



HIAS

Serving Afghan Newcomers

**A Practical Guide to Cultural and
Gender-Aware Considerations**

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HIAS supports women, girls, and LGBTQIA+ communities to access their full potential and live free from violence by supporting survivors, mitigating risks, and transforming beliefs that perpetuate gender-based violence.



Purpose of this Toolkit

This toolkit is designed to enhance service providers' understandings of gender awareness and specific cultural considerations when supporting **Afghan Newcomers**. It is intended to support person-centered, trauma informed care. The information contained in this toolkit was generated from cultural advisors who recommended areas of attention that service providers should bear in mind to ensure culturally and linguistically responsive services. The United States and Afghanistan share many commonalities while also exhibiting different social and cultural norms, along with differing gender dynamics, role expectations, and expectations of behavior.

Key Concepts

Culture is a set of shared values, beliefs, and norms in each society. Culture is dynamic and changes as societies adapt to new information, challenges, and circumstances. Although culture can form from group characteristics, even within the same cultures, individuals can have different social positions, ages, incomes, health statuses, class positions, and migration journeys.

Gender roles refer to the socially constructed expectations, behaviors, activities, and attributes that a given society considers appropriate for individuals based on gender identity. As gender is socially constructed, gender expectations change over time. Gender, like culture, is dynamic. While gender identity and presentation is prolific and multifaceted, many cultures view gender on a binary of men/women and boys/girls and dictate roles based on this limited binary.¹

Gender inclusive describes an approach in which the different needs, abilities, and opportunities of all individuals—regardless of their gender identity—are identified, considered, and acknowledged.

Gender awareness describes being conscious that individuals experience their culture,

Survivor-Centered Care

While this guide may be written to support our knowledge about working with individuals from Afghanistan, it is important to remember that **each survivor is unique and is the expert of their own life**.

We aim to provide empowering, survivor-centered services by truly listening to each survivor's desires, presenting options but not advice, allowing the survivor to make their own decisions and determine all courses of action and support.

environment, opportunities, and setbacks differently based on their gendered experience moving through the world.

Survivor describes an individual who has experienced violence or harm (this may include physical, emotional, economic, and other forms of harm). In the context of GBV, 'survivor' is used as short-hand for a survivor of gender-based violence. While some survivors may prefer other terms to self-identify (such as 'victim'), best practice suggests using the term survivor rather than victim when addressing an impacted person or individual. In this toolkit, we use survivor-centering principles and survivor-led care to inform best practice and recommendations.²

Gender-Based Violence (GBV) affects all people:

- Gender-based violence is prevalent globally, in all societies in the world.
- In the United States, 1 in 4 women and 1 in 10 men experience intimate partner violence (IPV).³

- We must be led by the survivor’s choices and consent as to who the survivor wants to know what is happening in the survivor’s life.
- We follow GBV guiding principles of the survivor’s right to confidentiality, safety, self- determination and respect and non-discrimination in all our actions.

Gender-Based Violence Programming Tips

It is important for service providers to be patient and better familiarize themselves with gender-specific Afghan social norms. Do not make assumptions but rather build trust and familiarize yourself with each client’s unique preferences. Below are recommendations for creating culturally-sensitive response and prevention programming that considers Afghan cultural norms and expectations:⁴

1. Offer separate intake meetings with men and women from the same family, including individual interpretation services with the option for a woman interpreter for women clients.⁵
2. Provide access to childcare services to allow women with children to participate if they desire.
3. Assist women with finding employment, with consideration for home-based small business enterprises for women who have young children.
4. Support comprehensive sexual and reproductive healthcare when possible, including family planning with access to contraception as an option.
5. Whenever possible, clients should be able to choose their service providers.
6. Be respectful of any religious guidelines. Most Muslims maintain a *halal* food diet, pray at specific times of the day, and dress traditionally, especially when attending religious events such as Friday Prayer, Eid celebrations, etc.
7. Consider online/virtual ESL classes for women with young children or those who cannot attend regular ESL classes. In some areas, multiple Afghan families live in the same housing complex, so ESL classes can be offered in a shared common space.
8. Understand that Afghans do not touch people of the opposite gender unless they are very close family or friends.
9. Leave the door open if talking one-on-one with an Afghan of the opposite gender.
10. It is extremely inappropriate and disrespectful for men to inquire about the women in another man’s family unless there is a close relationship between the individuals or families.
11. Ask an Afghan’s permission before taking their photograph – especially if they are a woman.
12. Both men and women should dress modestly when meeting an Afghan. In Afghanistan, many women only allow their face, hands, and feet to be visible.
13. If you are a man, wait for an Afghan woman to initiate a handshake or conversation before doing so yourself.
14. If in a group of Afghan men and women in public, expect the men to talk to each other without the women engaging in conversation after introductions. The women in the group may only feel comfortable talking with each other once they are together alone.

