

Afghanistan's Humanitarian Crisis:

A Comparative Analysis of Social Texture and Bias in Society

Made by Legal Wind Afghanistan



**TSV
LGD**



Legal WIND
[World In Discourse]

Report of 2022
legalwind.org

PREFACE

Welcome to Legal WIND (World in Discourse).

The situation in Afghanistan remains highly uncertain and changing rapidly. The security situation is extremely dangerous and there is an ongoing and extreme risk of terrorism throughout Afghanistan. Afghanistan plunged deeper into poverty due to its international isolation and the economic upheaval brought on by the Taliban takeover in 2021. According to the UN Office for the Coordination of Humanitarian Affairs, 97% of Afghans were living in poverty, up from 47% in 2020. The lack of social protections led families to resort to measures including child marriage and the selling of organs. Extrajudicial executions, arbitrary arrests, torture and unlawful detention of perceived opponents and protestors with impunity have created an atmosphere of fear. According to Amnesty International, In Afghanistan, freedom of the media and freedom of expression, women's rights etc. continued to be attacked, and women's participation in public life is severely limited. Almost all institutions set up to address gender-based violence under the former government were shut down completely.

This Report, which is drafted and edited by our Research Associates from Afghanistan focuses on the continuing issues in Afghanistan and a detailed analysis of the future possibilities with a ray of hope. The international community should use its leverage to push the Taliban to deliver on its commitments in the health, education, and financial sectors. Women's rights and humanitarian assistance should be restored. It needs to be understood that, accountability to the Afghan people is key for future stability and governance.

We are with them, always. Personally, I am highly thankful to my whole team for their hard work and commitment to us instead of their crisis and situations. We assure and ensure that our organization will do its best for all the possibilities whenever they are needed. Now, here we are on the horizon of a new journey. Show some love and support to us. I am grateful to our team leaders for their efforts to make this Report successful. I hope you will like it for sure. If any suggestions or recommendations, please let us know and we will be happy to rectify ourselves. Your feedback is crucial to us.

Till next time, Take Care.

Warm Regards,

Aryakumari Sailendraja

Co-founder and COO, Legal WIND (World in Discourse)

LegalWind

EDITORIAL OPINION

A series of events have threatened Afghanistan's community in terms of health, safety, and well-being. The ongoing conflict in the country led to potential problems exacerbating the situation. It is a well-established fact that after the former government collapsed in August 2021; most of the fundamental rights of the people of Afghanistan were overstepped or are on the verge of gradual infringement.

The report at hand sheds light on some of the fundamental rights being encroached upon. The report explains the situation of the nation under Taliban rule encompassing minority rights to women and girls' education to employment rights.

Corruption is an abhorrent felony and misconduct that deviates from the official duties of a public servant for the private and group nepotistic monetary and professional illicit benefits. Preventing corruption is a path that must be taken with conviction and seriousness, and to achieve success through collective participation and accurate knowledge of the factors of corruption and strategies for preventing it deliberately. Certainly, this important movement in today's world, which is called the world of communication and the destiny of all societies, is interconnected, will not be completely successful without participation and cooperation at the national, regional, and global levels. Exposing corruption and fraud alone is not enough, the authorities must adopt appropriate preventive and investigative measures such as public feedback and rapid alert platforms.

In addition, minority rights are individual and collective rights through which people belonging to national minority groups are entitled to enjoy their own culture, use their language, profess, and practice their religion, have the right to freedom of expression and assembly, have equal

opportunity to education and employment, and to enjoy full participation in public life. The existence of ethnic, linguistic, racial, and religious diversity in any country and consideration of their rights are undeniably crucial. Therefore, the existence of minority groups is ubiquitous in all countries and equally important for the integration and elimination of biases and discrimination. Afghanistan is also one of the countries where different minority groups live and has ethnic, religious, and linguistic minorities. But minority groups have not reached legal equality in all periods; almost every group has been discriminated against in some period. The report at hand elaborates on this issue more.

Lastly, the current humanitarian crisis in Afghanistan started after the US and international allies' withdrawal. This has put the country in a dire situation as the globalized infrastructure supporting Afghanistan came to a halt. Moreover, the U.S. government and other international entities had frozen 10 billion USD of Afghanistan's assets after the Taliban takeover. This further exacerbated the humanitarian crisis and hastened the economic collapse in Afghanistan.

Inextricably, child marriage is still a tremendous problem in many developing countries. The issue is more concentrated in countries of Sub-Saharan Africa and South Asia. In this article, it is reinforced that, the consequences of child marriage put girls at risk of early pregnancies with life-threatening conditions. Moreover, the lack of access to healthcare facilities, medication, and mismanagement of menstrual hygiene the rate of mortality keeps rising compared to the previous years.

Under the Taliban regime - despite strict enforcement of their interpretation of the Sharia Law - the members of the Taliban themselves contribute to the alarming rate of child marriage. Taliban members have

been repeatedly reported for forced marriages, most of them involving children below eighteen years. Not only has the government remained silent, but the international media and human rights bodies also diverted their attention to the conflict in Ukraine becoming a larger matter of interest and media coverage.

Though there is substantive work initiated to reduce the incidence of child marriages, a lot remain to be done to attain Zero Child Marriage. Each country must set up its own mid-term and long-term goals to bring about a significant reduction in child marriages. The issue is not an isolated one rather it is intertwined with social norms, cultural taboos and traditions, and economic conditions of the families. Partnerships with related Government agencies, NGOs, Media, Women's groups, and the private sector will lead to faster attainment of goals. The problem when addressed through a holistic approach with clearly defined indicators, milestones and responsibilities will help families, communities, nations, and regions achieve Zero Child Marriages in a defined period.

Regards,

The Editorial Board (Legal WIND)

Our Research Associates

Authors

Khujestah-Niazai

Afson Qaderi

Hadia Sulaimani

Nik Ahmad Hosaini

Gulsoom Atiqi

Shugofa Mohammadi

Noman Halim

Shukrullah Mohammadi

Editors

Rosita Sekandari (Regional Director, Afghanistan)

Aryakumari Sailendraja (Chief Operations Officer)

Ferdaws Karimy (Associate Senior Researcher)

Khujestah Niazai (Proofreading Editor)

Shugofa Mohammadi (Copyright Editor)

Contents

Chapter I Minority Rights

Introduction.....	1
I. A look at minority rights in Afghanistan throughout history;	2
A. The situation of minorities in Afghanistan before 1999;	2
B. The situation of minorities in the first period of Taliban rule 1996-2001;	3
C. The situation of minorities in Afghanistan after 1999;	6
II. The rights of minorities in the field of different international, regional and national laws;	8
A. International laws and minority rights;.....	8
B. Minorities in law in Afghanistan (2004 constitution);.....	11
III. Current situation of minority rights (The current government of the Taliban (2021));.....	14
Conclusion	18

Chapter II Child Marriage

Abstract	19
I. Definition of Child Marriage;.....	20
II. International Human Rights Instruments and Early Marriage.....	22
III. Causes of Child Marriage	25
IV. Consequences of Child Marriage;.....	27
A. Challenge to the Ethical Rights of Girls:	29
B. Child Marriage and Early Childbirths;.....	30
C. Impacts On Fertility and Population Growth;	32
D. Impacts On Health, Nutrition, And Violence;	33
E. Impacts On Education, Labor, And Earnings.....	34
F. Underlying Causes;	36
V. Child marriage in Afghanistan;.....	41
Conclusion:	43

Chapter III Corruption

I. Corruption;	45
----------------------	----

A. History of corruption;	45
B. Corruption agents;	47
C. Consequences of corruption in Afghanistan;	51
D. Causes of Corruption in Afghanistan;.....	52
E. Anti- corruption strategies;.....	59
F. Solutions of countries fighting against administrative corruption	60
G. Effective suggestions to prevent corruption in Afghanistan;	61
Conclusion	Error! Bookmark not defined.

Chapter IV
Girl's education

I. Education;	65
A. Concept of Education	66
B. Importance of Girls' Education;.....	68
C. Barriers to Girls' Education;	70
II. Education in Afghanistan;	73
A. Education Policies during the Monarchical Rule;.....	74
B. SOVIET EDUCATION POLICIES.....	75
C. MUJAHEDDIN EDUCATION POLICIES.....	76
D. EDUCATION DURING TALIBAN LEADERSHIP ERA	76
III. Right to education under the rules of Afghanistan;	80
8. CONCLUSION	83

Chapter V
Economic Crisis

I. Introduction	85
II. The most important effect of economic crisis on society;.....	86
A. Unemployment.....	86
B. Low salaries	86
C. Tax Governments consider the reduction of tax revenues as one of the results of the economic crisis.	87
D. Increase in government spending and budget deficit;.....	87
E. increasing the interest rate of bonds;.....	88
F. Reduction of gross domestic product or GDP	88
G. Effects of economic crisis on families during the economic crisis.....	88
Conclusion	94

Chapter I

Minority rights

Afson Qaderi

Introduction

The existence of ethnic, linguistic, racial, religious and religious diversity in any country is obvious. Today, almost no country can be found in which these different groups are not present. So therefore; the existence of minority groups is also noticeable in all countries. In many countries where there are minorities, these people enjoy all their citizenship rights and are not discriminated against, and there are rights to protect minority groups in various international laws and domestic laws of countries. Afghanistan is also one of the countries where different minority groups live. Has ethnic, religious and linguistic minorities. But minority groups have not reached legal equality in all periods; almost every group has been discriminated against in some period. This article deals with the rights of minorities in Afghanistan.

A. Who are minorities?

A non-dominant group which is usually numerically less than the majority population of a State or region regarding their ethnic, religious or linguistic characteristics and who (if only implicitly) maintain solidarity with their own culture, traditions, religion or language.¹(European Commission website). One of the main objective criteria for determining whether a group is a minority in a State is a numerical one. A minority in the territory of a State means it is not the

¹ European Commission website, <https://ec.europa.eu/home-affairs/pages/glossary/minorityen>

majority. Objectively, that means that an ethnic, religious or linguistic group makes up less than half the population of a country.²

B. Minority Rights

Minority rights are individual and collective rights through which people belonging to national minority groups are entitled to enjoy their own culture, to use their own language, to profess and practice their own religion, to have the right to freedom of expression and assembly, to have equal opportunities to education and employment, and to enjoy full participation in public life. Minority rights are part of the general human rights framework and must be protected through national legislation, appropriate government policies, and the support of the civil society.³

I. A look at minority rights in Afghanistan throughout history;

A. The situation of minorities in Afghanistan before 1999;

Hazaras were once Afghanistan's largest ethnic group, comprising nearly 67 percent of the state's total population before the 19th century. More than half of them were massacred in 1893. In 1880, Hazara society consisted of landed gentry, peasants, and artisans. From the 1880s onwards, and especially during the reign of Amir Abd al-Rahman (1880-1901), they were subjected to severe political, social and economic repression, as Sunni leaders declared jihad against all Afghan Shias. As Pashtun Rahman began to forcefully expand his influence from Kabul to other parts of the country. The Hazaras were the first ethnic group to rise up against his expansionism. Pashtun tribes were sent to the central highlands

² united nations human rights, <https://www.ohchr.org/en/special-procedures/sr-minority-issues/concept-minority-mandate-definition>

³European Centre for Minority Issues Kosovo, <https://www.ecmikosovo.org/en/Minority-Rights>

to suppress the rebellion. Thousands of Hazara men were killed, their women and children were enslaved and their lands were occupied. Rehman's oppression of Hazaras ranged from unjustified taxation to attacks on Hazara women, massacres, looting and looting of homes, enslaving Hazara children, women and men, and replacing Shia clerics with their Sunni religious counterparts. HazaraJat was occupied by Rahman in 1893 and it is estimated that 60% of the Hazara population was destroyed by him. As well as, the persecution of Hazaras continued throughout the 19th century and during the Monarchy (1929 onwards).⁴

B. The situation of minorities in the first period of Taliban rule 1996-2001;

The Afghan people have been the primary victims of Taliban misrule, since the Taliban came to power in 1996. The Taliban militia was formed in 1994, in response to human rights abuses by other warring factions in Afghanistan. By 1996, the Taliban had captured Kabul, and, with claims to religious as well as political authority, began a reign of terror. The Taliban have made the Afghan people the unwilling hosts of foreign armed terrorists, who have exploited and endangered the Afghan people, and made Afghanistan a pariah in the world community.⁵After the Taliban seized power in 1996, they declared Jihad on the Shi'a Hazaras (Minority Rights Group International 2008). During their former rule, the Taliban had “one of the worst human rights

⁴International, World Directory of Minorities and Indigenous Peoples - Afghanistan: Hazaras, 2008, available at: <https://www.refworld.org/docid/49749d693d.html> [accessed 13 June 2022]

⁵Office of International Information Programs, U.S. Department of State, Fact sheet: The Taliban's betrayal of the Afghan people, 2001, <https://reliefweb.int/report/afghanistan/fact-sheet-talibans-betrayal-afghan-people>

records in the world. The first Taliban rule in the 1990s was devastating for Hazaras— thousands were persecuted and massacred. Over the span of a few days in August 1998 alone, the Taliban killed over 2000 Hazaras in an event that journalist Ahmad Rashid described as “genocidal in its ferocity”. Furthermore, the UN discovered mass graves of Hazaras in Bamiyan just a month before the fall of the Taliban regime in 2001.⁶

After the Taliban seized power in 1996, they declared Jihad on the Shi'a Hazaras. In the years that followed, Hazaras faced particularly severe repression and persecution, including a series of mass killings in northern Afghanistan, where thousands of Hazaras lost their lives or were forced to flee their homes.⁷

When the Taliban recaptured Bamiyan in 1999, there were reports that Taliban forces carried out summary executions upon entering the city. According to Amnesty International, hundreds of men, and some instances women and children, were separated from their families, taken away, and killed. Human Rights Watch reports that besides executing civilians, the Taliban burned homes and used detainees for forced labor. In August 1998, the Taliban captured Mazar-I-Sharif. There were reports that between 2,000 and 5,000 men, women and children -- mostly ethnic Hazara civilians -- were massacred by the Taliban after the takeover of Mazar-I-Sharif. During the massacre, the Taliban forces carried out

⁶Akbari, Farkhondeh, The Risks Facing Hazaras in Taliban-ruled Afghanistan, 2022, <https://extremism.gwu.edu/risks-facing-hazaras-taliban-ruled-afghanistan>

⁷International, World Directory of Minorities and Indigenous Peoples - Afghanistan: Hazaras, 2008, available at: <https://www.refworld.org/docid/49749d693d.html> [accessed 13 June 2022]

a systematic search for male members for the ethnic Hazara, Tajik, and Uzbek communities in the city. Human Rights Watch estimates that scores, perhaps hundreds, of Hazara men and boys were summarily executed. There were also reports that women and girls were raped and abducted during the Taliban takeover of the city. Retreating Taliban forces summarily executed Hazara villagers near Mazar-I-Sharif, after having failed to capture the city. Amnesty International reported that the Taliban massacred 70 Hazara civilians, including children, in Qezelabad, near Mazar-I-Sharif.⁸

In a private order to his commanders in 2001, Taliban leader Mullah Mohammed Omar specifically instructed that the Hazaras' cultural heritage be destroyed, and the Hazara celebration of Persian New Year, Jashn-e Nouroz, be prohibited. The order also included forced land dispossession, anti-Shi'a propaganda and restrictions on Hazara women, who generally maintained more freedom in their society than other Afghan groups. A key moment in recent Hazara history is the destruction of the Bamyan Buddhas by the Taliban in 2001. The giant Buddha statues had long been central to the identity of the Hazara community. Although not built by the Hazaras themselves, who only came to have an ethnolinguistic identity based in the region some centuries later, they have their own myths associated with the statues, unrelated to Buddhism.⁹In addition, In 2001, the Taliban reportedly issued an order that non-Muslim minorities wear distinctive marks on their

⁸Office of International Information Programs, U.S. Department of State, Fact sheet: The Taliban's betrayal of the Afghan people, 2001, <https://reliefweb.int/report/afghanistan/fact-sheet-talibans-betrayal-afghan-people>

⁹Akbari, Farkhondeh, The Risks Facing Hazaras in Taliban-ruled Afghanistan, 2022, <https://extremism.gwu.edu/risks-facing-hazaras-taliban-ruled-afghanistan>

clothing, perhaps the most public of the group's oppressive actions against religious minorities.¹⁰

C. The situation of minorities in Afghanistan after 1999;

a. The situation of minorities between 2001-2009;

After September 11, 2001, when international forces invaded Afghanistan, it led to the Bonn Agreement, after which the Afghan government agreed to uphold human rights in the form of law. The commission was appointed to prepare the initial draft of the constitution and the 2003 constitution was approved by the Loya Jirga. Since the adoption of the new constitution, Afghan politicians, including former President Hamid Karzai, have made promises to support minorities to address the concerns of Afghanistan's Sikh and Hindu communities and ensure that they, like all Afghans, are equally protected by the people.

