

National Muslims For A Better America **ACTION ALERT**

FOR IMMEDIATE RELEASE

October 29, 1996

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Clinton for President!!!

With days away from the presidential elections are you wondering which one of the candidates is more Muslim friendly than the other? The answer: BILL CLINTON!

- ✓ President Clinton recognized Ramadan by sending a letter to believers and wishing them a blessed fast.
- ✓ The White House for the first time in history celebrated Eid al-Fitr to mark the end of Ramadan
- ✓ The first Muslim chaplains were appointed to the U.S military.
- ✓ Clinton turned the other way and let Iran supply arms to Bosnia.
- ✓ Clinton and Anthony Lake as well as other members of the White House staff met with Muslim representatives to discuss U.S policy toward Bosnia and the Middle East.

**NATIONAL MUSLIMS FOR A BETTER AMERICA ENDORSES DEMOCRATIC
PRESIDENTIAL CANDIDATE BILL CLINTON FOR RE-ELECTION.**

On November 5th, VOTE for CLINTON!

File
Muslims

THE WHITE HOUSE

Office of the Press Secretary

REMARKS BY FIRST LADY HILLARY RODHAM CLINTON
TO THE MUSLIM WOMEN'S LEAGUE
LOS ANGELES, CALIFORNIA
MAY 30, 1996

MRS CLINTON: Thank you. Thank you. Thank you so much Leila. It is such a great honor and pleasure for me to be here. I am indeed very touched by this luncheon and the kind words that both Doctor Hahut and Leila have said about me. I don't know that I deserve them but I certainly did like hearing them. It was an especially poignant moment for those of us in the White House when we were honored to host the Eid's celebration and to have so many representatives of the various aspects of the American-Muslim experience there with us. And just as then, I am also now very happy to be here with you. I want to thank the Muslim Public Affairs Council, the Muslim Women's League, and all of you who are part of this luncheon.

I especially I want to thank you for the efforts that you are undertaking to reach out both individually and through such organizations as the League and Council to your fellow citizens to assist all Americans in understanding the richness of your faith, and your traditions and your heritage.

Leila and I were both very moved by our experiences in Beijing. I was particularly grateful for her contributions and her leadership there on behalf of herself and on behalf of the League. But what was especially noteworthy was that gathered together in one place were women and men from around our globe, who were joined together in seeking common ground and solutions for the problems we all confront.

Those of us in America may not face the difficulties that women and girls face in other countries in achieving education or health care or participating in the lives of their communities, but we too face difficulties that can only be met by people honestly helping one another, sharing their hearts, their minds, their experiences. And I am grateful that women everywhere are joining together in the aftermath of that conference to seek solutions on behalf of themselves, their neighbors, their daughters, their granddaughters. And we do so not alone, because just as we saw in Beijing, and we see here, there are many men who also share our vision of a world in which all people who are

equal in the sight of God are also equal in the sight of their fellow men and women.

I must say a word of thanks to Leila's husband, because he wrote an article that appeared in the Atlantic Journal Constitution when Leila was in Beijing about his experiences taking care of their two young sons and it was a funny and moving article. It reminded me often of the times my husband took care of our daughter, when I'd be gone at some event or other obligation. And, as I write in my book, she didn't always eat the way I wanted her to eat, she didn't always get to sleep exactly when I wanted her to get to sleep, but sharing the most important of all human obligations -- that of parenting our children -- with a supportive and loving husband is one of the great joys of any women's life. And so I want to thank Salaam for that.

I am very proud that not only did the delegation to Beijing, but that this country really symbolizes what we are attempting to do and have been doing for more than two hundred years. Turning America into a more perfect union, a land of opportunity and freedom and of hope for all people. We have so benefited from successive generations of immigrants who have worked hard to achieve the American dream for themselves and their families. And in turn, the traditions they have brought here have enriched and strengthened the fabric of American society.

We see the influence of people from every part of the globe, every day - in the food we eat, the music we listen to, the art we enjoy, the languages and accents we hear on our streets. And as Americans we have long relied on our diverse religious traditions for the courage and faith to meet the challenges of our times. Islam is the fastest growing religion in America. It is a guide and pillar of stability for many of our people. That is why an understanding of Islam in our country is long overdue. I was pleased when the acknowledgments were being made that there were here with us representatives of the Christian and Jewish communities in the Los Angeles area who have also worked hard to spread a greater understanding of Islam in their own congregations.

Like many Americans, I only recently have begun to gain a fuller appreciation of Islam. When I was growing up in a suburb of Chicago, there were no courses in Islamic history or religion in my school. There were no Muslim families in my neighborhood. There were very few opportunities, if any, for me even to encounter and visit with American Muslims. That has changed. I know from my own family and personal experience, it has not only changed because we now have so many more opportunities, but it has changed because those of you who are Muslim Americans have begun to reach out and share your experiences with us.

I have to admit that a good deal of what I have learned, as Leila referred to early, has come from my daughter, who took a

course last year in Islamic history taught by an American-Muslim who is on her school faculty. And on our travels to Islamic countries in Southeast Asia last year, and to Turkey this year, she provided me with a running commentary on everything we saw and visited. I was also privileged in Istanbul to meet with leaders representing all of the great religious traditions that trace their roots to that historical city. I was impressed, as I sat in the Islamic cultural center in Istanbul with Muslims, Christians of every denomination represented in the city, and Jewish representatives to hear them discussing their own efforts to increase religious tolerance and mutual understanding.

And earlier this year, when we did host our celebration at the White House, it was a joyous occasion. Americans of African, and Asian, and Arab descent gathered together to mark the end of the month long Ramadan fast. There were men in business suits and children in traditional dress. There were young babies sleeping on their mothers' shoulders. They represented, as you do, the diversity that lies within the Muslim community in America. Present there was the first Muslim chaplain to serve in the US military who offered a prayer, and a young girl of twelve, the daughter of Iraqi immigrants who spoke of the meaning of Ramadan to her.

The President and I are committed to doing everything we can to make sure that Muslim children, just like Jewish and Christian children in America, will be able to look at the White House and know that there is recognition of the importance of their religious beliefs and that they too will be able to celebrate their holiest days in the White House for years to come. Through all of these experiences and through my own reading, I have learned what you know. That the values that lie at the heart of your experience as Muslims, values of faith and of family, of community and of responsibility for the less fortunate, are values that are powerful. And they are ones that you share in common with others of us who also seek to honor and live by our values everyday.

Taking our values of our faith into the public arena is a difficult and challenging effort. To keep our own traditions alive, to share them with others, to contribute to our political and public discourse, but to do so in an atmosphere of mutual understanding and respect is one of the challenges that America, like many other countries around the world, now faces. How do we make sense of this rapidly changing global economy and society? How do we hold on to what we value? And how do we take those values and use them to help us meet the challenges of the future?

I believe that one of our great strengths as Americans is that we are a diverse people, that we do come from different backgrounds, and we do have different points of view. But for those of us who share the mono-theistic religions that arose from the beginning of Judaism, Christianity and Islam, we have so many

values in common that together we can help to shape a more compassionate and caring society. We can help to imbue people with personal responsibility for themselves, for their children, for their communities. And as we meet our challenges, I hope we will look for ways to do just that.

