

SCIENTIFIC AND LEGAL CONFRONTATION WITH THE BAN ON GIRLS' EDUCATION IN AFGHANISTAN IN SUPPORT OF AFGHAN WOMEN'S RIGHTS

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DOI: <https://doi.org/10.34293/shanlax.9789361634130.ch001>

Abstract

The Taliban's stance on education for girls and women in Afghanistan is coming when the world ought to be ensuring women rights are continually respected, without leaning into violation of such rights by others which could range from government officials, employers; men, to groups against the fight of ...

Women and girls ought to be backed up in different ways emphasizing of laws and their publication to shape a role model for the other societies. Regarding the equal human rights for all women and girls in participation in society; As education mothers of tomorrow generation is one of the pivotal pillars of sustainable development, These are clear example to a brighter future, as we can see more less developed countries like Afghanistan.

Such a level of insufficient and unrealistic planning for the complete and fundamental realization of women's rights in Afghanistan will inevitably increase extremism in this country, as well as spread it to other parts of the world and suppress freedom of speech. The above are few of the ways that can help in ensuring this right is adopted and especially education for girls and women in Afghanistan. Other researchers do ask themselves, what mechanisms that offer these rights (PACER) particularly with spilled over to education of girls and women in Afghanistan.

Fighting terrorism has two major and concurrent dimensions. For example, one step towards this is according to women's rights and especially their right in the most important and fundamental program.

Keywords: *Human rights, right to education, terrorism, extremism, Afghanistan*

Introduction

In a world where equality, freedom, and human rights discourse have become dominant global values, the news of the Taliban banning girls and women from education has shocked the international community. Education for women and girls is now widely recognized as a fundamental right and an essential component of modern society. The unequivocal condemnation of this Taliban policy by governments, international organizations, and political authorities underscores the growing consensus that education for girls and women should be considered a universal right.

Women and girls constitute approximately half of the global population, and their education and subsequent participation in the workforce are integral to a society's human capital, which in turn is a key driver of power and progress in today's world.

Ignoring this half of the population—particularly in an underdeveloped country like Afghanistan—is a profound and detrimental oversight¹.

The Taliban's lack of legitimacy and the refusal of most countries to officially recognize their regime represent a significant impediment to Afghanistan's integration into the international community. International demands for the proper treatment of women and children, consistent with global human rights standards, are fundamental prerequisites for any formal recognition of the Taliban. However, the Taliban's decision to prohibit girls and women from accessing education has made their acceptance and legitimacy on the world stage even more unattainable, further isolating the regime and undermining its claims to governance².

Afghanistan's strategic geographic position—as a focal point of conflict among global powers in a region rich in nonrenewable energy resources—heightens international concerns regarding the rise of extremism, terrorism, and radicalism. Women, as primary educators of future generations, hold the potential to mitigate these threats by promoting balanced and informed youth through education. Their participation in both educational institutions and the workforce is essential to cultivating social stability and advancing the country's development.

This article examines the implications of supporting the inalienable rights of girls and women to education as a means of reducing extremism in the Middle East. It situates the discussion within the context of Afghanistan's unique political challenges, the Taliban's legitimacy crisis, and international human rights law. Drawing upon lessons learned from the experiences of ISIS and other extremist groups in the region, the article underscores the critical role of women's education in fostering stability and peace.

The research faces notable limitations, including the Taliban's illegitimacy, the absence of substantive legal frameworks in Afghanistan, and the lack of reliable data on the status of women's rights and education. Despite these challenges, this study concludes, through an analytical approach that integrates available data that supporting the education of girls and women is an essential and effective strategy to counter extremism, reduce terrorism, and promote development in Afghanistan. It argues that governments and international organizations must actively engage in ensuring that half the country's population is not deprived of education in the twenty-first century

1) The Middle East (Strategic Energy Continent) and Afghanistan (Epicenter of Crisis)

Afghanistan is a country made up of many different ethnic groups, each with its own unique culture and traditions. However, these differences—and the lack of unity among them—have long been a major challenge for the country. Afghanistan remains a very traditional and underdeveloped society, and its strategic location has meant that many powerful nations throughout history have invaded or occupied it.