The rights of minorities in Afghanistan have improved since the Bonn Agreement in 2001.¹¹ Hazaras are one of the ethnic minorities that were given the right to Afghan citizenship in the new constitution of Afghanistan, and after 2001, their situation in Afghanistan improved significantly. However, Hazaras are still discriminated against in many parts of the country. They are constantly facing each other. The only representative of HezbVahdat, won the position of deputy.¹² (International

¹⁰Clayton Thomas, Taliban Government in Afghanistan: Background and Issues for Congress, November 2, 2021), <https://crsreports.congress.gov>

¹¹South Asia State of Minorities Report, 2018: Exploring the Roots, 2018, <https://minorityrights.org/publications/sac-report-2018/>

¹²International, World Directory of Minorities and Indigenous Peoples - Afghanistan : Hazaras, 2008, available at: <https://www.refworld.org/docid/49749d693d.html> [accessed 13 June 2022]

Minority Rights Group 2008). To maintain peace after 2001, the government never punished anyone for war crimes, and the affected groups, mostly the Hazara minority groups, did not get their due, so their conditions worsened. Areas occupied mainly by minority groups were highly underdeveloped and had little opportunity for economic development.¹³

b. *The situation of minorities in 2009-2020;*

With the announcement of the end of NATO's 13th mission in Afghanistan in 2014, doubts were created especially for the Hazara minority, who have been targeted by the Taliba.¹⁴ In July 2016, 85 people were killed in a peaceful protest by millennials. It was the deadliest attack on civilians since 2002 and targeted Hazaras based on their Shiite religious identity. Other attacks include a December 2017 bombing that killed at least 41 and wounded 80 in the Hazara neighborhood in western Kabul, and an attack in March 2018 that killed at least nine people.¹⁵

Sikhs continue to be discriminated against groups.¹⁶ In Ghani's government, members of the Hindu and Sikh communities said they were reluctant to pursue commercial and civil disputes in the courts for fear of reprisals, and therefore avoided pursuing land disputes through the courts, especially if

¹³South Asia State of Minorities Report, 2018: Exploring the Roots, 2018, <https://minorityrights.org/publications/sac-report-2018/>

¹⁴Minority Rights Group International, State of the World's Minorities and Indigenous Peoples 2015 - Afghanistan, 2015, available at: <https://www.refworld.org/docid/55a4fa6915.html>

¹⁵International, World Directory of Minorities and Indigenous Peoples - Afghanistan : Hazaras, 2008, available at: <https://www.refworld.org/docid/49749d693d.html> [accessed 13 June 2022]

¹⁶Minority Rights Group International, State of the World's Minorities and Indigenous Peoples 2015 - Afghanistan, 2015, available at: <https://www.refworld.org/docid/55a4fa6915.html>

powerful local leaders seized their property.¹⁷In 2013, a presidential decree proposing separate seats for Hindus and Sikhs was rejected, and the political representation of these groups remained limited in 2014. However, in a historic appointment, in May 2014, the previous Afghan government elected a representative. For the first time, the Hindu community received the diplomatic rank of ambassador. Although violence along ethnic lines has greatly decreased since the overthrow of the Taliban government in 2001, violent attacks against certain groups, particularly Hazaras, continue.¹⁸

II. The rights of minorities in the field of different international, regional and national laws;

A. International laws and minority rights;

There are a number of international and regional instruments dedicated to the protection of minority rights. The "United Nations Minorities Declaration" consists of 9 articles and in terms of style follows the individualistic orientation contained in Article 27 of the International Covenant on Civil and Political Rights and emphasizes cultural, religious and linguistic independence in Article 2, it states that they are not deprived of their rights. Further, it

¹⁷International Religious Freedom Report for 2021, United States Department of State, 2021, p12, <https://www.state.gov/wp-content/uploads/2022/04/AFGHANISTAN-2021-INTERNATIONAL-RELIGIOUS-FREEDOM-REPORT.pdf>

¹⁸Minority Rights Group International, State of the World's Minorities and Indigenous Peoples 2015 - Afghanistan, 2015, available at: <https://www.refworld.org/docid/55a4fa6915.html>

defines the rights of effective participation in cultural, religious, social, economic and public life.¹⁹

General UN human rights treaties also provide important standards for the protection of the rights of persons belonging to minorities. There are eight human rights treaties that have established committees to follow the implementation of their work:

ICCPR - International Covenant on Civil and Political Rights (Human Rights Committee)

ICESCR - International Covenant on Economic, Social and Cultural Rights (Committee on Economic, Social and Cultural Rights)

ICERD - International Convention on the Elimination of All Forms of Racial Discrimination (Committee on the Elimination of Racial Discrimination)

CRC - Convention on the Rights of the Child (Committee on the Rights of the Child)

CAT - Convention against Torture and other Cruel, Inhuman or Degrading Treatment or punishment (Committee against Torture)

CEDAW - Convention on the Elimination of All Forms of Discrimination against Women (Committee on the Elimination of Discrimination against Women)

ICRMW - International Convention on the Protection of the Rights of All Migrant Workers and their families (Committee on Migrant Workers)

¹⁹Desautels-Stein, Justin, Rites and Rights in Afghanistan: The Hazara and the 2004 Constitution, 29 FLETCHER F. WORLD AFF. 157 (2005), available at <https://scholar.law.colorado.edu/articles/754>.

CRPD - Convention on the Protection and Promotion of the Rights and Dignity of Persons with Disabilities (Committee on the Rights of Persons with Disabilities).

As well as the International Covenant on Civil and Political Rights (ICCPR) has addressed the rights of minorities.

Article 27 of ICCPR is the most widely accepted legally binding provision on minorities and provides the basis and inspiration for the UN Declaration on Minorities. Article 27 reads:

In those States in which ethnic, religious or linguistic minorities exist, persons belonging to such minorities shall not be denied the right in community with the other members of their group, to enjoy their own culture, to profess and practise their own religion, or to use their own language.

Given the wide ratification of the ICCPR and the CRC, every state in the world has a legally-binding obligation to protect minority rights based on its voluntary commitments under international law.

Regional standards of human rights and minorities;
African Charter on Human and Peoples' Rights (ACHPR);
American Convention on Human Rights;
Arab Charter on Human Rights;
Framework Convention for the Protection of National Minorities;
European Charter for Regional and Minority Languages;

European Convention on Human Rights and Fundamental Freedoms (ECHR);

European Union Racial Equality Directive.

Based on the above international standards regarding minority rights, it identifies four major areas of concern regarding minorities worldwide:

Protecting the existence and survival of a minority, including by protecting their physical integrity and preventing genocide;

Support and promote the cultural and social identity of minority groups and the right of national, ethnic, religious and linguistic groups to affirm and support their collective identity and reject forced assimilation;

Ensuring effective non-discrimination and equality, including ending structural or systemic discrimination and the promotion of affirmative action when required; and

Ensuring effective participation of members of minorities in public life, especially with regard to decisions that affect them.²⁰

B. Minorities in law in Afghanistan(2004 constitution);

The 2004 Constitution of Afghanistan was formed after the fall of the first term of the Taliban government and the formation of the interim government, but this law was valid before the fall of the republic and the re-establishment of the Taliban in Afghanistan. This constitution is derived from the constitution of 1343 during

²⁰United nations, human rights, <https://www.ohchr.org/en/special-procedures/sr-minority-issues/international-standards>

the time of Zahir Shah. The second chapter of this law specifically deals with citizenship rights.

Regarding the minorities in this constitution, it should be said that, the constitution has not defined minorities in Afghanistan.²¹ It has generally mentioned the rights of citizens or nationals. In the preamble of the 2004 constitution, it is mentioned that Afghanistan belongs to all Afghan peoples and this law aims to form a civil society free from oppression, cruelty, discrimination and also violence, based on the rule of law, social justice, protection of integrity and human rights and achieving It has been approved to the freedoms and fundamental rights of the people.²² This shows that in the introduction of this law, there is no discrimination between different ethnic groups and Afghanistan is considered to belong to all ethnic groups. Also, this law is for the fundamental rights of all Afghan people, their human rights and freedoms. Article 4 establishes a general equality among the various ethnic groups, assigning to each a cognizable claim on Afghan citizenship. Chapter Two, outlining the Fundamental Rights and Duties of Citizens, constitutes the largest section of the entire document with 37 articles. They include, inter alia, the right to non-discrimination and equal rights (Article 22), a presumption of innocence and a right

²¹South Asia State of Minorities Report, 2018: Exploring the Roots, 2018, <https://minorityrights.org/publications/sac-report-2018/>

²²Constitution of the Islamic Republic of Afghanistan 2004, preamble.

to trial (Article 25), a prohibition on torture (Article 29), the right to freedom of expression (Article 34).²³

It is stated in the Article 16 "From amongst Pashto, Dari, Uzbeki, Turkmani, Baluchi, Pachaie, Nuristani, Pamiri and other current languages in the country, Pashto and Dari shall be the official languages of the state. In areas where the majority of the people speak in any one of Uzbeki, Turkmani, Pachaie, Nuristani, Baluchi or Pamiri languages, any of the aforementioned language, in addition to Pashto and Dari, shall be the third official language, the usage of which shall be regulated by law. The state shall design and apply effective programs to foster and develop all languages of Afghanistan. Usage of all current languages in the country shall be free in press publications and mass media.²⁴ Also, in Article 43, the government is obliged to design and implement effective programs and prepare the ground for teaching native languages in the areas where they are spoken.²⁵

In Article 22, any kind of discrimination and distinction between citizens of Afghanistan shall be forbidden. The citizens of Afghanistan, man and woman, have equal rights and duties before the law.²⁶ Article 131 states that the courts shall apply Shia jurisprudence in cases related to the personal issues of Shia followers, according to the provisions of the law. In other cases, if there is no

²³Desautels-Stein, Justin, Rites and Rights in Afghanistan: The Hazara and the 2004 Constitution, 29 FLETCHER F. WORLD AFF. 157 (2005), available at <https://scholar.law.colorado.edu/articles/754>.

²⁴Constitution of the Islamic Republic of Afghanistan 2004, Article 16

²⁵Abid, Article 43.

²⁶Abid, Article 22.

provision in this constitution and other laws, the courts will decide according to the provisions of this paragraph.²⁷ The fundamental rights guaranteed by the constitution include, amongst others: non-discrimination and equality before the law; freedom of expression; and freedom of association. While these articles ensure individual freedom, however, the exclusion of the term minority, and the non-existence of any article explicitly acknowledging such groups, puts minorities in a position of vulnerability. They have little legal recourse when discriminated against because of their ethnicity or religion.²⁸

III. Current situation of minority rights (The current government of the Taliban (2021));

In early May 2021, the Taliban launched a massive advance that captured large swaths of the country's rural areas. The Taliban captured the last major cities and destroyed the last resistance bases of the Afghan government. In the morning of August 15, 2021, the Taliban entered Kabul and completed their control over the country.²⁹ The fall of Kabul in August 2021 effectively sounded the death knell for democracy, human rights and prosperity in Afghanistan, most severely for Afghan women and minority groups. Since August, targeted killings, torture, forced deportations and other forms of violence against minorities have continued to increase.³⁰

²⁷ Abid, Article 131.

²⁸ South Asia State of Minorities Report, 2018: Exploring the Roots, 2018, <https://minorityrights.org/publications/sac-report-2018/>

²⁹ Clayton Thomas, Taliban Government in Afghanistan: Background and Issues for Congress, November 2, 2021), <https://crsreports.congress.gov>

³⁰ Royan, yalda, Don't Turn Away: The Crisis Facing Afghan Women and Minorities, 2022. <https://www-newsweek-com.cdn.ampproject.org/v/s/www.newsweek.com/dont-turn-away-crisis-facing-afghan-women-minorities-opinion->

In early May 2021, the Taliban launched a massive advance that captured large swaths of the country's rural areas. The Taliban captured the last major cities and destroyed the last resistance bases of the Afghan government. In the morning of August 15, 2021, the Taliban entered Kabul and completed their control over the country. One of the prominent issues in this area is the rights of ethnic and religious minorities. The Taliban's actions since August 2021 show that their position on minorities is more mixed. Taliban forces massacred Hazara civilians several times between 1996 and 2001. This date caused many Hazaras to express fear of the possible return of the Taliban by 2021. But since taking over in August 2021, the Taliban have continued to show an official stance towards Hazaras, especially in urban areas, even as there have been reports of killings and forced displacement of Hazaras. According to reports, Taliban fighters were guarding the commemoration of the Shiite holy day of Ashura in August 2021, which has been associated with violence in Afghanistan in the past. A Hazara was appointed to serve in the Taliban's cabinet as the Acting Deputy Minister of Health. from; Amnesty International also reported that Taliban fighters executed Hazara civilians (including former Afghan security forces) in July and August 2021.³¹

According to a BBC report, human rights group Amnesty International says witnesses gave harrowing accounts in Ghazni in early July that the Taliban "massacred" and brutally tortured several members

[1694808?amp_js_v=a6&_gsa=1&=1&usqp=mq331AQKKAFOArABIACAw%3D%3D#aoh=16551165092464&csi=1&referrer=https%3A%2F%2Fwww.google.com&_tf=%D8%A7%D8%B2%20%251%24s&share=https%3A%2F%2Fwww.newsweek.com%2Fdont-turn-away-crisis-facing-afghan-women-minorities-opinion-1694808%3Famp%3D1%23aoh%3D16551165092464%26csi%3D1%26referrer%3Dhttps%253A%252F%252Fwww.google.com%26amp_tf%3D%25D8%25A7%25D8%25B2%2520%25251%2524s](https://www.google.com/search?q=1694808?amp_js_v=a6&_gsa=1&=1&usqp=mq331AQKKAFOArABIACAw%3D%3D#aoh=16551165092464&csi=1&referrer=https%3A%2F%2Fwww.google.com&_tf=%D8%A7%D8%B2%20%251%24s&share=https%3A%2F%2Fwww.newsweek.com%2Fdont-turn-away-crisis-facing-afghan-women-minorities-opinion-1694808%3Famp%3D1%23aoh%3D16551165092464%26csi%3D1%26referrer%3Dhttps%253A%252F%252Fwww.google.com%26amp_tf%3D%25D8%25A7%25D8%25B2%2520%25251%2524s)

³¹Clayton Thomas, Taliban Government in Afghanistan: Background and Issues for Congress, November 2, 2021), <https://crsreports.congress.gov>

of the Hazara minority in Afghanistan. The Taliban have tried to portray a more restrained image since taking over the Afghan capital, Kabul, on Sunday. Agnes Callamard, Secretary General of Amnesty International, said: "The cold-blooded brutality of these killings is a reminder of the Taliban's past record and a horrifying indication of what Taliban rule may bring. These targeted killings are proof that ethnic and religious minorities remain in a special situation." Danger under the rule of the Taliban in Afghanistan.³²

When the Taliban announced its interim government in September 2021, Hazaras are not represented in the Taliban interim cabinet (33 members), nor as governors and districts (34 provinces, 387 districts), mayors, or police chiefs. In the three provinces of Bamyan, Daikundi and Ghazni, which are mainly Hazaras, Hazaras do not occupy any senior government positions.³³

With the establishment of the Taliban government, attacks and targeted killings and mass killings of Hazaras are still going on. In a BBC report on April 21, 2022, the first explosion occurred in a Shiite mosque in Mazar-e-Sharif, killing at least 31 people and injuring 87 people.³⁴ A Taliban official said that the explosion in the Sufian mosque in northern Afghanistan left more than 30 dead and dozens injured.³⁵

In addition to Hazaras, the Taliban target other minority groups in Afghanistan, particularly Sikhs, Uzbeks, and Tajiks, where daily, non-lethal forms of persecution have become even more common. Fifty millennial men were fired from the Central Statistics Office in one day. Although these men lost their livelihoods, the Taliban still demand tithes,

³²BBC News, 2022/8/20, <https://www-bbc-com.cdn.ampproject.org/>

³³Akbari, Farkhondeh, The Risks Facing Hazaras in Taliban-ruled Afghanistan, 2022, <https://extremism.gwu.edu/risks-facing-hazaras-taliban-ruled-afghanistan>

³⁴BBC News, 2022/4/21, <https://www-bbc-com.cdn.ampproject.org/>

³⁵New York times, 2022/4/22, <https://www-nytimes-com.cdn.ampproject.org/>

a traditional Islamic tithing, which families must now pay to the Taliban or face punishment.³⁶

In addition, Afghanistan is also home to several other religious minorities such as Hindus and Sikhs. Although their number decreased from the 1970s. Many Hindus and Sikhs remaining in Afghanistan (numbering in the hundreds) sought to leave the country after the Taliban took over in 2021. It is not known how many people are left. While in September 2021, a group of Hindus and Sikhs met with the Taliban-appointed mayor of Kabul, he told them that his administration would work on behalf of their communities, including protecting their religious sites. But; A few days later, a Sikh place of worship in Kabul was destroyed by Taliban fighters. The Taliban spokesman later said that these people were arrested.³⁷

According to a report from Religious Freedom International, Hindu and Sikh groups expressed concern about their physical security. Some Sikhs and Hindus have said they did not gather at their Gurdwaras, and in October, Taliban gunmen harassed them at their central temple in Kabul. In late November, more than 80 Sikhs and Hindus left for India.³⁸

³⁶Royan, yalda, Don't Turn Away: The Crisis Facing Afghan Women and Minorities, 2022. <https://www-newsweek-com.cdn.ampproject.org/>

³⁷Clayton Thomas, Taliban Government in Afghanistan: Background and Issues for Congress, November 2, 2021), <https://crsreports.congress.gov>

³⁸International Religious Freedom Report for 2021, United States Department of State, 2021, <https://www.state.gov/wp-content/uploads/2022/04/AFGHANISTAN-2021-INTERNATIONAL-RELIGIOUS-FREEDOM-REPORT.pdf>

Conclusion

According to the information obtained, Afghanistan has ethnic, religious and linguistic minorities. Who reside in Afghanistan and are considered Afghan citizens. The largest ethnic and religious minority group is the Hazaras. There is also a non-Muslim minority group in Afghanistan, including Sikhs and Hindus. The constitution mentions the rights of all citizens, which refers to their equal rights. But in practice, throughout history we have witnessed injustices and violations of the rights of minority groups in Afghanistan. Hazaras have been discriminated against for years. And in terms of social and political status, and especially in recent years, they have been exposed to systematic attacks and genocide.