You know, in his State of the Union address, my husband talked about challenges we confront as a nation, challenges to cherish our children and strengthen our families, to invest in education, to make it possible for people who work hard for a living to feel that they are making a decent living for themselves and their children, to guarantee some protection from crime and violence, and to work towards preserving the environment that we hold as stewards on behalf of future generations. Also to maintain American leadership, here and abroad. To continue the drive for peace, and freedom, and justice around the world, and to make democracy work better here at home and elsewhere. Now those are the challenges of our times, and there are many sub-challenges under each of those.

But sometimes, in moments of great change as we confront today, it is too easy to fall back on stereotypes, on negativism, on the answers that drive people apart instead of bringing them together. I know that many of you in this room have not only traveled to Bosnia, but have supported the people of Bosnia during the last terrible years. This spring my daughter and I saw first hand what can happen to a society when people forget to look at each other as human beings. When people are driven to hatred and extremism and violence because of propaganda and the stirring of emotions that are not rooted in our common experience, but are devised for someone else's political or commercial advantage. I listened to the men and women who came to meet me in Tuzla, gathered in that room and our United States military headquarters, where Muslims and Christians and Jews who had tried under the most horrific of circumstances to keep hospitals and clinics going to treat the wounded and the sick, to teach children, to gather for religious services, and I saw the pain in their eyes and I heard the bewilderment in their voices as to how this could happen.

And we look around the world and we see that it is not only Bosnia, but there are many places where those who would divide us, who would stereotype us, are sowing their evil seeds. Whether it is in central Africa or Asia or Europe, Northern Ireland or here at home. Yet I also saw, as I helicoptered to two of our American military outposts, clothes lines with clean, white sheets hanging from the windows of roofless houses. I saw families beginning to return to till their fields, and I felt, as I always do, that we had to believe that we could make a difference, a more hopeful and peaceful world, and that we could never give in to the voices of extremism and hatred and violence.

Because what I heard there were the voices of people yearning for normalcy again. They just wanted to get back to the lives that had been so brutally interrupted.

The United States through, its leadership and the NATO peacekeeping efforts, was attempting to do just that. As important to me as what had already been accomplished -- to separate the combatants and to begin to encourage people to return to their homes and take up their lives again -- was the example that our young men and women were setting for Bosnians and for others. As my helicopter landed at Camp Bedrock or Camp Alicia, places that had been carved out by our American military to house our soldiers, I saw the promise of America; I saw men and women wearing uniforms, I saw Christian, Muslim and Jewish young people in the city, the country, the suburbs joined together on behalf of our commitment to peace. As important as anything our leaders do, they exemplified what it means for people to live together who have different beliefs, who have different faiths, who come from different traditions and heritages.

Perhaps at no time in history has the American promise been more important. We have to make America work. We have to be willing to improve our own democracy, to stand up against our own voices of hatred and division. And it is especially important that we do so by celebrating each other, by respecting each other. And I know we already heard a reading from the holy Koran that was done so well by the woman who read earlier. But think back on those words, and if we remember that mankind was created from a single pair of male and female and made into nations and tribes, that you may know each other, then fundamentally we are all one. And because of our great traditions we are able to enrich the human experience and we are particularly able to enrich this great experiment known as America.

I want to thank you for being part of building and improving America, I want to thank you for educating and making more aware your fellow citizens of your particular backgrounds, experiences and the meaning of your faith.

And I want to challenge all of us to realize that in the next years ahead, much of the world will look to us to see if it is possible for Christian, Muslim and Jew to live in harmony; for black, white and brown to work together side by side; for men and women to support and love and respect each other; and for children, regardless of who their families might be, to be given the opportunity to become whoever God meant them to be. It is a wonderful time to be an American, and I thank you for helping us continue to realize the promise that America represents. Thank you very much.

LEVEL 1 - 11 OF 18 STORIES

The Associated Press

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March 28, 1996, Thursday, AM cycle

SECTION: International News

LENGTH: 385 words

HEADLINE: Mrs. Clinton, in Turkey, Urges Religious Tolerance

BYLINE: By RON FOURNIER, Associated Press Writer

DATELINE: ISTANBUL, Turkey

BODY:

Visiting a crossroad of world religions, Hillary Rodham Clinton urged people of all faiths Thursday to be more tolerant and "stand against those who would use and misuse religion."

With symbols and words, the first lady tried to bridge the gaps between religious groups in this mostly Muslim country with ancient ties to Christianity.

Gathering heads of Christian, Muslim and Jewish churches into one stuffy room, Mrs. Clinton said she came "on behalf of peace and tolerance and respect among all people."

Her trip to Bosnia, shattered by years of ethnic bloodletting, underscored "what the failure to respect and tolerate can bring," she said. The first lady opened her eight-day overseas tour in the former Yugoslav republic.

Accompanied by her teen-age daughter, Chelsea, Mrs. Clinton backed her words with a carefully designed tour of Istanbul religious sites cherished by Muslims and Christians.

Entering the 17th-century Blue Mosque, mother and daughter wore colorful scarves and soft, black slippers in keeping with Muslim tradition.

They also toured Aya Sofya museum, built in the sixth century as a Catholic basilica. For almost five centuries after the Turkish conquest in 1453, it was a Muslim mosque.

Mrs. Clinton gazed in wonder at the layers of construction that revealed stunning icons of both religions.

Later, she met at a cultural center with the impressive collection of religious officials.



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"I am very grateful of this opportunity to meet with leaders who stand against those who would use and misuse religion," she said, sipping tea sweetened by cubes of sugar.

Chelsea, a constant presence on this trip, sat directly behind her mother with White House staff.

The day wasn't just about religion; the Clintons also visited the Topkapi Palace, the lavish home of the Ottoman sultans, their harems and courts. The pair toured the harem room and surveyed the porcelains, armor, fabrics, jewels and calligraphy in the palace's museum.

Their visit included a look at a sparkling 86-carat diamond and the famous Topkapi dagger, solid-gold with a timepiece in its hilt.

The tour wrapped up her three-day Turkey visit. She was flying to Greece on Thursday night to deliver a speech about democracy and participate in the Olympic torch-lighting ceremony. The trip ends Sunday.

LANGUAGE: ENGLISH

LOAD-DATE: March 28, 1996



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LEVEL 1 - 3 OF 75 STORIES

Copyright 1996 Times Mirror Company
Los Angeles Times

May 31, 1996, Friday, Home Edition

SECTION: Metro; Part B; Page 3; Metro Desk

LENGTH: 688 words

HEADLINE: FIRST LADY BREAKS GROUND WITH MUSLIMS;

RELIGION: MRS. CLINTON IS FIRST U.S. PRESIDENT'S WIFE TO ADDRESS THEM ANYWHERE
BESIDES THE WHITE HOUSE. SHE URGES INVOLVEMENT IN AMERICAN POLITICAL LIFE.

BYLINE: LARRY B. STAMMER, TIMES RELIGION WRITER

BODY:

In a Los Angeles speech hailed by American Muslims as proof they have come of political age, Hillary Rodham Clinton on Thursday became the only first lady to address U.S. Islamic groups outside the White House and promptly urged them to become involved in the nation's political life.

She also served notice that Muslims in this country can no longer be ignored.