How might you ensure that any GBV programming is culturally appropriate and responsive?

- Ask women and girls what women from Afghanistan experience and what they would like to see to support Afghan women and girls.
- Develop promotional materials that are culturally sensitive and adapted to be relevant within the culture.
- Use specific materials and means, such as storytelling (a common cultural practice) or sharing videos of Afghans who have experienced similar challenges and successes.
- Adjust scenarios to match the Afghan refugee community.
- Have follow up questions for potential responses to questions.

Considerations for culturally sensitive care:

Be sensitive to the experiences that Afghan refugees have endured. There is a high occurrence of anxiety, depression, and post-traumatic stress disorder among those who have witnessed the loss of their family and friends. Many Afghans who fled to Western countries experienced the loss of their homes having had their entire home or village destroyed by the Taliban or other forces.⁶

If the opportunity arises, offer sympathy regarding the current situation in their home country. Afghans are likely to deeply appreciate the gesture and respond with warmth. However, be sensitive not to push for details of their personal experiences in Afghanistan.

Recognize that experiences of persecution differ among ethnicities and be aware that members of minority ethnicities may prefer to identify by their ethnic affiliation overseas (e.g. Tajik, Hazara, Uzbek, etc.). Be mindful that some clients may not feel comfortable with



caseworkers and interpreters from an ethnic community outside of their own.

Be aware that individuals who have been the target of religious persecution may prefer not to discuss faith.

Cultural Considerations

Culture is not static or universal—it is constantly changing over time. In many cultures, age and gender may influence an individual's power, status, or expected role and authority in society. Cultural factors, including attitudes and beliefs, can determine the type of support an individual can anticipate receiving from their family, community, and society when it comes to experiencing violence in the family or community. The following aspects of culture influence how someone is expected to think,

behave, and act. These may influence how someone experiences gender-based violence (GBV), and their expectations of how persons may respond.

For Afghans, aspects of life in the U.S. may be new and present challenges in their cultural adjustment. Possible challenges may include stressors associated with encountering Islamophobia or xenophobia or changing dynamics in family life. In some Afghan communities, men expect their wives to remain homemakers and mothers. On the other hand, some women want to exercise their rights, enjoy their freedom, and participate actively in broader society, creating confusion and tension.

Throughout history, Afghan women have confronted significant challenges, grappling with the enduring legacy of gender restrictions in a nation marked by a well-documented history of curtailed women's autonomy.⁷ These challenges manifest in various forms, encompassing constrained opportunities for education, restricted access to vital resources, and a notable constriction of both physical and social mobility.⁸

Furthermore, Afghan refugees may have never interacted with people from different ethnic and racial backgrounds other than those from their own country. As such, they may not know how to engage in a culturally and racially sensitive manner.



Important Reminders

The time when newcomers initially migrated or resettled to the country, and the degree of acculturation: Recently arrived refugees may face greater challenges in terms of language barriers, unfamiliarity with local systems, and limited social networks. They may require more assistance in navigating available services and understanding their rights. In contrast, refugees who have been in the country for a longer period may have had more opportunities for integration, language acquisition, and building social connections, which can influence their ability to seek and access support for GBV.

Afghans come from a society with deep-rooted traditional views on identity roles, family dynamics, and religious and social norms. Some Afghan families may adjust more quickly and extensively, while others may retain stronger ties to their original culture. Factors such as language proficiency, duration of exposure to the new culture, social interactions, and personal motivation can influence the level of acculturation achieved by an individual.

Language barriers may prohibit access: Limited English literacy can create a language barrier, making it difficult for refugees to communicate their experiences of GBV effectively or seek support. It can obstruct their ability to understand and navigate available support services, legal processes, and resources related to GBV. Limited English literacy levels may restrict access to written information, including educational materials, awareness campaigns, and support materials related to GBV, making it harder for refugees to access the information they need.

