

Women in Afghanistan

Poonam Sinha, Research Scholar,
Janardhan Rai Nagar Vidyapeeth University

Abstract

Among Islamic nations, Afghanistan ranks high in the level of discrimination and inequality faced by women. The nation has gone through several invasions, civil wars, interethnic disputes, religious fanaticism, and more since it was founded in the early 18th century on the Greater Khorasan area. The social lives of Afghans, and particularly Afghan women, were negatively affected by all of the aforementioned concerns. Violence against women, discrimination, inequality, oppression, public harassment, and violations of women's rights are among the greatest in the nation. Among the countries where women had more freedoms before Islam than thereafter, Afghanistan is one of them. Despite the fact that Islamists have dominated the nation since the communist state fell in the early 1990s, women are still denied the rights granted to them by Islam. Women in Afghanistan continue to face extreme discrimination in the form of high rates of rape, harassment, public stoning, honour killings, child marriage, forced marriage, and all other forms of violence. This is despite the fact that the country's new democratic government and international community were supposed to bring about significant changes to the lives of Afghan women after 2001. Afghan women have triumphed against adversity to secure prominent positions in the country's constitution and legal system. Afghanistan is one of the most hostile environments for women globally, despite the fact that its constitution recognises gender equality and the country has ratified a UN agreement to end discrimination against women.

Introduction and The pre-Islamic Era Traditions

The current name of the country has only been in use since the "Afghan race" was established in the mid-18th century. Before then, different districts had different names, but Afghanistan was not a cohesive political entity, and its constituent parts did not share a common language or racial identity (Houtsma, 1987). Afghanistan was an integral component of several ancient empires, including the Ariana, Persian, Kushan, Achaemenid, and Greater Khorasan, therefore studying their histories might provide light on the country's customs and history prior to Islam. Zoroastrianism, Surya worship, Paganism, Hinduism, and Buddhism were the faiths practiced in ancient Afghanistan prior to the arrival of Islam (Shroder, 2009). Following the Arab conquest in the early seventh century, which brought Islam over the continent of Asia, women in Persia were able to enjoy more privileges than before. Contrary to what one might expect in post-Islamic societies, women played an outsized role during the rule of early Persian kings, when they were able to participate in politics, make significant appearances in the Persian court, and even work in groups where children and women made up the bulk of the workforce (Brosius, 1998). Artefacts from antiquity show that women should have been free to choose their own clothing and personal style, unfettered by males or religious authorities. When Artaxerxes II's wife Stateira rode in a carriage, onlookers were able to gawk at her (Brosius, 1998). This made her a prominent figure in Achaemenid Persia from 404 to 358 BC. Along with being able to marry men of other tribes, religions, ethnicities, and regions, women in

the pre-Islamic period may also be artists, singers, painters, and sculptors (Brosius, 1998; Boyce, 1982). Tradition has it that leading up to the ancient Nawroz (New Persian Year) feast, almost every pre-Islamic monarch, emperor, and priest would give a gift to a woman who had courageously contributed to society's betterment the previous year (Boyce, 1982). Historical books and royal inscriptions that have survived to this day attest to the crucial role that women played in the pre-Islamic era, despite the fact that most Persian literature and old books were burned during the proselytization of the 7th to 10th centuries by Arab incursions (Akram, 2004). The Arabs believed that the Quran was the only book that could address all of society's needs. Following in the footsteps of the ancient Zoroastrian Avesta and other imperial inscriptions from bygone empires, the Shahnameh of the great Persian poet Ferdawsi (Gabbay, 2009) provides a record of the prominent female emperors, rulers, kings, and governors of modern-day Afghanistan and the surrounding area during the pre-Islamic era (Motlagh et al., 2010). One of the notable women of Afghanistan's pre-Islamic eras is Rabia Balkhi, who was born in Balkh in northern Afghanistan. Balkhi was the first prominent female Persian literary figure and the progenitor of New Persian Poetry (Rowley and Weis, 1978).

