



Open Society Institute
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Equal access *of women* **to marriage**

Report on study and analysis of cases and achievements

Equal access of women to marriage

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Preamble

The present report has been prepared following implementing the project of women's access to their right of marriage by Women and Children Legal Research Foundation (WCLRF). The report, now, will be accessible to all. This report is important for many reasons.

First Chapter of this report provides general information about the project of women's access to their right of marriage. Chapter two of the report assesses quantitatively, and to some extent, qualitatively the problems that exist in terms of women and girls access to the right of marriage.

The chapter discloses what problems exist before women for having access to the right of marriage. In addition, chapter two discusses the changes made after the implementation of the project in the areas of its coverage. Furthermore, this chapter talks about the problems that still exist unsolved.

Therefore, this chapter is more important because it provides a clear picture of social changes, and better tools and methods for making changes in the society. Chapter 4 provides a brief conclusion about the report and has recommendations that could be useful if they are implemented properly and on timely basis.

At the end, WCLRF would like to thank OSI for their financial support that made possible the implementation of this important project. It is hoped that more serious and firm steps will be taken towards making this goal into reality to have better results in the area of having access to women's right of marriage.

May the Almighty Allah grant us more success, inshaallah

Few words about Women and Children Legal Research Foundation (WCLRF)

Women and Children Legal Research Foundation was established in March 2002 in Kabul city. Primary purpose of its establishment has been disclosing injustices within Afghan society under the name of indecent traditions and customs being imposed on women and children in Afghanistan.

Women and Children Legal Research Foundation has been doing its research activities both in rural and urban areas of Kabul, Parwan, Balkh, Badakhshan, and Nangarhar provinces.

Women and Children Legal Research Foundation is trying a society to be created in which legal rights of women and children have been guaranteed by law, women and children are not victims of injustice, and society in which they have full access to their legal rights. In addition, it is seeking a society in which women and children are not victims of indecent and bad traditions and customs, they will have better life and economic independence and will have full awareness of their

fundamental human rights that have effect on their life. Thus, they will be able to fight for making positive social changes in the society.

Basic goals of Women and Children Legal Research Foundation are as follows:

- Undertaking more efforts to fight violence against women and children in Afghanistan;
- Work locally for the purpose of changing attitudes and behaviors that lead to violence against women and children;
- Undertaking advocacy and propaganda for making changes in the current local structures, if needed, to create safer and better life conditions for women and children;
- Building capacities of local leaders through increasing their awareness level in terms of negative impacts of violence against women and children and encourage them to make positive changes in their communities so that they will support the needs of women and children;
- Reducing violence against women and children through undertaking research , propaganda and publication activates; and
- Making aware Afghan women of their social, political, economic, and legal rights



Chapter one

Introduction

Human life is mainly social. Human beings have not had individual and unsocial life even in their medieval period of their life or at least today's humans do not know about the period which talks about unsocial life of human beings. Today, this social life is of more importance than any other time. The reasons for the importance of social life are multiple which are not to be discussed in this report. Nevertheless, human social life is based on family and the basis for every family is marriage. The marriage is as important as family and the importance of family is equal to the importance of human social life. Humans really are not able by themselves to organize daily affairs of their life and go ahead. Therefore, the importance of marriage is equal to that of social life. This importance can be seen in treating of humans with the issue of marriage. Laws made by humans (statutes) which relate to the issue of marriage, give more importance to this issue. Marriage will only respond to human issues and basic needs of humans if they are done on mutual consent of marriage parties. The important issue here is the mutual consent of marriage parties on which Islamic Sharia law and Universal Declaration of Human Rights put emphasis. Holy Quran also has talked about this issue. In Sura Nisa, verse 19 it says as follows: "O followers! You are not allowed when you take the inheritance of women and they are not happy with this." This means that any type of force and coercion is forbidden in marriage and there is no justification for that. Also, holy Prophet (peace be upon him) has also repeatedly talked about this issue in his sayings (hadiths). Volume seven, chapter 42, hadith 69 of Bukhari says as follows: "A man married his daughter without her consent and will and then his daughter complained about this to Holy Prophet (Peace Be Upon Him). Holy Prophet (PBUH) abolished this marriage". All of these sayings talk about the importance of family, marriage, and mutual consent in marriage. This need has even attracted the attention of thought of humans and that is why Universal Declaration of Human Rights has been developed based on understanding of humans about their basic needs. This declaration seriously talks about mutual consent in marriage.

In paragraph 2 of article 16 of Universal Declaration of Human Rights the issue of mutual consent of both parties of marriage has been mentioned clearly. This part of universal Declaration of Human Rights says as follows: " Marriage should take place with full and free consent of man and woman". On the other hand, marriage parties should be eligible to marry. In other words, both parties of marriage should be able to take possession of



their right and manage it. In addition, in taking possession of their rights, they have to be aware of their responsibilities and be able to implement their responsibilities towards their families. All of them are important issues in a valid marriage.

In Afghanistan, both of these cases are faced with serious challenges and problems. Mostly, marriages take place without the consent of men and women. Figures of many social researches show that forced marriages are widespread and rampant in Afghanistan. Report on “Reasons of women’s suicide in South-Western Afghanistan” done by Afghan Independent Human Rights Commission, says that:” Most of the respondents have mentioned the issue of forced marriage as one of the important factors of self-immolation. Around 22% of the victims have mentioned that they have been married without their consent and because of force. Others have talked about marriage in exchange for money and *Badal* marriage (exchanging girls in marriage). Around 15.8% of the responsible officials have mentioned the decline in forced marriages as the only solution for decreasing the incidents of women’s self-immolations.

For example, brother of a girl in Farah province explains the reason of self-immolation of his sister as follows:

“My father forced her (my sister) to marry a man against her will and consent. When she did not find any other solution for her problem, finally she embarked to self-immolation.”¹

Also, in the research report under the name of ” **The situation of young women in the family**” published by Afghan Independent Human Rights Commission, the following figures have been taken out, ” **Analyzing the type of marriage shows that women’ s marriage at whole has been in the following three types: marriages taken place with the consent of woman and their families(63.5%), forced marriages(33.7%), and marriages with the consent of marriage parties(only 2%)².**

Therefore, **forced marriages** in Afghanistan have been widely used as a rampant issue in different types and forms. One type of forced marriage is underage and **child marriage**, which is accompanied with multiple social and domestic problems. In many cases, there is a superstitious perception which says

¹ Research report on the causes of women’s suicide in South-Western Afghanistan, Afghan Independent Human Rights Commission(AIHRC)-
http://www.aihrc.org.af/2010_Dari/Dri_Pages/reports/researches/researches.aspx

² Turkmani, Nasrine, **The situation of young women in the family**; Afghan Independent Human Rights Commission(AIHRC); 1388; page 21;
http://www.aihrc.org.af/2010_Dari/Dri_Pages/reports/researches/researches.aspx



that:” it is a good fortune for a girl who finds husband earlier”. In fact, a girl who is married in her childhood, she is considered lucky, competent, and meritorious, unaware of the fact that what unpleasant consequences these marriages will have in the future.

Also, there are *badal*(exchange of girl for girl in the marriage), *baad* (giving girls in marriage for the crimes committed by her family members) and other types of marriages , each of them can create a lot of family and social problems. Each of these marriages **violates women’s rights** and consent and free will of women is not taken into account. In Badal or exchange marriage, the right of dower or mahr of a woman is violated. In giving girl in Baad, human beings (women) are exchanged as commodities. This type of marriage violates not only the right of dower or mahr of women, but also they become unvalued and useless objects that can be used for saving the life of criminals. In forced and child marriages, there is a violation of women’s rights under different names.

Problems arising from forced marriages in Afghanistan have helped creating **the need for implementing this project**. Therefore, the current project is being implemented under the name of” **Strengthening equal access of women to their right of marriage**” and for decreasing the current problems in marriage in particular in terms of women. **Women and Children Legal Research Foundation (WCLRF)** implements this project with the financial support of **Open Society Institute**.

Project Purpose

Mainly, this project follows only one main objective, that is “Promoting equal access of women to the right of marriage”, and that constitutes the main title of this project. Other objectives, which are followed by this project, are as follows:

1. Promoting the level of satisfaction of girls in marriage;
2. Taking into account legal age during marriage;
3. Undertaking efforts for decreasing domestic violence as a result of marriage;
4. Undertaking efforts to decrease social problems associated with the issue of marriage; and
5. Try to decrease other problems originated from marriages in Afghanistan.

In the meantime, other issues related with the marriage also have been dealt with. Women ownership including dower or mahr, inheritance, and properties related to women work and employment have also been taken into account as lateral and incidental issues of marriage, which are to be analyzed



in addition to the issue of marriage. Education is really playing an important role in terms of family and marriage.

Working area- regions under the coverage of this project

This project covers three provinces of Kabul, Parwan, and Balkh. One district in each of these provinces is the coverage area of this project. Two villages in each district are the beneficiaries of this project. Thus, in **Kabul** province, district of **Bagrami** and villages of **Niazi**, and **Upper Hassan**, in **Parwan** province, the district of **Jabal-u-Saraj** and villages of **Deh Balla** and **Qadir Khail**, and in **Balkh** province, the district of **Khulm** and villages of **Yaqubbai** and **Ulajtu** are under the coverage of this project.

Project Beneficiaries

1 - Direct beneficiaries

Direct beneficiaries of this project are totally 360 people. Out of this number, 180 are women and the other 180 are men. In each province, 120 people (60 men and 60 women), and in each district 60 people (30 men and 30 women) have been the direct beneficiaries of this project.