The situation of the Hazara minority has not been favorable under different governments. They were persecuted during the reign of Abdul Rahman Khan. During the first period of the Taliban rule, although history was considered for all Afghans, the killing of Hazaras took place on a large scale. That is why the Hazaras were worried about the Taliban regaining power. Although their situation improved after the Bonn Agreement and the formation of the Provisional Government, they still had fewer opportunities. There were numerous attacks on their schools, mosques and stadiums. In addition, Sikhs and Hindus have always been discriminated against. Even now, under the Taliban, these minorities have no rights. Numerous millennial genocide attacks continue. A recent attack on a Hindu temple in Kabul sparked a worldwide backlash. Many of them have left Afghanistan since the beginning of the Taliban regime.

Despite the crisis in Ukraine today, all attention has been drawn to it, and if the international community continues to ignore this situation, it will become a trend.

Chapter II

Child Marriage

Shugofa Mohammadi

Noman Halim

Abstract

Child marriage is still a massive problem in many developing countries. The issue is more concentrated in countries of Sub Saharan Africa and South Asia. This paper, through literature review attempts to assess the situation, the consequences, and various programmers' and recommendations on the reduction of child marriage. In this article it is reinforced that, consequences of child marriage put the girls at risk of early pregnancies with life-threatening conditions. This paper suggests that each country should set up its own midterm and long-term goals to bring about significant reduction in child marriages.

Child marriage is defined as a marriage or union taking place before the age of 18. In many countries, large shares of girls still marry before the age of 18. According to data from Demographic and Health Surveys (DHS) for about 60 countries, in the past 30 years the prevalence of child marriage has decreased, but not very rapidly (Nguyen and Wooden, 2015; see also UNFPA, 2012, and UNICEF, 2014). Estimates produced for this study for 25 countries accounting for an overwhelming majority of child marriages worldwide also suggests a decline, but the prevalence of child marriage remains high. According to the latest DHS, the share of women between the ages 18-22 who married before the age of 18 in the 25 countries was 36.7 percent. Child marriage is deeply entrenched in many communities, with girls often marrying as soon as they reach puberty. In addition, almost one in five women in the 18-22 age group have their first child before the age of 18 in these 25 countries, a proportion that has also declined over time but remains high. In some countries,

many early childbirths (defined as women having a child before the age of 18 or children being born of mothers younger than 18) takes place outside of marriage. In most countries, however, early childbirths are in most cases a direct consequence of child marriage.

I. Definition of Child Marriage;

Child marriage includes any legal or customary union involving a boy or girl below the age of 18. This definition is based on Article 1 of the Convention on the Rights of the Child (CRC), which defines a child as any human being below the age of 18 years. The Universal Declaration of Human Rights provides that men and women of “full age” have the right to marry (Article 16.1) and that marriage shall be entered into only with the, “...free and full consent of the intending spouses” (Article 16.2). The Convention on the Elimination of all forms of Discrimination against Women (CEDAW) further provides that the marriage of a child will have no legal effect (Article 16.2).³⁹

There are nearly 70 million child brides in the world: that is one in three girls in the developing world.⁴⁰

The Convention of the Rights of the Child (CRC) also set the minimum age of reaching adulthood. According to Article 1 of the CRC “any human being below the age of 18 is a child,” the CRC has been ratified by 194 countries⁴¹ Those countries still having early marriage i.e. below 18 years also exhibit poor indicators relating to the MDGs.⁴²

³⁹UNICEF.Child protection from violence, exploitation and abuse. Updated: 2014 October 22

⁴⁰ Economic Impacts of Child Marriage: Jeff Edmeades, Global Synthesis Report, CONFERENCE EDITION JUNE 27, 2017

⁴¹United Nations Treaty Collection.Convention on the Rights of the Child. Retrieved 2015 October 2

⁴² Economic Impacts of Child Marriage: Jeff Edmeades, Global Synthesis Report, CONFERENCE EDITION JUNE 27, 2017

They usually have high maternal mortality and morbidity rates, low education levels for girls, especially secondary education, and overall high poverty levels.⁴³

The international community and country governments are increasingly aware of the negative impacts of child marriage, yet investments to end the practice remain limited. Ending child marriage is now part of the Sustainable Development Goals. But few countries have adopted comprehensive strategies to end the practice, and investments in terms of programs and policies to do so remain limited. In Africa, under an initiative of the African Union, and similarly across other regions, many countries are adopting national strategies to prevention and eliminate child marriage.

In addition, some countries are investing funding – either their own or in partnership with donors – to delay the age at marriage. One example of such an initiative is the World Bank’s Sahel Women Empowerment and Demographic Dividend regional project. Another example is a multi-country initiative by UNFPA and UNICEF to tackle child marriage, with a dozen countries participating, including in Africa and Asia. These efforts should help to drive change, but still, far more could be done given the large negative impacts of child marriage. Throughout the world, marriage is regarded as a moment of celebration and a milestone in adult life.

Sadly, as this *Digest* makes clear, the practice of early marriage gives no such cause for celebration. All too often, the imposition of a marriage partner upon a child means that a girl or boy’s childhood is cut short and their fundamental rights are compromised. Over the last thirty years with UNICEF in Asia, I have encountered the phenomena

⁴³Child Marriage: A Discussion Paper, Tahera Ahmed, Former Acting Chief, SRHR, UNFPA & Editor, Bangladesh Journal of Bioethics 2015, Email: tahera50@yahoo.com

of child marriage and early marriage on numerous occasions. While much of the impact remains hidden, it is absolutely clear that millions of children and young people – particularly girls – suffer negative consequences. This Digest looks at the reasons for the perpetuation of early marriage, and its possible increase in populations under stress. A key factor is poverty, with the marriage of children often seen as a strategy for economic survival. In addition, it is perceived as a way to protect girls and to provide some stability in situations where societies are under extreme pressure.⁴⁴

II. International Human Rights Instruments and Early Marriage

A number of human rights instruments lay down norms to be applied to marriage, covering issues of age, consent, equality within marriage, and the personal and property rights of women. The key instruments and articles are as follows (paraphrased for clarity in some cases):

Article 16 of the 1948 *Universal Declaration of Human Rights* (UDHR) states: (1) Men and women of full age ... have the right to marry and found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution. (2) Marriage shall be entered into only with the free and full consent of the intending parties. Similar provisions are included in the 1966 *International Covenant on Economic, Social and Cultural Rights* and the 1966 *International Covenant on Civil and Political Rights*. *Article 1* of the 1956 *Supplementary Convention on the Abolition of Slavery, the Slave Trade, and Institutions and Practices Similar to Slavery* includes in the institutions and practices similar to slavery: *Article 1(c)* Any institution or practice whereby: (i) A woman, without the right to

⁴⁴ UNICEF Innocent Research Centre, Website: www.unicef-icdc.org ISSN: 1020-3528, No. 7 - March 2001

refuse, is promised or given in marriage on payment of a consideration in money or in kind to her parents, guardian, family ...⁴⁵

Articles 1, 2, and 3 of the 1964 Convention on Consent to Marriage, Minimum Age for Marriage and Registration of Marriages state: (1) No marriage shall be legally entered into without the full and free consent of both parties, such consent to be expressed by them in person ... as prescribed by law. (2) States Parties to the present Convention shall... specify a minimum age for marriage (“not less than 15 years” according to the nonbinding recommendation accompanying this Convention). No marriage shall be legally entered into by any person under this age, except where a competent authority has granted a dispensation as to age, for serious reasons, in the interests of the intending spouses ... (3) All marriages shall be registered ... by the competent authority.⁴⁶

Article 16.1 of the 1979 Convention on the Elimination of All Forms of Discrimination against Women prescribes equally for men and women: (a) The same right to enter into marriage; (b) The same right freely to choose a spouse and to enter into marriage only with their free and full consent; ... *Article 16.2* states: The betrothal and the marriage of child shall have no legal effect, and all necessary action, including legislation, shall be taken to specify a minimum age for marriage.

Article XXI of the 1990 African Charter on the Rights and Welfare of the Child states: Child marriage and the betrothal of girls and boys shall be prohibited and effective action, including legislation,

⁴⁵ UNICEF Innocenti Research Centre, Website: www.unicef-icdc.org ISSN: 1020-3528, No . 7 - M a r c h 2 0 0 1

⁴⁶ UNICEF Innocenti Research Centre, Website: www.unicef-icdc.org ISSN: 1020-3528, No . 7 - M a r c h 2 0 0 1

shall be taken to specify the minimum age of marriage to be eighteen years.⁴⁷

The CRC has been ratified by all countries with the exception of the United States and Somalia. Virtually every provision of the CRC is of some relevance to the issue of early marriage. Among the most pertinent, however, are the following (paraphrased for clarity in some cases):

Article 1: A child means every human being below the age of eighteen years unless, under the law applicable to the child, majority is attained earlier.

Article 2: Freedom from discrimination on any grounds, including sex, religion, ethnic or social origin, birth or other status.

Article 3: In all actions concerning children ... the best interests of the child shall be a primary consideration.

Article 6: Maximum support for survival and development.

Article 12: The right to express his or her views freely in all matters affecting the child, in accordance with age and maturity.

Article 19: The right to protection from all forms of physical or mental violence, injury or abuse, maltreatment or exploitation, including sexual abuse, while in the care of parents, guardian, or any other person.

Article 24: The right to health, and to access to health services; and to be protected from harmful traditional practices.

Articles 28 and 29: The right to education on the basis of equal opportunity.

Article 34: The right to protection from all forms of sexual exploitation and sexual abuse.

⁴⁷ UNICEF Innocenti Research Centre, Website: www.unicef-icdc.org ISSN: 1020-3528, No . 7 - M a r c h 2 0 0 1

Article 35: The right to protection from abduction, sale or trafficking.

Article 36: The right to protection from all forms of exploitation prejudicial to any aspect of the child's welfare.

III. Causes of Child Marriage

Poverty

One of the causes of child marriage may be poverty on the part of parents. Some of the parents view their daughters as economic burden and therefore take to early marriage of the child especially girls as a relief, not only to the family alone but also to the girl. Probably, this was why Noor (2009) and Asad (2013) asserted that some families view child marriage as a means to ensure their daughter's financial security and reduce the economic burden of the child on the family.⁴⁸

Fear of not being a Virgin

Another cause of child marriage may be fear, for instance, a girl of above 18 years who is not married may be a victim of rape, which may be traumatic to the girl. Rai (2010), opined that such girls may not be seen as eligible for marriage if they are not virgins. In USA Today.com (2009), the fear is that an unmarried girl may engage in illicit relationships, or elope causing a permanent social blemish to her siblings, or that the impoverished family may be unable to find bachelors for grown- up girls in their economic social group.⁴⁹

Protection from Sexual Promiscuity

⁴⁸ Journal of Education and Training Studies Vol. 8, No. 4; April 2020 ISSN 2324-805X E-ISSN 2324-8068 Published by Redfame Publishing URL: <http://jets.redfame.com> , Assoc. Prof (Mrs) Anna Onoyase

⁴⁹ *ibid*

Child marriage may be brought about as a way of protecting the girl from sexual promiscuity. For instance, Nour (2006) opined that parents feel that child marriage provide their daughters with a sense of protection from sexual promiscuity and safe from sexually transmitted infections.⁵⁰

Religion

Child marriage may be due to the person's faith or religion. For instance, in Islam, no minimum age is set for marriage, but the age of marriage should coincide with puberty. This is why the classical Islamic law (Sharia), does not set a definite age for marriage but marriage can occur with puberty. However, UNICEF (2012), reports that the top five nations in the world with highest child marriage rates are: Niger 75%, Chad 72%, Mali 71%, Bangladesh 64% and Guinea 63%. The five countries are Islamic majority. However, from Saudi Arabia's marriage reforms in 2009, it was observed that "although girls can marry even before reaching puberty, they cannot terminate the wedding contracts according to the Hanbali legal school, one of four major schools in Sunni Islam, which has complete control over female to male guardian".⁵¹

Bride Price

The bride price is the money paid by a man marrying a girl to the parents of the girl in order to get their consent. Bearak (2006), and Nour (2006), opined that in some countries, the younger the bride, the higher the pride price she may fetch. This practice according to Soraya (2006), Boyden (2012), and Showdhury (2004) creates an economic incentive where girls are sought and married early by her family to the highest bidder.⁵²

Economic Security

⁵⁰ ibid

⁵¹ ibid

⁵² ibid

Gaffney-Rhys (2011), has opined that child marriage can also be seen as a means of ensuring a girl's economic security particularly if she lacks family members to provide for her.⁵³

IV. Consequences of Child Marriage;

From the above table it is evident that even in this era; child marriages are quite prevalent in many countries. Often new brides are l.o to demonstrate their fertility after marriage specially by producing a male heir. According to UN 16 million adolescent girls give birth every year and the major cause of death for girls aged 15-19 years in these countries is due to complications during pregnancy and childbirth.⁵⁴ According to UNICEF around 50,000 girls die during pregnancy, mostly in low and middle-income countries.⁵⁵

The Press release states that “young girls who marry before the age of 18 have a greater risk of becoming victims of violence. This is especially true when the age gap between the child bride and spouse is large” A study conducted by ICRW⁵⁶ in two states in India (Bihar and Jharkand) found that girls who were married before 18 were twice as likely to report domestic violence. These child brides also showed signs of severe depression. Child marriage often leads to deterioration of the health of girls. Due to complications during pregnancy and

⁵³ *ibid*

⁵⁴ UNFPA, UNICEF, WHO, UN Women, the United Nations Foundation, World Vision, Girls Not Brides, Every Woman Every Child, World YWCA and The Partnership for Maternal, New born and Child Health. Joint press release [Internet]. 2013 March 7 [cited 2015 July 10]. Available from: <http://www.unwomen.org/en/news/stories/2013/3/child-marriages>

⁵⁵ Child Marriage: A Discussion Paper, Tahera Ahmed, Former Acting Chief, SRHR, UNFPA& Editor, Bangladesh Journal of Bioethics 2015, Email: tahera50@yahoo.com

⁵⁶ Child Marriage and Domestic Violence. International Center for Research on Women ICRW. 2006

childbirth many girls in developing countries die or the table 1 depicts the situation globally:⁵⁷

Niger	75%
Chad	68%
Central African Republic	68%
Bangladesh	66%
Guinea	63%
Mozambique	56%
Mali	55%
Burkina Faso	52%
South Sudan	52%
Malawi	50%
Madagascar	48%
Eritrea	47%
India 15	47%
Somalia	45%
Sierra Leone	44%
Zambia	42%
Dominican Republic	41%
Ethiopia	41%
Nepal	41%
Nicaragua	41%

* Source: UNICEF State of the World's Children, 2013 - data from UNICEF Multiple Indicator Cluster Surveys (MICS), Demographic and Health Surveys (DHS) and other national surveys, and refers to the most recent year available during the period 2002-2011. Source: United Nations.⁵⁸

⁵⁷Superanote 17

⁵⁸ Economic Impacts of Child Marriage: Jeff Edmeades, Global Synthesis Report, CONFERENCE EDITION JUNE 27, 2017

Pregnant girls aged 15 to 19 are twice as likely to die in childbirth as women in their 20s and girls under the age of 15 are five to seven times more likely to die during childbirth.⁵⁹ These are due to physical immaturity where the pelvis and birth canal are not fully developed. Due to prolonged/obstructed labor many girls become victims of morbidities like obstetric Fistula.⁶⁰ Girls who give birth before the age of 15 have an 88% risk of developing fistula. Fistula patients are usually young girls who come from a socially disadvantaged group with little access to Emergency Obstetric Care. They suffer from incontinence or faecal discharge emitting foul odor making the girls social outcasts.⁶¹

A. Challenge to the Ethical Rights of Girls:

Child marriage is a huge problem in poor communities,” says Nyaradzayi Gumbonzvanda, General Secretary of the World YWCA. "Early marriage and child marriage robs their future. Girls lose the opportunity for education. They lose the opportunity to choose their partner and must live with that pain for the rest of their lives".⁶²

Michelle Bachelet, Executive Director of UN Women states “No girl should be robbed of her childhood, her education and health, and her aspirations. Yet today millions of girls are denied their rights each year when they are married as child brides”⁶³

⁵⁹Nour Nawal M. Health Consequences of Child Marriage in Africa. *Emerging Infectious Diseases*. 2006; 12(11): 1644–1649

⁶⁰ Cook, Rebecca J., Bernard M. Dickens, and S. Syed. *Obstetric Fistula: The Challenge to Human Rights*. *International Journal of Gynecology and Obstetrics*. 2004; 87:72-77

⁶¹Child Marriage: A Discussion Paper, Tahera Ahmed, Former Acting Chief, SRHR, UNFPA & Editor, *Bangladesh Journal of Bioethics* 2015, Email: tahera50@yahoo.com

⁶²Gumbonzvanda N. *Ending Child, Early and Forced Marriage*. Presentation in UN Panel Discussion Campaign to End Child Marriage. 2015

⁶³ UNFPA, UNICEF, WHO, UN Women, the United Nations Foundation, World Vision, Girls Not Brides, Every Woman Every Child, World YWCA and The Partnership for Maternal, New born and Child Health. Joint press release [Internet]. 2013 March 7 [cited 2015 July 10]. Available from: <http://www.unwomen.org/en/news/stories/2013/3/child-marriages>

Once a girl is married at an early age she is deprived of her education and the opportunity to equip herself with life skills. She becomes a child mother before her body and mind are ready for this experience. The ill effects child marriage is reflected in the statements of Anthony Lake, Executive Director of UNICEF: “Child marriage is not only wrong, it is dangerous. It exposes a young girl to profound health risks from early pregnancy and difficult childbirth and it exposes her baby to complications of premature birth”.⁶⁴

B. Child Marriage and Early Childbirths;

Child marriage is a human rights violation. Despite laws against it, the practice remains widespread: Globally, one in every five girls is formally married or in an informal union, before reaching age 18. In the least developed countries, that number almost doubles – 36 per cent of girls are married before age 18, and 10 per cent of girls are married before age 15.

