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Occupational Injustice: Women's Education in Afghanistan

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Occupational Injustice: Women's Education in Afghanistan

Submitted

In Partial Fulfillment

of the

Requirements of HON 420

Spring 2017

By

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Abstract

Occupational Injustice: Women's Education in Afghanistan

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The country of Afghanistan has had a turbulent political, economic, and social climate throughout the recent past. Instability throughout the country has had dramatic impacts on all aspects of its citizens' lives. One especially prevalent factor that has been affected is the education of women. Receiving an education is an example of an occupation, which is any task or experience an individual finds meaningful. The inhibition of an individual's ability to participate in valued occupations is called occupational injustice. Through an in-depth literature review, an online review of charitable organizations that promote education for women and girls in Afghanistan, and an interview with an individual who leads one of these organizations, this paper analyzes the political, economic, and social obstacles limiting a woman's ability to receive an education in Afghanistan using occupational justice theory.

Keywords and Phrases: Afghanistan, occupational injustice, education, honors thesis

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Acknowledgements

Background and Need

The purpose of this research project is to gain an understanding of the lives and education of women and girls in Afghanistan from an occupational justice perspective. A secondary objective is to identify the goals, work, and progress made by charitable organizations, through an interview and online review of these groups, to determine societal circumstances in Afghanistan and the improvements made by these organizations. Injustices are constantly occurring globally whether it be against an individual or larger groups. This research matters because not only does it aim to shed light on the systematic inequity experienced by half a country's population based on gender, but also on the work done by organizations to fix and restore balance. While societal mistreatments are also frequently explored using a social justice lens, this project will aim to explore women's education in Afghanistan from an occupational justice perspective, thereby focusing more on the individual experience verses a cultural experience. This project will identify how various injustices inhibit the ability of women in Afghanistan to participate in meaningful occupations with a particular focus on the restriction of education.

An occupation is a unique experience where an individual engages in some sort of meaningful task that occupies their time. All occupations can be classified as productive, pleasurable, and/or restorative (Pierce, 2003). Living in a world where occupational justice is allowed means that people are able to participate in meaningful occupations, where they have

autonomy to exercise freedom of choice over unrestricted options within their community (Al Heresh, Bryant, & Holmes, 2013). The opposite of these conditions creates occupational injustice where a person's ability to participate in an occupation is limited, inhibited, deprived, alienated, or marginalized (Gruhl, 2009).

Within the last 25 years, women in Afghanistan have been subjected to extreme restrictions and forced to be segregated from society with reliance on male family members for everything outside of the home (Cardozo et al., 2005). Despite Afghanistan's liberation and government restructuring, there is still widespread, traditional beliefs that women should be submissive and subservient to men, as well as a favoring an imbalance among the treatment of genders and other discriminatory ideologies (Manganero & Alozie, 2011). In addition to oppressive viewpoints, political actions made by democratically elected leaders have negated or weakened women's rights, inhibited their ability to participate in politics, and have been slow to improve healthcare and security concerns (Alvi, 2012). However, these injustices are not only substantiated and reinforced by men, due to societal constructions ordinary women have gone to extreme measures to ensure the honor and tradition of their culture is maintained among their family and community (Samar et al., 2013)

As of 2013, only 27% of the adult population was literate in Afghanistan; due to political, social, and economic instability education has not been a top priority (Marlin & Han Suk, 2013). With the adoption of Afghanistan's new constitution in 2004, the right to education is granted to all citizens from primary education to a college degree (Foreman-Murray, 2012). Despite the development in formal education in Afghanistan, there still continues to be problems including systemic corruption in the school systems related to grading, teacher pay, and diploma forgery (Centner, 2012). As the education system expands, there is difficulty in procuring spaces,

supplies, and staff for the growing population of students throughout Afghanistan (Husting, Intili, & Kissam, 2008). Despite these shortcomings, as awareness has spread more and more people from outside the region are becoming involved in fundraising and building schools in Afghanistan (Kennedy & Emmerson, 2012; Brady, 2011).

Problem Statement

Gender equality is a global problem affecting a variety of countries, cultures, religions, and populations. The struggle for gender equality has been an issue throughout history and a solution has been sought by people of all genders. One region that has particular difficulty in ensuring gender equality is the Middle East. This societal problem has been reinforced across multiple generations and throughout the region by a multitude of cultural, political, and economic factors. One particular case of gender inequality is in the Afghan education system, as previous political leaders restricted the ability of women and girls to enroll in school due to cultural and religious beliefs regarding the lower perceived importance and value of the female gender. The strict gender apartheid implemented by the Taliban Regime of the 1990s had tremendous implications for the lives of women from Afghanistan, and the systematic oppression and persecution of women led to low literacy rates and poor quality of life as well as high mortality rates.

Statement of Purpose

Due to the recent development of occupational science, and subsequent development of occupational justice, there is limited applied research on the topic as both are in early phases of development. Multiple pieces of research exist that seek to examine the lives and occupational injustices experienced by various populations across the world. However, no research exists that explores the occupationally unjust lives and experiences of women and girls in Afghanistan,

especially with a specific focus on education. This research hopes to expand and contribute to the growing body of knowledge regarding occupational justice, the female experience in Afghanistan, and the impact of foreign aid from small non-government organizations. Additionally, it aims to create a better understanding of the injustices experienced by an entire region of women and how their society accepted the subsequent mistreatments of this group following decades of progressive political, economic, and social practices.

Research Question

How do the environmental and contextual barriers experienced by women and girls in Afghanistan due to external political, economic, and social factors, create occupational injustices and specifically inhibit their ability to receive an education?

Thesis Statement

The combined impact of political, economic, and social factors have restricted the opportunity for women and girls in Afghanistan to choose to engage in valued occupations, particularly education. These restrictions have created a variety of occupational injustices, limiting the depth and breadth of occupational participation for women and girls in Afghanistan.

Definition of Terms

al Qaeda: "Broad-based militant Islamist organization founded by Osama bin Laden in the late 1980s" (Editors of Britannica, 2016).

Context: "Variety of interrelated conditions within and surrounding the client that influence performance, including cultural, personal, temporal, and virtual contexts" (AOTA, 2014, p. S.42).

Environment: "External physical and social conditions that surround the client and in which the client's daily life occupations occur" (AOTA, 2014, p. S42)

Jihad: "A holy war waged on behalf of Islam as a religious duty; also a personal struggle in devotion to Islam especially involving spiritual discipline" (Merriam-Webster, 2017).

Loya Jigra: "A 'grand assembly,' an Afghan tradition dating back at least three centuries, that brings together elders and community leaders from across the land to discuss matters of major national importance" (Myre, 2013).