Language access and support: Offering language access support services, such as interpreters or bilingual staff, can bridge the language barrier. Interpreters who are fluent in the refugees' native languages can assist in effectively communicating accurate and culturally sensitive information between survivors and service providers.

Dari and Pashto language support: Afghanistan is a diverse country. There are more than 19 different ethnic groups that each have distinct histories and rich cultures. Ethnic affiliation can be a significant organizing principle in parts of rural Afghan society. There are more than 40 languages spoken in Afghanistan, with Dari and Pashto as the two primary languages.

Interethnic conflict in Afghanistan and the Afghan diaspora exists: This conflict is due to political, economic, sectarian, and religious affiliations; tension among certain groups such as Pashtuns, Tajiks, Hazaras, and Uzbeks escalated following the 1979 Soviet invasion. The most intense ethnic tensions exist between the Pashtuns, the largest ethnic group in Afghanistan, and non-Pashtuns such as Tajiks, Hazaras, and Uzbeks. Minority ethnic groups are often the victims of violence carried out by the Taliban.⁹

These interethnic tensions do not disappear upon leaving Afghanistan, but they differ in that ethnic tensions are rarely physically violent in the United States. These ethnic tensions instead influence how Afghans form ethnic communities in the United States enforce boundaries within communities and relationships. These boundaries can be harmless (e.g., Afghan newcomers feeling more comfortable with co-ethnics based on a shared language and culture) or they can be harmful (e.g., open discrimination between newcomers and resettlement staff or interpreters from different ethnic backgrounds).

To ameliorate tensions, service providers should be familiar with how these interethnic tensions operate both in Afghanistan and upon resettlement. It is vital to establish clear policies and guidelines for resettlement staff, volunteers,

and interpreters to ensure that there is no opportunity for discrimination.

Educational background: Afghanistan has one of the lowest literacy rates in the world. Four decades of war and poverty have taken a huge toll on the country's education system and has deprived millions of Afghans, especially women and girls, from literacy and adult learning and education opportunities. Although there was an increase from 32% in 2011 to 43% in 2018, the literacy rate is 37% today.¹⁰

Familiarity with research: Some prevention and response services may include research or research orientated methods. Those who have had exposure to research and other evidenced-based findings may be more open to them and more willing to incorporate them into their understanding of GBV and response strategies. Keep this in mind when creating materials that cite research as a motivating factor, which may not be as compelling to audiences less invested in research-orientated methods.

Balancing urgency and cultural sensitivity: While addressing GBV requires timely responses, it is important to balance the need for immediate action with cultural sensitivity. This can involve providing survivors with information about available resources and support options while allowing them the autonomy to decide when and how to seek help.

Communication Style

Afghans tend to speak both directly and indirectly depending on whom they are interacting with. When the person is older, or of a different gender, communication tends to be quite indirect, and respectful. However, for people their own age or younger, conversation can become more direct and open. Afghans generally admire people who are articulate.

- Greetings between people of the same gender usually involve a handshake with the right hand.
- Close friends and family may hug, backslap, and kiss one another on the cheeks.

- Men may greet women by placing their hand over their heart and nodding. This greeting may also be used to greet other people who you perceive are unaccustomed to being touched.
- Eye contact should be kept to a minimum during greetings out of modesty, especially between people of different genders.
- A common verbal greeting is “Salam” or “Salam alaikum,” meaning “Peace be upon you.” People usually place their right hand over their heart when they speak, to show respect and sincerity in the greeting.
- Greetings are usually prolonged as each person inquires about the other. Afghans usually ask questions regarding a person's health, business, or family. Wait for these initial pleasantries to conclude before asking a direct question.¹¹

Tips for Effective Promotional Materials

Promotional materials, including brochures, posters, and videos, should be culturally sensitive and tailored to the specific needs of Afghan refugees. Consider incorporating familiar imagery, symbols, and languages that resonate with the community. Ensure that the content reflects the cultural nuances and values related to GBV prevention and response. Engage community members and stakeholders in the development process to ensure relevance and accuracy of specific materials.

When disseminating GBV programming, presentations should be prepared in a way that respects and reflects the cultural practices and communication styles of Afghan refugees. Incorporate storytelling, visual aids, and interactive elements that engage the audience and promote understanding. Use culturally appropriate language and terminology, ensuring that the information is accessible and relatable to the community.