Child marriage threatens girls’ lives and health, and it limits their future prospects. Girls pressed into child marriage often become pregnant while still adolescents, increasing the risk of complications in pregnancy or childbirth. These complications are the leading cause of death among older adolescent girls.⁶⁵

- Key facts

90% of adolescent births in low-income countries are to girls who are already married or in a union.

⁶⁴ *ibid*

⁶⁵ <https://www.unfpa.org/child-marri...>

Child marriage - United Nations Population Fund

Every year, an estimated 21 million girls aged 15 to 19 years become pregnant in low-income regions and approximately 12 million of them give birth.

At least 777,000 births occur each year to adolescent girls younger than 15 years in low-income countries.

Adolescent pregnancy is most common in sub-Saharan Africa and Latin America and the Caribbean.

Links and health impacts

The criminalization of consensual adolescent sexuality can drive child marriage underground. When an adolescent girl becomes pregnant in such conditions, she will not attend ante-natal health checks or register the birth of their baby.

When girls first marry, they often face intense social pressure to prove their fertility. It can be extremely difficult for them to assert their will, particularly when deciding whether to get pregnant, or negotiating safe sexual practices and the use of contraception.

Girls face barriers to accessing contraception and safe abortion. This reduces their options for limiting or spacing their pregnancies. Barriers include judgment by health care providers and physical barriers – like distance and restricted mobility – to accessing clinics.

In contexts where there are both high levels of unintended pregnancy and restrictive abortion laws, pregnant adolescent girls frequently turn to clandestine, unqualified abortion providers who put their health and lives at risk. An estimated 8-11% of all maternal deaths are due to unsafe abortion, and adolescent girls are more likely than older women to go to unsafe providers. In Central America, where abortion laws are among the

most restrictive in the world, there is evidence of higher suicide rates among girls who are unable to access abortion.⁶⁶

C. Impacts On Fertility and Population Growth;

Child marriage has a large impact on fertility and population growth. Total fertility is defined as the number of live births that women are (statistically) expected to have over their lifetime under current conditions. Controlling for other factors affecting total fertility, on average across 15 countries, a girl marrying at 13 will have 26 percent more children over her lifetime than if she had married at 18 or later. If a girl marries at 17, she would still have on average 17 percent more children versus marrying at 18 or later.

Considering the rate of child marriage in the country and the characteristics of the girls who marry early, ending child marriage would reduce the national rate of total fertility by 11 percent, a rather large effect. A large part of the impact of child marriage on total fertility comes from the fact that women marrying earlier tend to have children earlier. Across 18 countries, child marriage is likely to be the cause of early childbirths for 75 percent of the girls who have their first child before the age of 18. Marrying early also often has a small negative impact on modern contraceptive use later in life (in some countries the impact is positive, perhaps because when women marry early desired fertility is also achieved earlier).

Overall, ending child marriage without any associated changes in programs or policies would however not, in itself, have a large effect on contraceptive use nationally. Finally, ending child marriage and early childbirths could reduce population growth, with impacts that

⁶⁶<https://www.girlsnotbrides.org/learning-resources/child-marriage-and-health/adolescent-pregnancy-and-child-marriage/>

depend on each country but reach up to 0.39 percentage points in Niger, which is again a substantial effect, as was observed with total fertility.

D. Impacts On Health, Nutrition, And Violence;

Marriages in which a child under the age of 18 years is involved occur worldwide, but are mainly seen in South Asia, Africa, and Latin America. A human rights violation, child marriage directly impacts girls' education, health, psychological well-being, and the health of their offspring. It increases the risk for depression, sexually transmitted infection, cervical cancer, malaria, obstetric fistulas, and maternal mortality. Their offspring are at an increased risk for premature birth and, subsequently, neonatal or infant death. The tradition, driven by poverty, is perpetuated to ensure girls' financial futures and to reinforce social ties. One of the most effective methods of reducing child marriage and its health consequences is mandating that girls stay in school.

1. Impacts on health (Isolation and Depression);

Once married, girls are taken to their husband's household, where they assume the role of wife, domestic worker, and, eventually, mother. These new homes can be in a different village or town. Because of the high dowry paid, husbands are usually much older than the girls (and thus have little in common with them) and their new brides are expected to reproduce. Polygamy may also be acceptable in some of these regions. As a result, the girls feel rejected, isolated, and depressed. Some girls realize that survival requires embracing their new environment and proving their fertility. They lose their childhood and miss the opportunity to play, develop friendships, and be educated. Risk of Sexually Transmitted Infection and Cervical Cancer

Risks during Pregnancy.⁶⁷

2. Impacts on violence

Child marriage violates children's rights and places them at high risk of violence, exploitation, and abuse. Child marriage affects both girls and boys, but it affects girls disproportionately.

It is defined as a marriage of a girl or boy before the age of 18 and refers to both formal marriages and informal unions in which children under the age of 18 live with a partner as if married.

Child marriage ends childhood. It negatively influences children's rights to education, health and protection. These consequences impact not just the girl directly, but also her family and community.

A girl who is married as a child is more likely to be out of school and not earn money and contribute to the community. She is more likely to experience domestic violence and become infected with HIV/AIDS. She is more likely to have children when she is still a child. There are more chances of her dying due to complications during pregnancy and childbirth.⁶⁸

E. Impacts On Education, Labor, And Earnings

- *On education*

As a result, child marriage reduces the likelihood that girls will complete their secondary education. This emerges clearly from questions asked to parents in household surveys as to why their daughters dropped out of school. Marriage is often one of the main, if not the main reason, that adolescent girls drop out of school.

A similar conclusion is reached when modeling the relationship between child marriage and educational attainment econometrically. The

⁶⁷<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2672998/>

⁶⁸<https://www.unicef.org/india/what-we-do/end-child-marriage>

effects are large. Every year that a girl marries early (i.e., before 18) is associated with a reduction in the likelihood of completing secondary school of typically four to 10 percentage points, depending on the country or region. This leads to lower earnings for child brides in adulthood since a lack of education prevents them from getting good jobs. In addition, child marriage also reduces education prospects for the children of child brides by curtailing their mother's education.⁶⁹

- ***On labor***

The relationship between child marriage and labor force participation is complex. On the one hand, lower educational attainment among women who marry as children may reduce their likelihood of entering the labor market and adversely affect the type of jobs they engage in. This may be the case in contexts where higher levels of educational attainment are associated with increased likelihood of labor market participation, in part due to the high opportunity cost of not working. In other contexts, specifically in low-income settings where labor markets tend to be informal and where many women, faced with poverty, must work simply for the household to survive, the impacts of lower educational attainment on women's labor market participation may be less salient. Although child marriage need not necessarily have a direct impact on women's labor force participation, higher fertility associated with child marriage may influence women's roles in the labor market and the number of hours they are able to work.⁷⁰

- ***On earnings***

⁶⁹<https://www.globalpartnership.org/blog/child-marriage-and-education-impacts-costs-and-benefits> June 29, 2017 by Quentin Wodon, The World Bank

⁷⁰<http://documents1.worldbank.org/curated/en/312761498512784050/pdf/116835-BRI-P151842-PUBLIC-EICM-Brief-WorkEarningsHousehold-PrintReady.pdf>

While the impacts of child marriage on labor force participation and work for cash are mixed, the results are not as varied when it comes to earnings and productivity. To consider this relationship, we posited that child marriage can curtail women's earnings and productivity through its impact on higher fertility and – more importantly - lower educational attainment. We use wage regressions to analyze these potential losses, simulating earnings with both lower fertility and higher education.

F. Underlying Causes;

Child marriage has existed for centuries, mainly because of tradition but also due to poverty. In early days' parents used to arrange the betrothal of their infant children as a means of uniting two families. In present days the practice of early marriage is common in rural areas or where prospects for girls are few. The would -be brides have no say in the matter as guardians or other family members agree on the marriages and girls have no decision making options.⁷¹

Often girls are married early to provide protection, security and the support of a male guardian. The question of „honor“ is considered by parents and relatives, who may want to make certain the girls are married early to grooms approved by the families. According to a report by Girls Not Brides, “poverty is one of the most powerful drivers of the harmful practice in the country. Girls are thought of as an economic burden by parents who believe they will be more financially secure once their daughters are married off and out of their responsibility. Poor families want to reduce the number of children to feed, clothe and educate”.⁷² Families may agree to child marriage because of community pressures and norms. Sometimes children who

⁷¹Child Marriage: A Discussion Paper, Tahera Ahmed, Former Acting Chief, SRHR, UNFPA & Editor, Bangladesh Journal of Bioethics 2015, Email: tahera50@yahoo.com

⁷²Girls Not Brides. News on Impact of Child marriage [Internet]. 2015. [Cited 2015 August]. Available from <http://www.girlsnotbrides.org/what-is-the-impact/>

refuse to marry or choose marriage partner against the wishes of their family may be punished⁷³ or even killed.⁷⁴

In recognition of the dreadful consequences of child marriage, many organizations are taking up global and country level programs.⁷⁵ Some of these organizations are:⁷⁶

1. *The Elders:*

The Elders are a group of independent global leaders launched by Nelson Mandela in Johannesburg in July 2007. The group offer their collective influence and experience to support peace building, help address major causes of human suffering and promote the shared interests of humanity. The principle is based on traditional village practices where communities take guidance on different issues from elders. Similarly, if the earth is thought of as a „global village“ then a group of experienced and dedicated elders could use their valuable experience and influence to focus on serious problems facing the world today. The Elders brought together local, national and international organizations in a global partnership to end the harmful practice of child marriage. This alliance is called ***Girls Not Brides: The Global Partnership to End Child Marriage.***⁷⁷

2. *Girls not Brides:*

⁷³BBC.Ethics - Honour Crimes [Internet]. bbc.co.uk

⁷⁴BBC. Ethics Guide, Honor Crimes [Internet]. 2012 [cited 2015 July 10]. Available from: <http://www.honordiaries.com/wp-content/uploads/2013/06/HD-FactSheet>
HonorViolenceEast.pdf

⁷⁵ Olson C. The Pixel Project's "16 For 16" Campaign.16 Organizations Working to Stop Child Marriage. 2013 December 6

⁷⁶Child Marriage: A Discussion Paper, Tahera Ahmed, Former Acting Chief, SRHR, UNFPA&Editor, Bangladesh Journal of Bioethics 2015, Email: tahera50@yahoo.com

⁷⁷Child Marriage: A Discussion Paper, Tahera Ahmed, Former Acting Chief, SRHR, UNFPA&Editor, Bangladesh Journal of Bioethics 2015, Email: tahera50@yahoo.com

As mentioned in the earlier paragraph, *Girls Not Brides* is an alliance of more than 500 civil society organizations from over 70 countries. These organizations have the aim to end child marriage to help girls to fulfill their potential.⁷⁸

Member organizations are from Africa, Asia, the Middle East, Europe and the Americas. The common vision is that every girl has the right to lead her life according to her choice. If the girl is not married early she can lead a safer, healthier life leading to a more prosperous future for herself, her family and her community. *Girls Not Brides* members bring child marriage to the forefront and advocate for the laws, policies and programs that will make a difference in the life of millions of girls.⁷⁹

3. *Plan International:*

Plan works with children in communities in 51 developing countries to advance the achievement of gender equality and girls' rights. Through the „Because I am a Girl „campaign, Plan's projects address the barriers to girls completing a quality education of at least 9 years, as well as equip them with the assets they need to safe guard their future, promote gender equality and improve their lives.⁸⁰

4. *CARE – Global:*

CARE is an international humanitarian organization, which focuses on working for impoverished women. Their mandate includes directly addressing child marriage through targeting education for girls. CARE works with families, communities and

⁷⁸ United Nations General Assembly. Child, Early and Forced Marriage. Sixty-ninth session Agenda item 65(a) Resolution Adopted by the General Assembly 69/XX

⁷⁹Child Marriage: A Discussion Paper, Tahera Ahmed, Former Acting Chief, SRHR, UNFPA&Editor, Bangladesh Journal of Bioethics 2015, Email: tahera50@yahoo.com

⁸⁰ibid

local organizations to reduce the prevalence and mitigate the harmful impacts of child marriage through educational and behavioral- change programs.⁸¹

5. ***Girls UP – USA:***

Girls UP has dedicated advocacy and organizational efforts to ensure child marriage legislation is a priority in the US Foreign Policy Engagements. In March of 2013, their efforts were rewarded as the US House of Representatives passed the child marriage legislation as part of a broader Violence Against Women Act.⁸²

6. ***ICRW – USA:***

International Center for Research on Women (ICRW) is advocating for the United States to become more involved in curbing child marriage. ICRW works with the United States Congress and the administration to bring more national and international support to end this harmful practice.⁸³

7. ***Save the Children – Global:***

Save the Children works around the world to develop programs to protect children and prevent child marriage along with other forms of child abuse, trafficking, and exploitation.

8. ***World Vision – Marriage Later/Studies First Program – Bangladesh:***

World Vision works towards the provision of global education for children who are at risk for exploitation, early marriage, and lower income earning potential. In Bangladesh, they address barriers to education and work with communities and local governments to improve the quality of education children receive.

⁸¹ibid

⁸²ibid

⁸³ibid

The *marriage later/studies first* programed works with families to educate them on the impact of child marriage.⁸⁴

9. The United Nations:

The UN Resolution on Child, Early and Forced Marriage, was supported by 116 Member States at the 69th session of the General Assembly.⁸⁵ Every year, an estimated 15 million girls aged under 18 are married worldwide. In the developing world, one in nine girls is married before her 15th birthday. These children are robbed of their childhood, denied their rights to health education and security. The resolution calls on states, with the participation of relevant stakeholders, to develop and implement holistic, comprehensive and coordinated responses and strategies to eliminate child, early and forced marriage and to support already married girls, adolescents, and women through strengthening of child protection systems, protection mechanisms such as safe shelters, access to justice and the sharing of best practices across borders.⁸⁶

Child marriage is a global problem, but it is particularly widespread in African and Indo-Pacific countries. In Bangladesh, the percentage of women married before they turn 18 is 65%, followed by 47% in India and 40% in Pakistan and Afghanistan.⁸⁷

UNFPA is committed to ending child marriage and reducing adolescent pregnancy by promoting legislation and programs designed to end child marriage. UNFPA also supports investments that empower girls with the information, skills and services they

⁸⁴ibid

⁸⁵ United Nations General Assembly. Child, Early and Forced Marriage. Sixty-ninth session Agenda item 65(a) Resolution Adopted by the General Assembly 69/XX

⁸⁶Child Marriage: A Discussion Paper, Tahera Ahmed, Former Acting Chief, SRHR, UNFPA&Editor, Bangladesh Journal of Bioethics 2015, Email: tahera50@yahoo.com

⁸⁷ibid

need to be healthy, educated and safe. UNFPA also works to support the needs of married girls particularly in family planning and maternal health.⁸⁸

UNICEF is working with partners in joint efforts to end child marriage. Together with governments, civil society and other agencies UNICEF is working to end child marriage globally. In 2011, 34 country offices addressed child marriage through social and economic change efforts and legal reform. In India UNICEF supported the passage of the Child Marriage Prohibition Act of 2006, and the development and implementation of a national strategy on child marriage. UNICEF participated in the development of state action plans and supported work with the community on ending child marriage so girls will develop in a safe and productive environment. UNICEF estimates globally, almost 400 million women aged 20-49, (more than 40 per cent), were married in their childhood.⁸⁹

Child marriage puts girls at risk of early and unwanted pregnancies. Maternal deaths related to pregnancy and childbirth for girls aged 15-19 worldwide, account for some 50,000 deaths each year. Girls between 10 and 14 years of age are five times more likely than women aged 20 to 24 die in pregnancy and childbirth.⁹⁰

V. Child marriage in Afghanistan;

Child marriages are usually aimed at strengthening ties with rival families and tribes, as part of deals or to settle debts and disputes. Poor

⁸⁸UNFPA.News on Child marriage [Internet]. 2015[Cited 2015 July 10]. Available from: <http://www.unfpa.org/child-marriage>

⁸⁹Child Marriage: A Discussion Paper, Tahera Ahmed, Former Acting Chief, SRHR, UNFPA&Editor, Bangladesh Journal of Bioethics 2015, Email: tahera50@yahoo.com

⁹⁰UNICEF.Child Protection from Violence, Exploitation and Abuse. 2011

families often end up selling daughters for large dowries from wealthy people and the husbands are usually much older.