Mudjahid: "A person, especially a guerrilla, who strives or fights in support of Islam; specifically an Islamic fundamentalist guerrilla" (Oxford Dictonary, 2017).

Occupation: "Daily life activities in which people engage… occur in context and are influenced by the interplay among client factors, performance skills, and performance patterns. Occupations occur over time; have purpose, meaning, and perceived utility to the client" (AOTA, 2014, p. S43).

Occupational Injustice: "Socially formed conditions that give rise to stressful occupational experiences" (Christansen & Townsend, 2010, p. 338).

Occupational Justice: "Access to and participation in the full range of meaningful and enriching occupations afforded to others" (AOTA, 2014, p. S43).

NATO: North Atlantic Treaty Organization, "NATO's essential purpose is to safeguard the freedom and security of its members through political and military means" (NATO, 2017).

Taliban: "Islamic fundamentalist group that ruled Afghanistan from 1996 until 2001" (Laub, 2014).

Shi'ite: "member of the smaller of the two major branches of Islam, distinguished from the majority Sunnis" (The Editors of Encyclopedia Britanica, 2007).

Sharia Law: "Islam's legal system. It is derived from both the Koran, Islam's central text, and fatwas - the rulings of Islamic scholars. Sharia law acts as a code for living that all Muslims

should adhere to, including prayers, fasting and donations to the poor. It aims to help Muslims understand how they should lead every aspect of their lives according to God's wishes" (BBC News, 2014).

Sunni: "member of one of the two major branches of Islam, the branch that consists of the majority of that religion's adherents. Sunni Muslims regard their sect as the mainstream and traditionalist branch of Islam, as distinguished from the minority sect, the Shi'ites" (The Editors of Encyclopedia Britannica, 2012).

USSR: United Soviet Socialist Republic, "former northern Eurasian empire (1917/22–1991) stretching from the Baltic and Black seas to the Pacific Ocean and, in its final years, consisting of 15 Soviet Socialist Republics (S.S.R.'s)" (McCauley, Conquest, Pipes, & Dewdney, 2017).

<div align="center">Occupational Science</div>

An occupation is an experience that is unique to an individual person. It engages the participant and occupies their time. Occupations are often classified into three different categories: pleasurable, productive, or restorative (Pierce, 2003). These categories are very broad and the classification is subjective based on the views and opinions of the participant. A pleasurable occupation is when the experience is enjoyable and gratifying, and this is typically performed just for the purpose of doing the activity. A productive occupation is viewed as being an occupation which when completed results in something of satisfaction or a constructive end. This type of occupation is carried out for its end results or product. Restorative occupations are those that are fulfilling in nature, helping a person to recover or feel revitalized after a challenge or some degree of strain. Despite these differences, the categories are not mutually exclusive. There can be overlap among the different types, meaning an occupation can be viewed as any combination of two or all three depending on the subjective experience of the individual

engaging in that particular occupation. Occupations are crucial to the human experience and are what helps to create a full, meaningful existence. Proper balance among the three different types of occupations are crucial to a healthy lifestyle. Engaging in all three types helps people to feel optimal and well balanced throughout their daily life.

Occupations can be influenced by many types of factors both internal and external to the individual that are recognized as either part of the context or environment. The elements surrounding an occupation can influence how and why it is done. They help to shape and individualize each experience, differentiating it from how another person would experience the same activity. Many classifications of context and environment exist throughout research and literature within the field, and for this project the American Occupational Therapy Association's (AOTA) categorization will be used. The environment can be further divided into specifically the physical or social environments (AOTA, 2014). The physical environment encompasses the concrete, tangible factors such as the place where the occupation is being completed and the resources within that place. The social environment is more abstract, as it refers to the human factors influencing the particular occupation and the person engaging in it as well as expectations from others due to relationships.

Broader than the physical environments, context can be divided into multiple subcategories including personal context, cultural context, virtual context, and temporal context (AOTA, 2014). Personal context refers to the factors of the individual influencing how they engage in the occupation such as gender and age. Cultural context is the aspects of a person's culture that influence the occupation; it can include religious beliefs, social values, or political ideas among other factors. The virtual context includes elements related to the digital world such as the internet, social media, and digital news sources as well as interactions that occur in the

absence of face to face contact with others. Finally, the temporal context revolves around time pertaining to the occupation and this could include the time of day, month, or year; duration of the activity; and rhythm. Both the environment and the context are crucial elements that help to shape the circumstances and framework of every occupation. The various factors of context and environment work together to influence and individualize every occupational experience and the participant's perception of that occupation. These factors are crucial to recognize for their overall impact is substantial and highly influential on the participant and the occupation, either supporting or hindering performance.

Occupational science is the academic discipline that studies human engagement in occupation and humans as occupational beings. Occupational science is a new field that developed out of its practiced application, occupational therapy. Occupational science and occupational therapy have grown and expanded outside of clinical practice to include a number of applications other than the commonly thought of use in the medical field. As occupational science has continued to develop, it has practical application in the healthcare, educational, and business fields among many others. This science involves analyzing how people use their time to do certain occupations and why they choose to do so. By knowing how and why people do certain occupations, occupational scientists have a unique viewpoint and understanding of people. Occupational scientists seek to better understand the daily lives of people and work to help improve the ability of all to participate in their chosen meaningful occupations. They also help work to improve and adapt various challenges that inhibit and hinder a person's ability to participate in their valued occupations.

Occupational Justice Theory

Part of the expanding scope of occupational science and occupational therapy is the extension into occupational justice and injustice. Occupational justice theory includes the belief that all people deserve access to and the right to participate in occupations they value, as well as having access to the resources needed to properly engage in their chosen occupation (AOTA, 2014). Occupational injustice is the limitation of a person's overall ability to participate in valued occupations. By inhibiting a person's ability to participate in meaningful life tasks, the person can be negatively affected regarding their overall well-being as well as their mental, emotional, spiritual, and physical states. This inhibition and restriction is experienced by the person as a form of stress (Christiansen & Townsend, 2010). Additionally, their behavior as well as their performance and engagement in occupations is further influenced chronically overtime beyond just short term impacts (Cerny, 2016). When outside factors negatively influence a person's ability to participate in an occupation, not only does it affect the person and the occupation immediately, but also the person and their occupations in the future. Chosen occupations are a reflection and expression of the participant's values, their sense of self, and individuality. When a person experiences occupational injustice they are inherently oppressed.

Throughout the world, people are experiencing occupational injustices in a variety of ways due to the unique circumstances of their individual situation. Based off recurring themes seen across a variety of circumstances, locations, and scenarios, different classifications of occupational injustice have emerged. Five types of occupational injustice have been recognized as a means of labeling the experience and inhibition of an individual, group, or society's ability to participate in occupations. These categories also communicate how and why the participant

and the occupation are limited, seeking to differentiate the societal circumstances causing and restricting the participation in valued occupations.