Important events that affected the actual women's statutes

The Taliban's regime

The tyranny that Afghan women endured during the Taliban administration (which lasted from 1996 to 2001) is a major contributor to their current precarious status. The Taliban severely limited the participation of Afghan women in society and almost erased them from public life under their reign. Ninety percent of females did not attend school in January 2000 since it was forbidden by one of the earliest regulations (Skaine, 2002). On September 28, 1996, just after the fall of Kabul, this ban was broadcasted on Radio Sharia. In response, 250 women in Herat staged a demonstration against Taliban authority, which was violently suppressed by the group's security forces. According to Emadi (2002). No woman could leave the home without a male relative accompanying her and a veil covering her head (Skaine, 2002). Since women made up the bulk of the teaching staff, the restriction on working outside the house had an impact on both the educational system and the education of male students. As an example, in 1996, women made up around 75% of Kabul's teaching staff (Skaine, 2002). Widows' already difficult lives were made much worse by the Taliban dictatorship; without a male relative to help them out, women were either driven into prostitution or left to beg on the streets. Additionally, women could not be treated by male physicians according to the Taliban, but a small number of female doctors and nurses were permitted to work in some hospitals in Kabul. Despite this, a large number of women in Kabul still lacked adequate health care access (77%), while 20% had absolutely no access. In 1997, the Taliban made it illegal for women to receive humanitarian supplies, including food, on their own. Someone in their male family had to bring it to them. The source is Skaine (2002). Since the start of the Taliban's administration, women's health has declined significantly. The shortage of female physicians and nurses, together with limited or nonexistent access to health care facilities, has only made matters worse. Human resource professionals have warned that wearing a burqa may increase the risk of certain health issues, including but not limited to: asthma, dandruff, skin rash, heart difficulties, migraines, depression, and fatigue. Women were compelled to paint their windows in order to conceal their identities from outsiders, despite the fact that they remained inside for the most part due to fear of being beaten by the Taliban or a lack of funds to purchase a burqa (Skaine, 2002).

There was a profound effect on women's status from these limitations. Because women were subject to much harsher restrictions than males, the directives of the Taliban government were an integral part of everyday life for the Afghan people. In the aftermath of Taliban In theory, women's roles shifted with the Taliban's defeat in November 2001 and the 2004 election of Hamid Karzai, the man the international world had picked to lead the country (Human rights watch, 2012). In contrast to the 1993 constitution, which specified that no woman could serve as president (Bachardoust, 2002), the 2004 constitution is more inclusive of women's rights by establishing

gender equality (Nahavandi, 2014). The Wolesi Jirga, the Lower Chamber, has 68 female deputies out of 249, and the Meshrano Jirga, the Upper Chamber, has 102 female members nominated by the president, with a certain number of seats set aside for women in each chamber (Nahavandi, 2014). In spite of this, the country's infrastructure remained in ruins, and religious leaders and a lack of law enforcement continued to limit women's roles in society. The Council of Ulemas also developed a "Code of conduct" that stifled women's advancement (Human rights watch, 2012). With the help of the United States and other NATO partners, who assumed responsibility for domestic security in 2006, schools were allowed to reopen at this time following the Taliban (Nahavandi, 2014). Even now, the Taliban and other terrorists control a large portion of the country, making it impossible for the government and foreign organisations to provide women political and legal help. Here, people, particularly women and girls, face institutionalised forms of abuse, limited educational opportunities, and limited access to medical treatment. It is once again legal for Afghan women to work outside the house, but they are nonetheless subject to domestic abuse, discrimination, and assaults by the Taliban. (As said by Nahavandi in 2014).

Global legal framework and Political expression

"Afghanistan shall be an Islamic Republic, independent, unitary and indivisible state." (Article 1, Chapter 1 of the Constitution) Article 2 guarantees the freedom to practise religions other than Islam. No legislation will be deemed to conflict with "the holy religion of Islam in Afghanistan" (Article 3), and the Afghan people are said to include members of every one of the country's many ethnic groups (Article 4). "Any kind of discrimination and distinction between citizens of Afghanistan shall be forbidden." and "The citizens of Afghanistan, man and woman, have equal rights and duties before the law." are the first instances of women being referenced in this context in article 22 of the Afghan Constitution (2004). Even in major towns like Kabul, this provision of the Afghan constitution is often disregarded. To a greater or lesser extent, women face bias and exclusion in almost every facet of society. Article 7 of the Afghan Constitution addresses other legal instruments, stating that the country must uphold its ratified conventions including the Universal Declaration of Human Rights. Some of the most important international human rights treaties that Afghanistan has signed have direct bearing on the lives of Afghan women:

1. On January 24, 1983, the International Covenant on Civil and Political Rights was signed.
 2. Economic, Social, and Cultural Rights (ICESCR) Convention, 6 July 1983.
 3. On March 5, 2003, the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) was adopted.
 4. Framework Convention on the Rights of the Child (CRC) March 1994.
 5. Employment and Occupation Nondiscrimination Convention, October 1, 1969
- In addition to other South Asian countries, Afghanistan has joined SAIEVAC in its fight against violence against children. Girls Not Brides b (2016) highlights the regional action plan that was put into place from 2015 to 2018 with the goal of stopping child marriage.