"Islam is the fastest-growing religion in America, a guide and pillar of stability for many of our people," she said, drawing applause from the audience of 300 at a luncheon sponsored by the Muslim Public Affairs Council and the Muslim Women's League at the downtown Biltmore Hotel. "That is why an understanding of Islam is long overdue.

"The values that lie at the heart of your experience as Muslims--values of faith, family and community, and responsibility for the less fortunate--are values that are powerful, and they are ones that you share in common with others of us who also seek to honor and live by our values every day."

There are an estimated 500,000 Muslims in Southern California, and about 5.5 million in the United States, according to Muslim figures.

"I want to challenge all of us to realize that in the next years ahead, much of the world will look to us to see whether it is possible for Christians, Muslims and Jews to live in harmony," Clinton said.

Her remarks and the attention they brought to a sometimes beleaguered and maligned Muslim community were welcome, coming at a time not only when many U.S. Muslims believe their faith has been unfairly characterized as a "terrorist religion," but amid new pessimism over prospects for peace in the Middle East in the wake of the apparent election of Benjamin Netanyahu as Israeli prime minister.

"We're breaking new ground in forging a positive Muslim identity," said Salam Al-Marayati, director of the Muslim Public Affairs Council, before Clinton's



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Los Angeles Times, May 31, 1996

speech. "The days of exclusion are over. . . . We're putting a human face on Islam before the American public and before the highest office of the land."

Among the guests were Roman Catholic, Protestant and Jewish representatives. Monsignor Royale Vadakin, who before his retirement was active in the Los Angeles Roman Catholic archdiocese's ecumenical efforts, agreed that Muslims were becoming a growing voice in public affairs and called it "a joy" to see a new generation of young Muslim leaders taking an active interest in American life.

The importance U.S. Muslims attached to Clinton's appearance was apparent in the effusive introduction given her by Maher Hathout, spokesman for the Islamic Center of Southern California and one of the nation's preeminent Islamic leaders.

"When our country becomes what we dream and when our society becomes warmer and more inclusive . . . it will be written in history in letters of light that the first first lady who took a major step to greet, include and to communicate with Muslims is First Lady Hillary Rodham Clinton," Hathout declared, drawing loud applause.

In another indication of growing Muslim participation in politics, Clinton was also introduced by Laila Al-Marayati, president of the Muslim Women's League. Al-Marayati was appointed by the White House to serve as an advisor to the U.S. delegation to the United Nations Conference on the Status of Women held last September in Beijing.

In her remarks, Clinton struck a familiar theme in U.S. politics--the importance of America as a model to the world of multicultural and multiethnic harmony.

Clinton, a member of a United Methodist church, said much more unites Christians, Jews and Muslims than divides them. She warned against those who would fall back on false stereotypes and "sow their evil seeds" of hate.

Drawing on a phrase from the U.S. Constitution, she said Muslims--like other immigrants before them--are contributing to "a more perfect Union." "We have to make America work," she said. "We have to improve our own democracy, to stand up against our own voices of hatred and division. It is especially important that we do so by celebrating each other, by respecting each other."

GRAPHIC: PHOTO: Muslim leader Dr. Maher Hathout watches Hillary Rodham Clinton go through receiving line. PHOTOGRAPHER: PATRICK DOWNS / Los Angeles Times

LANGUAGE: English

LOAD-DATE: May 31, 1996



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First Lady Breaks Ground With Muslims

Religion: Mrs. Clinton is first U.S. president's wife to address them anywhere besides the White House. She urges involvement in American political life.

By LARRY B. STAMMER
TIMES RELIGION WRITER

In a Los Angeles speech hailed by American Muslims as proof they have come of political age, Hillary Rodham Clinton on Thursday became the only first lady to address U.S. Islamic groups outside the White House and promptly urged them to become involved in the nation's political life.

She also served notice that Muslims in this country can no longer be ignored.

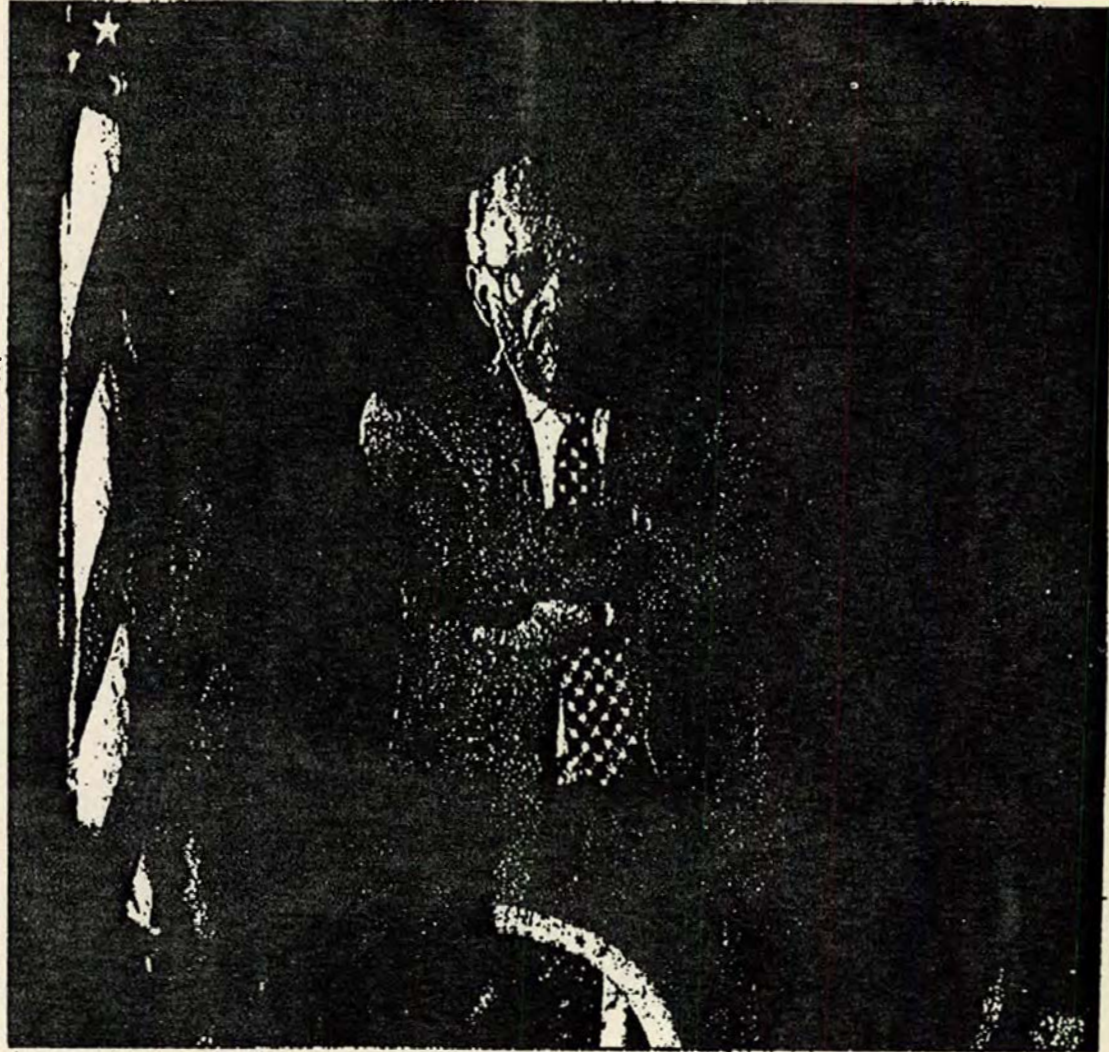
"Islam is the fastest-growing religion in America, a guide and pillar of stability for many of our people," she said, drawing applause from the audience of 300 at a luncheon sponsored by the Muslim Public Affairs Council and the Muslim Women's League at the downtown Biltmore Hotel. "That is why an understanding of Islam is long overdue."