Each of the five categories of occupational injustice describe the basic premise behind the restriction of a person's ability to engage in their chosen occupations. The first, occupational deprivation, is a restriction in a person's ability to participate in chosen occupations. This type is longer in nature and due to external circumstances that the participant cannot affect or influence (Wilcock as cited in Christansen & Townsend, 2010). Occupational alienation is when a person's occupation conflicts with human nature (Christansen & Townsend, 2010). This could include an experience that lacks meaning or purpose, creating a feeling of uselessness to the individual and can be due to societal or group coercion. Occupational imbalance is another type of injustice, and it is experienced because of a lack of time for occupations that are important to the participant. It can also relate to the inability to participate in an occupation that is necessary to provide for someone else, family members, or the community (Christansen & Townsend, 2010). This injustice can be caused by both external and internal factors. Occupational marginalization is when a person or group is unable to participate in their chosen occupations creating inequity because they are viewed as being different from the dominant or larger population (Christansen & Townsend, 2010). Finally, occupational apartheid is the separation of people who are able to choose and complete occupations they find meaningful from those who are unable to do so. This is usually reinforced by government and systematic discrimination (Blackeny & Marshall, 2009).

Additionally, while not formally recognized as a type of occupational injustice, due to its short term nature, occupational disruption is related and can be described as when a person is briefly restricted from participating in the occupations that they find meaningful or useful (Christansen & Townsend, 2010). This situation is typically caused by internal factors related

more to the individual circumstance. Each type of occupational injustice results in the limitation

or inhibition of occupation. However, a distinct differentiation among the different types of

occupational injustice can be seen when evaluating the various aspects of context and

environment surrounding the participant and their chosen, valued occupation.

Globally, various societies and cultures subject their own people and the people around

them to multiple injustices every day. Populations are inhumanely treated and oppressed via

unfair economic, political, and social practices throughout the world in various geographic

regions, socioeconomic classes, and political environments. It often goes unrecognized how

frequently groups are exploited and mistreated due to the unfair practices of those in positions of

power. Despite the increased access and speed of current global news available, people in

modernized, western society are often unaware of the hardships, lives, and experiences of those

living in different countries and especially of those in underdeveloped third world countries.

Occupational injustice is just one lens that seeks to identify and address the mistreatment people

suffer throughout their daily lives across the world due to factors under and out of their control.

This knowledge helps bring about recognition, action, and eventually change to the harmful

practices that hinder and inhibit people from living out their lives in an equal and just society.

<div align="center">History of Afghanistan</div>

Afghanistan is a landlocked country in the Middle Eastern region of the world. It is a

country with a population of over thirty three million people, with over half under the age of

twenty four (CIA Factbook, 2016). The country is home to a multitude of ethnic groups with the

2004 Constitution officially recognizing fourteen distinct groups (CIA Factbook, 2016). The

official languages are Dari and Pashto, but several unique languages can be found throughout the

country correlating with different tribal and ethnic groups (Grau, 2004). The Islamic faith is the

dominant religion throughout both the country and the region. Due to significant political

conflict, Afghanistan is extremely poor and highly reliant on foreign aid for the financial security

and physical safety of the country and its citizens.

Like many other countries in the region, Afghanistan has had a turbulent history that

extends back to the beginning of human civilizations. The modern state of Afghanistan can trace

its historical roots to Amir Abdurrahman Kahn in the late nineteenth century. Kahn worked to

implement a national policy of shar'ia law by including religious leaders into typically secular

government services, such as education. Additionally as a way to legitimize his power and reign,

he asserted his role as defender and leader in the jihad against nonbelievers, a claim that has been

commonly used to legitimize Afghanistan's rulers (Kandiyoti, 2007). For over 200 years, the

country was ruled by a traditional monarchy, however local groups and tribes exercised

significant power over their local area. During peak colonialism, Afghanistan was hotly

contested and highly sought after by both the British and Russian empires due to its central

location between Europe and Asia, but was thwarted by the defense of tribal groups in the

countryside (Hughes, 2008). Throughout the early 1970s, Afghanistan was a very liberal country,

with a more secular and modern government especially in urban areas. After overthrowing the

monarchy, the country's first prime minister continued to look to more developed countries as

models for development and to reduce the influence of traditional tribal leaders as well as to

institute a communist government (Grau, 2004).

In 1978, Afghanistan's political climate began to greatly shift when the People's

Democratic Party of Afghanistan overthrew the government (Gibbs, 2006). Those who

overthrew the recently installed prime minister received military training in the United Socialist

Soviet Republic (USSR) (Grau, 2004). Due to disorganization throughout the new communist

party, groups within the newly formed government became very confrontational due to differing

opinions. As a means of combatting the influence of Iran and Pakistan, the USSR entered

Afghanistan hoping to secure communism and Soviet influence (Grau, 2015). The USSR sent

numerous troops and bureaucrats to increase their control and influence over the country for the

next decade (Siddiqui & Butt, 2014). After continuous conflicts with the United States

supported, Mujahidin Rebels, the USSR pulled all troops out of Afghanistan in 1989, leaving

behind a weakened communist government (Smith, 2014).

After Soviet withdrawal, the communist government remained in power longer than

initially expected, lasting three years until 1992 (Smith, 2014). As time went on the region

became more and more unstable; without a common enemy, loosely organized rebels either

disbanded or became even more fragmented. Afghan society became increasingly volatile, and

without any formal government as well as poor economic conditions and a large surplus of

military grade weapons, criminal activity became rampant and the country fell into anarchy

(Grau, 2004). These harsh conditions partnered with a strict, conservative, religion-based

education system common for rural boys educated in the Madrasas system, led to the uprising of

the Taliban (Sullivan, 2007). As the Taliban gained power and its ideology and rule spread

throughout Afghanistan, this group eventually took power and ended years of civil war in 1996

(Kleiner, 2014). As the economy weakened, the opium and arms trade grew substantially which

funded local warlords and the Taliban government (Coyne, Hall Blanco, & Burns, 2016). While

in power, the Taliban imposed strict religious laws that oppressed the Afghan people, but

especially women of all ages (Cardozo et al., 2005).