The ongoing conflicts, weak national identity, strong local loyalties, and the reliance on outdated customs and interpretations of Islamic law have all contributed to the country's struggles to grow and develop³.

Because of these factors, Afghanistan has unfortunately become a place where extreme and radical ideas have taken hold. One of the biggest hurdles to the Taliban gaining recognition from the international community is the need to prove that Afghanistan will no longer be a safe haven for terrorist groups. This issue has made Afghanistan a potential hotspot for regional instability.

This political and security crisis takes place in a region that is incredibly rich in natural resources like oil and gas – resources that have made the area one of the most strategically important energy centers in the world. The Middle East is what Europeans have called this vast region, situated between the Near East and the Far East. Afghanistan sits right in the middle of this so called “energy continent,” a collection of countries that aren't just important for their resources, but also for being the birthplace of major religions and some of the earliest human civilizations.

Afghanistan's importance comes from two main factors. First, there's the security concern: the fear that terrorist groups could use the country as a base, especially with worries about possible alliances between groups like ISIS and the Taliban. Second, there's Afghanistan's geopolitical and logistical role. It stands at a key crossroads for many of the world's major powers. Economically, Afghanistan's mineral wealth is estimated to be worth around \$3 trillion. Among these valuable resources are copper and lithium – materials that are becoming increasingly crucial for producing energy and striving for energy independence worldwide, as demand for such resources keeps growing⁴.

2) The International Legal Status of the Taliban and the Crisis of Recognition

The Taliban, an armed, predominantly Pashtu Islamic extremist movement, has emerged as the principal political and military force for Islamic fundamentalism in Afghanistan. Despite its forceful return to power, the Taliban remains largely impervious to both domestic and international pressures and exhibits a persistent refusal to adhere to universal human rights norms. The movement has a documented history of disregarding United Nations Security Council resolutions, suppressing human rights, and silencing critics and governmental bodies that challenge its authority.

Conceptually, the Taliban regards its political system as fundamentally distinct from contemporary state paradigms, maintaining that it constitutes an “Islamic Emirate” governed by its own doctrinal frameworks. Through its ongoing conduct – particularly policies in direct contravention of international legal obligations – the Taliban has entrenched its lack of legitimacy on the world stage, perpetuating Afghanistan's isolation and contributing to a crisis of global confidence. A salient example of such conduct is the ongoing prohibition on education for girls and women, an action widely condemned as a gross violation of fundamental rights⁵.

Legitimacy in governance, as derived from international legal theory, is predicated on the consent of the majority and adherence to established human principles and values.

In examining the process by which the Taliban consolidated power—absent elections and in open violation of human rights and legal norms—it becomes essential to interrogate the standards of international law as applied to regimes established through unconventional means, such as revolution, civil war, or military coups⁶.

Article 2, paragraph 4 of the United Nations Charter explicitly calls upon member states to refrain from the use of force against the territorial integrity or political independence of any state. The Stimson Doctrine further establishes the principle that states should not recognize territorial acquisitions or regimes established by force, a doctrine that has been echoed in both international jurisprudence and diplomatic practice. The requirement to refrain from recognizing entities born out of unlawful aggression is thus well-grounded in customary international law.

Nevertheless, historical state practice reveals complexity in the application of these standards. Effective control has, in certain circumstances, led to the recognition of regimes arising from popular revolution, civil war, or the military defeat of incumbent authorities. Instances from Chad, Ethiopia, Guinea-Bissau, Costa Rica, and Libya illustrate cases where the international community has ultimately recognized revolutionary or rebel governments, provided there was clear evidence of effective control—even where those governments initially emerged outside traditional legal avenues. However, military coups have often provoked strong international condemnation, and the United Nations Security Council has sometimes demanded the restoration of pre-coup governments, as in Haiti.