In May 2013, following a brief 15-minute debate, parliament rejected the law on the Elimination of Violence Against Women (EVAW), which sought to abolish rape punishments and the minimum age for girls to be married (Human Rights Watch, 2014). The law was subsequently enacted and passed by presidential decree in August 2009.

Women still face barriers to their voices being heard and female lawmakers are unable to speak freely about social and cultural issues because of the influence of religious elders and warlords, despite the fact that women are allowed to participate at a rate of 27.6% in the Lower Chamber (more than two per province) and a higher percentage in the Upper Chamber (as stated in article 83 of the constitution). The reality is different, according to

Women in Afghanistan

the figures (see below), even though Afghanistan has signed significant conventions and treaties.

Afghan Women's Political Expression

A new administration backed by the international world emerged in 2001, and activist women began to battle for their rights. During the Taliban era, women were also barred from participating in any political activity. The "Loya Jerga" that took place between July 2002 and December 2003 was the first occasion when women were able to speak up. Afghanistan has an annual "Loya Jerga," meaning "great assembly" in Pashtu, when lawmakers deliberate on constitutional amendments, treaties (both bilateral and multilateral), and other significant national and international matters (Saikal, 2002). Approximately 220 out of 1500 delegates were women at the 2002 Loya Jirga, and in 2003, that number dropped to 20% (Granfell, 2004). The door was flung wide for women's involvement in politics and the economy by these historic Loya Jirgas. Massouda Jalal, who sought the presidency twice (in 2002 and 2004), was the first woman to enter politics after that (Hamilton, 2004). It is challenging for law enforcement organisations to protect women's rights due to political instability, complicated religious and cultural norms, and the fact that the ministry of women affairs is established to consider and defend the position of women across the nation (Mowa, 2016). There are still women in Afghan politics, even if the nation is in a terrible state. Despite popular opposition, four female cabinet ministers, the head of the human rights commission, the governor of central Bamyan province, and female mayors in a few smaller cities were all appointed despite the rejection of the female candidates for governor of Ghor province (Newswire, 2015).

In the 1980s, under the communist system, women were first granted the right to participate in political groups and campaigns. Afghan women were granted the right to participate in political and social activities under the rule of the communist People's Democratic Party of Afghanistan. Some popular movements have emerged since then, such as RAWA (Revolutionary Association of the Women of Afghanistan), founded by prominent anti-UUSR woman Meena; however, Anahita Ratibzad was the first woman to hold the position of minister in the Afghan cabinet and many other important positions (The Kabul Times, 2014).

Traditions practiced by Afghan women

Women are unable to actively participate in cultural and social events due to religious and traditional norms that discourage such behaviour. In spite of all that women endure, following the Taliban's downfall, there have been major strides in women's involvement in cultural issues. Despite Afghanistan's high rates of social harassment and violence against women in the media and press, Afghan women continue to have a significant presence in Afghanistan's contemporary media outlets. About 1,500 of Afghanistan's 10,000 journalists and TV hosts are women, and they are subject to constant harassment, threats, and even murder at the hands of anti-government militants and their families (IFJ International, 2014). Women in Kabul and other major cities including Mazar-e-Sharif, Herat, and Jalalabad have more opportunities to showcase their talents in the arts, as well as compete in culinary, sewing, and athletic events. Television programme "Setara Afghan" (Afghan Star) features competitions amongst young, gifted vocalists. Girls from all throughout the area have been breaking the taboo of participation in recent years (Afghan star, 2016). When the Taliban system fell, Afghan women were finally able to compete on a national and worldwide level. Despite a prohibition on Afghan participation in the Olympics imposed by the Taliban rule in response to gender discrimination, two Afghan women, Robina Muqim Yaar and Friba Razayee, were among the first to compete in the 2004 Summer Olympics in Athens (Afghanistan - national Olympic committee (NOC), 2016). A number of Kabul and other private, women-only sports clubs have emerged in the last ten years. key cities in Afghanistan that have achieved partial stability (IANS, 2016). Similarly to the women's bodybuilding club that debuted in Parwan province on December 29, 2007 (Afghanistan online: Afghan women's history, no date). Women mostly participate in the sports clubs as activists for non-governmental organisations (NGOs) or as employees of foreign or government organisations. Family Although the fertility rate has dropped from 7.4 births per woman in 2000/2005 to 5.0 in 2010/2015, Afghan women still have a relatively high rate. In