As a result of the September 11, 2001 terrorist attacks, armed forces from the United

States and NATO entered multiple countries in the Middle East to remove the Taliban Regime

and dismantle the al Qaeda terrorist network (Kavazanjian, 2010). Shortly after the Taliban

Regime was ousted by western forces, the Afghanistan Interim Agency was formed to outline

reforms and goals for the transition process in establishing a new democracy (Del Castillo, 2010;

Giustozzi, 2013). The United States and Western allies remained in the region to further combat

the spread of terrorism and secure a strong government for Afghanistan during its initial state

(Del Castillo, 2010). Despite foreign aid, Afghanistan has continued to struggle with low literacy

rates, high mortality rates, and frequent terrorist attacks (Marlin & Han-Suk, 2013; Trani,

Bakhshi, & Namdipati, 2012). The Afghan constitution was signed in 2004, and shortly after the

country held its first national presidential election (Giustozzi, 2013). In 2011, international

troops began withdrawing from Afghanistan, and at the end of 2014, power and responsibility for

the country's safety was officially transferred back to the Afghan military and police forces

(Jabeen, 2015).

      The Islamic faith is the second largest world religion, and one of the fastest growing with

an estimated 1.6 billion followers, or 24% of the global population (Pew Research Center, 2017).

It is a monotheistic religion of the Abrahamic tradition that recognizes the sanctity of one

supreme, divine being: Allah. The religion is rooted in the teachings of the prophet Muhammad,

who is highly regarded and revered by Muslims throughout the world. Muhammad is believed to

be the last and most significant in the line of prophets which include traditional Judeo-Christian

figures such as Adam, Abraham, Moses, and Jesus, who all bear the holy message of Allah. The

Prophet's teachings are recorded primarily in the Qur'an, which is viewed as the true word and

message of Allah. The stories of Muhammad's life are in the traditional text called the Hadith,

also outlined in this text are the five pillars of the Muslim faith (Berkley, 2017). The Five Pillars

are the foundations of the religion that all practicing Muslim's follow, and each details the daily and spiritual practices of devout followers (BBC, 2009).

There are two different denominations within the Muslim faith. The Sunni and Shi'a denominations emerged after conflicting views on who should lead the Islamic community following the ascension of Muhammad (Chuck, 2016). Like other religions, the Islamic faith has many different views of faith. These views were developed throughout time and reflect the different perceptions and beliefs associated with the various ways of interpreting divine texts such as the Qur'an and the Hadith. A 2016 study found that typically in Middle Eastern countries, the majority of Muslims prefer the implementation sharia law, and Afghanistan was particularly high with a preference rate of ninety nine percent, whereas those in other regions outside of the Middle East did not share this preference (Pew Research Center, 2017). Despite the different traditions, most Muslims throughout the world are foundationally the same, as they believe in one god and observe the same religious rituals and holidays.

Education is widely believed to be one of the critical aspects of a successful, secure society. As a result of recent instability, the Afghan Ministry of Education has had the lofty responsibility of rebuilding and repairing the resources and respect needed for a capable education system that can benefit both Afghan citizens and larger society (Marlan & Han-Souk, 2013; Trani, et al., 2012). The Afghan education system has had a dramatic past, and has been shaped and reshaped by the various constitutions in Afghanistan. Originally, under the first Constitution of Afghanistan, written in 1923, the right to an education was guaranteed to all citizens, as the government was mandated to provide free, primary education. After that the right to an education for women and girls was limited, in that the Constitution of 1931 did not reference the female gender when referring to the right to an education. The next constitution

adopted in 1963, was very socially liberal and again mandated the right to an equal education for both genders (Foreman-Murray, 2012). During the time of the Soviet occupation, parents disagreed with school curriculum and schools became targets for Mujahidin rebels causing a drop in enrollment and attendance.

After the Soviet withdrawal, enrollment decreased even more dramatically, especially for girls as a result of the Taliban government's policies (Whitsel & Mehran, 2010). As a result of the Taliban Regime, education in Afghanistan has had significant problems in that it restricted access to both primary and secondary education for a generation of children, especially girls; boys who did receive an education were primarily taught based on the religious beliefs of the Taliban. Problems abounded with low literacy rates, a shortage of teachers, and a lack of physical resources (Kavazanjian, 2010; Trani, Bahkshi, & Nadipati, 2012; Whitsel & Mehran, 2010). After the Taliban Regime was ousted, work began to improve the education system, yet enrollment rates remain low and teachers are still undertrained (Centner, 2012).

<div align="center">Political Climate</div>

Despite recent developments, Afghanistan's political environment has not been conducive or supportive towards a strong, sturdy educational system, especially for girls and even more so for girls living in rural villages. Political obstacles remain prevalent in Afghanistan due to both issues within the formal governmental structures, including the Afghan Ministry of Education, as well as outside due to political instability created by extremists that make receiving an education dangerous. These obstacles contribute to the occupational injustices faced by women and girls in and out of the classroom. Political barriers to women's education highlight the extreme level to which gender imbalance and oppression has permeated Afghan society throughout all socioeconomic levels. The disenfranchisement of women was caused by

ideologies that have become ingrained into Afghan society as a result of influence of the

oppressive ideologies created and encouraged by the Taliban in the 1990s. This led to practices

and laws that expressly prohibited women and girls from receiving an education or leaving their

homes (Centner, 2012). The new Afghan Constitution does have some progressive laws

established by the Loya Jirga, the assembly which drafted and developed the new constitution,

that do work for the betterment of gender equality. The problem with the Afghan legal system is

not in their ability to create laws or even a shortage of previously established laws, rather there is

a systematic failure in the implementation and enforcement of these laws.

The political system in Afghanistan is complicated and frequently changing due to the

complexities inherent with navigating a formal national government that is still working to

establish itself and its protocols, as well as the more informal local tribal governments that have

been in place and part of the local culture for many years. In addition to this, one must consider

the uniqueness and different organization of each village, tribe, and regional area. Corruption

within Afghanistan is a substantial problem that has hindered both the village governments and

the national government as well as the Ministry of Education and local schools (MacKenzie,

2016). Corruption within the school system has encouraged and proliferated patterns of

corruption among administrators, teachers, parents, and students. Families sometimes pay

teachers bribes for good grades, rather than ones that reflect student work and performance.

Some teachers in turn pay bribes to administrators in order to receive their own earned pay check

(Center, 2012).

Corruption within the Afghan school system might seem as an inconsequential obstacle

to an individual girl's ability to receive an education. In reality, this negatively impacts each girl

as it disrupts the value of education. In a corrupt system, the cost of education increases, making

it even more expensive and therefore less likely for a family to choose to send their daughter to a

school when families are already under substantial financial stress. Financial limitations are one

of the most significant barriers to a girl receiving an education in Afghanistan (B. MacKenzie,

personal communication, February 6, 2017). This impediment demonstrates the occupational

injustice principle of occupational deprivation. A woman or girl is unable to participate in the

education system due to the influence of external factors and notably the irresponsible,

unprofessional behavior reinforced by a society that rewards and proliferates corruption and

sexism.