The withholding of formal recognition from the Taliban government thus raises pertinent questions regarding the criteria and processes underlying international recognition. The landmark International Court of Justice case “*Nicaragua v. United States*” (1986) emphasized that the mere presence of ideological or undemocratic elements in a state’s governance does not justify its overthrow from the outside; each government retains the sovereign right to establish and implement its own system, provided it does not engage in systematic human rights abuses.

UN Security Council Resolution 2593 sets forth two critical prerequisites for any potential recognition of the Taliban following their assumption of power: first, genuine inclusivity encompassing all ethnic groups and the observance of the rights of women and children; and second, robust action to combat terrorism and prevent Afghanistan from becoming a haven for terrorist actors.

Contrary to these conditions, the Taliban’s systematic exclusion of girls and women from education constitutes a flagrant violation of the first condition, further eroding prospects for global recognition and raising the specter of increased extremism and terrorism. By denying half of the population access to education and opportunity, the Taliban is in direct contravention of fundamental and binding international norms—an act that is widely recognized as a serious and inhumane violation. Any state that elects to recognize the Taliban under these circumstances risks both complicity in these abuses and liability for supporting violations of universally accepted values.

In conclusion, the international community is likely to continue or even intensify the policy of isolating the Taliban from formal recognition and engagement.

Recognition is, and will remain, contingent on the Taliban's willingness to comply with essential international legal standards and humane principles. Until such time, Afghanistan will remain politically isolated, and the Taliban's legitimacy as a government will lack global endorsement.

3) The rights of women and girls in Islam and under the Taliban regime

The decision to prohibit education for girls and women is based on Hanafi jurisprudence, which it considers contrary to its religious values and dos and don'ts, and its specific belief in the Nawamis (the mahrams of a Muslim man according to Islamic law).

Islam believes in the structural difference between men and women. The obligation to wear the hijab (Ahzab, verse 59), to guard women's speech (Ahzab, 32), and not to look at a non mahram (AnNur, 31), and to prevent women from looking at a nonmahram (AnNur, 30) are also mentioned in the Quran, the book of Islam, which considers it incorruptible. It seems that relying on these verses of the Quran is the reason for this special view in the Taliban, and of course, according to Surah Al Baqarah, verse 233: Their food and clothing are the responsibility of the father and the child in a proper manner, and no one is obligated except according to his ability. Paying for the living expenses of the wife and child is the responsibility of the father only within his ability and is called maintenance. Therefore, this view that only men should work and bear the expenses has also led to the Taliban's approach of prohibiting women from getting an education and, consequently, prohibiting and restricting their employment by the Taliban⁷.

In many religions, virginity and maintaining the virginity veil are a sign of chastity and sexual abstinence, contrary to the opinion of the World Health Organization, which considers even virginity testing to be discriminatory and violent against women. In the Muslim community, especially the Taliban, this issue and maintaining the virginity veil are important. Maintaining virginity, along with the issue of compulsory hijab in Afghanistan, is contrary to religious teachings and specific interpretations of the Taliban and the culture of the region of the burqa. These two issues of compulsory hijab and preserving virginity, along with the age of puberty and fertility and religious marriage, which is different from the international legal age of 18 in most countries of the world, cause double psychological and physical pressure on girls and women. The variable age of marriage in Afghanistan based on the religious age of puberty for girls, which is currently considered, causes a girl to marry during her primary education. While in the transition countries of Eastern Europe, Central Asia and West Asia, the average age of first marriage has changed little, and women generally marry between 22 and 23 years old and men between the ages of 24 and 27 (Mohammadi, 77, 83). Therefore, the three issues of early entry of girls into men's homes to accept responsibilities in the home, especially fertility and reproduction, and protection of virginity with compulsory hijab and other special laws, including the Taliban's requirement for in-laws to accompany women outside the home, all indicate superficial reasons for prohibiting the education of women and girls in that society by the Taliban, in light of their Islamic laws⁸.