Women in Afghanistan

2014, there were 86.8 births per 1000 women aged 15–19, and the pregnancy-related mortality ratio was 531 per 100,000 live births, which is very high for this age group. According to the 2015 report by the Work for Human Development, there are 257 fatalities per 100,000 live births among women in the 20–24 age bracket. Although the birth rate is still high, the mortality rate has fallen in Afghanistan, which is in the second phase of the Demographic Transition Model (Grover, 2014). This is attributed, in part, to the country's improved and more widely available healthcare system. The high rates are rooted in a particular setting where traditional norms and Sharia law persist, particularly in rural regions. The practices are partly upheld by the national legislation as well. According to the Civil legislation of the Republic of Afghanistan (2014), article 70, the minimum age for women to be married is 16 years, while for males it is 18 years. Nevertheless, in exceptional circumstances, "the father of a girl or competent court can 'consent' to the marriage of a girl who is fifteen years old" (Girls Not Brides, 2016). Despite the fact that it is explicitly stated in the Civil Law of the Republic of Afghanistan (2014) that "Marriage contracts of minor girls under 15 years old are not permissible by any means," many young girls under the age of 15 are still getting married. This is partly due to the decentralised nature of the country, where the government primarily controls the capital. The authorities intervened in a marriage involving an 11-year-old girl and detained six individuals, according to an Amnesty International report from 2015/2016. Although the Civil Code does not recognise gender equality, the Constitution does. According to the Civil Law of the Republic of Afghanistan (2014), article 92, Muslims are not allowed to marry non-Muslims, however Muslims are allowed to marry women who believe in one of the faiths specified in the Quran. According to the Civil Law of the Republic of Afghanistan (2014), a male may simply verbally or in writing state his desire for a divorce, whereas a woman must go through the judicial system to get one. sections 135 and 139. Article 140 of the Civil Law of the Republic of Afghanistan (2014) states that a husband or his father cannot divorce a wife who is under the age of 18. This provision seems to be a safeguard for the girl's right to be married and sheds light on the perspective of child marriage in Afghanistan. To avoid having their daughters forcibly married off to Taliban fighters, several families under the Taliban regime wed their daughters at a young age to considerably older men (UN Women, 2013). If a woman can adequately care for her children after a divorce, she will be granted custody of those children (Civil Law of the Republic of Afghanistan, 2014, article 237). Afghan law punishes both perpetrators and victims of rape under article 427 of the criminal code, which equates the crime to adultery (Zina). Honour murders are a real possibility for rape victims, and there are cases when the victim is encouraged to marry the perpetrator in order to save her honour (UN Women, 2013). According to UN Women (2013), a woman is subject to the punishment outlined in article 427 for "running away" if she leaves the home without her husband's consent. This is because it is commonly seen as an act of adultery. More than 4,00 incidents of violence against women were recorded by the Ministry of Women's Affairs in only nine months (Amnesty International Report, 2015/2016).

Movement of workers and their jobs

Women's labour force participation is much lower than men's, at 15.8% in 2013 compared to 79.5%. The result is that in 2014, males contributed 3,227 percent of the country's total national income while women contributed only 506 percent. The women's status has taken a major hit due to the many conflicts, particularly under the Taliban (as noted before). As a kind of invisible labour, women are relegated to doing homework. Even yet, women are making strides in the media, the police and military, government, and healthcare in urban areas. There are 75 police women councils, according to Amnesty International's report from 2015/2016: 45 in directorates of the Ministry of the Interior and Kabul police districts, and 30 in the provinces.