"The values that lie at the heart of your experience as Muslims—values of faith, family and community, and responsibility for the less fortunate—are values that are powerful, and they are ones that you share in common with others of us who also seek to honor and live by our values every day."

There are about 600,000 Muslims in Southern California, and about 5.5 million in the United States, according to Muslim figures.

"I want to challenge all of us to realize that in the next years ahead, much of the world will look to us to see whether it is possible for Christians, Muslims and Jews to live in harmony," Clinton said.

Her remarks and the attention they brought to a sometimes elapagoured and maligned Muslim community were welcome, coming at a time not only when many U.S. Muslims believe their faith has been unfairly characterized as a "terrorist religion," but amid new pessimism over prospects for peace in the Middle



PATRICK DOWNS / Los Angeles Times

Muslim leader Maher Hathout watches Hillary Rodham Clinton go through receiving line.

East in the wake of the apparent election of Benjamin Netanyahu as Israeli prime minister.

"We're breaking new ground in forging a positive Muslim identity," said Salam Al-Marayati, director of the Muslim Public Affairs Council, before Clinton's speech. "The days of exclusion are over. . . . We're putting a human face on Islam before the American public and before the highest office of the land."

Among the guests were Roman Catholic, Protestant and Jewish representatives. Msgr. Royale Vadakin, who before his retirement was active in the Los Angeles Roman Catholic archdiocese's ecumenical efforts, agreed that Muslims were becoming a growing voice in public affairs and called it "a joy" to see a new generation of young Muslim leaders take an active interest in American life.

The importance U.S. Muslims

attached to Clinton's appearance was apparent in the effusive introduction given her by Maher Hathout, spokesman for the Islamic Center of Southern California and one of the nation's preeminent Islamic leaders.

"When our country becomes what we dream and when our society becomes warmer and more inclusive . . . it will be written in history in letters of light that the first first lady who took a major step to greet, include and to communicate with Muslims is First Lady Hillary Rodham Clinton," Hathout said, drawing loud applause.

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on the Status of Women held last September in Beijing.

In her remarks, Clinton struck a familiar theme in U.S. politics—the importance of America as a model to the world of multicultural and multithnic harmony.

Clinton, a member of a United Methodist church, said much more unites Christians, Jews and Muslims than divides them. She warned against those who would fall back on false stereotypes and "sow their evil seeds" of hate.

Drawing on a phrase from the U.S. Constitution, she said Muslims—like other immigrants before them—are contributing to "a more perfect Union." "We have to make America work," she said. "We have to improve our own democracy, to stand up against our own voices of hatred and division. It is especially important that we do so by celebrating each other, by respecting each other."

THE WHITE HOUSE

Office of the Press Secretary

For Immediate Release

February 20, 1996

**REMARKS BY FIRST LADY HILLARY RODHAM CLINTON
AT THE RAMADAN RECEPTION
THE WHITE HOUSE**

MRS. CLINTON: Eid Mubarak. I want to welcome you all to the White House as you and Muslims all over the world celebrate the end of Ramadan. I am honored so many of you could take the time to share part of this holy month with us here.

This is a historic occasion -- the first Eid celebration ever at the White House. It is only fitting that, just as children and families of other faiths come here to celebrate some of their holy days, so you, too, are all here to mark this important Islamic tradition.

This celebration is an American event. We are a nation of immigrants who have long drawn on our diverse religious traditions and faiths for the strength and courage that make America great. For two centuries, we have prided ourselves on being a nation of pluralistic beliefs, united by a common faith in democracy.

As the fastest growing religion in this country, Islam will only continue to enrich our people and our society. And a greater understanding of the tenets of Islam in our national consciousness will help us build strength and resilience as a nation. That is why the President and I believe this is such an historic -- and overdue -- occasion.

Like many Americans, I have only recently gained a full appreciation of Islam. When I was growing up, there were no courses in Islamic history or religion in my schools and the Koran was not on too many bookshelves in American households.

Fortunately, that has changed, as I know from my own family experience. I have to admit that a good deal of what my husband and I have learned has come from my daughter, who some of you who are our friends know took a course last year in Islamic history. When she and I traveled to South Asia, she provided me with a running commentary on everything we saw and visited.

There we met many Muslim families, some of whom were struggling to make ends meet. But despite their material poverty, the richness of their spiritual devotion -- their faith was overwhelming. Their commitment to their families was impressive.

Last night you ended 30 days of fasting and prayer. During this month of self-denial, you have each striven to become wealthier in spirit, to strengthen your commitment to God, to develop greater compassion for the poor, and to nurture your family relationships. The values which lie at the heart of Ramadan -- of faith, family, community, and responsibility for the less fortunate -- resonate with all the peoples of this earth. They are universal values.

But in this era of change, this age of endless possibility and great uncertainty, it is easy to forget our common priorities and shared values, and instead to dwell on our divisions.

No matter what religion we follow, we must not allow extremists of any faith to manipulate the priorities and values of the majority of that religion's followers. We have seen what tragedies can happen when religion, whether it is Christianity, Judaism, or Islam, is exploited for political gain. If we employ religion as an excuse for intolerance, divisiveness, or violence, we betray its purpose.

Since coming to the White House, I have been privileged to meet some of our world's great religious leaders, among them Roman Catholic, Protestant, and Orthodox Christians, Jews, Muslims, and Buddhists. And, despite their profound differences, each speaks from a deep wellspring of love that affirms life and yearns for men and women to open their hearts like children to God and to one another.

So, on this day, I encourage all of us to continue reaching out to both neighbors and strangers to help each other appreciate our faiths and to seek to understand the faiths of one another.

Here in America, it is gratifying to see the great contributions that Muslims have made and are making to this nation. Ramadan celebrates the time centuries ago when the prophet Mohammed received the Koran from God. The Koran has touched and enlightened billions, including my own family. And as I learn more about Islam and about all the great religions, I am struck by the remarkable similarities among them. We know that we have so much more in common than what divides us if we seek to celebrate that.

May peace be with all of us, and may God grant us health and prosperity now and in the years ahead.

I'd like introduce some special guests who will take a few minutes to share their thoughts and prayers with us.

The first who will address us is a young woman, Marwa Al-Khairo, age 11, who will tell us about the meaning of Ramadan.

She will be followed by Chaplain Muhammad, the first Islamic chaplain to serve the United States military, who will offer a prayer.

And Mr. Khaled Saffuri, the assistant director of the American Muslim Council, which is sponsoring this reception, will bring our program to a close.