4) Women's and Girls' Rights in International Law

The decision to ban girls and women from education is a decision to increase restrictions on girls and women and a serious challenge to women's rights, which will reduce the level of participation in social and political decision-making and the future of the country.

Women have been recognized as indispensable in international human rights instruments, such as the Universal Declaration of Human Rights and the International Covenant on Civil and Political Rights. Women have never been capable workers who add to the function and culture of society right alongside men but throughout history they have always been overlooked, marginalized, hated. Nonetheless, the situation of women's rights is not the same in all countries. This right has been given special support in international documents that aid in realizing their rights.

For its power to protect human rights the comprehensive world document of the world is able to "Universal Declaration of Human Rights". In terms of education, it says: Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized. At any rate, how much recent history do they have to unlearn before the education system is;

Education, that is to say concerning at least the primary and basic education shall be free and it must be compulsory for all children of appropriate age in this case. Everyone is treated alike and there is no any partiality here in the case of education as we can clearly check out that education which gives a message back learning itself gives an equal right to learn now. Neither men nor women are exempted from this law, the latter have been assumed to be similar and even compelled for studying. The member state shall ensure the rights of the citizen as well as due to education – In the International Covenant on Civil and Political Rights, availability work at better working conditions and better opportunities.

Women have the same right to work, in addition to the consideration of Article 23 of the universal declaration of Human Rights, includes the specific worlds professional jobs with specialized equipment with latitude for adaptation which are accepted since decades. Since all works or professions are education dependent and there should be no discrimination as in work according to Articles 3 and 4, and all the state parties are required to allow its individuals the right to equal opportunity for all without distinction of any kind, including age, as specified in Article 6 of Covenants on Economic, Social and Cultural Rights with respect to right to work. And Cairo Declaration also stresses on the Right To Work. Nevertheless, policy and the stronghold of domestic male supremacy are equally crucial obstacles to the education, work opportunities and life survival of girls and women.

However, there are many factors that hinder the education and work of girls and women, including government policies, the dominance of patriarchal and patriarchal traditions, and specific and different understandings and interpretations of Islamic teachings. These are serious factors.

The rights of women and girls in Afghanistan differ greatly from the rules of the international community, which we can see by examining the right to education and, consequently, the right to work. Given globalization and the increasing level of communication, it is expected that the laws of countries will move towards human rights and the primacy of human rights over domestic laws and rules.

5) Development

According to the Taliban, women are not fit to work outside the home. However, the world today is moving forward regardless of this view, and developed countries are becoming more developed day by day with attention and importance to women, and their distance from underdeveloped countries such as Afghanistan is increasing.

However, by systematically eliminating women, the Taliban has forgotten development in the modern sense, because treating women properly in society can truly be a sign of development, because women educate the future generation, and men grow up in the lap of women, and women have a direct impact on the thoughts of men and the future generation of any country, and equality between men and women in the laws of every country regarding men and women is another symbol of movement towards development and one of the prerequisites and prerequisites for development. That we abandon the gender perspective and move towards the perspective of the different gender instead of the opposite gender perspective, and end gender discrimination. Those men can get an education and women cannot, is definitely a serious obstacle to the development of this country⁹.

"Women's education is understood by both planners and supporters as a prerequisite for improving the status of women. In the United Nations, the Women's Commission repeatedly encourages governments to increase formal education opportunities for girls and women. (Nowrozi Varjaei, 36, 95) Therefore, access to services, opportunities, resources, and educational and training opportunities is a prerequisite for development, prosperity, and wealth, and for eliminating wrong customs and reducing prejudices in the long term by educating the future generation in the hands of knowledgeable women."

Another indicator of development or participation (all round intervention of the people) is achieved through cooperation, solidarity, and fulfilling social roles. Women cannot be excluded from the people. With a 50% reduction in public participation, a developed country can be imagined, and a country moving towards economic development that first goes beyond civil and political development.