The decisions to sell off girls for marriage are made by men, and wives, mothers, sisters and the girls themselves having little or no say. Nearly a tenth of Afghan adolescent females (aged 15–19) give birth every year as a consequence of early marriage and lack of access to reproductive health information and services.

Girls and adolescents are far likelier to die of causes related to pregnancy than their older sisters. The pregnancy-related mortality ratio of women aged 15 to 19 in Afghanistan is estimated at 531 deaths per 100,000 live births compared to 257 deaths per 100,000 live births for young women between the ages of 20 and 24 years. Furthermore, a quarter of women suffering from obstetric fistula, which can condemn women to ill-health and ostracism, were below the age of 16 when they married.

As chair of the United Nations taskforce on early marriage (which also includes UNICEF, UN Women, UNDP and UNAMA), UNFPA works closely with communities, religious leaders and youth in five provinces, where it leads grassroots campaigns among a wide, largely illiterate audience, using cartoons and other relevant communication materials to talk about the risks of early marriage including its health consequences.⁹¹

With limited resources and an absence of income to support themselves, Afghan families may sell their children to make ends meet, resulting in a significant level of child marriage in Afghanistan. To illustrate, the 9-year-old Paraná Malik family sold her to Qorban, a 55-year-old man, for \$2,200 in an arrangement of sheep, land and cash. Thinking about what her future holds as a wife to Qorban, Parwana fears

⁹¹<https://afghanistan.unfpa.org/en/node/15233>

her husband will beat her and force her to work in his house. Regrettably, however, Parwana's family does not have enough money to afford necessities to keep all its members alive and healthy. In fact, before her family sold her, it sold Parwana's 12-year-old sister.⁹²

Conclusion:

Though there is substantive work initiated to reduce the incidence of child marriages, yet a lot remains to be done to attain Zero Child Marriage. Each country has to set up its own mid-term and long term goals to bring about significant reduction in child marriages. The issue is not an isolated one rather it is intertwined with social norms, cultural taboos and traditions and economic conditions of the families. Partnerships with related Government agencies, NGOs, Media, Women's groups and the private sector will lead to a faster attainment of goals. The problem when addressed through a holistic approach with clearly defined indicators, milestones and responsibilities will help families, communities, nations and regions achieve Zero Child Marriages in a defined time period.

⁹²<https://borgenproject.org/child-marriages-in-afghanistan/>

Chapter III

Corruption in Afghanistan

Gulsoom Atiqi

Abstract

Corruption is a deadly disease in a law-abiding and stable system that over time reduces the efficiency and effectiveness of institutions and at the macro level causes the paralysis of a stable and responsible system. Corruption is the behavior that deviates from the official duties of a public servant due to private and group considerations and monetary and professional achievements. This phenomenon is one of the hottest topics discussed by national and international institutions, and in fact, countries at the national, regional and international levels are trying to find solutions to combat it.

Dozens of conventions have been concluded between countries in this regard, but despite these efforts, this phenomenon is still very worrying in the administrations. Afghanistan is also among the countries that have been struggling with this phenomenon for many years (especially after the establishment of the Taliban government) unfortunately, the corruption pit in this charter is very deep, which requires serious study and effective solutions and practical measures to combat it. There with it. The fight against corruption is basically at the top of the agenda of any responsible system, and this fight is done either directly or indirectly. Given this, the question is what are the effective strategies to combat corruption? This dissertation seeks an answer to it. This dissertation is a library research in which the researcher has tried to propose solutions to fight corruption by stating and receiving the causes and effective factors in causing corruption, because without rooting out and receiving the main factors, no solution can be effective. Based on the findings of this study, the researcher believes that by understanding and recognizing the

factors affecting the creation and spread of corruption, an appropriate and sustainable legal framework, creating a culture of accountability and accountability monitoring system and a general approach to creating e-government Suitable for fighting corruption.

Keywords: Afghanistan, Strategies, factors, corruption, solutions

I. Corruption;

Corruption literally means to void and perish, they say: that thing became corrupt, that is, void and disappeared. Some have said: corruption is against the good and the object is out of moderation. Firozabad has said in Al-Qamoos Al-Muhit Corruption: taking property is oppression and corruption is against expediency, Deviation and departure from the direct path and it is called corruption.¹⁹³

The word corruption and its derivatives have been specified many times in the Holy Quran. Fifty verses in.

The various relations mentioned in the Holy Qur'an that condemn corruption and blame the corruptors are dangerous.

The existence of corruption and its dire consequences have been warned for the society. The Holy Quran about corruption and corrupters in the society has stated as follows

و اذا تولى سعى فى الارض ليفسد فيها و يهلك الحرث والنسل والله لا يحب الفساد « «

Translation: When he turns around and leaves, he strives for corruption on earth and kills and breeds it destroys, and God does not love corruption⁹⁴.

A. History of corruption;

⁹³Abdul Badsir, ShaikhAhmadi. Islam and Fighting with Corruption

⁹⁴ -The holy Quran, Baghra ,205

Political and administrative corruption has existed in various forms for a long time. An examination of the criminal laws of ancient civilizations clearly shows that bribery was considered a serious problem among Jews, Chinese, Japanese, Greeks, Romans, and Americans. In ancient India in social life, corruption was widespread.⁹⁵

There has also been, and is, the nature and extent of corruption from the middle Ages to the present day in the Indian subcontinent. One of the worst features of medieval Indian governments was bribery there have been various gifts.

Corruption in human societies is as old as human civilization and is still a problem today.

That most countries in the world are struggling with. History of ancient civilizations such as; Greece, Rome, China and India have been affected by corruption. Corruption has caused many sufferings for human society and successive wars, Violence and uprisings against ruling civilizations the destruction of organizations and the disintegration of societies always associated with corruption have been. Corruption, along with other factors, has been an important cause of the collapse of these civilizations.

The issue of corruption has always plagued governments and the intellectual concerns of many political scientists and thinkers. Corruption is one of the most important and oldest social problems that has a long history and is even related to about 1200 BC, the time of Hammurabi.

Bribery is one of the oldest and most widespread social ills, and Will Durant,¹ in his History of Civilization, cites evidence of bribery in ancient times. "In the past," he writes" The rulers used to turn to the priests to make important decisions, to observe the flight of the sacrificed animals, to observe the intentions of the gods through them and to inform

⁹⁵GhulamRaza, ZakerSalehi, Strategies to fight against corruption (1391)

them." The priests were among those against whom the laws were against. In fact, bribery has existed throughout the history of human civilization and has manifested itself in various ways. Corruption is one of the fundamental problems of human societies⁹⁶. It spread that government entered human life, and governments considered this a danger from the very beginning because it prevented them from achieving their Goals and endangered the downfall of human societies. In the past, they corrupted, took bribes and sold God's commandments for money.

In general, corruption, among other factors, has been an important factor in the collapse of civilizations, so that IbnKhalidun in relation to the causes of the rise and fall of civilizations believes that the main cause of the collapse and decline of governments is waste, waste and corruption in the government system. The government is the men and the rulers. Throughout the ages, there has always been an inverse relationship between the proper and improper use of power and the realm of the spread of corruption. Corruption is reduced when power is used properly. In the fourteenth century, Dante,¹ in his Divine Comedy, addresses the issue of corruption and places it in the depths of hell in terms of grading.⁹⁷ According to Machiavelli² Corruption is a process in which the moral standards of individuals are weakened and their virtue and piety are destroyed. Because most people are weak and devoid of piety, there is always corruption in them.⁹⁸ This problem should be prevented by controlling these people, guiding intellectual leaders and with the help of monitoring devices.

B. Corruption agents;

⁹⁶ William C, Durant 18 March 1947, America

⁹⁷ Dante, Alighieri 13 September 1321 Italy

⁹⁸ Niccole, Machiavelli 21 June, Italy

There is no doubt that corruption is a global phenomenon and no society can be safe from corruption and its consequences. The reason for this prevalence and generality is that the roots of corruption are the same in different societies; Thus, corruption, as the sole product of these common roots, will naturally grow everywhere; But the different types of corruption as well as its severity and prevalence will be different due to the differences in societies in political, economic, social and cultural structures. Corruption in Afghanistan has existed since ancient times.

Spiritual apostasy and diminishing religious beliefs are the most important causes of corruption in society. But what factors are the causes of spiritual.

Apostasy, what are its contexts and how it affects the occurrence of corruption and social anomalies, needs further explanation. Another point is that the word "corruption" is a general concept that includes It encompasses diversity and in different scientific fields there are synonymous words and terms with which a brief acquaintance is also useful.

Corruption and sin is an expression used in moral-religious books; Sociologists have spoken of "social harms" and "behavioral perversions," psychologists have referred to "abnormalities." These terms in fact express different approaches to moral and social deviations that have their own causes.

In a general view, the causes of corruption and social deviations can be divided into two main categories.

- A- Underlying factors that play a role in creating and shaping corruption in society.
- B- The main factors and without intermediaries

First, we briefly discuss the underlying factors of corruption and social deviations in several main areas.

1. *Weakness and inefficiency of the family system;*

Due to the fact that human personality and some of his moral traits are established from childhood and parents have the greatest role in educating children and establishing their personality, the family has a special place and role. Many problems and moral corruption in the society will be prevented if the family plays its educational role correctly and properly and the parents invest in the religious and moral education of their children.

Research shows that most of the moral deviations and behavioral crimes in adults are the result of lack of proper parenting and attitude in the early stages of development and the beginning of life.

If parents do not play their educational role properly and do not acquaint their children with morality, spirituality and religious values from the very first years, they will hand over young people to society who is unfamiliar with religion, ethics and Islamic issues and all kinds of deviations. And moral corruption will be afflicted. Religious education creates a kind of immunity in individuals. If the family does not do this properly, the context of corruption will spread from the family to the community.

2. *Inefficiency of the education system;*

After the family, the education system has the most roles in educating people in society. If the education system fails to provide a suitable platform for the religious education of children, adolescents, and young people, those who deliver society will be weak in terms of religious beliefs, morals, and spiritual issues, rather than in terms of religious values and beliefs., Show their commitment, will suffer from all

kinds of corruption and moral deviations, and this is one of the grounds for corruption.

3. *Cultural attack;*

Cultural attack is another factor in creating corruption in society. It should be noted that cultural attack, although it is the cause of corruption in society, but one of the roots of cultural attack is the emergence of a cultural vacuum in society. No society will be forced against a foreign culture unless it is prepared and weak in terms of its religious and social values and beliefs. Thus, the cultural onslaught that is the cause of corruption and deviation in society is itself caused by spirituality and the fading of beliefs. The same rule applies in our society. If we see that society, and especially some of our youth and adolescents, tend to corruption and perversions and negative values of Western culture, it is because their religious beliefs are reflected in their behavioral self-control. Suffers from weakness.

4. *Weakness of governments in the face of all kinds of corruption*

The government, as one of the most important social institutions, is responsible for preserving the independence and national security and protecting religious values and beliefs. A powerful and responsible government is one that can both protect itself from corruption and moral, social, economic, etc. deviations and prevent deviations in society. If the administrative system and the government in a society are infected with deviations and corruptions, or are not able to seriously deal with social deviations and corruptions, corruption will pervade all the pillars of that society.

5. *Lack of attention to the needs of young people;*

Young people have needs in their lives that failure to meet those needs leads to corruption. For example, lack of employment, lack of

grounds for marriage, etc. cause moral and social corruption such as theft, etc.

What have been said are the underlying factors of corruption and social deviations, but another part of the factors that are directly and closely related to corruption and social deviations is related to the individual and that is the weakening and diminishing of religious beliefs in individuals. If there is no religious faith and adherence to social principles and values in individuals. No other factor can prevent corruption and deviations in individuals. The weakening of beliefs occurs in the behavior of individuals in different ways.

6. Belonging and attachment to the world;

One of the causes of corruption is belonging to the world. Imam Abu Hanifa (as) said: "Love of the world is the root and cause of every corruption and sin." The Messenger of God, peace and blessings of God are upon him, also considered love of the world as one of the causes of corruption and sin.

7. Following the desires of the soul;

In verses and hadiths, following the desires of the soul is another factor of corruption and sin. God says in the Qur'an: "Do not follow the air of the soul, which prevents you from the way of God."

In a general conclusion, we can conclude that attachment to the world and following the air of the soul are the main causes of corruption in the individual and society, but other factors play a grounding role, i.e. any institution that's duty and responsibility to If it is not done correctly, it is considered as the cause and cause of corruption.

C. Consequences of corruption in Afghanistan;

Corruption has the following negative consequences in almost all countries of the world, especially in backward countries such as Afghanistan.

· Existence of administrative corruption hinders the growth and development of the country; Because in the event of corruption, government agents are more concerned with embezzlement and personal affairs than with official duties.

Corruption undermines the effectiveness and legitimacy of governments, jeopardizes the security and stability of the country, and undermines the values of democracy, thereby hindering political and economic development.

In the event of corruption, the allocation and distribution of resources is not done properly and deviates from its original path.

Corruption undermines public confidence in the government's ability and political will to curb oversupply, as well as dampening people's hopes for a better future.

The prevalence of corruption in society closes the path of many economic, social and national developments and imposes huge costs on the country and ultimately the people, one of the most important negative consequences of which is to create a class gap between society and the country; In this case, one class of society bursts into satiety and every meal requires food, and another class dies of starvation that does not have access to even the most basic necessities of life and its most basic necessities.

D. Causes of Corruption in Afghanistan;

The notorious phenomenon of corruption and embezzlement is a part of human life that is related to human life and has gone through ups and downs in the world and has existed in every country more or less. But the traditional tribal leadership in power, the existence of a traditional economy, the continuing social poverty, the lack of strong political will, and the lack of awareness of the people has not been ineffective in the growth and corruption of Afghanistan. Corruption in Afghanistan has

created grounds for violence, bigotry, ethnic cleansing and thousands of other bone-crushing crises. Inefficient government system, lack of comprehensive national goals, disregard for standards, poor management, monopoly power of the oppressed, illegality, lack of meritocracy, dominance of crime-free culture, ethnic hegemony, non-compliance with the law, contribute to corruption in Afghanistan Has done. Corruption, bribery, embezzlement and looting of public and private property by tyrants and individuals working in various Afghan government systems have grown exponentially, and in recent decades the main source of corruption in the privatization of public, government and social property. This process has led to the division of society into rich and poor. However, there was corruption during the forty years of Zahir Shah's reign and the five years of Sardar Mohammad Daud's crowned republic But with the fall of the authoritarian regime of the Yahya dynasty and the seizure of power for almost a decade and a half in the 1980s by the left-wing ideological party, regardless of its political mistakes, the ruling party was able to increase corruption, bribery and embezzlement. Prevent looting of public and private property⁹⁹.

There will be a serious obstacle to the accumulation of wealth by political leaders, and still none of the leaders and officials

We do not know of a government that has acquired wealth and property during their rule.

At the same time, the end of the fifty-year dictatorial rule of Al-Yahya by the party is over.

And brought to our society a new idea against tyranny and the growth of political consciousness. But corruption administratively, during the rule of the jihadi regimes, especially the seven Pakistani regimes, there was a tremendous growth Prior to the occupation of Kabul, they

⁹⁹Rahmtullah, Hassani and Ghulam Shah Adel. Fighting with Corruption (1391)

looted public property and gave it a religious character, claiming that they were looting it from the "communist" government, that is, bribery, embezzlement, and looting of property. The public came from Pakistan with administrative corruption by the Mujahidin government Afghanistan was built. In the nineties, when the Mujahidin looted and plundered in the first Islamic Revolution Government assets, including offices, institutions, factories and companies, took over and "looted" everything. During this period, ownership and respect for public and private property lost their meaning and people lost their competence.

They did not have their watch. This spirit still remains in their minds and psyches. In the second round of the Islamic Revolution that The Taliban group, which was blacker than the regimes, seized power in Kabul. All public property was wasted between the war and the two powers, the Taliban and the Mujahidin. However, in the first Islamic revolution, public and state property was looted and completely looted. (Bayabani, 1394: 143)

But in the second Islamic Revolution, the Taliban, the people were robbed of all their rights and freedoms, and the Taliban it drives people like herds and herds to work, forced worship and mass murder. In the third Islamic revolution that to the support of the international community arose after the Pact, the administration of the country and the executive, judicial and legislative powers of Afghanistan's current government have been plundered. By creating thick regulatory, religious and intelligence filters.