I also want to thank two dear friends of ours, Mr. Rashid Chaudary and Kamran Khan for all their help on this occasion.

Now it gives me great pleasure to introduce Marwa to you.

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LEVEL 1 - 33 OF 75 STORIES

Copyright 1996 The Detroit News, Inc.
The Detroit News

February 20, 1996, Tuesday

SECTION: Metro;

LENGTH: 333 words

HEADLINE: Family to celebrate end of Ramadan at White House party

BYLINE: By Judy DeHaven / The Detroit News

BODY:

When the Beggs of Bloomfield Township and 19 other Muslim families meet First Lady Hillary Rodham Clinton today, they will be taking part in an important milestone for all Muslims in America.

For the first time, the White House is playing host to a celebration marking the end of Ramadan, a month of fasting when Muslims undergo a spiritual renewal. The holiday is just as important as Lent is to Christians and Passover is to Jews, but rarely has it been recognized by high-ranking government officials as an important part of Islam.

"This is something we have always worked for -- to have our community recognized for what it is," said Victor Ghalib Begg, a native of India who has lived in the United States for the last 25 years. "We are law-abiding professionals. Unfortunately, our image has been reduced."

As the head of the Muslim American Alliance and the state's representative on the American Muslim Council, Begg has struggled to show that the vast majority of the nation's 6 million Muslims are just like any other group.

Many Americans stereotype Muslims as terrorists and initially pointed blame at them in the Oklahoma City bombing last summer and the assassination of Israeli Prime Minister Yitzak Rabin in the fall. Muslims weren't the culprits in either case, but Begg said it "opened up (people's) eyes to the fact that there are extremists in every religion, but the majority of the people, the overwhelming majority, are basically the same."

"The IRA is blowing up buses, and nobody says the Christians are doing it," he said. "That's the kind of prejudice we face."

Promoting a positive image of Muslims and of Islam in Washington is an important first step toward overcoming that prejudice, Begg said.

"It is very significant for the Muslims to be recognized by the White House" in a celebration of Eid ul Fitr, as the day marking the end of Ramadan is known, Begg said. "I think it will enable us to communicate our faith to the larger community."

LOAD-DATE: February 20, 1996



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LEVEL 1 - 36 OF 75 STORIES

Copyright 1996 States News Service
States News Service

February 20, 1996, Tuesday

LENGTH: 484 words

HEADLINE: HILLARY CLINTON MARKS END OF RAMADAN

BYLINE: By Andrea Foster, States News Service

DATELINE: WASHINGTON

BODY:

Muslim-American families, including two from Michigan, expressed gratitude toward President and Mrs. Clinton Tuesday for hosting the first White House celebration marking the end of Ramadan.

"It's been long overdue," said Victor Ghalib Begg of Bloomfield Township, who as head of the Muslim American Alliance helped organize the event.

Hillary Rodham Clinton addressed the gathering of about 100 Muslims in the Indian Treaty Room in the Old Executive Office Building next to the White House.

Women with heads wrapped in scarves, men with fezzes, children and crying infants crowded into the ornate marble hall and listened to the first lady talk about how her daughter, Chelsea, educated her about the Muslim faith. After her speech she was handed a Koran by Chaplain Abdul-Rasheed Muhammad, the first Islamic chaplain in the U.S. military.

Begg said the Muslim-American community prompted the White House to host the event partly in an effort to fight negative stereotypes of Muslims.

Begg attended the event with his wife, Shaheena, 10-year-old daughter Sofia, and 11-year-old son Yusuf.

Bana Mossa-Basha, a 20-year-old student at the University of Michigan in Dearborn, also praised the first lady's speech.

"She's recognizing the Muslim community in America and that strengthens and unites all Americans," said Basha who attended the event with her family who lives in West Bloomfield.

LANGUAGE: ENGLISH

LOAD-DATE: February 20, 1996



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**First Lady Hillary Rodham Clinton
Videotaped Remarks for
Symposium at Janadriah Festival
March 8, 1996**

I am very pleased to have this opportunity to address the 1996 Janadriah [jenna-DREE-uh] Cultural Festival, and to contribute in some small way to a discussion as important as "Islam and the West."

Here in the United States, Americans are beginning to learn more about the rich traditions of Islamic history and culture and to appreciate the contributions of Islamic people to our own culture.

I, myself, have become an eager student of Islam in recent years, thanks in part to my daughter, who took a course on Islamic history in high school. As a result of her studies, she proved to be an invaluable tour guide to me when we traveled to South Asia together last year.

I also had the opportunity last month to host the first-ever White House celebration of the Eid Al-Fitr [eed-al-fitter] holiday. As I shared in this historic celebration of joy, love and family life, I thought of how Western society too often mischaracterizes Islam and those who adhere to its teaching. We have allowed a tiny minority to define an ugly stereotype. The reality is that the vast majority of the estimated 4 million Muslims in the United States are loyal citizens whose daily lives revolve around work, family and community.

As Americans, we are proud of our history as an open, pluralist society that respects all religions, including Islam. During the Ramadan celebration I met a little Muslim American girl who spoke to the group, saying, "Only in America, people from different parts of the world can come together and become one community. I am proud to be an American. And I am proud to be an American Muslim." In the past, children of other faiths have had the opportunity to observe their major holidays at the White House. Now Muslim children also know that their religion has a place in their President's house.

These opportunities to share in Muslim life have enriched my own experience, and I am hopeful that Islamic countries and the West will continue to expand their dialogue so that we can learn to appreciate the many values and aspirations we share as people and nations. Thank you for your part in enriching the dialogue. I wish the Festival and its distinguished participants the best of success.

Thank you very much.

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**TALKING IT OVER
BY HILLARY RODHAM CLINTON
FOR IMMEDIATE RELEASE**

This week, for the first time in American history, the White House hosted a celebration of an Islamic holiday. It was long overdue.

To mark the end of the holy month of Ramadan, the most important Muslim holiday of the year, I welcomed 200 men, women and children (and even some sleeping babies) from across the country to the Indian Treaty Room of the Old Executive Office Building.

There were prayers and speeches, and a feast of traditional dishes, including meat dumplings, pita bread, hummus (a spicy garbanzo bean dip), baba ganoush (an eggplant dip), tabbouleh (a salad of parsley, tomatoes and cracked wheat) and pastries.

Like 1 billion other Muslims around the world, these American Muslims had just finished fasting from sunrise until sundown for 30 days. Ramadan is a special time for families, when parents and their children practice self-discipline and deny themselves food and water to gain greater compassion for the poor.

As I shared in this historic celebration of joy, love and family life, I couldn't help thinking of how we, as a society, too often mischaracterize Islam and those who adhere to its teachings. Think back to the Oklahoma City bombing, and some of the reactions that immediately followed, and you'll know what I'm getting at. Moments after the explosion, Muslims were publicly presumed to have been responsible. While police searched for suspects, many Muslims in this country felt afraid to leave their homes. Mosques and Islamic centers received threatening phone calls.

While news stories about Muslims often focus on extremists like those responsible for the World Trade Center bombing and other acts of terrorism, it's not fair to apply such a negative stereotype to all Muslims.

The reality is that the vast majority of the estimated 4 million Muslims in the United States are loyal citizens whose daily lives revolve around work, family and community.