"The most important theories that have been proposed regarding the improvement of the status of women, and based on which plans have been implemented, are theories related to women's development. (Papinejad and Mohebbi, 39, 89) But with which perspective should women be present in development? Should women be separate from society but with equal rights and attention to their traditional role, or should they be equal and different and have a role in society? And should we proceed with a purely equal approach? Or the perspective of women and development that gives women the same opportunities as men, not separately from men or with an emphasis on gender, but leads

our perspective to empowering women and will lead to the growth of awareness, development of capacities, and strengthening the organization of social classes¹⁰.

This process will create and create new norms and values, eliminate gender inequality, educate a clear and aware generation, overcome obstacles to progress, and increase women's power. From the perspective of women and development, women are empowered by redistributing power within the home and society and by utilizing available opportunities. Education is the beginning of this great path and It is important to gain effective positions so that women can achieve prosperity, awareness, and participation in all fields, increase access to opportunities and facilities, and control and balance power between women and men.

Increasing development and the effective role of women in development certainly begins with awareness and education. Banning education for women and girls means neglecting development, which is the foundation of prosperity, progress, and poverty reduction. Banning education will certainly make the environment in Afghanistan more conducive to the spread of violent and extremist ideas because men are raised by women¹¹.

6) Terrorism and Extremism

"Terrorism and the tendency towards violence and extremism are among the phenomena that have posed the greatest threat to international peace and security in recent years. The adoption of Resolution On 10 December 2013, under the title "World Against Violence A/68/L.31 and extremism" in the United Nations General Assembly at the proposal of the Islamic Republic of Iran, which was approved by a unanimous vote of representatives of 190 countries without opposition, shows how much the international community feels threatened by this phenomenon. Among the different regions of the world, the Middle East and North Africa region is struggling with the phenomenon of terrorism and extremism more than other regions. The emergence of the Taliban, AlQaeda, AlQaeda in the Islamic Maghreb (AQIM), ISIS, Ansar AlSharia and terrorist and extremist groups in this region is itself a witness to this claim. The reasons for the emergence of terrorism in the Middle East and North Africa region can be sought in various fields, including political, social, economic and cultural, and addressing all of them requires detailed research" (Heidari, 49). Currently, Afghanistan has been a reference and refuge for terrorist groups, but the Taliban has promised in its various negotiations that it will not act as this stronghold and this condition for recognizing and accepting the Taliban is along with good treatment of children and women and changing previous practices towards them. However, women and girls, as educators of the future generation, are effective in the cultural aspect and cultural dimensions of raising terrorists. They are the ones who carry the traditions, values and role models they narrate, consolidate and teach old behaviors and beliefs to their children and grandchildren. If these women and girls are deprived of education and their eyes are closed, they will see the world in the same way as their fathers and mothers or ruling groups have narrated it, and therefore we will witness a redefinition of the identity of the educated towards a tendency towards violent and extremist behaviors in the future.

In fact, we are faced with various cultural forms that are ready for potential social domination and, when the conditions for reproduction become favorable, become domineering behaviors¹².

Childhood education plays an indispensable role in shaping the trajectory of societal values and, by extension, cycles of extremism. This formative period—governed primarily by familial structures, especially mothers, and institutional actors such as schools—lays the groundwork for individual development. The systematic exclusion of schools and the marginalization of literate mothers, particularly through the denial of educational opportunities to girls and women, represent the initial stages of the extremist cycle. Such exclusion not only disenfranchises half the population but also disrupts the fundamental transmission of knowledge across generations.

This process of radicalization is further exacerbated by a confluence of factors: deeply ingrained socio cultural misconceptions, religious dogma, diminished respect for knowledge, and glaring injustices in the global distribution of wealth and opportunities. In the context of globalization and widespread access to the Internet, persistent social frustrations are amplified, especially where governments lack legitimacy and credibility among their citizenry. Cultural and economic deprivation further compound these issues, cultivating fertile ground for the emergence of violent ideologies and behaviors.

In Afghanistan, these dynamics are particularly pronounced. The intersection of gender based educational prohibitions, systemic poverty, weak governance, and entrenched cultural prejudices creates an environment conducive to radicalization. Addressing these challenges necessitates not only restoring educational access—especially for girls and women—but also confronting the broader socioeconomic and political inequalities that underlie and perpetuate cycles of extremism.