2 - Indirect beneficiaries:

Indirect beneficiaries of the project are all those families who have been living in the centers of holding workshops and seminars and districts under the coverage of the project. These families include families who take part in the workshops or any other families living in the areas under the coverage of the project.

For achieving the objectives of the project, mostly the method of holding workshops has been used. In addition to that, radio programs and short dramas also have been used.

In order to implement the project successfully, the following activities have been undertaken:

1. Preliminary survey in order to find issues according to the objectives of the project in the areas under the coverage

In this survey, totally 16 people including imam of the mosque, members of the local council, teachers, and ten villagers (5 men and 5 women) have been interviewed. The purpose of the survey has been to identify existent problems related to marriage. In other words, it has been tried to find main problems in terms of marriage in the areas of under the coverage of the project and find ways



for their decrease. Preliminary finding of the survey show that the following problems have been identified related to women's access to their right of marriage:

- **Child marriages;**
- **Forced marriage;**
- **Exorbitant expenses in the weddings that cause family violence;**
- **Taking high bride-prices;**
- **Badal or exchange marriage; and**
- **Polygamy**

It is seen that different types of forced marriages have taken place in these areas, which cause sufferance for the people living there. The number of these forced marriages has been decreased after the project was implemented.

1. Developing training manual related to women's access to their right of marriage: The second phase after the survey has been to develop training manuals for each round of training workshops and for every two days with necessary learning materials for each round.

2. Hiring local volunteers: local volunteers have been introduced with the help of people interviewed in these areas during the preliminary survey. They have been hired by the Foundation after giving them a test. Local volunteers are coordinating programs and projects of the Foundation in the areas under the coverage of the project.

3. Training of 12 volunteers (six men and six women) in three provinces (Kabul, Parwan, and Balkh): these twelve people have been trained in order to facilitate and organize project-related activities. In addition, these people have been taught the issues related to holding local workshops and basic rights of the people with more emphasis on the right of marriage, problems arising from forced marriages, reasons for these marriages and ways to decrease these problems.

4. Holding workshops for 360 inhabitants of these districts in four rounds (180 men and 180 women): the focus of this project has been to hold workshops for the participants in these areas. Some additional tasks have been done in order to achieve better results from these workshops. Local workshops have been held in three rounds. In each round of these two-day workshops, the issues related to the right of marriage have been taught to the participants.

5. Producing and broadcasting radio drama in terms of access of women to their right of marriage: prepared by Foundation, this drama



was broadcasted through local radio stations in all three provinces. In Kabul, this program was broadcasted by Radio Arman, in Jabal-u-Saraj by Radio Sulh(Peace), and in Balkh province by radio of the Foundation. The topic of this radio program has been, ” **Promoting equality in women’s access to their right of marriage**”.

6. Producing two short films on the issue of women’s access to their right of marriage: Ordered by the Foundation, these two short films have been prepared by *Jawanshir Film Producing Company*. The topic of these two films has been to promote equality in women’s access to their right of marriage. Both films have been shown during the trainings in the areas under the coverage of the project.

7. Monitoring and evaluation: during the project period, two rounds of monitoring have been undertaken in order to assess the effects of the project. In each monitoring, questions have been asked about the way of project implementation, its impacts, the activities of social workers of the Foundation, and the results of their work, increasing the level of people’s awareness in terms of training materials. Taking into account the results of each monitoring round, necessary changes and reforms have been made in the way and method of project implementation. Based on the results of monitoring rounds in all areas of under the coverage, this program has been welcomed by the people. In the meantime, most of the people who responded to the questions of monitors proposed for the continuation of the workshops in the future. As a result, currently all areas of under the coverage of the project are happy with the project and would like its continuation in the future.

Problems during the project implementation

The only problem project faced with, was that some families were thinking that during these programs and workshops women will be encouraged not to obey their husbands, or non-Islamic lectures and lessons will be given during workshops or they will be encouraged to go out of their houses and get busy in the outside jobs. This was the problem seen in the first day of the first round of the workshop in the village of Ultaju. In the second day of the program, all women took part in the workshop. No problem was seen during the workshops later on.

All that was discussed so far has been general information about the project and the issues related to its implementation. Below, two important issues will be discussed and after that, there will be conclusion. **First**, what are the achievements of this project? **Second**, what are other problems and issues, which



should be tackled? Second chapter in fact will talk about the first issue, which says about the achievements of the project. Third chapter will discuss the second issue, which is about existing problems, and issues.



Chapter Two

Achievements General information

This chapter includes general information about all those who have responded to the questionnaire related to the achievements of the project. Totally, 77 persons have responded to our questions out of which 13 are men and 64 are women. In terms of their marital status, all people taking part in this section are married and non-one is single. The reason for this is that it has been tried to assess the problems related to marriage and based on the experience of those who are married and learned lessons from their married life. The respondents are of different ages. In addition, age during which they got married also is different. Living place of all people under the coverage and those who have taken part in exercise is village.

Education level and living place of the respondents

Table 1: sex, education level, and province of the respondents

Sex of the respondents			Education level			Province		
sex	Number	Percentage	Education	Number	Percentage	Province	Number	Percentage
Women	64	83.1	Illiterate	58	75.3	Kabul	18	23.4
Men	13	16.9	From grade 1 to 6	9	11.7	Parwan	24	31.2
Total	77	100.0	From grade 7 to 12	9	11.7	Balkh	35	45.5
			Total	76	98.7	Total	77	100.1
			No response	1	1.3			
			Grand total	77	100.0			

Residence place of the respondents

This assessment has been done based on questions asked from 77 people who participated in the training program. This number of people is a valid example with the statistical society.

Anyway, the number of people who have responded to our questions based on the province has been as follows: 18 people (23.4%) from Kabul, 35



people (45.5%) from Balkh province, and 24 people (31.2%) from Parwan province. This makes the 77 people who have been considered as example group in this study. More people from Balkh province took part in this assessment, while participants from Kabul have been less. This difference will not affect the result of the assessment because all of these people are living in the villages and have similar cultural and social conditions; therefore, there is no big difference in the answers they have given.

Sex of the respondents

Most of the respondents have been women. Out of the total number of people who have responded to the questionnaire, more than 83% of them are women. Totally, 64 women have responded to the questionnaire, which makes 83.1% of the total, while only 13 respondents have been men, which makes 16.9% of the total number. This difference is seen in all three provinces. Since women in Afghanistan mostly suffer from the problems arising from marriage, this difference can guide us towards a more real understanding in terms of this issue. The response of women to the questions related to them will be more realistic than any other question. For this reason, the result of this exercise will be more reliable than any other survey or assessment.

Education level

From the viewpoint of education level of the respondents, most of them are illiterate and uneducated people. For two reasons, most of the respondents have been illiterate.

First, all of the respondents have been women and the percentage of literate women in our society is lower. **Secondly**, all of the participants of the survey are villagers who have been living in rural and remote areas. The percentage of literacy is usually lower in the villages. Lack of facilities, different and multiple problems of rural life and lack of proper attention to the situation of education in the villages, lack of minimum opportunities for education and many other reasons are playing role in the lower literacy level of these people. The literacy level in some areas is very low. This percentage is 95% in Ultaju village of Balkh province. The other 5% are not fully literate. They are only half-literate. Fully educated and literate people in these areas are few.

Based on the figures found from the survey, 75.3% of the respondents in the whole are illiterate. This figure differs from province to province. As mentioned earlier, 95% of residents of Ultaju are illiterate. Nevertheless, situation in Kabul is different. Figures of the survey show that 11.7% of these people have the education from grade one to six. In addition, only 11.7% of the respondents



have studied higher than grade six and between grade 7 and 12 of the high school. Thus, only 23.4% of the respondents are little literate, while more than 75% of them are literate. Only 1.3% of participants have not responded to this question. This is the figure of illiteracy while in Islam, seeking knowledge is necessary for every Muslim and one of the basic questions asked from humans in holy Quran is about the existent inequality between educated and uneducated people. One of the verses of holy Quran says as follows, "Are educated and uneducated people are equal?" It is for sure that they are not equal.

Age and marriage age

Table 2: age and marriage age of the respondents

Respondents age			Age during marriage		
age	number	Percentage	age	number	Percentage
From 16 to 25 years	12	15.5	16 -	13	16.9
From 26 to 35 years	30	39.0	25-16	60	78.0
More than 35 years	35	45.5	25 +	4	5.2
Total	77	100.0	Total	77	100.0

Respondents' age

In terms of age, all respondents have been divided into three groups and the lowest age of the respondents has been set 16 years because none of the respondents is below the age of 16. Most of the participants belong to first and second categories from the viewpoint of their age. Age of these people has been between 16 and 35 years. Those who are more than 35 years old, they are less than the half of the total number of participants.

People, who are between 16 and 25 years, totally are 12 people (15.5%), and those who are between the age of 26 and 35 years comprise 39% of the participants. People having the age of more than 35 years, are 35 people or 45.5% of the participants.

Marriage age of the respondents

Marriage age, in one hand, is part of the general information, but, on the other hand, this is one of the main problems that exists in the areas under the coverage of the project. Based on the information at hand, most of the



respondents have been married in the age of lower than eighteen years. Out of this, 16.9% are those who have been forced to marry in early childhood and in their age of lower than 16. In some cases, childhood marriages have taken place even in the age of 11. One of the respondents, who have been married in the age of eleven, says as follows:” **I was a child when I was married and I even did not know the concept and meaning of marriage and therefore I have been the victim of family violence”.**

Although relatively few respondents have mentioned that, they have been married in the age of lower than 16 years (16.9%). but the important point is that out of the people who have been married between the age of 16 and 25, most of them have said that they have been married precisely in the age of 16. It was possible that these people, after knowing about the legal marriage age for girls that is 16, were not willing to mention the legal marriage age. They have considered early childhood marriage as shameful for themselves and their parental families. The second possibility is that most of these people did not know in which age they got married. These two possibilities cause third possibility or assumption so that this will cause the increase in early childhood marriages. Anyway, even not taking into account these possibilities, the figure of 16.9% for early childhood marriages shows that this type of marriage has been one of the main and serious problems in the areas under the coverage of the project. Around 78% of the respondents have mentioned the age between 16 and 25 for their marriage. They have said that this is relatively appropriate time for marriage. Nevertheless, most of these people have been facing other problems for their marriage, which will be discussed later in the report. Only 5.2% of the respondents have said that they have been 25 years old when they got married.



