Taliban's Position?

From the examples given above, it's clear that there is no change in the Taliban's attitude towards women. They have been claiming since 2010 that they would soften his stance when they return to power. According to Shinn and Dobbing, many Taliban commanders admitted that they do not want to repeat the mistakes they made in the 1990s, which believing caused a lot of social and societal problems (Shinn, 2011).Pointing to the Taliban's reforms, a senior Taliban leader said people are not expected to follow the Strick interpretation of Islam that the groups began promoting two decades ago (Sheikh, 2019). The former minister of finance went a step further and calming that there will be a 100% change in the position of Taliban. The Taliban will not any problem women working outside of home, they will work as the wish and will be free to choose the job of their choice.

Another senior Taliban made a revolutionary comment and claimed that; the Taliban's thinking is more open than before; the thalian now understand every situation, so no Strick interpretation of Islam can be expected from the Taliban (Sheikh, 2019). They were making all these claims until the Taliban got the government because they were convincing people through these claims that their views had changed. But when the Taliban got the government, they completely rejected these claims. The Taliban continued to impose harsh policies that further undermined women's rights within Afghanistan.

Conclusion

Women are a fundamental element of society and play the main role in making any society. It is difficult to explain a woman's life because every woman's is different from other women's. There are currently 196 nations in the entire world. Every country has its own culture, norms, and traditions; thus, every woman's life is unique in other countries. There are many countries where women have equal rights with men. Where she can live the life she wants. But there are some countries where a woman is kept like a slave and cannot breathe freely. One of them is Afghanistan, where women do not have basic rights. In the paper, we argue that the Taliban of 2021 are different from the Taliban of 1996. This article analyzes Taliban behaviour towards women. The Taliban have ruled Afghanistan twice, but their behavior and policies towards women have remained unchanged.

There are three basic reasons. One of the main reasons is the Taliban policy-making system. Only AMER has the authority to make any decision because Amer is the supreme commander of the Taliban. The Taliban's view of women in the 1996 government remains the same. There is no change in their thinking band their policies against women. There are three main reasons. The first reason is that the policy-making mechanism of the Taliban depends on one person, the emir of the Taliban. Emirs' decision is to accept everyone in the Taliban groups. Because in 1996, the Taliban

JOURNAL FOR SOCIAL SCIENCE STUDIES
An International Peer-Reviewed Open Access Journal

ISSN (Online): 3006-2071 | ISSN (Print): 3006-2063
Volume 4 • Issue 6 • October 2026

got a government in the name of Islam. At that time, the Taliban claimed that whatever they were doing, they were under Islamic laws, which they were doing according to Islamic sharia. If we agree with him, no one has the authority to change Islamic laws. Islamic laws are made according to Quran and Sunnah. They formed a government using the names of the Quran and Sunnah.

When the Taliban regime was established in 2021, Many people believed that the Taliban's beliefs and way of thinking would change. The Taliban promised the international community that they would grant women the freedom to go to school, college, and work after forming the government. The Taliban wanted all the barriers to their government's success erased; thus, this was merely a drama. After gaining power, the Taliban reneged on all claims and assurances and began putting 1996's policies into practice. In Afghanistan, women are not independent. The women in Afghanistan are still alive but live as enslaved people. A woman in Afghanistan is like a slave who cannot breathe without her proprietor. There are four ethnic groups in Afghanistan. Pashtun, Uzbeks, Tajiks, and Hazaras. Afghanistan has many Pashtun people in terms of population, but in terms of education, it has Hazara, Uzbek, and Tajik. Most of the Taliban in Afghanistan are Pashtuns. According to them, women's freedom is forbidden. Educating and marrying according to their wishes is not part of Pashtun culture. Therefore, they want to impose their culture on the whole of Afghanistan by resorting to Islam, all the tribes living in Afghanistan are Muslims, and they all believe in Allah and his prophet Muhammad. Awarding to them Education is not forbidden. According to Islamic laws, marrying a girl against her will not be forbidden, but why only Pashtun, according to haram. The main reason for this is that the majority of leaders of the Taliban are Pashtuns, and they only want to implement their culture in Afghanistan, but this resort to Islam so that other tribe can adopt their culture, do not oppose it. That why the Taliban continue their policies of 1996 in the 2021 government.

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