- **Message appropriately:** Facilitate clear, simple, and timely exchanges of messages

within groups to convey information about GBV.

- **Use terminology carefully:** Terminology should be accompanied by key messaging, culturally appropriate meanings, and specific examples. Avoid technical terms that may be unfamiliar to the target audience. Provide real-life scenarios and examples that show different forms of GBV and their impact to make the message relatable and better understood.
- **Don't stigmatize:** Ensure that individuals are not subject to stigmatization. Foster more inclusivity embracing diversity, challenging stereotypes, and treating others with empathy instead of stigmatizing them based on their differences.
- **Focus on behavior and harm:** Frame discussions around GBV by emphasizing the harmful nature of the behavior and its impact on individuals, families, and communities. This approach helps to shift the focus from stigmatizing individuals to addressing the problem itself.
- **Promote empathy and understanding:** Foster empathy by emphasizing the importance of supporting survivors and creating a safe and inclusive environment. Encourage community members to recognize that anyone can be affected by GBV, and that support should be provided without judgment or blame.
- **Involve men:** Advocate for women's rights and services to foster equality, inclusivity, and shared opportunities for all genders. Offer services and resources to all people with sensitivity but be aware of socially ascribed gender expectations.
- **Give a full picture:** Highlight the underlying social, cultural, and systemic factors that contribute to GBV. By emphasizing that GBV is rooted in broader societal issues, the message becomes less targeted towards men individually and encourages collective responsibility.

- **Focus on behavior, not individuals:** Avoid labeling individuals as “bad people” or assigning blame. Instead, emphasize that certain behaviors are harmful and that everyone has a role to play in challenging and preventing those behaviors.

Supporting Shifting Gender Norms Post-Resettlement

Design and present the discussion around opportunities and challenges: Rather than focusing solely on the perceived “shifts” in gender expectations, highlight the opportunities and challenges that arise in the new context. Discuss the advantages of both women and men contributing to the workforce, such as increased financial stability, shared responsibilities, and opportunities for personal growth and independence.

Acknowledge economic realities: Help community members understand the economic realities and costs of living in the United States. Discuss the rising costs of living, the need for education and skills to secure employment, and the changing dynamics of the labor market. Emphasize the importance of adapting to these realities for the well-being and stability of the family. Create workshops that teach financial literacy.

Address concerns and challenges: Provide a platform for community members to express their concerns, fears, or challenges related to shifts in gender expectations. Address their concerns openly and provide information or resources that can help alleviate their worries. Offer support and guidance in navigating the new cultural landscape while preserving their cultural values and identity.

Highlight benefits for all in the family: Emphasize the benefits that men can experience when sharing household responsibilities and financial burdens. Discuss how this can lead to stronger family bonds, more time for personal

pursuits, and reduced stress from being the sole provider, especially on minimum wage.

Use scenarios and role models: Share success stories of individuals and families who have adapted to new gender expectations and found positive outcomes. Highlight role models who have challenged traditional gender norms and achieved success in various aspects of life.

Importance of relationships, family, and friends: For Afghans, family, relationships, and friends serve as crucial sources of support. When faced with challenges or in need of assistance, Afghans often turn to their close network of family members, friends, and loved ones. These relationships play a significant role in their lives and provide a strong foundation of support and understanding. Seeking help and guidance from these trusted individuals is a common practice for Afghans when navigating various aspects of life. The bonds formed within their social circles are highly valued and serve as reliable sources of emotional, practical, and social support. Throughout all of Afghanistan, family matters are kept strictly private. People are often reluctant to share personal issues with non-family members, as community knowledge of a family's struggles can bring shame to the household. This may impact a survivor's willingness to disclose abuse and ask for support.

Interpersonal relationships (status, roles, prestige, displays of respect, general etiquette): Afghans value hierarchical relationships, and show respect based on social status. They often demonstrate respect through gestures and show hospitality as hosts.

Gender Roles and Expectations

Family roles vary among ethnicities, socioeconomic statuses, and regions. Nevertheless, a traditional patriarchal age hierarchy prevails throughout all. The eldest male has the most authority and decision-making power and usually controls all family

spending. Every decision has to be approved by the husband or father.¹²

For some Afghans being a “good man” is often associated with providing for the family by working and providing a source of income, while “a good woman” is a woman who can cook, clean, and take care of children. Most Afghan women have limited access to education and do not graduate from high school.