Marriage type and the type of family
Table 3: type of marriage and the type of family

Marriage type of the respondents			Family type		
Marriage type	Number	Percentage	Family type	Number	Percentage
Badal	8	10.4	Nuclear	23	29.9
Marriage with the consent of parents	44	75.2	Extended	52	67.5
Marriage with consent of both parties	19	24.7	I am living with my husband in my father's house	1	1.3
Other types of marriage	4	5.2	I am divorced and I am now living with parents	1	1.3
Total	75	97.5	Total	77	100.0
No response	2	2.6			
Grand total	77	100.0			

Marriage type

Table 3 contains the information regarding the type of marriage and the type of family and that how these marriages have taken place and what form they have? Is there any relation between family type and the kind of marriage? Marriages with the consent of both marriage parties are less than those marriages that have taken place with the consent of parents and often without the consent of marriage parties. Thus, a large number of the respondents have been living in the extended families with their parents and relatives of their spouses.

Marriages based on the parents' consent constitute a big portion of 57.2%. Badal or exchange marriage which is considered a kind of forced marriage and violate women's right have been 10.4%. Only 24.7% of marriages have taken place with mutual consent of marriage parties. Sometime, this type of marriage has been proposed by marriage parties and sometime proposed by parents with the agreement from marriage parties. Around 5.2% of marriages have been based on the issues other than mentioned here such as taking bridal price and so on, which are considered problems in the marriage. 2.6% of the total respondents have not responded to this question. Thus, number of marriages that have taken place without the consent of marriage parties, is very high and stands at 73.1% of the total number. Those who have been married with the agreement of their parents have reached to an agreement with the family of their spouse and are living within



the extended families, which are a combination of spouses, and their relatives. Those married with their mutual consent have rarely been living in the extended families. On the opposite, they are living in the nuclear families composed of spouses.

Family type

Type of the family means that one person is living within a family composed of multiple pairs or s/he is living with his/her spouse and children in a separate house. In this case, the type of family shows that a person is living with his/her spouse separate from the family of her husband's father or his wife or s/he is living with the family of his/her spouse. Nuclear family is a type of family composed of husband, wife, and their children in case they have. Extended family is another kind of family in which spouses are living together with their family relatives.

Taking into account the findings of the survey, 67.5% of the respondents have been living in the extended families together with the parents of husband. Around 29.9% of those responded to the questionnaire have mentioned that they have been living only with their husbands. Around 1.3% of the respondents have mentioned that they have been living with their husbands in the family of wife's parents. In addition, 1.3% of the respondents have said that they have been divorced and living with the family of wife's parents.

Thus, most of families are extended families in which many pairs have been living under one roof. These families will be facing many internal domestic problems. In addition to that, many nuclear families have been suffering from multiple problems. Domestic violence is one of basic problem in this type of family. Poverty is another problem, which is, in many cases, considered a strong factor in family violence.

On the other hand, based on the findings of the survey about those marriages taken place on the consent of the parents (75.2%) it is possible that there is a direct link between the type of family and the kind of marriage because around 67.5% of these people have been living in the extended families. This figure causes the likelihood that those who have been married with the consent of their parents are living in the extended families. Contrarily, those who have been married with their mutual consent usually live in nuclear families.

Women in the family

Note: since in this study 77 people constitute example group and the behavior of husband and his family with wife relates only women, then this has to be analyzed from the viewpoint of women. In this part, totally 64 women are



taken into account who have participated in this survey. Responses of men will not be considered here.

Table 4- the behavior of husband and his family

The behavior of husband with his wife			The way of treatment of husband's family with wife		
Type of behavior	Number	Percentage	Type of behavior	Number	Percentage
Good	42	65.6	Good	35	54.7
Normal	6	9.4	Normal	9	14
Bad	15	23.4	Bad	19	29.7
None	1	1.6	None	1	1.6
Total	77	100.0	Total	64	100.0

The behaviour of husband with his wife

First column of the table relates to the way of treatment of husbands with their wives and explains how husband behaves his wife. The way of treatment of husband with his wife and the behavior of husband's family with wife has been divided into three categories, which includes good, normal, and bad. Few people have not responded to the question, which is mentioned in the table.

From the total figure of respondents, 65.6% of them mentioned that at present their husbands are behaving them well. These people have said that currently their husbands' treatment with them is satisfactory. Around 9.4% of the respondents said that the behavior of their husbands with them is tolerable and normal. This type of treatment is varying from time to time meaning that sometime it is good and another time it is bad. In other words, some of the respondents have said that the behavior of their husbands is not stable and sometime they are resorting to violence against them. This group has said that they suffer from cases of domestic violence. Around 23.4% of the respondents mentioned that the behavior of their husbands with them is bad and most of time they have been facing with family violence. The percentage of this family violence is very high taking into account that there is a possibility that women do not report on the violence they are facing in their day-to-day life and incidents of abuses they are facing with everyday. Since 29.7% of these people have described the behavior of their husbands' families towards them as bad this shows the misbehavior of their husbands.

One of the respondents has said about the misbehavior of her husband as



follows:” **I am always in dispute and quarrel with my husband**”. of course, this is one example of violent treatment of husbands with their wives. There have been many cases of this type of treatment with women before implementing the project and some of them still exist.

The behaviour of husbands’ families with women

In addition to knowing about the behaviour of husbands towards their wives, we have asked the participants to provide information about another important issue in family relations and that is the behaviour of husbands’ families with women. Since most of the women have been living in extended families and this means that they are living together with the families with their husbands, therefore it is important to know how the behaviour of husbands’ families with them is. Second column of the above table describes the way of treatment of husband’s family with women. Based on the findings of the survey, around 54.7% of the respondents have mentioned that their husbands’ families’ behaviour is good with them for the time being. Around 14% of these people mentioned that the relations of their husbands’ families with them are not stable and changing from time to time, meaning that some time it is good and some time bad. Around 29.7% of them said that their husbands’ families’ relations are bad with them. These women are complaining mostly from the ongoing violence committed against their families. Taking into account the findings of the survey, most of the abuses and mistreatments have been committed by the families of their husbands rather than directly by their husbands. The difference between those who have mentioned that their husbands are mistreating them and those who said that the treatment of families of their husbands is not good with them is 6.3%, which is significant in comparison with the total figure.

Situation of villages before holding the workshops:

Before holding training program, the situation of the areas under the coverage of the project was assessed. The table below illustrates the problems the participants have been facing before implementing the project. The following tables will illustrate the changes occurred because of holding workshop and its relevant activities. Badal (exchange marriage), Baad (giving girls and women for the crimes committed by their family members), childhood marriages, forced marriages, domestic violence, and poverty and violence associated with them, illiteracy, lack of awareness about mutual responsibilities and many other problems have been widespread before implementing the project. The respondents have defined at least one of the above-mentioned problems as one of basic and serious problems in their personal life. It has to be mentioned that some of these



problems in terms of the people responded to our questions such as forced marriage is unfortunately unchangeable. However, some other problems mentioned in the table below are changeable. Of course, using the experience of those who have been forced to marry against their will and consent, at least can pave the way to prevent this from happening for others.

Table five- the previous problems of the respondents

Problems existent in the areas under the coverage before project implementation			The origin and main causes of the problems		
Type of the problems	Number	Percentage	Factors and causes	Number	Percentage
Badal or exchange marriage	2	2.6	War and insecurity	1	1.3
Giving girls and women for baad	1	1.3	Indecent customs	2	2.6
Childhood marriage	5	6.5	Parents	16	20.8
Forced marriage	11	14.3	Lack of awareness of family rights	8	10.4
Domestic violence	22	28.6	Parents and husband family	2	2.6
Forced marriage and domestic violence	10	13.0	Mother-in-law	8	10.4
Poverty	1	1.3	Illiteracy	15	19.5
Poverty and violence	1	1.3	Illiteracy and poverty	9	11.7
Illiteracy	4	5.2	Other factors	6	7.8
Lack of awareness about mutual rights	6	7.8	None of the above	8	10.4
Other cases	5	6.5	Total	75	97.5
None of the above	8	10.4	No response	2	2.6
Total	76	98.8	Grand total	77	100.0
No response	1	1.3			
Grand total	77	100.0			

More than 28% of the respondents have mentioned that they have been suffering from domestic violence in the past. While in the holy Quran the Almighty Allah says that, "Behave and treat women well". Other 13% of them mentioned that their problems at the same time have been family violence and forced marriage. Around 2.6% of them mentioned *badal* or exchange marriage as their main problem and 1.3% of them said their main problem in the past has been the custom of *baad*. These people themselves and, to some extent, one of their



close relatives have been victimized by these problems. The incidence rate of *badal* or exchange marriage is not in conformity with fact that it is strictly forbidden in holy Islam. Prophet (Peace Be Upon Him) says, ” **There is no *badal* or exchange marriage in Islam**”. If you exchange girls in the marriage, then do not say that you have implanted Sharia law. This is the custom not existent in Islamic Sharia. Around 6.5% of the respondents said that their main problem in the past has been child marriage while almost 17% of women have been forced to marry in their childhood and below the legal age for marriage (16 years). 14.3% of them said they have been the victims of forced marriages while more than 57% of these people mentioned that they have been married with the decision of their parents. Marriage with the consent of parents, though in many cases can not be considered as a kind of forced marriage, but it is important to note that when parents decide to marry their daughters, in many cases they do not ask for the consent and will of their daughters and even sons. Thus, this is also considered as one type of forced marriage. Here, when talk goes about forced marriage, it says that girls have been given to husbands in spite of their clear objection and resistance. While holy Prophet (Peace Be Upon Him) says, ” **Do not marry your daughters without their consent and agreement**”. As mentioned before, one of the main problems is domestic and family violence and therefore 28.6% of the respondents mentioned this as their basic problem. Other 13% said that poverty and violence are main problems in their life. Thus, those who have been suffering from domestic violence totally make 42.9% and those who have experienced forced marriage are equal with 27.3% of the respondents. 1.3% of them mentioned poverty as their main problem, 5.2% of them said their main problem is illiteracy and some 7.8% said that they their serious problem is lack of awareness of mutual rights. The figures of these problems are not so high except for lack of awareness of mutual rights and illiteracy, which are higher than 5%. The other two cases are insignificant.