People who find spiritual guidance and sustenance in Islam represent all walks of American life. They range from well-known celebrities like Houston Rockets star Hakeem Olajuwon to community leaders like Dr. Laila Al-Marayati, a California physician who served on the U.S. delegation to the Women's

HILLARY RODHAM CLINTON 2/20/96

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Conference in Beijing, to Chaplain Abdul-Rasheed Muhammad, the first Islamic chaplain in the U.S. Army, who offered a prayer at the White House ceremony.

They are also children like Marwa Al-Khairo, a Girl Scout and aspiring doctor who loves books by Judy Blume and Mark Twain. She, her two younger brothers and her Iraqi-born parents joined many other families at the White House celebration.

Standing on the dais, her green felt hat barely reaching above the microphone, she offered the most poignant reminder of why a celebration of Ramadan at the White House was as important to all Americans as to those in the room.

"Only in America, people from different parts of the world can come together and become one community," she said. "I am proud to be an American. And I am proud to be an American Muslim," she added, before ending her speech with a plug for her mosque's baklava, a favorite pastry.

Marwa's life is no different in many respects from that of other American sixth-graders. But listening to her, I thought about how hopeful it is for our country that children here can grow up like Marwa, fluent not only in the ways of America but also in their own cultural and religious traditions.

I am grateful that my own daughter has had the chance to study Islamic history in high school, certainly not an option for my generation. In fact, Chelsea was so enthusiastic about the course that when we traveled to South Asia together last year, she provided a running commentary on everything we did and saw.

Learning about all of the cultures that have enriched our society also enhances our understanding of what it means to be American. We are, after all, a nation of immigrants and diverse religious beliefs.

In the past, children of other faiths have had the opportunity to observe their major holidays at the White House. There have been parties at Christmas and a ceremony to light the menorah at the beginning of Hanukkah. And thousands of children come to the annual Easter egg roll on the South Lawn in the spring.

Now, I hope, Marwa and other Muslim children will also feel that their religion has a place in their President's house.

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February 20, 1996

THE WHITE HOUSE

Office of the Press Secretary

For Immediate Release

March 27, 1996

REMARKS BY FIRST LADY HILLARY RODHAM CLINTON
AT THE CIRAGAN PALACE
ISTANBUL, TURKEY

MRS. CLINTON: It is an honor to be with you here in Turkey today, and to experience firsthand the splendor of one of the world's greatest cities.

Before coming to Istanbul, many people described for me what it is like to stand on one continent and look across the water to another. Today, I can see even more clearly that Turkey is the cross-roads of Europe and Asia -- a bridge between eras, peoples, ideas, visions and cultures.

I would like to thank the people of Turkey for extending such a warm and gracious welcome to me and my daughter and those traveling with us. To the President and Prime Minister I owe special thanks for their warm hospitality yesterday in Ankara.

I know that my husband is very much looking forward to meeting with President Demirel in Washington this week -- and to building on the many values and aspirations that the American and Turkish people share.

Our nations have been friends and allies for the better part of this century -- indeed, we have stood side by side through many international crises. We are strategic partners working together to bring peace and stability to many trouble spots today. President Clinton was most grateful for Turkey's participation in the recent anti-terrorism summit in Egypt. The United States looks forward to strengthening that friendship in the years ahead.

In a world so often torn by tensions of geography, ethnicity, religion, and history, Turkey gives us a glimpse of a more hopeful future. Here, we see not a clash of civilizations, but a coming together of East and West, European and Asian, traditional and modern, and men and women.

We see Islam co-existing with secularism. We see proof that such a co-existence is not only possible -- but advantageous to all segments of society.

Yet looking in almost every direction from here -- east, west, north and south -- we see examples of what happens when the ideals of respect, tolerance, civility and reconciliation are lost.

Just a few days ago I was in Bosnia visiting American troops in Tuzla, where I also had the opportunity to speak with the Turkish commander of the troops your country has sent as peacemakers.

Violence and ethnic cleansing in the past four years have claimed far too many victims in Bosnia. Our troops -- and yours -- and the many civilians and non-governmental organizations at work in the former Yugoslavia are not just helping build a lasting peace; they are helping the people of that war-torn land build a multi-ethnic, multi-religious democracy.

It won't happen overnight, nor can we expect it to. The United States has been working to perfect democracy for more than 200 years. Turkey continues to strive for the democratic ideal 73 years after the founding of the Republic.

A strong democracy requires economic stability, religious and social harmony, a healthy and educated population, a free and open system of justice and a political process that does not exclude any person because of gender, ethnic origin, race, faith, or station in life.

No nation can achieve the ideals of democracy if it fails to uphold the rights of all citizens. Respecting human rights means respecting the views of those who may disagree with their governments. It means granting citizens the freedom to assemble, organize, and debate openly. It means not denying people their life or dignity because of the peaceful expression of their ideas and opinions.

It also means ensuring that women throughout their lives are guaranteed access to what I call the tools of opportunity: education, health care, jobs, credit, legal protection and political freedom.

This is particularly urgent today. We are not just at the dawn of a new century but on the frontier of a new world. Although we have witnessed the long rule of

dictators and controlled economies giving way to democracy and free markets in country after country, we also have seen a resurgence of ethnic and religious strife around the globe.

Rapid and profound change has created unprecedented opportunities for peace and prosperity, but also has inflamed old tensions and weighed us down with new ones.

The challenge of deep poverty still confronts us. The challenge of living together in peace and harmony in the face of ethnic, religious and other tensions among peoples has never been greater. The challenge of putting people first, of including all of our citizens as full participants in our economic and political lives -- men and women, rich and poor, people of all races and creeds -- has yet to be met.

These ancient challenges are compounded by the stresses inherent in a time of global transformation.

The so-called Information Age holds great potential: modern technology enables us to communicate more quickly and understand each other better. Yet we also know that it poses a difficult problem: A vast majority of our world's people are not equipped with the skills they need for the new global economy.

And if consumerism is the primary message being transmitted, the explosion in material expectations will put additional demands on institutions ranging from the family to the government. Those expectations are not likely to be realized quickly or fully.

Together we must address both the opportunities and the difficulties that confront us today -- for ourselves, our families, and the future of our children.

The question is what we can do to create a better future for all of us. I believe that one place to start is by ensuring that women are fulfilled in their own lives and able to participate fully in our national lives.

Women represent half the world's population. And yet in country after country, they lack access to education, to health services, to jobs, to political and civil rights.

Where women lack access to education, health care

and economic opportunity, children tend to be less educated, less well nourished, and families tend to be larger and poorer. Where women are illiterate, the environment is often poorly managed and democracy remains fragile.

One lesson we have learned over the past decade is that where women prosper, countries prosper.

The education of all people, and especially women, reaps enormous dividends for societies. Education is not only about acquiring skills; it helps us understand and tolerate differences and learn the value of civility. Education holds out the promise that we can live together more harmoniously. It helps us understand the unsettling changes in our lives today and manage those changes. Education is as important to peace as it is to prosperity.

To bring women more fully into our national lives, we must be committed to the education of girls and women. They must be able to attend school -- not just to become literate but to gain the knowledge and expertise they need in areas such as medicine, engineering, management, computer science and many others that will enable them to contribute to the prosperity of their families and their nations.