However, finances are not the only systemic block to women's education, as failure to

comply with resolutions and laws are also a barrier. The 2004 Afghan Constitution gave several

rights to all Afghan citizens including the right to an education through college and freedom

from discrimination (Ahmadi, 2015). The Constitution in itself seems very socially liberal when

compared to the previous oppressive gender apartheid and discriminatory policies established

and enforced by the Taliban. It requires legal equality, with a mandated set number of female

delegates in both the Wolesi Jirga and Meshrano Jirga, the two different chambers of the Afghan

Legislature, as part of the national government (Kandiyoti, 2007). The Afghan Constitution and

other laws promise equality and fairness. Despite the establishment of these rights by the Loya

Jigra, the laws and Constitutional mandates are often lacking in enactment and enforcement for a

myriad of reasons. An example is a law intended to prevent the underage marriage of women

that has been passed and enacted, yet there is no established punishment for those who violate

the law (Ahmadi, 2015).

Further inconsistency is continuously seen throughout the Afghan legal code, especially

with regards to education. Laws require that students complete education through at least the

ninth grade (Whitsel & Mehran, 2010). The Ministry of Education has worked toward

improvement, but the Afghan children's enrollment rates for primary education, especially

among girls, remains very low and slow growing (Kavazanjian, 2010). Programs and policies

meant to encourage and support education as well as improve quality of life throughout

Afghanistan have been unable to reach the most impoverished and desperate children (Trani, et

al., 2013). Additionally, the decentralized organization of community schools and weak ties to

the national Ministry of Education makes it difficult to implement national policies in local

villages and rural areas (Whitsel & Mehran, 2010). While in theory, it may seem as if the

national Afghan government is working towards improvement, in reality, the application of these

laws are significantly lacking. This in turn effects girls the most, as those who oppose their

education are not held responsible for failing to provide what was legally guaranteed and

mandated for them (B. MacKenzie, personal communication, February 6, 2017). As a result,

girls are subjected to the occupational injustice of occupational marginalization because laws

which would be beneficial to them are unenforced due to not being viewed as worthwhile or

necessary because of their status as women.

In addition to establishing laws and rights for its citizens, the Afghan Constitution details

the country's complicated organization for its governmental structure. The Constitution

establishes a complex executive branch, a bicameral legislature, and a court system made of a

high court and several lower ones. This overall structure seems very similar to already effective

and efficient government systems in the West. However the Loya Jigra also incorporated religion

into not only the Constitution, but also as part of the legal ideology underlining every political

principle and the overall governmental structure. This is seen first in the legal system as the 2004

Constitution allows the lower courts to overrule any law it believes is a contradiction to Islam

(Foramen-Murray, 2012). This allows for a religious-based, and therefore highly subjective, interpretation of each law based on the acting judge's own religious beliefs. Furthermore, the Constitution includes a specific article strictly dedicated to ensuring the legal cooperation and coexistence of Islam with the legal policies of the country, and affirms that Afghanistan is and will remain an Islamic state for the foreseeable future (Kandiyoti, 2007).

Conversely, when laws are passed and enacted to protect women, disputes or violations of the laws are commonly resolved through informal justice systems rather than a formal judicial process; subsequently, these informal systems result in decisions that are unfair to women and contradictory to the laws based on bias and religious justifications (Ahmadi, 2015). The incorporation of religion into the legal process allows for substantial inconsistency and a large margin of interpretation and personal judgment. In a society where there has already been a significant amount of cultural bias and gender discrimination, this leads to and encourages even further inequity on the basis of gender and allows religion to serve as a justification for the continuous oppression of the female sex. This is another cause of occupational marginalization as women are once again viewed as inferior and not protected by the laws intended to equalize past mistreatment and abuses inflicted on them.

In addition to formal legal failings, there is a significant barrier to education as a result of the political insecurity in the region. The Middle East is commonly thought of as a tumultuous area with significant political instability as evidenced by frequent media reports on violence throughout the area. Despite National Atlantic Treaty Organization (NATO) and U.S. intervention, Afghanistan has still been subjected to numerous terrorist attacks and an ongoing insurgency (MacKenzie, 2016). The increasing violence has created an atmosphere of fear and concern among the country's citizens in both rural and urban areas (B. MacKenzie, personal

communication, February 6, 2017). The physical safety of schools throughout the country has

become a concern for the Afghan Ministry of Education and political leaders ("Afghan leader",

2013). School buildings, teachers, and students have been previously sought after by terrorists,

especially those who work towards and support women's education (Kavazanjian, 2010; Whitsel

& Mehran, 2010). These attacks are perpetrated by not only the Taliban, but also other dangerous

groups and by especially violent means such as improvised explosive devices, gun violence, and

intentional burning (Adkins, 2016).

　　　These violent attacks and the threat of violence creates and reinforces attitudes of fear

and questions of worth not only in students, but also among those who hold significant influence

including the students' parents, family, and community. In addition, it affects the number of

teachers and faculty willing to risk their lives to promote education, as there have been frequent

attacks, kidnappings, and murders of those who teach in girls' schools (Foreman-Murray, 2012).

The dangerous nature of women's education in Afghanistan has far reaching effects on access

and enrollment of girls throughout the country. The hostile environment and continuous threat of

violence is a direct violation of occupational justice and another cause of occupational

deprivation. Women and girls in Afghanistan are precluded from receiving an education because

of the external influence of the Taliban and other groups.

<div align="center">Economic Conditions</div>

　　　The economy of Afghanistan has been continuously struggling as a result of recent

political instability and the ongoing conflict throughout the country and surrounding areas. With

the political restructuring of the country in the early 2000s, the economic landscape has also been

undergoing its own development and expansion process as Afghanistan continues to change.

Afghanistan is still a very poor country, and it is highly reliant on foreign aid for economic

support and stability. After foreign aid, the country's economy is based on its growing

agriculture sector with common legal exports of fruits and nuts in addition to a strong opium

market. As a result of the poor national economy, unemployment rates are high, estimated at 35

percent in 2008 (CIA Fact book, 2017). As a result, Afghan citizens frequently live in poverty

and rely heavily on farming and a small service industry. The economic stress on both Afghan

families and the government has further hindered the development of the education system and

the ability of families to send their children to school throughout the country. When deciding

whether to send their daughters to school, many families do not see an education as more

beneficial than not attending school.