Around 10.4% of the interviewee has mentioned that they have not had any problem in the past. Those who said they have had none of the above-mentioned problems (problems defined above) have mentioned at the same time that their life has been free of problems. 1.3% of the respondents have not replied to this question.

Taking into account of all findings of the survey, two problems are more serious than any others are. Domestic violence (42.9%) and forced marriages (27.3%) are on the top other problems.

Nevertheless, who and what factors have caused these problems. This issue has been described below.



The origin and main causes of problems

Most of the respondents describe their parents as the main factor for their problems (20.8%) which is the biggest figure. For example, if the respondents are illiterate, because their parents prevent them from going to school. If these people have been forced to marry, their parents are the main cause of their marriage. Thus, in terms of other problems, they are claiming that their parents have been the main cause for the problems they have been facing with in the past. Previously, it was seen in terms of type of marriage that most of marriages (75.2%) have taken place based on the consent of parents. If all marriages are to be taken into account as a problem, at least half of these marriages are a serious problem for spouses. Marriage taken place only with the consent of parents is a clear violation of selection right of marriage parties. 1.3% of the respondents mention war and insecurity as a main cause of the problems and 2.6% of the interviewees consider indecent customs as the basic factor of the problems.

10.4% of them mentioned lack of awareness of family rights as an origin for their problems and 2.6% of the respondents described their parents and husbands' families to be culpable for their problems. 10.4% of the respondents have mentioned that the main cause for their problems is mothers of their husbands. This is of course right in terms of family violence. Based on the statements of the respondents, mothers of husbands usually themselves resorted to violence against their daughters-in-law or encouraged their sons in a way to take revenge or beat their wives. Illiteracy is another factor, which is considered the root cause for their problems. The second highest figure relates to illiteracy, which is 19.5%. Illiteracy and poverty have been playing role in the problems of 11.7% of the respondents. One woman from Balkh province says as follows," **The main cause for this problem (which I have had in the past) has been poverty and helplessness of my family and their illiteracy**". In third round of training workshop in Mazare-Sharif the participants mentioned that one of the factors of illiteracy is lack of awareness of parents about their Islamic responsibility for education which says that **learning knowledge is a must for every man and woman**. 7.8% of the respondents said there are other factors for their problems. For example, one of the respondents in response to the question that what was the cause for her problem (the problem she had in the past) said as follows," **My parents married me in my early childhood**". This woman mentioned child marriages and illiteracy as the main problems of her life. Of course, here parents also have played role since they have caused the marriage of their children in their childhood.

10.4% of the respondents said they have not had any problem in their life. In addition, the same number mentioned that there is no cause as origin for their



life problems. There is direct link between those who said they have not had any problem in the past and those who mentioned that no factor has been in their life as a problem-creator. It is certain that when there is no problem-creating factor, then there will be no problem and when there is no problem, there will be no cause for that problem. Only 2.6% of the respondents have not replied to this question.

Based on the findings of the survey, 31.2 % (including 19.5% who believe that only illiteracy has been the causes for their problem and 11.7% who believe that illiteracy and poverty are the root causes of their problem) have mentioned that illiteracy is the main cause of their problem which exists in their families. In addition, totally 23.4% of the respondents believe that their parents are responsible for their problems they have been facing with in their life. This includes those who specifically think that their parents are the main cause of their problems (20.8%) and those who at the same time mentioned that their parents and families of husbands have had role in creating problems for them.

According to the findings of the survey about origin and causes of problems, illiteracy and parents (based on the role they have been playing) are two main factors for their problems (54.6%).

Analysis of project achievements

Changes occurred

In this part of the report, we assess changes after the completion of the project in the areas under the coverage. In fact, changes discussed in this section, are the project achievements. Since this project has been focused on the access of women to their right of marriage, mostly issues related to marriage have been assessed here. Taking into account the findings, there have been significant changes about marriage. Forced marriages have been decreased significantly, and parents marry their daughters with their consent. *Badal* or exchange marriages and domestic violence have decreased and people know about the negative consequences of some customary types of marriages.

**Table 6- changes occurred**

Changes after the completion of the project		
Type of change	Number	Percentage
Awareness about marriage and its conditions and how to prevent child marriage	12	15.6
Taking into account consent of parties in marriage	8	10.4
Awareness about types of child and forced marriages and so on	9	11.7
Decrease in <i>badal</i> or exchange marriages	3	3.9
Paying attention to education and wishes of children	2	2.6
Awareness of Sharia law	3	3.9
Decrease in violence	11	14.3
Decrease of <i>badal</i> or exchange marriage and decrease in exorbitant expenses of weddings	1	1.3
Awareness about mutual rights of spouses	1	1.3
Awareness about mutual responsibilities of spouses	2	2.6
Other cases	19	24.7
No change taken place	6	7.8
Total	77	100.0

Changes taken place after the completion of project include awareness of villagers about marriage, its conditions and ways to prevent child marriages(15.6%), paying attention to the consent of marriage parties(10.4%), awareness about the types child and forced marriages(11.7%), decrease in *badal* or exchange marriages(3.9%), paying attention to education and wishes of children(2.6%). Other changes include awareness about Sharia law(3.9%), decrease in the rate of violence(14.3%), decrease of exorbitant expenses in weddings(1.3%), awareness about marriages issues(1.3%), awareness about mutual rights of spouses(2.6%), and other cases(24.7%). About 7.8% of the respondents mentioned they have not seen any change in their life. Thus, 92.2% of the respondents have seen at least a change in their life and many others experienced multiple changes in their life.

Thus, it can be concluded that the implementation of this project has had significant impact in all areas of life of women and families. In terms of marriage parties' consent, around 10.4% of the respondents have said that ,at present, parents respect and take into account the consent and will of their daughters and sons and consider this when they marry their daughters. One of the elders present participating in the local council of Parwan province said as follows," **In the past,**



they said that or this person is my cousin, he is from own ethnic group, or he is from our friends, therefore give daughter to him in order to keep friendship and kinship. Nevertheless, now people ask their daughters whether they are happy with the boy or not? If she is not happy with the marriage, then she is not married to that boy.” Domestic and family violence, which is the effect of different causes, also has been decreased significantly after the project was implemented. The decrease of family violence has been 14.3%, which is much higher than other percentages. One woman from Jabalu-Saraj district of Parwan province in terms of decrease in the rate of family violence says, **“My name is.... I have married with my own choice and consent of my family. My life has not been that much good. After participating in this training workshop, my life has improved and now my mother-in-law is not overweighing that much to me”**. In this regard, we see that there is violence and mother of husband with reference to the above-mentioned statements has committed this violence. Violence against women is not committed after the implementation of project. Another woman from Balkh province says as follows, **“I have been married with the consent of my parents. My husband always beat me. After the execution of this program and becoming aware of the law and Islamic Sharia, now my life has changed and husband does not beat me. In the future, I will allow my daughters to decide their destiny by their own and marry whom they want”**. This case though talks about the decrease of family violence, it also talks about the tragedies resulted from forced marriages. This implies that forced marriages that take place without the consent of girls, have to be prevented. Here, forced marriages are known as the main cause of violence. When a woman says that she has been given to husband by her parents and is always beaten by her husband, this means that her marriage with the consent of her parents is the cause of violence committed against her.

If we accept this point that awareness is necessary for good behavior and treatment and considered as one of main tools of problem solving, then certainly reach to conclusion that awareness of the marriage conditions, the negative consequences of unplanned marriages, and the need for a good life, can be useful and efficient for having a good and healthy life. Thus, the highest rate of those who have been aware of marriage, its conditions and prevention of early childhood marriages, can be helpful in terms of improving marriage conditions. People who said they became aware this way are 15.6%. One person, who had participation in the meeting of local council in Bagrami district, in terms of early childhood marriages said as follows, **“A girl and a boy were married in their early childhood in our district. When they got older, the girl was unhappy with the boy. Their parents told us. The girl is not happy with this marriage**



then what to do. I replied that if the girl is happy with the marriage, then the marriage should take place, otherwise this does not have to take place”. All of this shows people’s awareness about the negative consequences of childhood marriages. Additionally, 11.7% of the respondents said that they became aware of forced and early childhood marriages, which are prevalent in Afghanistan. A woman from Bakh province says as follows, **” I got awareness about early childhood marriage which have negative and unpleasant consequences and knew about forced marriages, giving girls in *baad* and other family rights”.** Another woman also said in this regard as follows, **” I got information regarding marriages and its conditions meaning that marriage should not take place before the age of 18, girls should not be exchanged for other girls for the purpose of marriage, girls should not be given in *baad* to compensate crimes committed by their family members, girls should not be forced to marry, therefore they have to marry with their own consent and will. I want my daughters to complete their studies and then marry to whom they want”.** Therefore, changes occurred whether they are practical or in theory so that people got more awareness about marriage, are big and significant. At present, there is little fear that the right of marriage of girls is violated in the areas under the coverage of the project.