Treatment of **women** in Afghan society has been closely tied to history and influenced by civil wars and highly conservative religious ideology. For example, during the Soviet Union occupation, there were attempts to create gender equity through access to education and employment.¹³ However, these efforts often face intense backlash from religious and tribal leaders. Under Taliban rule, in particular, women refrain from partaking in the public sphere, even in urban cities.¹⁴

Domestic abuse is also widespread in Afghanistan. According to a United Nations Assistance Mission in Afghanistan report, Afghanistan has the highest rate of violence against girls and women. The report indicates that “9 out of 10 women experience at least one form of intimate partner violence in their lifetime” in Afghanistan.¹⁵

Children are to show reverence and deference to their parents and elders. Disobedience of an elder is perceived as extremely disrespectful and punishable behavior. Even at a mature age, an Afghan is expected to respect their parents' wishes and take advice from those who are older.

Migration and shifting gender roles: Many Afghans believe that cultural differences should be respected, and that people should not impose Western ideals as the only singular perspective. It is important to share success stories, particularly those of Afghan families who have successfully adapted practices of greater gender equity. Additionally, having venues for Afghans to share their experiences and encouraging open dialogue is recommended,



as this can foster a safe environment for discussion. To ensure language access, resources and support should be offered in both Dari and Pashto.

Reproductive health and rights: Women have limited decision-making power when it comes to their reproductive health. They are often limited in their reproductive and economic freedoms even when contributing to the family income.¹⁶ GBV responses should create space for women and girls to practice decision making within the program or meeting. Cultural norms and taboos around reproductive health should be addressed in a responsible way as to not embarrass or further harm women, girls, and LGBTQIA+ members of this community. Comprehensive education on sexual and reproductive health information and services is imperative and should be done in a culturally sensitive and responsible way.

Marriage, family, and kinship structure and extended families: Marriage, family, and kinship structures in Afghan society emphasize the importance of strong family ties and extended family units. Marriage is viewed as a lifelong commitment, and traditional wedding customs are common. Most of the time the girls/women have no say in their marriage or in accepting the person they are marrying, because this is decided for them mostly by male members of the family. Extended families play a significant role, with multiple generations often living together or maintaining close contact. Afghan culture values kinship, with a sense of obligation and responsibility towards relatives and even close family friends.¹⁷

Stages of life: From a young age, Afghan boys are often taught to conform to traditional masculinity norms. This may include being encouraged to be strong, assertive, and independent, while suppressing emotions such as crying or showing affection. Afghan girls are often taught to adhere to feminine gender norms. They may be encouraged to exhibit traits such as nurturing, gentleness, and an emphasis on appearance. These social expectations influence daily life activities, responsibilities, and decision-making processes within Afghan society.

Values and norms regarding individualism, independence, collectivity, and conflict resolution: There is a strong emphasis on community and family ties. Conflict resolution tends to prioritize harmony and finding solutions to keep the family's reputation in good standing, prevent shame to the family and uphold the family or the tribe's best interest, with a preference for mediation and compromise.

Forgiveness and reconciliation: Islamic teachings emphasize forgiveness and reconciliation. While these principles can be important for healing and moving forward, it is essential to ensure that survivors' rights and safety are prioritized. It is crucial to address any misinterpretations or misconceptions that may lead to victim-blaming or disregarding

survivors' experiences. Encouraging forgiveness should not undermine the need for justice, accountability, and ensuring the safety and well-being of survivors.

Vulnerable and marginalized communities:

People with disabilities may face multiple forms of discrimination and marginalization. Responses to GBV need to consider the unique needs and challenges experienced by individuals at this intersection. Services and support systems need to be accessible for people with disabilities, including physical accessibility, communication support, and accommodations for various disabilities.

Cultural beliefs and attitudes towards disability can influence how GBV is perceived and addressed. Negative stereotypes or infantilization of people with disabilities may lead to their experiences being trivialized or dismissed. There are people who believe that disabilities such as mental and physical disabilities can be cured, and that they stem from witchcraft or the devil.

Gender biases and GBV: Traditional gender roles, power dynamics, and social norms can perpetuate GBV. Responses need to respectfully challenge harmful gender norms, empower women and girls, and promote gender equality. Cultures that disempower women and restrict their agency can affect their ability to seek help or report violence. Empowering women and girls to exercise their rights and access support is critical. LGBTQIA+ individuals may face stigma and discrimination due to cultural and religious beliefs that do not accept diverse sexual orientations and gender identities.