7) Women and the Moderation of Extremism and Terrorism

In Afghanistan, despite ethnic differences, corrupt and illegitimate governments, a history of occupation by great powers, the existence of social injustice, an inefficient and weak government, the existence of totalitarian governments, foreign support for the puppet government, ideological education, high class differences, increasing poverty and underdevelopment, the growth of sectarianism and ethnic tendencies, all The region of Afghanistan has made it conducive to extremism and the potential for fostering, sheltering, and providing a reference point for terrorism.

“Globalization has caused an identity crisis and frustration among some individuals and groups, and ultimately led to a move toward terrorism.” (Gohari Moghadam, 2011, 204)¹³.

The situation of women’s rights in this world is very different. Afghan women live as if they are on another continent and planet deprived of many of the rights of European women.

The exclusion of women and girls from education in Afghanistan is having devastating, deeply personal consequences—both for individuals and for society as a whole.

For many years, access to education gave families and communities hope that Afghanistan could build a more just and balanced future.

When girls and women are educated, they can work, help support their families, and take part in decisions that shape their communities. They are not just helping themselves; they set an example for the next generation, teaching boys and girls alike to value knowledge and question harmful prejudices¹⁴.

Now, with classrooms closed to girls and women, Afghanistan loses half of its talent and potential. These girls, who once dreamed of becoming doctors, teachers, engineers, or leaders, are being denied both their rights and their futures. Their absence from schools is not only a personal tragedy but also a setback for the entire country, erasing hopes for a society where men and women work side by side for progress.

This exclusion is a breach of promises made by that now in power. The Taliban's decision to ban female education has not only isolated them further from the international community but also broken the fundamental trust necessary for Afghanistan's stability and development. By silencing women and girls, they undermine the very foundation of society, breed resentment, and allow dangerous ideologies to fill the vacuum created by ignorance and frustration.

In the short term, women and children are left without protection or support, and in the long run, the dangers are even greater. History shows that denying education fuels cycles of extremism and violence, tearing communities apart and leaving generations trapped in instability and fear.

Every girl barred from school is a lost opportunity—not just for herself, but for Afghanistan's future. Men and women together build a healthy society. Denying education to half the population is not only unjust—it seeds anger, despair, and extremism, making peace and progress ever more elusive. By standing up for girls' and women's right to learn, we stand up for the hope of a safer, fairer Afghanistan for all¹⁵.

8) Strategies to Support the Right to Education for Girls and Women

Women's social participation and the implementation of support strategies in traditional societies like Afghanistan face significant cultural and social obstacles, particularly regarding education and workforce participation. To ensure the protection of women's rights—especially the right to education and work—in Afghanistan's specific context, it is essential to devise comprehensive support strategies. These strategies must anticipate challenges and provide both immediate protection and long-term hope for women, recognizing their vulnerability and the unique hurdles they face.

Key issues that support strategies for Afghan women should address include:

1. Establishing a forward-looking vision for Afghanistan requires the Taliban to mature politically and intellectually, with increased international pressure demanding adherence to dual conditions: protection of women's and children's rights, cessation of support for terrorism, and withholding of recognition and legitimacy for the Taliban until substantive behavior change occurs.