In addition to changes mentioned above in details, there are other changes in some other areas, which are important and significant. These are as follows: awareness of Sharia law, decrease in *badal* or exchange marriages, decrease in the exorbitant expenses of weddings, awareness of mutual rights of spouses and others.

Therefore, it can be mentioned that these changes are large and significant, but since problems are widespread in all parts of the country, these changes are possibly not that much bigger comparing with the problems that exist. Undoubtedly, more work has to be done to have more and better achievements.



People and activities having impact on changes
Table 7- individuals and activities having effect on the changes

People caused changes in society			Activities that caused changes		
Effective individuals	Number	Percentage	Activity type	Number	Percentage
Imams of mosques	1	1.3	Showing short drams	3	3.9
Social workers of the Foundation	23	29.9	Programs and workshops of the Foundation	54	70.2
Imams of the mosques and social workers of the Foundation	10	13	Showing short dramas and holding workshops	14	18.2
Local elders	4	5.2	Giving awareness to the participants of the workshops	5	6.5
People who participated in the workshop	6	7.8	Total	76	98.8
Imam of mosque, local elders, and social workers	9	11.7	No response	1	1.3
Trainers of the Foundation and chief of the village	7	9.1	Grand total	77	100.0
Trainers of the Foundation	13	16.9			
Trainers, local elders, and birth of a baby	1	1.3			
No response	3	3.9			
Total	77	100.0			

People having impact on making these changes

Taking into account findings of the survey, there are significant changes in the areas under the coverage after the completion of this program. Now, it has to be seen that who and which activities have caused these changes. These are the questions asked separately from the respondents and their answers are assessed here. In response to the first question that who have role in making these changes, the respondents have had multiple options. These options include imams of mosques, social workers of the Foundation, trainers of the Foundation, local elders, and heads of local councils. In a special case, birth of a boy has been the cause of decrease in problems.

Replying to this question, a woman from Kabul has said, " **First of all, advocacy group of the Foundation had role in making these changes and**



secondly the message of elders and the birth of my son have been effective in making these changes”. Taking into account the problem this woman had in her life and she was facing with family violence, it can be guessed that birth of her son has had important role in decreasing her problem. She narrated about the problem existent before implementing this project as follows, **” Some time, my father-in-law and mother-in-law misbehaved me”**. With the above statements and evidence, it can be mentioned that the main reason of her problem was that she did not have son. Therefore, one of the problems, which have to be paid attention, is that there is a need for making change in the mentality of people in terms of sex of their children. People have to know that girls and boys both are equal from the viewpoint of humanity and the existence of mentality that only sons can help their families in difficult times is a wrong mentality among our people. These are not only sons who can help their families in difficult times, but girls also can help in solving their families’ problems if they are educated in a good manner.

Anyway, figures received in response to this question show that the role of imams of mosques in making changes has been only 1.3%. This is the lowest figure. Taking account the influence the clergy have in the society, this rate of their role in the society is astonishing. As it will be seen this is the case which mentions independently the role of clergy in making changes and most of the respondents have described their role important, valuable and effective along with social workers and local volunteers. Those who mentioned that local volunteers and imams of mosques simultaneously have had role in making changes are 13%, which is not a small figure. In the meantime, 11.7% of the respondents said that imams of mosques, local elders and social workers of the Foundation altogether have had role in making changes. Thus, clergy have had significant role in making changes in the society. The role of clergy is 26%, which is high.

In this between, local volunteers have had the highest role in making changes, which is 29.9%. This is the highest figure among all received findings. If this figure is combined with other cases such as the role of imams of mosques, then the total figure will be 42.9%. This is the highest figure received in response to this question.

Another big figure in this regard is about the role of Foundation’s trainers. Role of trainers of the Foundation by their own has been 16.9%, chiefs of the villages 9.1%, and in one special case of birth of a boy has had 1.3% role. Totally, figures found in this regard constitute 27.3%, which is the second largest figure. Role of local elders (5.2%) and participants of the workshops has been 7.8% in bringing changes.



Activities causing changes

Activities that resulted in changes according to the respondents are visual shows produced by the Foundation, and workshops held in the areas of under the coverage of the project. This has caused that people taking part in these workshops get more information in terms of related issues. In addition, acquiring knowledge and awareness, they in turn transfer this knowledge to others. The activities of these groups also have been effective. In response to this question, some said that activities of the participants of the workshops have led to changes.

Around 3.9% of these people think that showing short visual shows has been effective. Some 70.2% of the people believe that workshops of the Foundation have been effective in bringing changes. Around 18.2% of the respondents believe that showing short dramas and workshops of the Foundation together are effective. Some 6.5% of the respondents in response the question that what activities caused these changes said as follows, ” **Giving awareness to those who have taken part in these workshops**”. Around 1.3% of the participants have not replied to this question.

Based on the findings of the survey, workshops of the Foundation have been very effective. Besides the effectiveness of the workshops of the Foundation, the role of social workers is also important and should not be ignored. In many cases, the respondents mentioned that which activities have caused these changes. They also appreciated the work of facilitators, moderators, and officials of the Foundation.



Ways of using of the acquired experiences and recommendations

Table 8- use of experiences and recommendations

Ways of using the acquired experiences			Recommendations		
Type of the activity	Number	Percentage	Recommendation	Number	Percentage
Giving awareness to others	31	40.3	Continue to hold more workshops and seminars	56	72.8
Preventing illegal marriages	20	26.0	Providing more information about Islam	4	5.2
Encouraging children for education	1	1.3	Giving awareness about the conditions of marriage	8	10.4
Transfer of experiences to others	12	15.6	Decrease of oppression and injustice	1	1.3
Other cases	13	16.9	Decreasing family violence	1	1.3
Total	77	100.0	Other cases	7	9.1
			Total	77	100.0

Ways of using the acquired experiences

When the respondents were asked how they would use their experiences, most of them replied that they would transfer their knowledge and awareness to others. This portion is 40.3%. About 26% of the respondents said that they would try to prevent illegal marriages. This is also a high figure. Totally, 26% is the second highest figure in response to this question. 1.3% of the respondents said that they try to encourage their sons to be educated in order to get rid of illiteracy and do not cause trouble to others. Thus, 15.6% of respondents said that they will transfer their experience to others and 16.9% of the respondents mentioned other cases as the location of using their experience. Therefore, giving awareness and preventing illegal marriages is used mostly, which constitute 66% of the total figure. Now we know what problems have been existent before the implementation of this project. Was this project effective? What activities and who had role in the effectiveness of the project? What are the changes after its implementation? What is the experience gained and where have they been used?

In spite of significant changes in the areas under the coverage and in spite of effective work done, still there is a need for more work. Nevertheless, what type of work is needed and what are the suggestions of people, these will be discussed below.



Suggestions

In assessing effective activities in bringing changes, the conclusion is that the workshops held by the Foundation have been most effective. This is effective in selection and proposing of programs that will be used in the future. Around 72.8% of the respondents said that similar workshops should be held in the future. This percentage shows the high rate of effectiveness of the workshops. 5.2% of the respondents said that more information should be provided about Islamic Sharia. About 10.4% said that more information has to be provided about conditions and issues of marriages. Around 1.3% said that oppression and torture within the families to be reduced. Other 1.3% said that efforts to be undertaken to reduce the level of family violence. About 9.1% of respondents suggested other works for the implementation. For example, one woman said, " **There should be tailoring courses for women**". Of course, this is a good recommendation for economic empowerment of women. In addition to suggestions done in this survey, there were more suggestions by the participants in the following local meetings and programs. For example, one of the participants of local council in Kabul proposed as follows, " **These programs should cover other villages. There is enough security for that and therefore more workshops should be held in the district and other villages**". Head of local development council mentioned as follows, " **this program is to be held in all villages. Women of these villages should participate in these programs, because they do not go to mosques to imams**".

Most of the suggestions have been about the continuation, increase, and expansion of these programs to other areas. The effectiveness of workshops in these areas and changes talk about the effectiveness of these programs. On the other hand, since the current problems in the areas under the coverage of the project exist all over in the country, there is an urgent need for the expansion of these programs to other areas. In addition, since social changes take longer time to be institutionalized, therefore the continuation and sustainability of these programs will ensure the continuation of the changes.

Conclusion of the second chapter

In chapter two mostly the issue of " **strengthening equal access of women to the right of marriage**" has been assessed and that what are the changes after the completion of this project and who and what activities had role in making those changes.

Basic changes have been significant in the following cases in the areas of under the coverage: awareness about marriage, its conditions and preventing child marriages, which constitute 15.6% of the total figure. Consent in marriage is



equal to 10.4% and awareness about the types of child and forced marriages is 11.7%. Decrease in family violence is 14.3%, which is the highest figure. On the other hand, 24.7% of the respondents said that significant changes occurred in their life, but they did not say in which specific area. In the meantime, some of these people exceptionally mentioned other cases as the basic change in their life. Even some of them said that their life has improved very well. One woman in this regard said as follows, " **of course, holding these workshops have has many benefits for the villagers**". At least, many changes are seen in their life without specifying of specific area. Another woman talked about the changes and also problems that still exist, " **after holding these workshops in our village, all villagers avoid marrying their daughters in their early childhood. They do not resort to *badal* or exchange marriages and do not give their daughters in *baad*. Many people mostly women are illiterate and therefore are not aware of the provisions of holy religion of Islam. They engage their daughters in their early childhood and when they get older, and then they are not happy with each other. This is the reason for deterioration of their family life**". This means that lack of awareness causes problems. On the other hands, these problems of their marriage cause that their future marital life goes unsatisfactory. This also talks about the negative consequences of marriages that take place without the consent of marriage parties.