In the past, under previous leadership Afghan had a growing economy and a quickly

developing education system. During these times the value of an education was respected and

enrollment rates were increasing. However, as the influence of conservative religious rebel

groups and especially the Taliban increased, their ideology and belief of education as anti-

Islamic and heretical led to a subsequent decline in the school system. This ideology became

proliferated throughout a great deal of Afghan society eventually leading to the closing and

mistrust of previous educational institutions. The idea of schools being secular, and therefor

harmful, were no longer just the opinion of those in political power, but held by the greater

society in general.

Since the fall of the Taliban the widespread acceptance of this idea has diminished

somewhat. However, there still remains uncertainty among certain populations regarding the

value and worth of an education. Recent studies have found that Afghan citizens believe the

Ministry of Education is one of the most corrupt public institutions and subsequently this affects

the delivery and quality of education in the country (Centner, 2010). The perceived value of an

education is an essential factor when evaluating whether or not to send a child to school if the

finances of an individual household are already depleted. When deciding on whether or not a

child attends school, the family evaluates the cost, and if they believe that the cost of schooling is

too great the child will not be allowed to attend (Kavazanjian, 2010). If unemployment is higher

among educated people in a certain community, then those around them often do not view a

child's education as a worthwhile in regards to time, income, or effort resulting in the child not

receiving an education (Whitsel, & Mehran, 2010). This limitation is a cause of occupational

deprivation, in that the decision of whether or not a girl goes to school is not made by her, and

primarily affected by factors outside of her control and by members of her family.

Poverty in Afghanistan has far reaching effects on families and communities, and the

struggle for income means every member of the family must be valuable and contribute to the

well-being of the family. Children are often burdened with having to help financially support

their family by either working or begging to help provide food and shelter or helping with

domestic work as a way of contributing to the overall well-being and maintenance of the

household. Child labor has become a common solution to dealing with the widespread poverty of

families in various types of communities, with families frequently relying on the income

provided by the children's work (Catani, Schauer, & Neuner, 2008). This obligation to either

earn money or help care for the family creates an unfair responsibility on the child and subjects

them to a life of hardship and vulnerability from entering the unstable, dangerous environment of

the adult world too soon. In areas where there is significant opportunity for work, especially if it

is highly profitable, parents must make the formidable decision between the short term benefits

for the family versus the possible later impact of an education on the child (Whitsel & Mehran,

2010). Children in the urban cities of Afghanistan can be often seen working in city markets

peddling various goods or begging to help raise income for their family, despite sometimes

dangerous environments (MacKenzie, 2016). Even if the child does not work outside the home,

they are still contributing to the family income from inside the home. For boys this includes

working the small family farm or helping to run small family business ventures, while girls are

often working by doing embroidery, weaving carpets, or caring for siblings. These activities and

requirements are especially typical in rural communities (Kavazanjian, 2010).

It should also be recognized that there are some students who are able to attend school

while still working or helping to provide for their family (Trani, et al., 2013). Despite the

additional effort and preparation required for school, these students, especially girls, are still

required to do the same amount of work as their non-educated counterparts including working

after school on their regular chores, and only once those are completed are they able to begin

their homework (B. MacKenzie, personal communication, February 6, 2017). Child labor in

Afghanistan is a cause of the occupational injustice principle of occupational imbalance. It can

be considered this because the child's obligation to provide for their family forces them to spend

time engaged in various work activities rather than attend school.

If girls are lucky enough to even be allowed to attend school, there continues to be issues

with schools and communities being able to provide the necessary resources and teachers

required for a quality education. In order to provide quality education, schools typically require

basic supplies such as books, chalk boards, pencils, and paper. As a result of the economic

instability of public resources and funding levels that are at a critical low, schools are seriously

lacking in basic school supplies. The Ministry of Education has even identified how schools are

suffering from a sizeable shortfall of necessary provisions of textbooks, desks, and chairs, and in

addition, the majority of schools need extensive repairs (Whitsel, & Mehran, 2010).

Furthermore, when schools are able to receive supplies and necessary equipment, due to financial limitations on the Ministry of Education these resources cannot be properly utilized to their fullest extent. An example of this is when a school received computers, but due to a lack of funding there was an inability to provide internet access (B. MacKenzie, personal communication, February 6, 2017).

Not only does the lack of funding affect the physical resources and supplies available for education, but another resource which some would argue is most essential for schools that is currently lacking is the ability to hire and pay qualified teachers. The external economic climate and policy of not only the community, but the national government as well further influences the educational system throughout the country. The combination of a lack of supplies and teachers lessens the quality of an education for the children that are allowed to attend schools. In addition, teachers are not well educated themselves and may be unable to fully understand the subjects and knowledge that they are teaching, resulting in even fewer girls attending or being able to attend school (Centner, 2012; Trani, et. al, 2012). A recent study found that Afghanistan lacks not only the infrastructure to train teachers, but the economic capacity as well in order to meet the Ministry of Education's target classroom size (Marlin & Han-Suk, 2013). The inability of the government to provide the necessary tools to students who are able to attend public schools is another cause of occupational deprivation. Students are restricted and limited in their ability to receive an education as the result of factors outside of their control brought on by poverty and poor educational infrastructure.

Overall, throughout the entire country the economic situation is unfavorable for Afghanistan, however certain districts or regions face more challenges and obstacles than others. Often times, even in more well developed nations there are disparities among resources, services,

and support both from the government and private organizations based on geography. Rural

regions of Afghanistan have had similar problems, and often assistance is more directed towards

cities due to easier and quicker access by large relief organizations. As a result, citizens in

Afghanistan's most underdeveloped regions have not received as significant help from

philanthropic organizations, with much less governmental aid for necessary services and basic

needs like healthcare, food, and sanitary water. The lack of resources seems to go unnoticed and

unsolved despite rural regions having some of the most impoverished populations (Trani, et al.,

2013).

Geography influences the education system in Afghanistan as well, as schools in rural,

less developed areas typically receive even less aid than their urban counterparts. Lack of aid is

not the only economic disadvantage faced by schools in rural areas as they are more likely to

have fewer resources and community support; some regions may not even have a school making

enrollment even lower especially among girls. Regions in rural Afghanistan lack a sufficient

amount of teachers and the ability to train them, despite having the greatest need for qualified

teachers (Marlin, & Han-Suk, 2013). In addition, children from rural regions of Afghanistan are

more likely to be required to work rather than to be allowed to attend school (Whitsel &

Meehran, 2010). Frequently, girls in rural communities are unable to receive an education

because there is no school for prospective students to even attend (Adkins, 2016). When areas

and communities do not have these schools, girls are required to travel long distances serving as

another significant barrier to girls in rural regions (Kavazanjian, 2010). Students restricted from

education due to their geographical location and the subsequent poverty reinforced by their

community's isolation is a cause of occupational apartheid. This idea is exemplified in rural

communities of Afghanistan because the community members are physically separated from

those in other communities who have the ability to receive an education as a result of the

economic underdevelopment of the location of their home.