2. Maintaining a stance of political and financial isolation, as well as withholding assistance and support, is likely to persist until meaningful policy changes are observed.
3. Actively engaging the UN Security Council to amplify international efforts.
4. Channeling foreign support toward development oriented initiatives.
5. Withholding diplomatic recognition despite the Taliban's quest for legitimacy.
6. Leveraging diplomatic influence, especially from neighboring countries, to foster change.
7. Engaging the leadership of Islamic countries and renowned figures from the Islamic world in advising the Taliban to reevaluate their stance.
8. Expanding UN monitoring mechanisms to ensure accountability.
9. Applying targeted, intelligent sanctions against the government and influential figures.
10. Sustaining the involvement of the International Criminal Court.
11. Ensuring the presence of UN special rapporteurs and correspondents on the ground.
12. Combating violence against women and systemic discrimination internationally, with attention to the Middle East.
13. Amplifying Persian language and neighboring satellite networks to raise awareness within the Afghan community. Promoting education on equality and meritocracy, not just democracy, within schools, virtual spaces, and social groups, including the establishment of a working group dedicated to Afghanistan from communities affected by terrorism (Europe, Western countries, and the U.S.).
14. Implementing global efforts to eliminate sexual and genderbased violence, criminal immunities, and discriminatory practices.
15. Ensuring sustained global commitment to Afghanistan's economic development and infrastructure.
16. Intensifying efforts to fight terrorism at its roots, particularly protecting girls' schools, women's educational centers, and educators from extremist violence, including acid attacks.
17. Educating women and girls about their fundamental rights.
18. Informing men and boys about the societal consequences of excluding women, highlighting the risks of underdevelopment and bleak futures.
19. Creating global initiatives to prevent the often unaddressed harms stemming from the systemic invisibility of Afghan women.
20. Expanding virtual education, including international online classes, to increase women's self-confidence and independence.
21. Using internet transparency to advocate for human rights and shifting societal views to challenge harmful customs such as child marriage, forced marriage, the sale of women and girls, and patriarchal dominance.

22. Elevating the quality of modern online education for women and girls to counteract the transmission of superstitious and regressive teachings passed down through generations.
23. Employing female teachers in virtual settings to accommodate religious families' sensitivities and enable girls' participation in online education and scholarships, given the reluctance of some families to allow male teachers.
24. Covering the costs of virtual education for Afghan women and girls through international charitable organizations, recognizing that today's investment prevents the spread of extremism tomorrow.
25. Advancing serious online educational initiatives for women and girls, recognizing that supporting the current generation prepares today's boys – tomorrow's men – to support women's progress.
26. Intensifying development efforts in Afghanistan's southern regions, particularly among the Pashtun communities in power.
27. Should the Taliban's behavior and administration change, empowering central government branches (executive, legislative, implementation guarantors) will be key to upholding the law. Otherwise, structural reforms are necessary.
28. Preventing women's complaints from being adjudicated by local patriarchal authorities or pressuring them to withdraw complaints.
29. Training female specialists—including teachers and doctors—online for Afghanistan's future.
30. Increasing support from the World Health Organization and international volunteers for women's health, including guidance on birth control and safe pregnancies. Prohibiting education and the lack of female doctors have led to preventable maternal deaths, as families often deny male doctors permission to assist.
31. Providing scholarships for resilient girls, women, men, and families to raise education levels and spark societal transformation from within. The most fundamental support for women and girls is to compel government recognition of women's rights; if unheeded, parallel measures must foster gradual reform and change.

It should be noted that Western civilization's recognition of women's rights accelerated in response to the capitalist system's need for female labor (Zibaei Nejad and Sobhani, 33, 2011). Given Afghanistan's limited development, this societal need for women's labor may not be acutely felt at present, emphasizing the importance of proactive, future looking support strategies.

Conclusion and Suggestions

The strategic region, often called the "energy continent," serves as the cradle of major religions and ancient civilizations. Historically, crises in this area, the birthplace of human civilization, have been driven by religious conflicts, clashes between cultures, and wars over energy.

Afghanistan is situated at the crossroads of this region, making it a focal point for great powers due to its strategic and geopolitical importance.

The nation possesses an estimated \$3 trillion in resources, including rich deposits of copper and lithium, which are vital for future energy production and independence. At the same time, it has become a sanctuary for extremism and terrorism, positioning it as a center of crisis in the energy region.

The Taliban, referring to them as the Islamic Emirate, have shocked the world, including other Islamic nations, by banning education for girls and women. This decision has been met with astonishment and regret globally.