Women must have access to health care, especially the care they need as new mothers. Wives, together with their husbands, must have access to family planning services so that they can make voluntary, responsible and informed choices about the size of their families. And children -- girls as well as boys -- must have access to preventive and curative medical care that will enable them to grow into healthy adults.

I recognize that some people still regard education and health care for girls and women as "soft." Often these matters are dismissively labeled as so-called "women's issues" that do not belong at the center of debate about the serious challenges of our time. I would argue strongly, however, that social development, especially investments in women, are as important to the prosperity and stability of a nation as investments in free markets and trade.

But even assuming you agree with my argument, what is to be done to bring about strategies for such development?

That question deserves far more analysis and discussion than I can offer today. But let me suggest

that governments, businesses, the non-profit sector and individual citizens must all play a role in ensuring that those investments are made for the betterment of our nations and of our global family.

First, governments must continue to expand the general conditions required for democracy and market economies so that we can unleash the creative energies of millions of people who are prepared to act responsibly and take advantage of opportunities available to them.

Where social services are limited, and when women have no access to them, growth will be uneven and prosperity hindered. My own country is engaged in a vigorous debate right now over government's role in providing social services because we have seen that a significant number of our citizens are not equipped to share in the rewards of the newly emerging economy.

Every government must invest more resources in the education and health care of children, especially girls. This should be a priority that takes precedence over competing budgetary demands. For some countries, it means providing schools and clinics where they are needed and incentives for families to educate and provide health care for all their children. For a country like the United States, it means delivering existing services more efficiently and with greater accountability for outcomes.

Although governments have primary responsibility for creating a climate that encourages economic growth and social development, businesses also have a role to play.

Businesses are increasingly pressured to think about short-term profits, but they must begin to recognize that the social costs of doing business often have medium and long term economic consequences. Depleting natural or human resources destroys and undermines confidence in markets. The world needs socially responsible business leadership today more than ever.

No matter how much governments and businesses do to encourage social development, they cannot achieve such goals alone, nor should they be expected to. Citizens, cooperating in non-governmental organizations like many of those represented here, must also take initiative and even provide the lead. NGO leadership is typically highly motivated and energetic in pursuing a vision of a better world, and increasingly governments and the private sector are relying on NGOs for guidance

in making social and economic investments.

I believe that it is only through the responsible involvement of all segments of society -- along with individual citizens -- that women will become full partners in society and democracy will be preserved and strengthened.

Yesterday, I had the honor of laying a wreath at the mausoleum of Mustafa Kemal Ataturk in Ankara. Ataturk's enduring vision of an independent, prosperous, modern and secular Turkey has enabled this nation to overcome obstacles and conditions that have impeded progress in many other countries around the world.

He, more than almost any other leader in this century, understood that a nation that wished to control its own destiny and compete in the world had to invest in its single greatest resource -- its people. And he understood that women were a critical part of that equation.

In 1923, he said that "it is scientifically improbable and even impossible for a society to progress if it does not march toward the same goals with all its men and women."

Ataturk led Turkey farther along the path to gender equality than many Muslim and Western nations. Thanks to his reforms, women in Turkey have enjoyed significant positions in government, medicine, the law, and the academy.

By insisting that women take part in the political and social life of the country and by insisting that girls and women be educated, Ataturk not only improved the lives of Turkish women, he improved the lot of Turkish families and Turkish society as well.

Yet I also know that in every country, including my own, much remains to be done to protect the gains that have been made on behalf of women, to improve their opportunities as citizens and to strengthen the foundations of democratic society.

Illiteracy among women continues to be an impediment to economic progress for an entire nation. Pressures caused by population growth disproportionately affect women, but also significantly

affect families, communities, health care systems, schools, and government. And the ongoing abuse of women in and out of their homes -- a tragedy that occurs in every socio-economic class in every country of the world -- undermines the stability of families and inhibits the contributions that women can and should be making to society.

The influence of women must also be felt in the political arena, both as voters and as elected officials in government. Having too few women engaged in the political process diminishes the potential of democracy in too many countries. I am particularly aware of this problem because, in the United States, women won the right to vote more than 75 years ago. Yet tens of millions of women fail to exercise that right today.

Ataturk was ahead of his time in believing that women were vital to the progress of society. His vision of economic progress, human development, and citizenship remains our vision today.

Turkey knows, as America knows, that democracy is the best hope for all people and all nations to live together peaceably and to realize the God-given potential of all men and women.

If we all take our personal responsibilities seriously, and use our voices and votes to fulfill our nations' economic and political aspirations, we will create a better world for all those who follow us, whether they are men or women, boys or girls. Ultimately, that is what should motivate political, economic, and social decisions here in Turkey, in America, and around the world.

Thank you very much.

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modern
women*

3 October 1997

Ms. Melanne Vermeer
Chief of Staff to the
First Lady
The White House
Washington, D.C.

Dear Melanne:

Thank you very much for your support of our efforts on behalf of women's human rights and for arrangements related to the First Lady's greetings to the participants in the conference "Rights of Passage: An International Conference on Women's Human Rights Education."

The message from Mrs. Clinton was a heart warming reaffirmation of her support for the campaign for women's human rights education. The coordinators of our campaign in Uzbekistan, Malaysia, Bangladesh, Lebanon, Jordan, Egypt, and Azerbaijan were especially gratified that their field of work is one in which the First Lady takes a special interest.

I am enclosing a letter of thanks for the First Lady as well as a program and biographies of the speakers and presenters in the conference. As their biographies indicate, the international presenters are activists in the fields of civil society building and human rights. It would be a great encouragement for them if they were to be included in events and ceremonies during the First Lady's travels to their countries.

Thank you once again for your support and with my warmest good wishes.

Sincerely,

Mahnaz Afkhami
President

The Sisterhood Is Global Institute

-presents-

**RIGHTS OF PASSAGE:
AN INTERNATIONAL CONFERENCE ON
WOMEN'S HUMAN RIGHTS EDUCATION**

**Cosponsored by
The Center for the Global South
The Center for Human Rights and Humanitarian Law
American University**

**September 26-27, 1997
Washington D.C.**

**RIGHTS OF PASSAGE:
AN INTERNATIONAL CONFERENCE ON
WOMEN'S HUMAN RIGHTS EDUCATION**

FRIDAY, SEPTEMBER 26, 1997

Morning Session

9:00-9:30 **Registration and Coffee**

9:30-10:00 **Welcome**
Herman Schwartz, Center for Human Rights and Humanitarian Law,
American University
Clovis Maksoud, Center for the Global South, American University

Introductory Remarks
Mahnaz Afkhami, The Sisterhood Is Global Institute

10:00-12:30 **International Human Rights Education: Dilemmas and Developments**
Moderator: *Ann Elizabeth Mayer*, The Wharton School, University of Pennsylvania
Ama Ata Aidoo, former Minister of Education, Ghana
Sherrill Whittington, UNICEF
Aruna Rao, Association for Women in Development
Dorothy Thomas, Women's Rights Project/Human Rights Watch