Female Educators in Afghanistan

Articles 17, 43, 45, 46, and 77 of the Afghan Constitution provide all people, irrespective of gender, colour, or ethnicity, the right to an equal education and other social protections (The Constitution of Afghanistan, 2004). Despite the ratification of a new education legislation consisting of eleven chapters and fifty-two articles in July 2008, its implementation in government-controlled territory has been postponed owing to security and economic

concerns. All male and female residents above the age of six are required by law to complete a free and mandatory intermediate education programme, as stated in article 3 (Education Law, 2008). Schooling was unfortunately unavailable to 3,400 male pupils in 2001 (The Constitution of Afghanistan, 2004). In 2008, women made up 36% of Afghanistan's 6.2 million pupils and 29% of the country's 158,000 instructors, according per a report from the ministry of education . Since then, the Taliban and Daesh have either shut down or destroyed most rural females' schools. Based on estimates provided by UNESCO and the Afghan government, the literacy rate for males is 39% and for women it is 17%. There is a significant gender and regional disparity in terms of the average female literacy rate, which is 17% with a lot of variance. For example, according to UNESCO (2016), the female literacy rate is 34.7% in Kabul, the capital of Afghanistan, while it is as low as 1.6% in two districts in the south of the nation. Men and women clearly vary when it comes to the literacy rate among those aged 15–24; during 2005–2013, the female rate was 32.1 percent, which is about half of the male rate of 61.9 percent (Work for human development, 2015). Expected years of education (2014) for women was 7.2% and for males it was 11.3%, both of which contribute to the low literacy rate among women. Also, between 2005 and 2014, just 5.9% of women and 29.8% of males had completed secondary school. We can see from the data that women's involvement in the education sector declines with age. This trend is at least in part explained by the fact that many girls and women get married at a young age, making it impossible for them to attend or complete their education.

Afghan women in academia and science were able to compete in and win awards in national and international science competitions despite facing many obstacles. The esteemed UNHCR Nansen Refugee Award was bestowed to Afghan lady Aqeela Asifi in 2015 for her work in teaching Afghan refugees in Pakistan and Afghanistan.

contender for the 2016 Varkey Foundation Global Teacher Prize (Khan, 2016). In 2015, Sakena Yacoobi, who was from the similar background, was awarded the prestigious worldwide WISE Award (Theirworld, 2016). "Afghan medical physics PhD student Shakardokht Jafari has opened up new possibilities for cancer treatment around the world by developing a way to monitor radiotherapy doses using inexpensive glass jewellery beads" (University of Surrey, 2013). Students from Sydney's University of Technology have recorded how some Afghan students see the importance of women's education. Less than 20% of Afghan women attend college, while just 5% of Afghan men do so. The number of students enrolled in classrooms rose from around 1 million in 2001 to 8.7 million in 2011, with females making up 39% of that total. There are 32% female instructors (2013), while only 6% of women over the age of 25 have completed any kind of formal education. Numerous female respondents saw pursuing a degree as a means to better themselves, their families, and their communities, according to the study's findings. Additionally, many see it as a means to get independence and employment, or as a method to compensate their families for everything they've done for them. Also, according to others, it's all about demonstrating that women can achieve academic and professional success (Burrige N., et al.). It seems that a girl's or woman's odds of getting a college degree increase as the number of educated adults in her household grows.

Health and Sexual Control

Although women have a lower Human Development Index (2014), males also have a low one: 0.546. There were 1,340 maternal fatalities for every 100,000 live births in 1990, but by 2015, that number has dropped to 396. In the second stage of the demographic transition model, healthcare has improved; for example, with funding from the UNFPA Afghanistan (2016), a Family Health House was built in Daikundi Province specifically for the purpose of giving birth. Both men and women still have very short life expectancies at birth (2014), at 59.2 and 61.6 years, respectively. The adult mortality rate (2013) is almost same, with males having a higher rate at 252 per 1,000 persons and women at 232. In 2012, there were 6.2 male suicides for every 100,000 persons, compared to 5.3

female suicides (Work for human development, 2015). Both men and women have been hit severely by the circumstances in Afghanistan, as seen by the rates that are not drastically different. Even though there has been an improvement in the health care system, only 32% of people were satisfied with it in 2014. Additionally, 34% felt safe overall in 2014, which is just 1% higher than Syria. The usage of contemporary techniques of family planning has increased from 10% in 2003 to 20% in 2012, mirroring the improvement in the health system. Osmani et al. (2015) cites a 2012 study that questioned 13,654 married women, ranging in age from 12 to 49, on their contraceptive use. The data showed that 13% of married women used contemporary contraceptives, and that this percentage rose with age. This is likely due to the fact that younger married women are more eager to have a family than older married women, who have likely already had the ideal number of children. Osmani et al. (2015) found that women's access to primary health care, security, media exposure, and educational opportunities were all positively correlated with urban residency.