At the same time, when these people were asked who had role in making these changes in their life, most of them (29.9%) said that the activities of social workers of the Foundation have caused these changes. Others said that imams of the mosques or imams together with social workers and trainers of the Foundation, local elders, and those who participated in these programs have caused these changes.

Significant number of the respondents has talked about the activities and programs of the Foundation. They said that workshops of the Foundation have been effective in bringing these changes (70.2%). Others said that short visual shows, and advocacy and propaganda of people trained in these programs have been effective in making these changes.

Based on the findings, 40.3% said that they would transfer their knowledge to others. Moreover, 26% mentioned they would try to prevent illegal marriages. Others mentioned other cases for the use of their experiences.

In terms of specific recommendations for the Foundation, most of the respondents mentioned that the number of the workshops by the Foundation has to be increased. This rate is 72.8%. In other words, more than 70% of the respondents said that workshops of the Foundation have had effective role in making changes in their villages and more than 72% proposed that these



workshops have to continue and cover other villages as well. This shows that people living in the areas under the coverage are proposing the continuation of the most effective parts of the program.

Thus, it has to be mentioned that important changes have been made in the areas under the coverage of the project and these changes are mostly about the increase of awareness level of people about women's rights, family violence and marriage.

On the other hand, the most effective part of these programs is holding workshops. Moreover, most of the suggestions talk about the continuation of these workshops by the Foundation.



Chapter 3

Assessing the existent problems in terms of marriage Introduction

This chapter will discuss the existent problems in terms of marriage. Beside project implementation and significant decrease of many problems, still there are issues that have been acute and hot in the past and the implementation of one cycle of the project is not enough to decrease and solve these problems.

A few important points to be mentioned in assessing the problems still exist. **First**, the respondents of this chapter are different from those who have responded in the previous chapter (chapter two) and they are not the same people. **Second**, the questionnaires of this chapter are different from the previous chapter and totally, there are 60 questionnaires. All those who answered to these questions are women. Third, it has been tried that sample group is chosen so that it will include all those who most probably have been directly facing with the problems in marriage. On the other hand, it has been tried that people who are chosen in this survey are able to be a good example of statistical society.

In addition, in the current survey, questions about marriage certificate and about dower (mahr) have been included. These two issues are important in marriage, which have been included in the training programs. Marriage certificate can provide a guarantee for preventing and decreasing violence and preventing early childhood marriages. In one hand dower (mahr) as a real phenomenon shows the access level of women to their rights in particular to their economic rights. On the other hand, mahr is the main component of marriage safety. In other words, when more women get their dower (mahr) and enjoy this basic right, the level of illegality of marriage decreases. Contrarily, if more women are not able to get their dower (mahr) on different reasons, then many marriages will have legal and Sharia problems.

Marriage certificate is also a document showing the commitment of spouses to each other. In one hand, it legalizes the marriage and, on the other hand, it creates obligation for both parties to be loyal to the marriage. These two factors prevent many problems resulting from traditional marriages and, in some cases, those against the law and Sharia.

Since the respondents of this chapter are different of those responded in the previous parts, it can be mentioned that this part shows the problems that still exist in addition to information and training. Anyway, this chapter discusses the issues that still exist in other areas.

This group mostly has had little chances for having access to those who



have participated in the programs and have fewer opportunities to get information about issues under discussion. In addition, there might be people who have information about program and have accessed to a part of the information, but there were changes for their practical use or really have been effective in this regard.

Anyway, some problems are discussed below that still exist in the areas under the coverage of the previous program.

Cases Literacy level of parents

Table 9- literacy level and literacy level of the parent of the respondents

Literacy level of respondents			Literacy level of parents of the respondents		
Education level	Number	Percentage	Education level of parents	Number	Percentage
Up to grade 6	10	16.7	Illiterate parents	46	76.7
Up to grade 9	7	11.7	literate mothers with illiterate fathers	2	3.3
Up to grade 12	7	11.7	literate fathers and illiterate mothers	8	13.3
Not attended school	36	60.0	Educated parents	4	6.7
Total	60	100.0	Total	60	100.0

Education level of the people taking part in the survey

In terms of education level, most of the respondents are illiterate. They have not studied at all. This rate of illiterate people is a good example of the overall situation of literacy in the areas under the coverage of the project.

Out of the total respondents, 16.7% of the respondents are below the grade six. Around 11.7% of the respondents have studied up to grade nine or between grade 7 and 9 of school. The same percentage (11.7%) of the respondents has studied between grades 10 and 12. around 60% of the respondents said they are illiterate. This rate of illiterate people while other 16.7% have studied below grade six of school is a big figure. This is of great concern in terms of general situation of illiteracy. On the other hand, those who are of older age often are illiterate. Those who are younger mostly are literate even though their literacy level is low. This difference might be a result of social changes of last decades in the country or it might have other reasons. Anyway, this big difference exists.

Based on the findings of the survey, only 23.4% of the respondents have studied between grade 7 and 12. This percentage is lower than the 24% of general



rate of literacy at country level.

Education level of parents of the participants of the survey

From the viewpoint of literacy, parents of those who responded to our questions are illiterate. 76.7% of the respondents said their parents are illiterate. Therefore, those who said that their mothers are literate while their fathers are illiterate are 3.3% of the respondents. In addition, there are many whose fathers are literate while they have illiterate mothers. This number of women who are literate might be among the luckiest women of the country. Around 13.3% of the respondents to our questionnaire said that their fathers are literate but their mothers are illiterate. This difference between literate women and men talks about the general difference of literacy between men and women. In conclusion, from the literacy level of the respondents it is understood that literacy level is very low because out of the total respondents around 60% of them are illiterate and 76.7% of their parents are also illiterate. In addition to this low level of literacy, there is a difference of 17% of literacy among parents of the respondents, which shows the increase of literacy among one generation, which is hopeful.

Economic situation of families

Economically there are three options in the questionnaire, which are strong, weak, and intermediate. None of the respondents said they are strong economically. The type of response given to this question shows that economic poverty of the society in which we have been living, is widespread, because in addition to that none of the respondents said they have strong economy. More than half of the respondents said, they are weak economically and have been facing economic problems most of the time.

Only 45% of these people said that their economic situation is normal and intermediate. In other words, they said they have not been facing any financial problem in their daily life.

Low economic level creates multiple problems. Those who have weak economy have been the victims of different types of violence. Low level of economy can lead to early childhood marriages. Of course, child marriages are the result of many other factors. Anyway, this has many negative consequences and is significantly of high rate. In many cases, weak economy, in one hand, is the result of illiteracy and, on the other hand, high level of illiteracy and poverty together can create many problems for marriage.



Marriage age, type of marriage and family violence
Table 10- marriage age, type of marriage, and family violence

Marriage age			Marriage type			Family violence		
Age	Number	Percentage	Marriage type	Number	Percentage	Type of violence	Number	Percentage
Below 16 years	19	31.7	With exorbitant bride price	13	21.7	Physical violence(beatings)	8	13.3
Between 15 and 25 years	40	66.7	Power and influence of husband	3	5.0	Sexual violence	4	6.7
Total	59	98.3	<i>badal</i> or exchange marriage	6	10.0	Verbal violence (Insult, mistreat, and others)	16	26.7
No response	1	1.7	In exchange for debt	1	1.7	The three above	5	8.3
Grand total	60	100.0	With the consent of parents	22	36.7	None of them	27	45.0
			With the consent of marriage party	11	18.3	Total	60	100.0
			Other cases	4	6.7			
			Total	60	100.0			

1. Marriage age

Most probably, one of torrid problems and one of sensible cases of violation of women's right of marriage is their age in which they are given to husbands. In other words, standard age for women's marriage is a line below which can be considered clear violation of right of women for marriage and violation of equality of rights between men and women.

Standard age for marriage of girls according to the Civil Law has been set at 16 years. This age is a good standard age for marriage. In addition to that, this age is considered as standard for problems that exist in terms of age of people for marriage. Almost all those who married have been below the legal age for marriage. This tells us that all of them have been deprived of their right of marriage. On the other hand, marriage in early childhood is also considered as one



type of forced marriage. It is very simple to find reason for that. Thus, those below the legal age for marriage are not eligible for marriage. Those who are not eligible for marriage, they are then not able to decide about their marriage by their own. This causes that others will be decision-makers in their marriage. In addition, decision-making by others when marriage party is not involved is one type of forced marriage.

Anyway, those who said they married below the age of 16 have been 31.7% of the total respondents (19 people). This is a big figure in comparison with the total number of respondents or example group also in comparison with statistical society. Of course, this is the purpose that these figures are higher than the half, but this only means that 31.7% of illegal marriages are only child marriages. In that case, total number of illegal marriages that violate law and, in many cases, Sharia is very high. One of the respondents married in her childhood and her marriage has been forced marriage says as follows, " **My father married me against my will and consent. My age was very low at that time. My father received high bride price for me. The behavior of my husband was not good with me. He did not allow me to meet my friends and go to their house. He treated me violently most of the time. My life was bitter. Finally, I ran away from his house**". Around 66.7% of the respondents said they have been married between the age of 16 and 25. This percentage shows that many people do not have problems in terms of legal age for marriage. Around 1.7% of the respondents have not responded to this question.