<div align="center">Social and Cultural Influences</div>

As a society, there are set expectations and rules that shape the actions and interactions of

people who belong to it. Within Afghanistan, society has been shaped by a myriad of influences

including geography, religion, and tradition. These influences have helped craft the various

unique aspects of life in Afghanistan for individual citizens and larger communities as well.

Additionally, education is viewed as a significant contributor to the culture and structure of a

society. The community of an individual and their family hold enormous influence, along with

the opinions of community leaders with regards to how a family makes decisions as well as

guiding future behavior. Social interactions and societal norms play a large role in the lives and

occupations of individuals in Afghanistan. Furthermore, girls and women are subjected to the

decisions of male family members, signifying the lack of individual control they have over their

lives in that their own actions are dictated by the men in their families; these male figures are

further shaped by the larger beliefs of their community and culture (Whitsel & Meehran, 2010).

The cycle of cultural and social influence are especially profound when looking at the education

of women and girls in Afghanistan.

Students face a myriad of obstacles that impede their ability to attend school. There are

also external social factors that prevent and further hinder those children who are allowed to

attend school. Gender in Afghanistan is a complicated subject due to years of political influence,

conservative traditions, and religious structures. The combination of these factors has affected

the role and actions of women in Afghanistan. This influence continues not only to impact adult

women, but young girls as well. Within the education system, the strict conservative beliefs

regarding gender has affected the delivery and schoolwork of students across the country. Due to religious precedent, often cultures and communities will only allow female students in Afghanistan to be taught by female teachers. This gender separation has impeded the quality of education in Afghanistan and has caused further strain on already limited resources. This requirement has far reaching impacts creating difficulty and obstacles for students, teachers, schools, and communities.

In Afghanistan's past, the majority of teachers were female; however, due to the restrictions implemented by the Taliban, this is no longer the case (Foreman-Murray, 2012). Now, Afghanistan is facing a shortage of teachers and an inability to train them, particularly female ones, which directly impedes girls from attending schools (Marlin & Han-Suk, 2013). Furthermore, this limitation based on gender is further expanded to apply to students within the classroom as Afghan female students are generally required to be separated from their male counterparts, meaning classes for girls and boys must be held apart from each other (B. MacKenzie, personal communication, February 6, 2017). In areas with limited access, schools may not allow girls to attend the school (Adkins, 2016). Gender separation in the classroom limits the educational experience of all students; in Afghanistan there are already multiple challenges to education and this separation prevents more students from going to classes and further reduces the resources available to those who can enroll. This separation serves as a cause of occupational apartheid as there is a distinct segregation between male students who are able to attend school, and female students that cannot because of limited resources and the restrictions placed upon them by their society.

Cultural norms developed over time are shaped by common practices reinforced by religious, political, and hereditary customs. In any society regardless of time or geographic

locations, family is seen traditionally as one of the most important and influential structures in

peoples' lives. Family becomes so ingrained within a culture that various roles, traditions, and

norms have developed over time. These practices and positions become reinforced with intrinsic

factors of familial structure and cultural precedents. Within Afghanistan the roles of family have

gone through a similar development process. Various roles for each family member has created

expectations and conventions that guide actions and behaviors. Afghan families are typically

larger than the average family in western, more developed countries. Additionally, the elevated

poverty levels among families create strain and reinforces traditional gender roles among the

various family members.

Within Afghanistan the roles of power and responsibility are held by male family

members and those who are elderly (B. MacKenzie, personal communication, February 6, 2017).

This leaves young women especially vulnerable and susceptible to the control of their male

relatives and the societal constraints reinforced by their traditions, religion, and community

structure. In order to fulfill necessary family roles, girls often will not go to school to stay home

and help to care for younger siblings or to do household chores (Whitsel & Mehran, 2010).

Furthermore, there are societal expectations regarding marriage, and often girls will leave school

once they are of age to be married, which can be even younger than sixteen (Adkins, 2016;

Ahmadi, 2016). Familial expectations and influences play significant roles in determining the

lives of young girls in Afghanistan, as frequently the family values other roles for their daughter

over an education. As a result, girls are subjected to occupations they do not choose and this is a

cause of occupational alienation. When girls in Afghanistan are unable to choose which

occupations they engage in, they suffer as a result of the control imposed on them by their own

family and culture.

The attitudes of individual citizens and larger families are heavily influenced by the viewpoints and opinions of the communities and neighbors that surround them. Community influence can differ in strength among various cultures and locations. This influence has the ability to impact multiple aspects regarding opinions and actions of those within the immediate area and can dominate individual norms and patterns of behavior. Within Afghanistan, the influence of an individual's community is highly valued, respected, and followed. Societal influence and concern regarding neighbors' perceptions has slowed the development and advancement towards gender equality and overall progress.

This influence continues when deciding whether or not to educate children and especially daughters, with evidence finding that parents look to community standards and practices when choosing if their daughter will attend school (Whitsel, & Mehran, 2010). Additionally, sometimes concern and uncertainty about community perceptions and repercussions such as social isolation has prevented families from educating their daughters (Kavazanjian, 2010). This principle can be further applied when comparing girls and boys with disabilities in Afghanistan, as studies have found boys are more likely to be educated because there is less social stigma (Trani et al., 2012). The pressure to act based on societal norms and community practices regardless of adverse effects on their family has been seen in both men and women (Samar et al., 2014). Communal influence on a family's decision regarding school attendance is a cause of the occupational injustice principle of occupational marginalization. The value of women and subsequently the education of women is minimized by leaders in the community leading to their inability to enroll and attend schools. Girls are subjected to the decision of their parents which are based off the beliefs and precedents set by community leaders due to a systematic reinforcement of traditional ideals established by the Taliban Regime

Once the Taliban came into power in the early 1990s one of the most well-known

practices implemented to inhibit women was the requirement for women to remain in their home.

This leads to a restriction in mobility that can only be overcome by a Mehram, a custom which is

derived from traditional Islamic culture where a woman can only go out in public if she is

escorted by a male family member such as a father, son, or brother (Kandiyoti, 2007). The

prevalence of this practice varies throughout the country, but is especially likely to be seen in

rural and tribal areas (Kavazanjian, 2010). Women from families who are more educated, have a

higher income, and from urban areas are less likely to be subjected to this practice and have more

autonomy (Samar et al., 2014). This restriction and fear of violence as a result is a direct barrier

to women and girls receiving an education. This practice serves as a cause of occupational

deprivation because the woman or girl is unable to participate in education because she is forced

to remain in her home due to cultural practices. See Appendix for descriptions of the different

types of occupational injustices experienced by women and girls in Afghanistan, with a focus on

education. An example of each type of injustice is provided for further clarification.