Educating women is crucial for a healthy society for several reasons. Informed women are better equipped to raise competent and balanced children, acting as natural regulators within their communities. As women become aware of their rights, they will naturally start to demand them from their families, society, and government. With self-confidence and an understanding of their own power, they will seek to change oppressive, patriarchal laws and dismantle inhumane traditions.

This empowerment is a direct threat to those who fear awareness, knowledge, and women's rights. Rulers who rely on the subjugation of women can maintain their oppressive systems by enforcing anti-women laws and demanding female submission. By keeping women uneducated, they can perpetuate these inhumane rules to oppress not only women but society as a whole.

By following a strict and patriarchal interpretation of Islamic law, the Taliban have banned girls and women from receiving an education, despite repeated recommendations and appeals from countries and leaders around the world. This approach makes women almost invisible in society, denying them the chance to participate fully in family and community life. The Taliban explain these actions as an attempt to protect the honor and dignity of women and their families—wives, sisters, mothers, daughters, and in-laws—but this “protection” comes at the terrible cost of freedom and opportunity.

There are two very different views on what it means to protect women. Under the Taliban, protection means isolation and exclusion. But from the perspective of women's empowerment and social progress, real protection is about helping women grow, thrive, and help society as a whole move forward. When women are educated, everyone benefits. Mothers and teachers shape tomorrow's leaders, teaching children understanding, tolerance, and independence—values that can help push back against extremism and violence.

We have seen how violence and extremism threaten peace and security, not just in Afghanistan, but across the world. The global community, through various resolutions and statements, has shown a genuine desire to fight terrorism. There is no stronger tool against hatred and ignorance than education—especially for girls and young women.

It's important to remember: the men of tomorrow are being raised by the women of today. When girls are denied education, entire generations can suffer—cycles of violence may deepen, and the path to a peaceful future becomes even harder.

By refusing to support the basic rights of women and children, and by providing space for extremism and violence, the Taliban have lost the opportunity to be recognized and accepted by the international community.

If the Taliban had chosen a different path—one grounded in respect for all and openness to learning—they could have helped Afghanistan move forward, building bridges with the world. Instead, by shutting girls and women out of schools, they are keeping society stuck in the past. Women's participation shrinks, opportunities disappear, and the country loses out on its most valuable resource: the energy, intelligence, and compassion of half its people.

What is needed now isn't more exclusion or repression. It's the courage to imagine a future where every girl and woman can learn, grow, and help build a stronger, more peaceful Afghanistan. Only then can the wounds of the past begin to heal, and only then can real progress be made—for women, for families, and for the world.

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There are two very different views on what it means to protect women. Under the Taliban, protection means isolation and exclusion. But from the perspective of women's empowerment and social progress, real protection is about helping women grow, thrive, and help society as a whole move forward. When women are educated, everyone benefits. Mothers and teachers shape tomorrow's leaders, teaching children understanding, tolerance, and independence—values that can help push back against extremism and violence.

We have seen how violence and extremism threaten peace and security, not just in Afghanistan, but across the world. The global community, through various resolutions and statements, has shown a genuine desire to fight terrorism. There is no stronger tool against hatred and ignorance than education—especially for girls and young women.

It's important to remember: the men of tomorrow are being raised by the women of today. When girls are denied education, entire generations can suffer—cycles of violence may deepen, and the path to a peaceful future becomes even harder. By refusing to support the basic rights of women and children, and by providing space for extremism and violence, the Taliban have lost the opportunity to be recognized and accepted by the international community.

If the Taliban had chosen a different path—one grounded in respect for all and openness to learning—they could have helped Afghanistan move forward, building bridges with the world. Instead, by shutting girls and women out of schools, they are keeping society stuck in the past.

Women's participation shrinks, opportunities disappear, and the country loses out on its most valuable resource: the energy, intelligence, and compassion of half its people.

What is needed now isn't more exclusion or repression. It's the courage to imagine a future where every girl and woman can learn, grow, and help build a stronger, more peaceful Afghanistan. Only then can the wounds of the past begin to heal, and only then can real progress be made—for women, for families, and for the world.

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