Type of marriage

Marriage type, in fact, talks that on which basis the marriage of this group of women has been done. What is the basis of their marriage? Since this survey has been done according to the findings from a sample group, this shows the general situation of marriage. In this between, those who married with their own will and consent, are among the angels of marriage. Of course, those who are the angels of marriage are less in comparison with the total figure. Among the different figures in terms of marriage, the highest figure is about the marriage taken place by the decision of parents. The second highest figure is about marriages done for money.

Marriages that have taken place for big money or, according to the respondents, for exorbitant bride prices, are 21.7% of total marriages. Of course, bride price does not include dower or mahr of a woman in many cases. First, for the reason that some people even do not know what is dower or mahr. Secondly, those who know about mahr, either do not take their mahr, or their mahr is taken by their parents and their parents consider this a part of their own property.



Nevertheless, it is important that mahr is included in exorbitant expenses of weddings. Around 5% of the respondents mentioned that the power and influence of husbands caused that they get married with specific person. This is the result of force of their parents and not for money and not for other problems, but for a force that has come from outside of family. In addition, this might be one of the worst types of forced marriages because in this type of marriages even the consent and will of parents is not taken into account. Around 10% of the respondents said that they have been exchanged for marriage (which is called *badal*). This 10% are those women who have been deprived of their dower or mahr. They themselves have been used as dower of mahr. Even their existence has been ignored as human beings. Around 1.7% of the respondents said that they have been married for the debt of their families. This is not clear that for which purpose and for whom this debt money has been used.

Big portion of the respondents or 36.7% of them have been married based on the consent and decision of their parents. It is clear that there are many among the group that they have not been consulted for their marriage. Marriage on the decision and consent of parents is, in many cases, considered as a type of forced marriage. There might be cases in which the consent of girls has been taken into account though at the beginning they have not chosen their future husbands. This type of consent is called "forced consent".

Around 18.3% of those taken part in the survey, have mentioned that they have married with their own consent. In fact, this 18.3% are those angels of marriage. This is the luckiest group of our survey. Nevertheless, it is pity that they are few and constitute only less than 1/5 of total number of the people included in the survey. Around 6.7% of the respondents said that there are other issues involved in their marriage. For example, one participant of this survey said, "**Since my father died and my family has been living in the house of another person, therefore I have been forced to marry in the age of 12**". These cases though are not many, but qualitatively are considered as the most serious and acute problems of our society.

As it is seen in the figures, there is a kind of direct relation among child marriages, marriages based on the consent of parents, marriages for money, and *badal* marriages (which have relation with money). Around 31.7% of the total respondents have been married in the age of below sixteen and those married for paying debt(money), *badal*(for money), and high bride price(for money) are 33.4% which is close to the figure above. Therefore, there is a direct link between marriage age and type of marriage which is related to money. It can be mentioned that most of child marriages have been the result of economic poverty. There are different reasons that show that underage marriages have link with poverty. For



example, most of *badal* or exchange marriages are done in order to bring down the costs of weddings. Most of marriages taken place because of high bride prices show that the power of money in the marriage. On the other hand, large portion of the respondents (55%) mentioned that they are weak economically. In addition, the remaining has mentioned their economic situation as normal, which also shows the link between underage marriages and poverty.

Family violence

Family violence is considered as one of the important and most acute issues within the families. On the other hand, it is possible there are many reasons for violence. At least, most of family violence can be the result of unwanted types of marriages. This shows the number of respondents facing with violence in their families. This also shows the types violence within the families. At whole, there are five options for selecting the respondents in which they have been asked to mention the type of violence they are facing with. Around 55% said there are many types of violence that are used against them.

Out of those faced with family violence 13.3% said that they are faced with physical violence such as beating. Around 6.7% of the respondents said they are faced with sexual³ violence. Around 26.7% of the respondents said they have been facing with verbal violence such as abuse, threading, shouting and others. Around 8.3% of the respondents mentioned they have been facing with all three types of violence. Again, 45% of the respondents said they have not been facing with any type of this violence. It is important to know that still for most of women; violence is a familiar phenomenon and in fact habitual friend of their life. For example, a woman talks about the type of violence committed against her by her husband as follows, " **From the start, my husband did not behave me well. His behavior was worsening day by day. He was swearing to me. He made my life much bitter. Finally, I decided to divorce with him. Now, I am living with my parents**". Here, two issues are specified: still there is family violence. On the other hand, this violence is one of the causes for divorce, *but in addition to this issue, there is a link between marriage type and family violence. based on the findings of the survey, more than 76% of the respondents have mentioned that their marriage has not taken place according to their consent and will. It is possible that marriage of these people will have other types. This is a high figure. On the other hand, number of those who have been facing domestic violence is more than half (equals 55%). Thus, there is a relation between the high rate of*

³ Sexual violence is a type of violence, which is the result of sexual relation between men and women. Specifically, this type of violence is applied by men against women for the reason they are just women



marriages without the consent and will of marriage parties and family violence. In addition, 5% of the respondents mentioned that at present they are living separately from their husbands because of divorce. Around 6.7% said that they have run away from their houses. This rate of running away from houses and divorce also can be the direct result of family violence.

Marriage registration

As it was mentioned in the introduction, marriage certificate, as a document of commitment of spouses towards each other, in one hand give legal and Sharia status to marriage and, on the other hand, creates obligation for both parties to be loyal to marriage. These two factors cause that most of other problems resulting from traditional marriages, and in some cases, marriages contradictory with law and Sharia, can be solved or at least reduced. On the other hand, with the commitment created after making this commitment letter (marriage certificate), marriage parties become familiar with some of their mutual rights and understand the importance and value of each other. Thus, domestic violence is prevented to the extent possible.

Based on the findings of the survey, less than half of the respondents said that their marriages have been registered (48.3%). In addition, more than half of the respondents mentioned that their marriages have not been registered (51.7%). Thus, registered marriages are less. Registration of marriage is a requirement of marriage in today's world, but still more than half of marriages have remained unregistered. On the other hand, all those who have not registered their marriages in marriage certificates in courts, their marriage certificates are considered as "unofficial".

Here, there are two basic problems in terms of marriage certificate and registration of marriage. One, many people have not registered at all. Secondly, there is no marriage registered officially. Of course, this situation decreases the level of government guarantee towards women in particular to defend their basic rights.



Literacy and the behavior of husbands

Table 11- education level and the behavior of husbands

Education level of husbands			The behavior of husbands with their wives		
literacy level	Number	Percentage	Way of treatment	Number	Percentage
Illiterate	20	33.3	Very good	1	1.7
Between grade one and six	7	11.7	Good	37	61.7
Between grade seven and twelve	27	45.0	Rather good	5	8.3
Beyond grade twelve	2	3.3	Bad	16	26.7
Total	56	93.3	Total	59	98.3
Without response	4	6.7	Without response	1	1.7
Grand total	60	100.0	Grand total	60	100.0

Education level of husbands

Note: education level of husbands affects life conditions of families. There is a strong possibility that those who are literate commit less violence. On the opposite, those who are illiterate resort to violence mostly. They believe that beating is the only or the best solution for solving their problems. Those who consider beating and force as the best solution, it is certain that they will resort to force most of the time. In other words, since humans always try to find the best and those who think forceful behavior is the best solution and means for solving the problems, they certainly will resort to this tool since humans according to their nature like the best. Nevertheless, violence, in reality, is a very bad solution for the problems. On the other hand, violence will never solve the problems in its best way.

Here, the findings of the survey about the literacy of husbands are assessed. According to the findings, 33.3% of the respondents said their husbands are illiterate. 11.7% of the respondents said that their husbands have studied between grade one and six.

It is possible that among these some of them have studied only one or two years. Around 45% of them said that their husbands have studied between grades seven and twelve. Out of these, again there is a possibility that most of them only have completed intermediate level of their schooling. It is possible that most of these people might have completed only lower classes and this can be understood



from the figures received about the education level of those who studied higher than grade 12. Only 3.3% or 2 people out of 60 people have studied up to grade 14. Around 6.7% of the participants have not responded to this question.

Thus, big portion of husbands who replied to the questions, are more or less literate.

Now, the issue of behavior of husbands with their wives is paid attention.

In the coming part, more people mentioned that the behavior of their husbands is good with them. However, in another question when they are asked which type of violence is committed against them, around 55% of them mentioned sexual, physical, or verbal violence or three of them are used against them. This type of information creates two possibilities in this regard. First, when the respondents have asked what is the behavior of their husbands? Most of them did not want to describe their spouses as bad. However, when they are not asked specifically that their life is good or they become the victim of violence, then they saw that violence is committed against them. In addition, when they are asked more openly, again most of them have replied that they are victimized by violence. The second possibility is that when women said that their husbands are good, but in the next question, they said that they are the victims of violence, and they have selected different types of violence, in reality, the behavior of their husbands is good, but other family members misbehave them and thus there is violence in their life. We think that second possibility is stronger. In assessing the achievements of the project in the previous chapter, similar situation was discussed. Most of the respondents said that the behavior of the husbands and their families is good with them. However, when they were asked about the specific type of family violence, then they said that violent behaviors are committed against them⁴.

On the other hand, there is a reverse relation between literacy level and the rate of misbehavior of husbands towards their wives. This means that the higher the level of literacy and the level of education of husbands is, the lower is the level of violence

To find the relation between the variables of literacy level and family violence, there is a need to know that how many women are facing violence. In this regard, around 1.7% or 1 woman said that the behavior of her husband is very good. Significant number of women said that their husband behave them well (61.7%). Around 8.3% of these women said their husbands' behavior is relatively good. In other words, these husbands are sometime good and sometime not good. Alternately, this can be understood as relatively bad behavior. Out of this, only

⁴ For this , go to pages 10 and 11 of the previous chapter



26.7% of them clearly said that the behavior of their husbands is bad and 1.7% of them have not replied to this question.