They do not allow justice and equality to be established and free people to be included in this government until the law on bribery and embezzlement Expensive to adapt. Extraordinary corruption has now taken over the body of the current system, which is a special crisis against

the process, growth and realization of civil society and democracy. Corruption is now in government offices.

Afghanistan is in a terrible and erosive state, it has not existed in any of the past eras in this land Unfortunately, in a global survey, Afghanistan is now among the three most corrupt countries in the world, while Corruption in Afghanistan has obvious political causes that are impossible to eliminate through administrative means and only with Political developments are possible Anti-corruption strategies.

Fighting corruption requires serious determination and a practical plan. There is no evidence of this determination in the current Afghan government. Because twelve years after the ketoni government, the formation and structure of government offices still have ethnic and regional compositions with the color and smell of discrimination and prejudice. Excessive centralism of the government and the weaknesses and shortcomings that exist in the administrative system of the country.

In the current government, in many cases, the appointment of important and key posts from friends, relatives and close relatives of the officials is given in government offices, especially the posts are bought and lucrative posts are given to Lailam and the bidders win. Poverty, corruption in offices and the existence of political, military, unemployment, low salaries of government officials, wrong personnel policy based on pocket, family and intelligence relations are factors that affect corruption separately. But the lack of political will to implement the law., Suffocating any voice, non-compliance with the law, coming to power of individuals and persons who themselves violate the law.

They are the factors that prevent the elimination of corruption, oppression and injustice, and the waste of foreign aid and dozens of other problems in the country, and are leading the situation to crisis day by day. And with this method, within a department, the spirit of responsibility

and healthy practices is disturbed; hypocrisy, schism and pessimism are created among the citizens of the country.

The United Nations Assistance Mission in Afghanistan (UNODC) has stated that the total cost of corruption is \$ 3.9 billion increase. Found a 40% increase between 2009 and 2012 in Transparency International Afghanistan has said that Afghanistan's economy is in the hands of the ruling team and a number of cabinet ministers, representatives of the National Council of Governors, police commanders and deputy ministers, which is the economic system.

Have seized large contracts in the country, importing petroleum products and foodstuffs. Corruption is rooted in the deepest layers of government power in Afghanistan and the factors.

The main ones are those whose success and progress of any struggle depends on their cooperation. At Officials from the Natural Resources Monitoring Network also claimed that more than 1,400 companies, listed from "Most of these companies are owned by powerful people, local commanders and members of parliament, and in some areas the opposition also uses the money." Powerful people play a role in determining the price of goods, especially the price of oil products in the market they are fundamentally hurting people by interfering with the annual commodity prices by billions of dollars in this way.

Various legal and illegal and have turned to various businesses. These people have limited competition in the market and the powerful determine the prices of major commodities.

This cycle is one of the main axes of corruption and mafia in the country, which unfortunately is the main goal and prey of this Monsters are cannibals, society is the spectrum that has no shelter and support. The police often abandon thieves, smugglers, murderers and other real and

accused people, leaving strangers, direct and oppressed people in the corner.

Imprisoned, forced and reluctant to confess and file a case, the prosecutor in turn did the same Pursues in collusion with the police and arranges the case in such a way that the right is violated and unjustly won; Why Again, due to the sovereignty of the relationship with the prosecutor's rule, the violator remains safe from any harm. Court while Can reveal the shortcomings of the relative file with a little care; But according to their common interests with the police and

Instead of reaching the oppressed, the prosecutor's office, on the contrary, unfairly despairs the last hopes of the oppressed.

Builds a converter. This is why government intelligence agencies rarely catch people they have taken action, or if an exception has been made, the action taken has been fruitless and fruitless Turns.

However, US agents have provided Afghan interrogators with voice-over technology to assist in the eradication of corruption, which has intercepted the conversations of a number of members of parliament and senior officials.

The Attorney General's Office said it would review the files of five former and current ministers to see progress.

They were prevented, now about \$ 1 billion in international aid is being transferred abroad annually. It is inconceivable to do small work in Afghan government offices without paying bribes in dollars. Abuse of public property for personal gain, acquisition of illicit assets through illegal extraction of property and lack of access to persons for the intended purpose putting issues such as selfishness, regionalism and ethnicity are also among the issues that our society is currently suffering from. While corruption in Afghanistan is the result of "unfair policies

and administrative structures that include other Factors have caused various crises in the country.

If you are determined, have the necessary political determination and courage, and the rule of law to eliminate corruption with a benevolence and benevolence, there are practical ways to achieve it. It is sovereign in order to raise the level of competence, inheritance, capacities and facilities of the justice and judicial organs of the country and to act and practice practical work to ensure justice while implementing justice. Certainly the meaning of extremism, beheading and any excess against the action is not wrong. But the implementation of the law consistently and patiently, the fight against corruption, crime, drugs and other negative social phenomena is possible by implementing two major economic and administrative methods, eradicating corruption with economic application if it is estimated that employees with social insurance, various types of social guarantees, retirement, the right to form trade unions and defend their rights against the conspiracy of organized crime perpetrators and material and social guarantees for employees' families in life and after death. Applicable. The most effective way to fight Corruption is an economic method another way to fight corruption is an administrative or coercive form that is compatible with the use of coercion and restraint. Use coercion such as audits, threats, intelligence and effective conversions It has less than economic problems. Using both methods with a proper and balanced balance doubles the effectiveness of the work and the use of forced non-economic methods will have negative effects. While fighting corruption and crime Political and administrative reforms are needed in Afghanistan.¹⁰⁰

The fight against corruption is not dictated by good intentions to do this and everything else. It is necessary to create a better system and

¹⁰⁰ Abdullah Tawakoli, Evaluation of Corruption (1390)

regulate new modern laws and human factor and personnel policy as well as in any the system is important and key. Exemptions, terrorists, murderers, smugglers, thieves, suicide bombers, corrupt officials, drug producers, lawbreakers, strong political witlessness' in the fight against corruption in the country and the establishment of a culture of exemption for criminals who have political support, and Their failure to stand trial is another serious problem in the fight against corruption. The causes of all internal crises, especially the causes of corruption, must be fundamentally identified with the foundation of religious awareness, knowledge, logic and rationality, and then managed by a meritocracy with the support of the people against all existing disorders and crises. Regular and long-term struggle; until their roots are dry.

E. Anti- corruption strategies;

The powerful determine the prices of major commodities. Have taken their monopoly. It brings and from here the people's trust in government institutions and departments is lost. Is paving the way for corruption?

- **Creating political will:** Just as political groups have worked actively to strengthen and spread corruption in the country, it is necessary to have a serious political will to fight this phenomenon.
- **Ensuring transparency:** Transparency and providing grounds for public oversight of how resources and facilities are used, especially in contracts, are other ways to combat corruption in the eyes of the government
- **Ending the culture of impunity and creating and strengthening the culture of accountability:** Ending the culture of impunity, ensuring the right of people to access information and the realization of the principle of transparency will ultimately lead to the exercise of the people's right to control the government and require officials to Be accountable to the

people for their actions. Providing oversight and holding agencies accountable facilitates and accelerates the fight against corruption.

- Cooperation with civil society: Active and questioning civil society is a bridge between the people and the government

Strengthening and developing e-government: creating modern financial systems, paying salaries, registering the presence and absence of office staff, information systems, etc. are other ways to fight corruption

Prioritization in dealing with corruption-related crimes: Another strategy and approach to combating government corruption is to fight corruption from top to bottom or from large to small. According to this approach, first high-ranking officials and high-profile institutions are reviewed and addressed, and then the downward and micro-struggle continues and another way are Cooperation with the media & dissemination of government information and the establishment of oversight mechanisms.

F. Solutions of countries fighting against administrative corruption

- American Convention against Corruption 1996;¹⁰¹

This is the first multilateral convention related to the fight against corruption. The prominent point in this convention includes making illegal wealth in cases of corruption.

- Convention against corruption of officials of the European Communities and member states of the European Union 1997 ;¹⁰²

In this convention, active and passive corruption is two sides of the same coin.

- Anti-Bribery convention 1997¹⁰³;

¹⁰¹Inter- American convention against corruption (carcass 1996)

¹⁰² Convention on the fighting against corruption involving officials of European community or official's member state of union 1997

¹⁰³ Convection on combating bribery of foreign public officials in international business transaction

Here corruption is defined with respect to its inactive aspect, in the sense that corruption here is the proposal of illegal provisions to the authorities of another country in order to violate their official duties.

- Convention on civil rights regarding the fight against corruption¹⁰⁴;

This convention has nothing new except providing a general definition of administrative corruption. In that definition, its active and passive aspects are also considered, but it is not generalized.

- Criminal Law Convention on Corruption,¹⁰⁵ 1997

In this convention, a very long definition of corruption was presented. In this definition, both the bribe taker's request and the bribe giver's offer are considered guilty if they are surrounded by domestic officials or international officials.

- Convention against Transnational Organized Corruption¹⁰⁶;

In this convention, measures have been taken to prevent organized corruption. Among other things, it is possible to provide a broad definition of corruption that is widespread and includes a wide range of actions, which was not generalized due to its lack of brevity.

G. Effective suggestions to prevent corruption in Afghanistan;

Creating a suitable team to prevent and reduce the risk of fraud and corruption, strong internal controls, appropriate laws and regulations and also a regular tax structure can play a very effective role in controlling corruption in organizations.

We present the following suggestions and recommendations to control fraud and corruption for review and consideration, with the hope that good results will emerge from them:

¹⁰⁴ Civil law convention on corruption

¹⁰⁵ Criminal law convention on corruption

¹⁰⁶ United Nations convention against transnational organized crime.

- Establishment of appropriate and stable legal framework and increasing strengthening of law enforcers.
 - Establishing appropriate rules and regulations that clearly include punitive measures for corrupt people. And strict monitoring of people through mandatory laws.
 - Professional training of accountants, auditors, tax auditors and managers.
 - Establishment of anti-corruption unit, independent committees to deal with major purchases, quality control units to inspect the quality of works, raw materials and equipment.
 - Maintaining the level of income of employees in accordance with monetary fluctuations.
 - Rotation of duties, job transfer and intermittent transfer of employees, selection of suitable substitutes to avoid multiple encounters with issues.
 - Promoting corporate evaluation and greater accountability.
 - Advertising and greater transparency, spreading information and creating awareness.
 - Compilation of definite and clear laws and guidelines regarding privatization.
 - Strengthening internal controls in organizations, including internal audit.
 - Compilation of comprehensive rules at different levels before either rejecting or accepting the non-conformities should be thoroughly investigated.
 - Establishment of customer support teams and advisory boards.
 - Creating standards related to the production and import of goods, expansion and development of safety regulations.
- Conclusion**

Finally, corruption which is one of the main problems and one of the factors that has always caused a lot of anomalies in the country and led the

country to strange crises, is corruption. Afghanistan is one of the countries where corruption is rampant.

Preventing corruption is a path that must be taken with conviction and seriousness, and in order to achieve success through collective participation and accurate knowledge of the causes of corruption and ways to deal with it, act intelligently and responsibly. Certainly, this important movement in today's world, which is called the world of communication and the destiny of all societies, is interconnected, will not be completely successful without participation and cooperation at the national and global and regional levels between countries and international organizations. Corruption weakens the system and undermines the performance of government offices.

It also negatively affects the encouragement, honesty and integrity of the staff who oversee the implementation of the law. Corruption can also have an adverse effect on daily activities and cause undesirable behaviors in society. Exposing corruption and fraud alone is not enough, the authorities must take appropriate measures to prevent it. A thorough study of the causes of corruption can lead to effective action.

Having a regulatory system and a proper legal framework can well increase Public encouragement and reduce the risk of corruption in society. Establishing a sound fiscal and monetary policy that encourages investment can act as a barrier to the growth of corruption.

Conclusion :

Corruption weakens the economy and reduces the efficiency and effectiveness of government systems. Corruption in the system may not allow any investment to deal with this phenomenon. Organizational officials need to be aware of these issues. Corruption is the cause of all the misfortunes of Afghanistan in the last two decades, and in the way of fighting corruption, it has been done, and the solutions laid down in this case have never been and should

not be applied in such a way that corrupt people are treated with taste. This, in turn, increases corruption in a society, if at all Audrey's form should and maybe that fight should take place and there should be no corruption in this fight, no doubt a country we will have no problems.

Legal Wind

Chapter IV

Girl's education especially in Afghanistan

Nik Ahmad Hosaini

Hadia Sulaimani

I. Education;

Education is unquestionably the fundamental basis of social work in the community. Education offers a bright future to us all. Access to education is a right of every human being, particularly women, irrespective of race, family, language, social standing, etc. Education represents a change to and an advance in the mental and social ability to investigate, think and practice.

According to a famous scientist and doctor from the Islamic world, Abu Ali SinaBalkhi, education means planning the community's activity for the health of the family and the growth of the children in a society throughout life and after death. We all know that the root of the fine green plant of modernization is in the soil provided by education. The importance of education in modernizing life is so clear that it does not require explanation.

The subject matter of the women's education should be selected at the national level and adapted to the needs of each society. The themes include, occupational enrichment, consumer economics, civics, health and family living. The content of women's education should be the reflection of the society's idea of the role assigned to women, namely, cooking, and sewing, laundry for housekeeping and home management for rearing children. Other subjects are; science, technology, commerce, and arts. These are to make them able to compete with men in getting equal opportunity and income in the labor market. The content has to be the one that girls or women bring home; from school such

as useful information about health and nutrition as well as vocational skill, that can be put to good service by the family.

Ideally, women are to educate themselves, to acquire information and knowledge which will help them challenge norms, values and behavior pattern. Women need an education which will help them not only to read and understand the world, and master the 3RS (reading, writing and arithmetic), but be masters of their lives and makers of their own destinies. They need education which will help them acquire the necessary analytical skills to understand the fast-changing realities of life, which will give them the confidence and strength to refuse to submit to conditions of indignity and inhumanity. It should be the type of education that will help women form strong groups so that they can gain more control over their lives and break their silence and make them visible. The classes' environment should create an atmosphere which allows women more freedom, which gives them more opportunities to realize full human potentials. Women need an education which will not only help them in the search and acquisition of new skills and knowledge, but also help them to acquire and strengthen values like justice, equality, honesty, truthfulness and solidarity. It should also create or release energies in women to act with conviction and courage in their various struggles at different levels. Education should help women to develop an analytical and questioning mind and a scientific approach in understanding the realities around them.

A. Concept of Education

Education is the process of providing information to an inexperienced person to help him/her develop physically, mentally, socially, emotionally, spiritually, politically and economically. That is why at graduation ceremonies one hears the Vice-Chancellors pronounce these words while awarding degrees to their institutions'

graduates, “you have been found worthy in character and learning...” In education parlance, it means that the individual has acquired adequate and appropriate knowledge, skills and attitudes and values, known as cognitive, psychomotor and affective behaviors to be able to function optimally as a citizen. These behaviors are the focus of training individuals in institutions of learning. The planned and systematic training given in an institution of learning is formal education. The programmed or is organized, planned and systematically implemented. In an informal education, there is no plan and the training is haphazard and incidental.¹⁰⁷

Education is the process through which individuals are made functional members of their society. (Ocho, 2005). It is a process through which the young acquires knowledge and realizes her potentialities and uses them for self-actualization, to be useful to her and others. It is a means of preserving, transmitting and improving the culture of the society.

In every society education connotes acquisition of something good, something worthwhile. Education is one of the fundamental rights of individuals. Article 26 of the Universal Declaration of Human Rights, which was adopted by the United Nations General Assembly in December, 1949 stipulated that Everyone has the right to education. This shall be free at least in the elementary and primary stages. Elementary education shall be compulsory while technical and professional education shall be made generally available. Higher education shall be equally accessible to all on the basis of merit. Parents have a prior right to choose the kind of education that shall be given to their children (Nwangwu, 1976). Why should everyone have the right to education? The answers to this question are given thus:

¹⁰⁷Grace Offorma

1. The child is born helpless and has to rely entirely on parents and other older members of the society to survive and satisfy her growth needs in all their ramifications.
2. The degree and quality of participation in the life of the society depends to a large extent on the degree and quality of her education. This will enable her perform her political and other citizenship duties and exercise the rights pertaining thereto effectively.
3. Since every citizen benefits from the result of the education of her fellow citizen and since every generation receives its education from an older generation, every generation has a duty to reciprocate by educating the generation that comes after it. (Ocho, 1988). There is an adage that says “educate a man, you educate an individual, but educate a woman, you educate a nation” The above summarizes the essence of education to the girl-child and indeed, to every educable human being, and so calls for special attention to be focused on education of the girl-child. No nation can afford to toy with the education of her citizens, especially, the child, who will be the father or mother of tomorrow, because education is the bedrock of all facets of development. Children are future leaders of tomorrow and mothers are guardians of the future, and the first aim of every family and society should be to raise healthy and productive individuals who are physically, psychologically, socially, and mentally well developed. These can be achieved through the education of the girl-child who is the mother of tomorrow.

B. Importance of Girls’ Education;

Napoleon Bonaparte says that "Give me an educated mother I will give you an educated nation.". Education is a basic right and more importantly a catalyst for economic growth and human development. It is a crucial tool for breaking the barrier of poverty.