Conclusion

Prior to the Islamic invasion, women in modern-day Afghanistan had more social freedom than their contemporaries. There was greater transparency about women's roles in society, art, culture, and politics compared to the period after the Arab conquest. Under the legislation of the pre-Islamic monarchs and rulers, there was little distinction between the sexes. In the other hand, women were denied access to even the most fundamental human rights and kept out of almost every public arena during the Taliban administration. There are still a lot of strong women out there who stand up for what they believe in and take part in major cultural, social, and political movements. Women in the post-Taliban period have faced several obstacles in their pursuit of equal rights. Despite the existence of these rights in the Constitution and international treaties, they have seen very little implementation in the country. There are women in Afghan administration as well, but their voices go unheard due to a combination of ineffective policymaking and pervasive male dominance. The healthcare system, family structure, and the labour market are all areas where traditional and cultural attitudes impact women's situations, in addition to the government's failure to enforce the law and the persecution by the Taliban. Various ethnic groups in Afghanistan, including the Tajik, Hazara, Pashtun, Uzbek, and Turkmen, among others, have long-established customs regarding the treatment of women. Afghan women endure some of the world's worst forms of social violence, harassment, discrimination, and inequality; they are also frequently the targets of Taliban attacks; and the country as a whole is in a constant state of flux, though it does experience periods of stagnation.

References:

- (وزارت معارف). 2016 (اخبار). (Ministry of Education). e-Government Available at: <http://moe.gov.af/fa> Afghanistan - national Olympic committee (NOC) (2016). Available at: <https://www.olympic.org/afghanistan>
- Afghanistan online: Afghan women's history (no date). Available at: <http://www.afghanweb.com/woman/afghanwomenhistory.html>
- Afghan star (2016). Available at: http://www.afghanstar.tv/index.php?option=com_frontpage&Itemid=1
- Amnesty International Report (2015/2016). The State of the World's Human Rights. Available at: <https://www.amnesty.org/en/documents/pol10/2552/2016/en/>
- Civil Law of the Republic of Afghanistan (2014). Ministry of Justice. Available at: <http://law.stanford.edu/wp-content/uploads/sites/default/files/publication/737834/doc/slspublic/Afghan%20Civil%20Code%20%20English%20translation%20ALEP%20Sept%202014.pdf>
- Education law (2008). Ministry of Education. e-Government. Available at: <http://moe.gov.af/en/page/1831/1834>
- Girls Not Brides (2016). Afghanistan - child marriage around the world. Girls not brides. Available at: <http://www.girlsnotbrides.org/child-marriage/afghanistan/>

17

Girls Not Brides (2016). Ending child marriage in south Asia: A regional action plan. Available at: <http://www.girlsnotbrides.org/child-marriage-south-asia-regional-plan/>

Grover, D. (2014). Stage 2 of the demographic transition model.

Available at: <https://www.populationeducation.org/content/stage-2-demographic-transition-model>

Hamilton, M. (2004). Masooda Jalal's campaign for president of Afghanistan. Awakened Woman, e-magazine. Available at: https://web.archive.org/web/20041010144716/http://www.awakenedwoman.com/hamilton_jalal.htm

Human Rights Watch (2012). "I Had To Run Away" The Imprisonment of Women and Girls for "Moral Crimes" in Afghanistan. United States. Available at:

https://www.hrw.org/sites/default/files/reports/afghanistan0312webwcover_0.pdf

Human Rights Watch (2014). Afghanistan: Reject New Law Protecting Abusers of Women. Karzai Should Not Sign Procedural Code Denying Women Legal Protections. Available at:

<https://www.hrw.org/news/2014/02/04/afghanistan-reject-new-law-protecting-abusers-women>

IANIS (2016). *The Indian express*. Available at: <http://indianexpress.com/article/lifestyle/fitness/kabul-first-ever-fitness-club-for-women-opens-3729747/>

IFJ International (2014). *Female journalist brutally stabbed and murdered in Afghanistan*. International Federation

Journalists (IFJ). The Global Voice of Journalists. Available at: <http://www.ifj.org/nc/news-single-view/backpid/1/article/female-journalist-brutally-murdered-in-afghanistan/>



Poonam Shodh Rachna