Help-seeking: When seeking help or advice, Afghans prioritize seeking recommendations and guidance from people with whom they have personal relationships and who they consider to be knowledgeable and trustworthy. This reliance on close social networks reflects the importance of interpersonal connections and the value placed on personal recommendations

in Afghan culture. For service providers, if a survivor is seeking support from you, ensuring confidentiality throughout the process is of utmost importance. Afghans will not often seek formal systems (police, legal system etc.) for help or support on issues that might shame family or bring shame to themselves. They see many issues as family matters to be dealt with informally or with religious or traditional figure heads (often men in the community).

Religious or spiritual beliefs: Islam is the principal religion of Afghanistan. Eighty percent of Afghans are Sunni Muslims, and approximately 19% of the population identify as Shia Muslims.¹⁸ There are also communities of other faiths, including Sikhs, Hindus, and Bahá'í. However, non-Muslims have significantly decreased due to oppression and sectarian conflicts in recent years (less than 1 percent).¹⁹ Islam shapes an Afghan's identity and guides their day-to-day practices. Some people are more rigorous, praying five times a day, strictly maintaining hijab (women covering head to toe), and refraining from eating haram (non-permissible) food items. However, others are more relaxed, praying less frequently and dressing less conservatively. The Taliban has reimposed a fanatical and rigid variation of Islam in Afghanistan.²⁰

If religious leaders or faith-based organizations are used to support GBV survivors in this community, ensure a process that vets individuals and organizations to avoid perpetuating harmful practices or beliefs. In many cultures, beliefs regarding the cause of distress are related to one's explanatory belief system. Some people may hold beliefs related to mental health or disability as being caused by karma, an imbalance of energy, problems in the spirit realm, witchcraft, and more. What one believes may be causing harm may then dictate what one believes to be supportive for their health and wellbeing. Understanding the belief system of one's clients offers allows for tailored support that considers the needs and wellbeing of the whole person.²¹

As a general consideration, Arthur Kleinman's eight questions designed for providers to better understand medical patients offers a helpful model for better understanding individuals and their needs within the resettlement context as well.²² As with survivor-led care, Keiman's approach centers the individual seeking support and encourages the provider to set aside assumptions and implicit biases while striving for cultural humility.

Dr. Arthur Kleinman's Eight Questions

- What do you call your problem? What name do you give it?
- What do you think has caused it?
- Why did it start when it did?
- What does your sickness do to your body? How does it work inside you?
- How severe is it? Will it get better soon or take longer?
- What do you fear most about your sickness?
- What are the chief problems your sickness has caused for you (personally, family, work, etc.)?
- What kind of treatment do you think you should receive? What are the most important results you hope to receive from the treatment?

Resources

[Information about our Afghan Community](#)

[Afghanistan Backgrounder - Dec 2021](#)

[Afghan Refugees](#)

[Afghan Culture](#)

[UNESCO stands with all Afghans to ensure youth and adults in Afghanistan, especially women and girls, achieve literacy and numeracy by 2030.](#)

[Switchboard: connecting resettlement experts](#)

[CORE Afghan Backgrounder](#)

[Washington Post - "Afghan Women"](#)

[New York Times - "Three Afghan Women"](#)

[Protecting education in Afghanistan](#)

[Core Concepts in GBV Facilitator Manual](#)

[Integrating cultural information into clinical practice](#)

[Gender alert I: Women's right in Afghanistan: Where are we now?](#)

[Al Jazeera - Afghan Women](#)

[Resources for New Arrivals from Afghanistan](#)

[MEZZO Social Work Practice with Afghan Populations](#)

[Arthur Kleinman's Eight Questions \(hhs.gov\)](#)

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12. [Cultural Considerations for Newly arrived Afghan Individuals and their families](#)
13. [Women and Society – Afghan Backgrounder](#)
14. [Women and Society – Afghan Backgrounder](#)
15. [Women and Society – Afghan Backgrounder, page 11](#)
16. [UNFPA \(United Nations Population Fund\) – Afghanistan](#)
17. Cultural Orientation Resource Center, Afghan Backgrounder, <https://coresourceexchange.org/working-with-afghans/>
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