In addition, those who are faced violence by their husbands, are 35% and the figure of illiteracy of husbands is 33.3%. This similarity between illiterate people and those who are victimized by violence shows that there is a direct link between literacy and violence.

On the other hand, based on the findings, illiteracy, child, and forced marriages cause family violence. Thus, it can be concluded that illiteracy indirectly causes family violence.

Dower or mahr

Table 12- receiving dower or mahr and the reasons for not receiving it

Receiving dower or mahr			Reasons for not receiving mahr or dower		
Status of receiving mahr	Number	Percentage	Reasons	Number	Percentage
Received	20	33.3	I have been exchanged for marriage(Badal)	4	6.7
Not received	40	66.7	I have not had information about the right of dower or mahr	12	20.0
Total	60	100.0	Traditions and customs	13	21.7
			My parents have received dower or mahr	11	18.3
			I have received dower or mahr	20	33.3
			Total	60	100.0

Think that there is no dower or mahr in the marriage. From the very beginning, there was nothing under the name of dower or mahr in marriage. In that case, what marriage really was changed into another thing? In reality, the custom of gift and love did not exist in life. Dower or mahr is not the price of a woman nor is it the money because of which we can at least possess a woman until divorce and for the period of marital life. Dower or mahr is a gift for a woman which prevents forgetting marriage contract. Of course, this is other than that we can provide economic justification for mahr. Economic reasons and that



women are paid attention economically also are between the philosophy and reason for mahr. Nevertheless, is mahr really a gift and not the price for taking possession of a woman? Now, this question is asked that what forms have this gift for our people and in our country. In addition, other questions like this exist. In order to know the real situation of mahr, this question has been asked from the respondents and those who participated in this survey.

One third of all respondents said that they have received their dower or mahr(33.3%). Double of this figure (66.7%) of the respondents mentioned that they have not received their dower of mahr. The figure of those not received their mahr, is very high. However, what are the reasons because of which they have not received their mahr or dower or why they have not been given their dower or mahr? In other words, there are reasons for which women have not received their dower of mahr. However, what are these reasons? This is the question for which it has been tried to find answer.

Reasons for not receiving dower or mahr

The respondents have provided mainly four reasons for this question. For example, some said they have been exchanged for marriage(Badal), some said their parents have taken their dower of mahr, some said taking mahr is not customary in their areas, and others believed mahr is taken in the time when a woman is divorced. Other reason is that some people even do not know what is mahr or dower. Around 33.3% of those who received their mahr, have not mentioned any reason for that here because they received their mahr and no need to provide any reason for that.

Based on the findings of the survey, 6.7% of the respondents said since they have been exchanged for marriage (Badal), therefore they have not received their dower of mahr. Those who said that, based on lack of awareness about the right of mahr, they have not received mahr and thus have been deprived of this right constitute 20% of the respondents. In addition, more than that figure (21.7%) have been victimized by superstitious customs. They said since mahr is not a tradition in their regions, therefore, they did not receive their mahr. Around 18.3% of the respondents said their parents have taken their mahr. Some of these people have thought that mahr means the bride price, which has been taken by their parents. In some cases, it happened that their parents have taken their mahr. In this case, there are two reasons for lack of access of women to their right of dower or mahr. First, all think that mahr is the bride price, which has been taken by parents. They really do not know that mahr is very different from bride price. Secondly, in some cases, some parents, in reality, have taken mahr of their daughters. Since most of the people have not received their mahr, it is a real and



serious problem for women and society. In addition, since most of the respondents said that they have been deprived of their right of mahr for being unaware of it, it is also an acute social problem. Lack of awareness, custom of Badal or exchange marriage, and taking mahr by parents all of them might have link with the lower level of literacy or torrid cultural problems. Nevertheless, the problem still exists.

Conclusion of chapter three

As a conclusion of this chapter, it can be mentioned that still there are problems. The most important of them are as follows:

1. **High rate of child marriages:** in spite of changes occurred in these areas, still underage child marriages are among the existent problems. One of the reasons for child marriages, as discussed, is poverty among the villagers.
2. **Forced marriages:** this includes all marriages without the clear consent and agreement of marriage parties (in particular woman). One of the reasons (at least one reason) of this marriage can be low level of literacy. As we know, more than 70% of the villagers are illiterate.
3. **Family violence:** this is linked with the literacy. On the other, this is also linked with the marriage type.
4. **Dower of mahr:** most of the respondents mentioned that they have received their dower or mahr. There are different reasons behind that. Again, this has link with illiteracy and low level of culture.
5. **Registration of marriage:** which takes place rarely. On the other hand, marriages that are registered in remote rural areas, is considered as unofficial registration of marriage.
6. **Running away from house and divorce:** These two problems also exist in these areas. Based on the findings of the survey, this is mostly the result of family violence.



Chapter Four

Conclusion and recommendations

Conclusion

In a general conclusion, it can be mentioned that there have been significant changes in many areas. Many changes have been because of holding workshops. These changes caused optimism and welcomed by most of the people. This caused that many people proposed the continuation, and expansion of this program. On the other hand, since social changes take place gradually and take longer time and these social changes need continuous work and good planning, therefore there are still problems in the area. Solving and decreasing these problems need continuous work and strong coordination with the beneficiaries. This is the work, which has to be done with planning and coordination in the region. In addition, since the main cause of the existent problems is lack of awareness, one of the best solutions is to increase the awareness level of people. This can be done through a joint and participatory work with local people.

High appreciation for the workshops means that this part of the program has been very effective. Many people asked for the continuation of workshops, television and other programs by the Foundation. On the other hand, local elders have played important role. This means that local elders, for their social influence and acceptance, have caused the increase of impact of these programs. They transfer the stories of workshops, which are highly accepted by the people.

Finally, since social changes take place slowly, therefore in spite of many changes still there are problems in the areas of child and forced marriages, family violence, dower (mahr), running away from house, which is the effect of family violence, marriage registration and other related issues. This needs more hard and serious work to be done in this regard. Therefore, once again the recommendations are summarized as below.

Recommendations

Suggestions that have to be made and their implementation is useful are as follows:

1. Continuation of workshops in the areas under the coverage with more focus on child and forced marriages, family violence, dower (mahr), running away from house resulting from domestic violence, giving preference to boys and registration of marriage.
2. Expansion activities of programs to areas still not covered by the Foundation



3. Increase the timing of programs
4. Increase programs in particular for women since they have little access to information
5. Better coordination among organizations active in this area and effective groups in the region
6. Affecting the informal structures in the area and aligning them with the programs

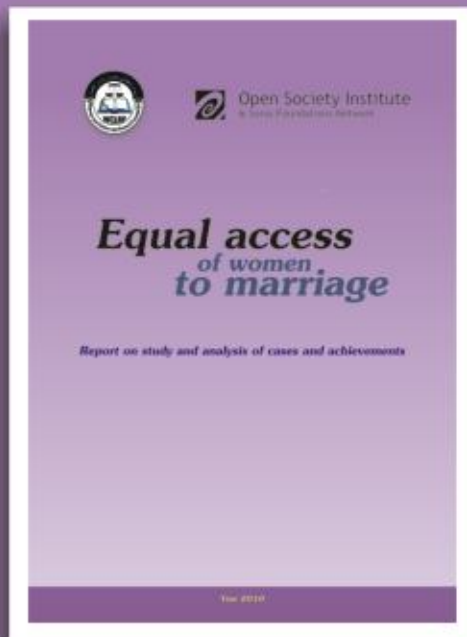
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HISTORY OF THE FOUNDATION

Women and Children Legal Research Foundation as a research institution in the field of women and child rights was formed in 2002 in Kabul. The first incentives of the formation of Foundation were discussions taken place inside and out side Afghanistan about women and children. In these discussions, the customs and tradition were considered as the manifestation of infringement background from the women and child rights. In a war torn country mostly relying on tribal traditions of Afghanistan, a small number of people supported the grievance and suffering of women and children under the name of customs and traditions.

This issue impelled the founders of the Foundation to voluntarily undertake collection of some data and information to approve at first the existing of unhappy and catastrophic customs and traditions and then outline the duty and responsibility of different governmental organs and legal institutions which are involved in one way or another into this issue.



Actually, this institution were established to resist against the injustice and obstacles deserves attention and support in short and long terms perspective and closely related to women and children; prepare the means and pave the way for human rights champions to use them as valid documents and references for the identification of negative customs and traditions which can prevent women and children development.

The followings are some of the Foundation publication:

- Bad painful sedative in Afghanistan (Research)
- Women political participation in Afghanistan (Research)
- Impact of traditional practices on women in Afghanistan (Conference)
- A look into the way of children naming in Afghanistan (Research)
- Polygamy in Afghanistan (Research)
- Women economic independence in Afghanistan (Research)
- A glance on cases of running away from house in Afghanistan (Research)
- Access to right to identity and registration of births in Afghanistan (Research)
- Extravagant expenses in weddings (Research)
- Studying impact of proverbs against women in Afghanistan (Research)
- Legal and research magazine "Waqeyat" (reality)
- A Glance on Cases of Running away from House in Afghanistan
- Women's access to Justice (Problems and Challenges)
- Assessment on Human Trafficking and HIV / AIDS status in Afghanistan (Research Report)
- Violence Against Women in Afghanistan (Research Report)
- Early Marriages in Afghanistan (Research Report)
- Girl-Children Situation within the Families
- Waqeyat biweekly newspaper