Organizations

There is a myriad of agencies working to increase quality of life throughout Afghanistan.

These agencies do a variety of work to promote healthcare, education, economic development,

gender equality, and political stability. The impact of the work of these agencies is noticed

throughout the entire country on both macro and micro levels as well as systematically and

individually. As a result of the widespread poverty and insecurity, the Afghan people are greatly

supported by the work of these organizations and value the benefits each provide. Included

below is a summary of work done by a select list of organizations who strive to improve life in

Afghanistan primarily through education. The organizations discussed below are only a small

sampling of those that work in Afghanistan. Information regarding each was obtained from the organization's own website, and additionally, the founder of Trust in Education was interviewed by phone to learn more about this organization.

Trust in Education (TIE) is a non-profit organization based in California and founded by Budd MacKenzie. Since its founding, it has completed a multitude of service projects and worked in several Afghan communities. The organization works to connect people within the United States to individuals and communities in need in Afghanistan. It has continued to grow and develop over time taking on a variety projects throughout the country. While based in America, MacKenzie travels to Afghanistan in order to work with communities and local Afghans. Hid organization aims to provide services and education that lead to the betterment and improvement of the quality of life in Afghan villages and for individual persons. TIE has been engaged in many types of projects over the years, with its initial work to build schools in Afghanistan. In 2003, TIE worked to fund its first school in the Afghan village, Lalander and later a girl's school in Farza. By 2010, TIE provided funding for classes taught in 10 different villages helping to educate 750 girls. Additionally, the organization helps fund afterschool classes in subjects such as Math, Science, English, Computer, and Art classes. The organization also helps support accelerated education programs, helping older students reach expected levels of education. More recently, TIE has been working to translate Khan Academy videos into Dari, so that students can have access to more individualized teaching. Additionally, the organization runs a sponsorship program which helps fund the education of students in Kabul, and the program has produced 22 high school and 3 university graduates. Other non-education based projects include support of soccer programs and the distribution of solar cookers. Several economic development projects have also been implemented to help provide irrigation systems

and agricultural supplies to various villages. Lastly, TIE has sponsored a petition that seeks to limit the financial aid from U.S. government organizations to countries that do not support gender equality. While TIE has completed several projects, its primary focus has been on education and the organization recognizes it as a key element to the future success and development of Afghanistan (Trust in Education, 2017).

Razia's Rays of Hope works to promote education for girls in the Deh'Subz district of Afghanistan. This organization works to improve education through operating a school and a recently opened resource center as well as maintaining a sponsorship program to help support the girls enrolled at its school. It employs a model that utilizes free education and relies on the support of the local community and hopes to eventually expand this model into other villages and regions. This organization was opened by a woman from Afghanistan and has been involved in the local community for ten years. It seeks to continue to provide education and support to the community's girls and women through services that encourage them to continue their education (Razia's Rays of Hope Foundation, 2017).

The Afghan Australian Development Organization (AADO) works in areas of Afghanistan such as Kabul, Harwan, and Parwan provinces helping to implement vocational and teacher training, as well as supply educational resources and increase literacy. It has been in operation since 2002, and works diligently to ensure the majority of its funding goes towards projects in Afghanistan. It also works to help increase the access women and girls have to education, healthcare, and employment while overcoming discrimination and prejudices in rural Afghanistan. Additionally, AADO partners with government and local village leaders to identify and develop beneficial community projects. The organization works through a small locally

based team with minimal overhead costs as a way to ensure the efficiency of the organization and the services it provides (Afghan Australian Development Organization, 2017).

Conclusion

When an area faces significant violence and instability, certain populations become more powerful while others are subsequently restricted and mistreated. Within Afghanistan women and girls became oppressed and forced to submit to laws and practices which limited their ability to participate in valued occupations. When countries or cultures are damaged from war, poverty or political insecurity, education can often become a lower priority in the rebuilding process, despite its importance for the development and restructuring of a nation. The work of organizations are important factors for the rebuilding process of any country. The organizations discussed previously are critical to not only the stabilization of Afghanistan, but also the protection and proliferation of human rights and dignity to all Afghan citizens, especially for women and girls in the region. The work of these organizations cannot sustain themselves, and as such are dependent on the aide and support of individuals across the world to help maintain the services they provide. Only through continued support are these organizations able to keep working with populations and regions unreached by the Afghan government and international community. As a result of this paper, individuals should recognize the following implications and required actions:

- Examine further the circumstances affecting women and girls' rights in Afghanistan as well as throughout the world.

- Advocate for change in polices, so that U.S. foreign aid does not help governments that support and reinforce the oppression of individuals.

- Recognize the impact of education towards the improvement of impoverished and unstable countries.

- Promote awareness of gender inequality and its subsequent effects on women and girls in third world countries.

- Support the work done by organizations to help improve the expansion of human rights for individuals who are oppressed due to political, societal, and social circumstances.

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Appendix

Table 1. Occupational injustices experienced by women and girls in Afghanistan.

Type of Occupational Injustice	Definition	Example
Occupational Deprivation	A limitation in a person's ability to participate in a valued occupation, that is often longer in nature and caused by external factors outside of the participant's control (Christansen & Townsend, 2010).	Girls who attend school, as well as the women who teach them, are subjected to an increased threat of physical violence generating fear which discourages families from choosing to educate their daughters.
Occupational Alienation	Engaging in an occupation that that lacks meaning or purpose to the participant, often longer in nature and caused by external factors out of the participant's control (Christansen & Townsend, 2010).	Girls are unable to choose to attend school as they must remain in the home to care for either family members or the home as dictated by their family and cultural traditions.
Occupational Imbalance	An inability to participate in valued occupations due to a lack of time, and can also be due to a necessity to provide for others (Christansen & Townsend, 2010).	Children who are required to work must place this responsibility over their education, meaning schooling must be completed in addition to a full day's work.
Occupational Marginalization	The inability to participate in occupations due to being viewed as different from a larger or dominant population (Christansen & Townsend, 2010).	Laws intended to protect women and girls are highly interpretive as a result of religious influence and the subjective interpretation by judges and tribal laws. This leads to lack of enforcement for equality in education for girls.
Occupational Apartheid	The separation of people who are able to choose to engage in chosen occupations from those who are not, usually due to systematic discrimination (Blackeny & Marshall, 2009).	The separation between genders in schools is reinforced by religious customs, and often funding is diverted towards boy's education restricting the availability of resources for girl's education.