Specifically, primary education is the critical enabler required to improve the economic and social scenario in many pockets of the nation. We also need to ensure equal status for the girl as citizens in their own right. For any country to progress, one half of its population cannot be denied the right to education. This denial is also gross violation of many rights enshrined in the Indian Constitution, primary among them being the right to education and the right to equality. Education is very important for every child whether boy or girl. There are many disparities between women and men across the world and they remain persistent in the areas of access to resources, opportunities and in the matter of human rights. It is sad that some communities still discriminate against the education of the girl child, not realizing that illiterate girls grow up to be illiterate women. This results in lopsided development as it denies equal opportunities to equal citizens.

According to UNESCO Institute for Statistics (UIS), there are 757 million adults, including 115 million youth, who still cannot read or write a simple sentence. Women account for two thirds of all illiterate adults (63%), and the gap is nearly as wide among youth. Young women make up 59% of the 115 million illiterate youth. South and West Asia and sub-Saharan Africa are far from gender parity: women aged 15 years and older are 24% less likely to be literate than men in the same age group. Meanwhile, youth in East Asia and the Pacific have reached gender parity, joining adults and youth in Central Asia, Latin America and the Caribbean, and Central and Eastern Europe.³ About 57 million children around the world are not going to school.

According to the report "Children Still Battling to go to School", in the countries affected by the conflict, 95% of the 28.5 million children who are not getting a primary school education live in low and lower-

middle income countries – 44% in sub-Saharan Africa, 19% in south and west Asia and 14% in the Arab states, UNESCO said. Girls make up 55% of the total and were often the victims of rape and other sexual violence that accompanies armed conflicts, UNESCO said.

India is signatory to many international commitments on women's and girl's development and has its own national commitment for development and education of girls. The first reference to equal opportunities for education of both boys and girls is made in India's National Policy on Education, 1968. One of the principles of the development of education in the country listed in the 1968 policy was: Equalization of Educational Opportunity: “(C) The Education of girls should receive emphasis, not only on grounds of social justice, but also because it accelerates social transformation.

Why Girls’ education is important? The importance of the role of women in the society cannot be overlooked. Especially important is their role as the traditional primary caregiver to the children. When the women are given opportunity to have a voice in charting their own destinies, they can improve their lives and the lives of their children who are the future of a country. Future Educated Generations: An African proverb says, “If we educate a boy, we educate one person. If we educate a girl, we educate a family – and a whole nation.” By sending a girl to school, she is far more likely to ensure that her children also receive an education. As many claim, investing in girl's education is investing in a nation.

C. Barriers to Girls’ Education;

There is no controversy about the fact that education is a fundamental human right. As far back as the 1960s, the right to education has sat comfortably in human rights frameworks and discourses. It is agreed that access to education ends generational

cycles of poverty and provides a foundation for sustainable development. Every child is therefore entitled to it. Yet more than 72 million children in the world are out of school and almost 60 percent of them are girls the tragedy of this failure is that an unthinkable number of girls are being abandoned to a bleak future. Why is this so? The south Asian region fares very poorly in the education of girls and women. It is estimated that nearly half of the world's illiterate women live here. Gender disparities are pervasive across all levels of education.

Widespread poverty and discriminatory cultural practices emanating from patriarchal mind-sets are some of the reasons for the persistence of this gender gap in education. Despite egalitarian development policies, which do not get translated on the ground, negative practices against girl child persist. The 2001 census showed that India has only 933 females for every 1000 males and in the age group of 0-6 years this statistic is down to 927 females for every 1000 males. In many countries it is very much clear that the girl is discriminated against from the earliest stages of life, through her childhood. It is more common in countries where men outnumber women and particularly in Third World countries. The gender gap in education can be understood only in the wider context of female disadvantage in India.

Gender bias pervades all spheres of life and society and influences political decision making as well as intra- familial attitudes and values. The nature and intensity of this bias varies across economic systems and regions and over the life cycle of individuals within households. This cycle of disadvantage starts before birth and continues into the old age. The problem is further aggravated when class, caste and religious discrimination compound gender

disadvantage. The bias against educating young girls is deep rooted in the cultural and social traditions of developing and under developed world. Young girls are expected to help their mothers in household chores, take care of young siblings and are also expected to take care of other household responsibilities by contributing to the family income.

Young girls are expected to eat the last and the least as compared to their brothers. Each passing day is the infringement of the rights of these girls. They are denied the basic right to life itself. Millions of young girls die before seeing their first birthday. Those who are lucky to have survived are denied basic rights including health, food and education. Girls lead a life of neglect and rejection and are considered to be a burden by their parents. Destitute families often cannot afford to send all their children to school. If it means choosing between sons and daughters, girls usually lose out. Even in cases where primary education is free, hidden costs such as books, supplies, uniforms or food may prohibit sending girls to school. Girls are often considered „temporary property“ as they move to their husband's home after marriage; it is not thought to be economically sound to invest in their future only to see another family reap the reward. It is considered more economically viable to spend money educating a son who will remain at home. This reduces parental incentives in the education of girls. Thus most of them are married off early and are left to fend for themselves with basic, or even less, skills and knowledge.

1985in many countries and communities in both the developed and the developing world, parents can take it for granted that their daughters receive a quality education. Yet in many other places around the world, providing every child with an education appears to

be beyond reach. There are five main challenges we identify that make it difficult for girls to access education, these include:

- The cost of education – ensuring that communities, parents and children can afford schooling;
- Poor school environments – ensuring that girls have access to a safe school environment;
- The weak position of women in society – ensuring that society and parents value the education of girls;
- Conflict – ensuring that children who are excluded due to conflict have access to schooling; and
- Social exclusion – ensuring girls are not disadvantaged on the basis of caste, ethnicity, religion or disability. These challenges are not exhaustive, but they are recurrent themes in many countries. They constitute additional hurdles girls need to overcome to benefit from quality education.

II. Education in Afghanistan;

So, for the importance of education it will be better to define it hence, education is as a significant phenomenon for individuals' life, it can lead the societies to modernization, as well as human could become modern and “take of” the burden of “tradition” (Unterhalter, 2009). Therefore, education can transmit skills, abilities, attitudes, values, and knowledge, which enhance and develop the national social and economic development (Saha, 2011). Also, Education is not merely the backbone of salvation for living beings in the world, but also it plays vital role for individual levels in the societies and also education is not only a legal own individual right, but it is an effective opportunity provided to the human beings and resources have to be allocated towards it (Trani, et. al 2012).

Indeed, education has an important historical background in all Islamic countries especially in Afghanistan and currently Afghan education comprises different historical orders hence, “Today, education includes three different categories :(i) traditional or indigenous (pre-Islamic), (ii) modern and (iii) Islamic education.

Within the latter category, there are four types of Islamic schools in Afghanistan: Mosque schools; Traditional madrasa, first level; Traditional madrasa, second level; and Modern madrasa. In addition, so called Arabic schools have appeared from the eighties and onwards.” (Karlsson&Mansory, 2007, p.5). Therefore, in the early twentieth century traditional education and training for Afghan children including male and female were provided in the mosques and in religious centers (Madrasa), as well as Modern education in Afghanistan has begun in the early 1900s and it has developed and enhanced steadily in all parts of the country, while in the 1920s, following independence in 1919.

For political, social and cultural reasons, the pace of modern educational development was very slow. The first significant development of general education and higher education has begun in the 1960s and 1970s in the context of political and social improvement as well as economic and health development. In the late 1970s Afghanistan has had a functioning education system including over one million students, of which 20 percent of girls in primary, secondary and higher education actively participated in formal education in the country (Ministry of Education, 2010-2014).

A. Education Policies during the Monarchical Rule;

Historically, most of the education provision in Afghanistan happened through mosques in madrasas –Islamic educational institutions (American Institutes for Research, 2006). Modern

education in Afghanistan dates back to the end of the nineteenth century. The first formal boys school was built in 1904 in Kabul, while the first institution catering to girls opened almost twenty years later in 1921 (American Institutes for Research, 2006). In the 1920s, efforts by Amanullah Khan, the sovereign of Afghanistan, signaled the beginning of state led efforts to promote education (Giustozzi, 2010).

Results were unpromising with the number of enrolled students increasing by only 12,000 between 1929 and 1940 (from 45,091 to 57,000 students), mainly because of a lack of resources invested in modern education. Real improvement in access to education in the country became observable in the 1960s and 1970s (Giustozzi, 2010), starting with the 1964 constitution which made education compulsory (American Institutes for Research, 2006). Following this declaration, formal education provision was extended outside of the cities to reach rural areas, and enrollment rates rose to over 30 per cent (Giustozzi, 2010).

Humaira Haqmal when the USSR invaded Afghanistan in 1978; the literacy rate stood at 18 percent for males and 5 per cent for females, with total elementary level completion rates as low as 0.3 per cent. (American Institutes for Research, 2006). The soviet occupation of Afghanistan from 1978 to 1992 was characterized by continuous conflict and destroyed much of the infrastructure in the country including 80 per cent of school buildings and resulted in weakening of the teaching workforce due to numerous killings and exiles. During this time, modern education in Afghanistan was provided through two separate, opposing channels: the communist system and an education system managed by the Mujahidin groups which had Western backing.

B. SOVIET EDUCATION POLICIES

Soviet educational policies were marked by aggressive literacy campaigns in urban and rural areas and aimed to propagate pro-communist ideologies (American Institutes for Research, 2006). Existing village governance structures were subsequently replaced by centralized structures. The new governance structure and curriculum were met by hostility in rural Afghanistan because of the perceived contradictions between communist ideologies and traditional Afghan values, which resulted in an estimated 30 per cent decrease of enrollment rates in rural areas during that period.

C. MUJAHEDDIN EDUCATION POLICIES

The second provider of education services between 1978 and 1992 was the resisting group that, in response to the Soviet occupation, used education as a “mean for countering Marxist influence and preserving traditional culture. Twenty-eight NGOs and three UN agencies began to play a central role in education in Afghanistan, providing non-communist style education for Afghans. By 1990, 70 percent of all schools in Afghanistan were supported by non-governmental bodies that provided teacher salaries, training, supplies, and books (American Institutes for Research, 2006). Continued fighting in the country undermined the progress achieved in educational outcomes during that time, and by the beginning of the 1990s the educational system proved unable to rebound from the war even after the defeat of the Soviets.

D. EDUCATION DURING TALIBAN LEADERSHIP ERA

In the years of Taliban rule, school enrollment rates decreased dramatically, with girls’ enrollment taking the biggest toll; girls’ gross enrollment rates went from 32 per cent to 6.4 percent between 1995 and 1999 (UNESCO, 2000). The Taliban policy for education was directed through the Ministry of Religious Affairs, and the existing formal education system was dismantled in favor of madrasas.

Funding for education fell drastically due to external donors' unwillingness to invest in anything other than direct service delivery under a policy of principled engagement, which left no room for activities such as capacity building. Long-term financial commitment, although necessary for American Institutes for Research, 2006 8 .)American Institutes for Research, 2006, p.3 (rebuilding infrastructure, was non-existent.¹⁰Nonetheless, UN agencies as well as some NGOs continued to provide limited education services for children in both in urban and rural areas.

The post-Taliban era improved women's access to higher education significantly. Afghanistan's higher education sector was rebuilt in the decade following 2001, so that millions of students were attending schools and the universities across the country. According to Ebrahimi 8.92 million students, 3.38 million of whom were females, were enrolled in 15,572 schools in the 2012-2013 academic year.¹⁴ Homairahaqmal p'220 13 Dr. Mohammad HadiAhmadi 14 Higher Education of Afghanistan under the Taliban RuleThe revival of the Taliban on the political scene and the following talks sparked great concerns among Afghan girls and women; they assert that their hard-gained rights and freedoms, and specifically the increased access to education, should not be sacrificed.

“The Afghan government, the UN and donors must be vigilant to ensure that girls' access to education is not traded away. Indeed, the future of Afghanistan depends on it.¹¹⁶ despite great achievements in recent years, women's participation in higher education remained low in the country. Indeed, Afghanistan, due to a wide range of reasons such as geography, politics, insecurity, culture, religion and conservatism, is a very challenging place for women to access higher education.

According to a joint NGO briefing paper, enrollment in higher education in Afghanistan achieved 19 percent before the Taliban regained power in Kabul in August 2021.¹¹⁷ Drawing on the experiences from the 1990s, we have, a grim picture of the Taliban's politics with regard to female access to higher education in Afghanistan. However, studies and interviews explain that the Taliban have already begun to ban women from participation in educational and cultural life. The dominant idea often repeated by the regime's spokespersons is that they will "support women's rights under the Sharia law."¹⁰⁸ What this means exactly and how it will be interpreted in practice cannot be determined at this time. Taking the regime's degrading gender politics of the 1990s and their actions in Kabul since August 2021 into account, it appears as though the Taliban has not significantly changed their approach towards women and girls in Afghanistan.

The newly declared personnel structure of the Taliban's cabinet conveys clearly the political message that the Taliban have carried their masculine, sharia based, unequal, and inhumane view of females into new millennium. "Even though the Taliban proclaims Sharia-compliant rights for women in Afghanistan, there is no guarantee they will not use the Sharia compliance, as an excuse, to restrict women's rights. There remains a strong possibility that Afghan women will suffer the sort of harsh treatment they did under the Taliban in the 1990s."¹¹⁹ It should be noted that the Taliban's approach towards women's rights is rooted in a "hyper-masculine patriarchal worldview" which is too entrenched to be changed anytime

¹⁰⁸Farooq Yousaf and Moheb Jabarkhail, "Afghanistan's future under the Taliban regime: Engagement or 111 isolations?" *Journal of Policing, Intelligence and Counter Terrorism* 12, no. 4 (2021): 10, <https://www.tandfonline.com/loi/rpic20>

soon.¹⁸ Interviews with lecturers demonstrate that there has not been any significant change in the Taliban's viewpoint on the women's right to education and right to work. From their perspective even a gender-mixed education is at odds with the "Islamic principles" and "national values" of Afghanistan".

The Taliban's new Minister of Higher Education declared the end of a "mixed-gender Education in Afghanistan."¹⁰⁹

In addition, none of the Taliban's statements about allowing women to go back to school and work have been realized. Female lecturer from Kabul confirmed that, for now, universities are closed and women have been prohibited from going to work or attending the classes. Some lecturers believe that women in Kabul still, or at least formally, have some limited access to education, but are certain that this will not continue as the political power of the Taliban stabilizes. In addition, lecturers from provinces have reported that the Taliban regime has banned female teachers and students from attending the classes and going to workplace. Deprivation of women and girls from education has also been reported from Herat University.

A lecturer at Qandahar University expects that the Taliban will impose more limitations on women and try to prevent their presence in faculties such as computer science and public management while increasing their presence in other faculties like medicine and Sharia. From Bamyan University, the interviewee reflected on the Taliban's opinion on women, describing it as dangerous and unfair, in particular, with regards to educated women; then for the Taliban the best women and girls are those who remain illiterate and stay at home. From the

¹⁰⁹HashteSubh, "A Mixed-Gender Education System Violates Islamic Principles, the Taliban's Minister 121 19 says," HashteSubh, October 12, 2021, <https://8am.af/eng/a-mixed-gender-education-system-violates-./islamicprinciples-the-talibans-minister-says>

views of all lecturers, who participated in this study, the Taliban will continue to decrease or even ban women's access to higher education because according to their ideology public sphere is not appropriate for women and girls.

III. Right to education under the rules of Afghanistan;

In Afghanistan there are no legal obstacles to women studying. According to Afghanistan's Islamic laws, all persons may study and men and women have the same rights. Women, in fact, are actually granted certain privileges. According to the tenets of Islam, someone who has three daughters or sisters and brings them up well will go to heaven. According to Article 21 of Afghanistan's new constitution, any type of discrimination towards men or women is forbidden; the right to education is the same for all citizens of Afghanistan. Articles 43 and 44 of the Afghan constitution state that all Afghan citizens have the right to education. Article 43 provides for free public Education up to degree level.

The government is responsible for providing all educational opportunities to the Afghan people, particularly in the field of teaching national languages. Article 44 of the Afghan constitution focuses on women's education. The government is responsible for promoting education for women, improving education programs and applying appropriate measures for education and to combat illiteracy in Afghanistan. It is clear that all Afghans have the right to study, and no-one can deprive them of this right. Regrettably, however, many problems remain, such as the lack of security – a major reason for not being able to exercise the right to study. Impeding women's right to education is an offence under Article 35 of the constitution, subject to six months' imprisonment.

However, in contravention of the Afghan constitution and Islamic law, women encounter many problems due to misguided customs, which prevent them from making proper use of these rights. In the Afghan community nearly 90% of the population is illiterate. Regrettably, the majority of these are women, and this is the responsibility not only of the Afghan government or the international community, but also of educated women, who must co-operate with their community and help their sisters. According to its M.D.G. (Millennium Development Goals), the government aims to have 100% of children attending school by 2015, 50% of them girls. There are many problems in the way of attaining this objective. The ineffectiveness of schools in the country –especially girls' schools–, the lack of security and the lack of facilities are major reasons why girls drop out of school. The effectiveness of schoolteachers may be another reason.

The right to education is established in international documents, particularly in the Universal Declaration of Human Rights and the Convention on the Elimination of Discrimination against Women. The introduction to the Convention (of 18 December 1979) notes that the United Nations Charter establishes equal rights for all human beings and the principle of nondiscrimination.¹³ To resolve these concerns, the countries signing the Convention decided:

1. To guarantee women's right to equality with men in professional education.
2. To grant the same rights as to men in the education sector, with the same resources.
3. To strive to promote training and review of curriculum contents in books and courses.

4. To enable women to acquire scholarships and educational benefits.

5. To plan for women's education and literacy in order to narrow the education gap between men and women.

6. To commit to reducing the school drop-out rate among girls.

7. To provide information for special education, including family planning.

Also, the Universal Declaration of Human Rights, in Article 26 concerning the right to education, states that all persons have the right to education. In the second paragraph we read that education must be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. In conclusion, it can be said that the right to education is the same for both women and men. Nevertheless, for various reasons, Afghan women have been deprived of their rights.

In 2000 many obligations relating to girls' and women's access to education were assumed at a worldwide level, in the Dakar World Forum on Education, which was attended by 180 countries. They undertook to ensure that by 2015 all children would be in school. Since then, much attention has been given to education, but there are nine countries that still lag far behind. One of them is Afghanistan, where only 51% of boys and 44% of girls go to school. According to world reports on Afghanistan, in 2002 37% of boys and 18% of girls attended school, but in 2007 65% of boys and 35% of girls were in school. Regarding the current situation, according to a publication of the Ministry of Education, in 2012, 8.39 million children were in school, and 39% of them were Girls.

Conclusion:

Afghan society has certainly undergone many changes in fortune, always within a context of the imbalance that exists between social expectations and failure to fulfill demands and needs. Foreign intervention in Afghanistan during the last decades of the twentieth century, together with complex problems. Brought this country close to complete destruction, the abyss. Political parties such as the Khalq, the Parchan and the Mujahidin were supported by various foreign countries in their struggle to attain power. These wars had terrible consequences for women. Our country's society is for men. Women live in very bad conditions and have to flee their homes; they are burnt or hanged and have to fight hard for their rights. They are the victims of crimes committed by these men who call themselves Muslims but who are not, because Islam let the women to educate, and the commanders and members of the Mujahidin, Taliban and mafias who buy and sell women both among Afghans and to and from people from other countries.

The women in our country, which is still dominated by the old system of serfdom and violent, merciless tribal culture and reactionary patriarchal tyranny opposed to even the slightest benefits of civilization, are denied the most basic freedoms and human and social rights. At all times and everywhere, human rights violations and discrimination against women and girls in Afghanistan have been intense and inhumane. Above all, it is still misogyny that determines disaster in Afghanistan, which is not comparable with many other Muslim societies, for example: female prostitution, forced marriage, forced marriage of widows and child marriage and depriving our country's women and girls of their education and human rights.

The power takeover by the Taliban starting on August 15th, 2021, has brought the country and its higher education system to the brink of

collapse. The hope that the Taliban has transformed into a more moderate force over the past two decades, a hope that originates from the group's professional appearance and polished public relations, are gradually dissolving. Personal observations and the interviews with university lecturers and staff from Kabul and provinces, show that fears and concerns currently dominate the sector. In recent months, many schools and facilities have been closed, faculty members have left or are leaving the country. Academic freedom, institutional autonomy, and female's access to higher education have been strongly reduced or completely removed, echoing the 1990s. The higher education sector is once again ruled by a theocratic system based on Islamic fundamentalism and tribalism mixed with a flawed and narrow perception of religious principles and social relations. The great concern is that the Taliban do not have the capacity to govern and lead the higher education sector. In addition, that they do not believe in democracy, pluralism, human rights and individual freedoms, or progress and modernity.

Chapter V

Economic crisis

Shukrullah Mohammadi

I. Introduction

Let's start with economy; an economy is a very large set of interrelated production and consumption activities that are allocated to limited resources. This set is also known as economic system. Economy includes any activity related to the production, consumption and exchange of goods and services in a place. Everyone in society, from ordinary people to large corporation and the government, deals with the economy. The economy of a country or region depends on many factors such as culture, laws, history and geography. This is why two economic systems are not exactly alike. The concept of crisis, which is widely used in the literature of various disciplines and in daily language, has its etymological roots in Greek "krisis".

The concept of economic crisis first entered the social sciences literatures in 1960's. Economic crisis could be defined as a period of difficulty, dismay or an emergency in the life of a country, a society or a corporation in the life of countries. In other words, an economic crisis is an unforeseen set of developments creating result which could affect states in the macro level and corporation in the micro level. According to another definition, economic crisis could be expressed as a situation that developed unexpectedly in the operation of the financial system or its sub-components and affect the operation of the system in a significantly negative manner. Economic crisis experienced in national economies are usually a product of negative fallout in the economic and political cycles and structures. But it could

be stated that economic crises are a general outcome of macro-economic instability. (www.igi-global.com)

Economic is a natural, unpleasant recession and a part of an economic cycle that sometimes sensitive in its formation. The economic crisis of 2008 draws a lot of attention to the investment strategies used by large financial institutions. Following the spread of this economic crisis all over the world, all countries, both developed and developing, got involved in some way. Government used many policies to control this crisis. These policies, which last from 6 to 18 months, continue so that the world will not witness such a crisis again.

II. The most important effect of economic crisis on society;

Undoubtedly, economic crisis leaves very bad effects. These effects may take months to heal. In the following, we will examine some of these problems together.

A. Unemployment

A decrease in GDP, increase the unemployment rates. The reasons can be summarized in 2 cases: Some factories go bankrupt and this means that their workers are unemployed. Many factories do not hire new workers to reduce cost. This issue affects the young community and job seekers more. Following the economic crisis that occurred in 2008, more than 2.6 million people lost their jobs. Of course, the deeper crisis, the higher unemployment rate (due to the crisis of 1980, more than 3 million people lost their jobs), many European countries experienced a catastrophic growth in the unemployment rate. Greece, Spain and Portugal also passed 20% unemployment rates. At the height of the American economic crisis and reduction of GDP, the unemployment rate of this country reached 25% from 5%.

B. Low salaries

During the crisis, companies and factories try to reduce their costs. One of their usual solutions is to reduce salaries. Many workers, especially non-contract workers, are facing wage cuts. This issue was one of the main features of the economic crisis of 2008 to 2012. Following the increase in prices, living conditions for the working class and wage earners become more difficult than before. The government's austerity policies lead to a decrease in people's purchasing power. Another reason for the reduction of wages is the reduction of working hours. Many companies cut working hours to keep costs down. In such a situation, the unemployment rate does not change because many people are still in their jobs. But due to part-time work, salaries will decrease.

C. Tax Governments consider the reduction of tax revenues as one of the results of the economic crisis.

Factories and companies earn less profit, resulting in less tax revenue for the government. Workers receive lower salaries, thus the tax received from salaries is also reduced. With the creation of a housing bubble, purchases and sales will decrease, so the tax received from the contracts will be lower. Reducing costs will reduce the payment of value added tax. In 2011, Greece experienced an 18% drop in value-added tax revenue. 60,000 small businesses have also gone bankrupt since the beginning of this year.

D. Increase in government spending and budget deficit;

Government spending increases following welfare costs such as unemployment benefits, mortgages, and welfare payments. By reducing tax revenues and increasing payments, the government faces a budget deficit and an increase in debt. This budget deficit also occurs following the government's expansionary

policies, because the government tries to improve economic conditions by injecting money into the market.

E. increasing the interest rate of bonds;

Usually, with the occurrence of an economic crisis, the interest of government bonds decreases, because in this period people try to save their money, so they look for reliable government bonds. England experienced this in 2008 and 2012.

F. Reduction of gross domestic product or GDP

The economic crisis reduces investments and this issue can damage the economic capacities of the society in the long run. If the crisis period is short, the decline in GDP is limited and the economy is able to rebuild itself.

G. Effects of economic crisis on families during the economic crisis

Families without financial support are the most affected, but there are solutions to ease this situation. The unemployment rate increases a lot during the economic crisis. Many employers and managers lay off workers or employees to cut costs. This issue leads to unwanted consequences such as depression, drug use, etc., which threaten both the family and the individual. In such a situation, although it is difficult to find a new job, it is better to find a job with lower salary and benefits, which can reduce the pressure of the family. Employers are not interested in hiring new workers, so there are not many job opportunities. You may consider borrowing from friends and acquaintances. But this is a short-term solution and after a while, in addition to the worsening of the situation, you also end up in debt.

- Family Connections

The lack of source of income and the failure to meet the basic needs of the family also affect family relationships. Family trips are

canceled, the house is sold, the children's school changes, etc., to deal with this issue, the best way to keep family members together is to spend time with each other. Families can go to the park for picnic or have a meal together at a low-cost restaurant.

- **Missing opportunities**

Following the reduction of financial power of investors, business owners no longer have the power to take risks. This issue will reduce the growth of their activities. In addition to the development of your business, you should also think about your family and put them first. Your family needs a stable and reliable income. Therefore, taking risks is not in their interest at all. The best solution is to examine all aspects of work and different partners and investors and make a confident decision.

- **Funding for children's education**

It becomes more difficult to pay for children's education during the economic crisis because schools and colleges also increase their costs. Families with 3 or 4 children studying in high school or university have a really tough time. Finally, I could say that economic crisis effects really bad on human's life. It is not affected in one part; also it affects in every single part our life.

- **Economic crisis in Afghanistan**

The current humanitarian crisis in Afghanistan started after the US and international allies' withdrawal. This has put the country in a dire situation as the globalized infrastructure supporting Afghanistan came to halt. Moreover, 10 billion USD of Afghanistan's assets were frozen by the U.S and other international organizations after the Taliban takeover. This further exacerbated the humanitarian crisis and quickened the economic collapse in Afghanistan. These assets should be freed to support the people of Afghanistan. In order to address this situation,

international oversight is needed to allow these funds to be returned and used by the Central Bank of Afghanistan without misappropriation by the Taliban. We suggest a number of short-term interventions and long-term considerations to improve the situation in Afghanistan with the \$10 billion in frozen assets.

In the short term, economic stability and the hunger crisis should be addressed by funding international organizations such as the World Food Program and national Afghani NGOs. In the long-term funds should be used to build back the economy, build healthcare infrastructure, and support the development of women and children. Humanitarian crises and their mitigation are becoming more inextricably tied to globalization and geopolitics. As nation states often cause crises through war or persecution of citizens, we rely on international organizations and NGOs to address the outcomes of these crises. This cycle does not address the underlying cause of crises, but further perpetuates the need for a global response. This cycle is no more evident than in Afghanistan. It is important for us to learn lessons from the impact's globalization have had on the economy and health of Afghanistan in order to prevent further disasters in the future.

After the US withdraw a total 10 of billions dollars in assets, once held overseas by the Central Bank of Afghanistan, has now been frozen as the US and other international allies understandably do not want these assets to fall into the hands of the Taliban. This present a global ethical problem on who has a right to the assets and what should be done with them. Already the US has divided these assets, but the new holders of these assets and the holders of the other 3 billion in assets have a moral obligation to use them to support the people of Afghanistan. We fervently believe that all of these funds belong to the people of Afghanistan and should be used to prevent further development of a

humanitarian crisis and economic collapse. There cannot be a better time for countries and organizations to fulfill their moral responsibility and contribute to rebuilding Afghanistan, after their decades of involvement in war and conflict. In this commentary we discuss ways in which the Taliban could be engaged and short term and long-term priorities to help stabilize Afghanistan. We also describe how this problem could be prevented in the future to ensure that a sovereign nation's assets are used to support the health and wellbeing of their people.

During the first round of Taliban rule over Afghanistan, the national currency of Afghanistan was counted by weight in some areas of the country, including the remote areas of Helmand province. For example, one thousand Afghani banknotes were equal to 10 million Afghanis. At that time, the value of Afghanistan's national currency had greatly decreased and there was severe inflation in this country. After the overthrow of the Taliban regime and the formation of a new government and the printing of money, the value of the Afghan currency also reached relative stability, but now that the Taliban group has ruled Afghanistan again, the Afghan economy is once again moving towards a crisis and monetary inflation. For example: according to Pajhwok news agency; Today, Monday, 22nd of August, every dollar was exchanged for 123 Afghanis in the exchange offices of Afghanistan. Monetary inflation factors are different for each country.

For example, sanctions and management weakness can be cited for Iran, but in Afghanistan, other factors mentioned below have increased prices and decreased the value of Afghanistan's national currency. Although Afghanistan's economy did not have a good position during the last 20 years due to the bad security and political situation and was mostly artificial and bubble, but now that this bubble has burst, the

economy has also broken the reins and is running wild. The following reasons can be listed as to why the prices are increasing and the value of the national currency of Afghanistan is decreasing:

1- Three months ago, the political system of Afghanistan collapsed, which also destroyed the economic system. In order to prevent more psychological pressure on the people, the issue of the disintegration of the economic system of Afghanistan should not be magnified, but currently the economic system of Afghanistan has practically collapsed. In a collapsed economic system, rising prices and devaluing the national currency is inevitable.

2- Even though the economy of Afghanistan could not be described and praised until three months ago, there was a half-closed political system in this country that could keep the economic system afloat with temporary solutions. For example, the Central Bank of Afghanistan used to inject dollars in the market on various occasions to balance the prices and prevent the continued depreciation of the Afghan currency, but now that there is no political system in Afghanistan and no dollars are injected and distributed in the market, the prices of goods increase. And the value of Afghanistan's currency has decreased.

3- In the past twenty years, millions of dollars entered Afghanistan monthly due to foreign aid and trade, but now there is no news of foreign aid to that extent, nor is trade booming. This is another reason for increasing prices and decreasing the value of Afghanistan's currency.

4- Although the blocking of Afghanistan's foreign exchange reserves by the United States does not play a major and decisive role in the country's economic recession or prosperity, this action can slow down Afghanistan's trade and increase the inflammation of the country's foreign exchange market.

5- In the past, international organizations and institutions did many of their contracts and transactions in Afghanistan with dollars, which caused an abundance of dollars. At the same time, many Afghan employees of foreign institutions and institutions were also paid in dollars. They then brought these dollars into the Afghan market and converted them into Afghan money. This cycle, which demanded the Afghani currency, increases the value of the Afghani currency, but now that there is no news about the distribution of dollars from foreign countries for contracts, nor are Afghan employees paid in dollars, it is fueling the economic crisis and the decline in the value of the national currency.

6- Currently, due to slow economic growth and billion dollar debts, Pakistan and Iran are facing a shortage of dollars due to sanctions. There are many reports that money smugglers smuggle dollars from Afghanistan to these two countries for more profit. This also increased the value of the dollar in Afghanistan, which naturally led to the depreciation of the Afghani.

7- Even though the financial and economic officials of the previous period were known for financial corruption, they were educated people who were at least familiar with the field of economics and the world economic system, but now they are in charge of economic and financial affairs that can hardly do math. They learn addition and subtraction. Economics is one of the complex human sciences, and if the people in charge of economic affairs are not familiar with this science, it will fuel the economic crisis in a country even more.

8- The chaotic political, economic and social situation of the last four decades has made Afghanistan a consumer country, whose import balance is very small, compared to its export. If a country's imports are more than its exports, the first blow to that country's economy is the lack

of growth in domestic production and the devaluation of that country's national currency. This difference is so evident in Afghanistan during the last three months that the country's export does not even reach one tenth of its import.

9- If the payments exceed the foreign exchange receipts or in other words, the expenditure is more than the income, then the exchange rate will increase against the national currency, which has also happened in the last three months in Afghanistan.

10- As we can see in the current situation of Afghanistan, the political and economic situation and perspective of this country has directly affected the value of its national currency. In fact, the unstable political conditions and uncertainty about the economic situation of this country have caused the Afghan currency to lose its position against foreign currencies. In other words, the people of Afghanistan are currently living in a state of confusion and uncertainty, which has had a negative impact on businesses and the Afghan economy as a whole.

11- Increasing the amount of liquidity also affects the depreciation of a country's national currency, but I am not sure that in the current bad economic conditions, there is unbridled liquidity in Afghanistan. Nevertheless, we also consider the possibility of liquidity in increasing prices and decreasing the value of the Afghan currency.

12- There is no doubt that the economic crisis in Afghanistan is serious, but open and hidden hands with specific goals are trying to confuse people's minds and inflame the economic situation. For example, the spread of false news about the increase in the price of goods and foreign currencies can fuel market inflammation.

Conclusion:

If Afghanistan is saved from the political monopoly of one group and a comprehensive government is formed in this country, and this government links itself to the international community and then establishes regional connectivity, it is the turn of freeing foreign exchange reserves, working on mining, water management, trying In order to bring the export and import balance closer, it is necessary to take care of the agricultural situation and pay attention to production and industries, and this is how the economic wheel turns.

Of course, as mentioned, currently the ruling trend in Afghanistan is the main cause of the economic crisis in Afghanistan, and until the monopoly of political power in Afghanistan is not broken, no effective effort and economic plan will take place because the house is completely ruined. The final word is that we are currently at the bend of an alley and this obstacle is nothing but the prevailing trend in Afghanistan. Therefore, the continued absolute presence of the Taliban in power will further fuel the economic crisis in Afghanistan, which will have the least negative consequences of increasing the value of the Afghan national currency.