12:30-2:00 **Lunch**

Afternoon Session

2:00-5:00 **Women's Human Rights Across Cultures and Religions**
Moderator: *Barbara Stowasser*, Center for Contemporary Arab Studies
Vasudha Narayanan, University of Florida
Letty Cottin Pogrebin, author, a founding editor of *Ms.* magazine
Diana Hayes, Georgetown University
Nawal Ammar, Kent State University

SATURDAY, SEPTEMBER 27, 1997

Morning Session

9:00-9:30

Registration and Coffee

9:30-10:30

Special Session: Claiming Our Rights

Mahnaz Afkhami, Haleh Vaziri, Sisterhood Is Global Institute

10:30-1:00

SIGI's Human Rights Education Workshops: Reports from the Field

Moderator/Discussant

Nancy Flowers, Amnesty International

Marfua Tokhtakhodjaeva, Women's Resource Center, SIGI/Uzbekistan

Afifa Dirani Arsanios, United Nations Development Program, SIGI/Lebanon

Sharifah Tahir, Malaysia

Mashuda Khatun Shefali, Nari Uddug Kendra, SIGI/Bangladesh

Asma Khader, lawyer/advocate, SIGI/Jordan

Regan Ralph, Women's Rights Project/Human Rights Watch

Krishanti Dharmaraj, Women's Institute for Leadership Development

1:00-2:00

Lunch

Afternoon Session

2:00-5:00

Human Rights Education: Strategies That Work

Moderator: *Greta Hofmann Nemiroff*, Dawson College, SIGI/Canada

Azar Nafisi, Johns Hopkins School of Advanced International Studies

Jaleh Behroozi, National Institute for Literacy

Denise Duncan, Logistics Management Institute

Lauren Gilbert, Center for Human Rights and Humanitarian Law

Loretta Ross, The Center for Human Rights

5:00-5:15

Concluding Remarks

Rights of Passage: An International Conference on Women's Human Rights Education

Conference Participants

Mahnaz Afkhami is Executive Director of the Sisterhood Is Global Institute and former Minister of State for Women's Affairs in Iran. She is the Executive Director of the Foundation for Iranian Studies and serves on advisory boards for a number of national and international organizations. She is author of *Women in Exile* and co-editor of the forthcoming *The Politics of Participation: Muslim Women and the Beijing Platform* (November 1997). She is coauthor of *Claiming Our Rights: A Manual for Women's Human Rights Education in Muslim Societies*.

Nawal Ammar is assistant professor of criminal justice studies at Kent State University. She has written widely on Islam and women in such articles as, "Discrimination Against Women Under the Nationality Laws: Case Studies from Egypt and Lebanon," (*Women and Justice: Policy Implications-Domestic and International*, Roslyn Mursakin, forthcoming) and "The Status of Childless Women in Islam: Issues of Social and Legal Construction" (*Humanity and Society*, August 1996). She is also the coordinator of the Mahoning Valley Collaborative for Incarcerated Women.

Afifa Dirani Arsanios is coordinator of SIGI's human rights education program in Lebanon. She is the public information officer for the United Nations Development Programme (UNDP) in Beirut, Lebanon. Previous to this post, Ms. Arsanios was the special advisor to the president of the National Assembly (1985-1992). Ms. Arsanios is also coordinator of the Legal Literacy project which targets women and youth groups. Her published work includes short documentary films, interviews, lectures, and articles on Arab women, Arab family structure and family planning.

Jaleh Behrooz joined the Policy and Program Development staff of the National Institute for Literacy in 1993. As a manager, she has been responsible for development of the Institute's Literacy Information and Communication System (LINCS) as well as in charge of developing communications systems and tools for facilitating communication among different segments of the literacy community. Ms. Behrooz has fifteen years experience in education, working with libraries and other community-based organizations, and has been especially involved with issues related to minorities and women.

Krishanti Dharmaraj, originally from Sri Lanka, is a human rights educator and activist. Ms. Dharmaraj is currently the executive director and co-founder of WILD, Women's Institute for Leadership Development for Human Rights, an organization focusing on understanding, developing, and integrating human rights to address long term social change. Currently, she is the co-chair of Amnesty International USA's Women's Human Rights Program, and has lectured extensively in the US and abroad on topics including among others: violence against women, gender equality, colonialism and women's human rights, and the politics of population control.

Denise Duncan has eighteen years of experience in computing and communications. She has managed projects in Internet-based data access for NASA, the National Agricultural Library, National Science Foundation, the National Institute for Literacy, and Department of Defense. These projects include strategic planning for Internet use, system design, and corporate information system development. She has authored articles and presented seminars on Internet applications since 1993, designed applications for community-building, and developed a virtual library for a 22,000-user organization.

Nancy Flowers is a consultant for human rights education. She has twenty-five years of experience as a high school teacher and administrator. She has worked for governments as well as intergovernmental and non-governmental organizations in North America, Eastern Europe, Africa, Asia, and the Middle East to establish national and international programs for human rights education, develop curriculum, and train activists and educators. For the last decade, Ms. Flowers has worked both nationally and internationally to develop Amnesty International's program in human rights education, and serves on the board of several human rights and educational organizations. She is the author of a number of articles and books on human rights, most recently *The Uprooted: Refugees and the United States*.

Lauren Gilbert is the director of the Women and International Law Program at the Washington College of Law at American University. She also researches regional security issues and national security policy towards Central America as a project director at the Center for International Policy. Previously, she has served as consultant to the United Nations Truth Commission, the Inter-American Institute of Human Rights, and was a visiting professor at Escuela de Relaciones Internacionales in Costa Rica in 1991. Her publications include *Women Whose Governments are Unable or Unwilling to Provide Reasonable Protection from Domestic Violence May Qualify as Refugees under U.S. Asylum Law* (forthcoming, Georgetown Immigration Law Journal), and *Rights, Refugee Women and Reproductive Health* (1995) among others.

Diana Hayes earned her Ph.D. in Religious Studies and was the first African American woman to earn the Doctor of Sacred Theology degree from the Catholic University of Louvain in Belgium. She is an assistant professor of theology at Georgetown University and serves as adjunct faculty at Xavier University of New Orleans. Her area of specialization is systematic theology with a particular emphasis on Black Liberation and Womanist Theologies. Her publications include: *Hagar's Daughters: Womanist Ways of Being in the World*, and most recently, *And Still We Rise: An Introduction to Black Liberation Theology*. Ms. Hayes was elected to the Board of Directors of the Catholic Theological Society of America.

Asma Khader is coordinator of SIGI's human rights education program in Jordan. She is the former President of the Jordanian Women's Union. She is a lawyer and human rights activist who was instrumental in creating a Legal Literacy/Legal Assistance program for Jordanian women. She has worked extensively for reform of family laws of Jordan.

Clovis Maksoud is presently Professor of International Relations and Director of the Center for the Global South at The American University in Washington DC. Dr. Maksoud was the Chief Representative of the League of Arab States in India from 1961-1966. From 1967-1979, he served as the Senior Editor of *Al Ahram* and then Chief Editor of *Al-Nahar Weekly*. Ambassador Maksoud was appointed as the League of Arab States, Chief Representative to the United States and the United Nations on September 1, 1979. Dr. Maksoud is the author of several articles and books on the Middle East and the Global South.

Ann Elizabeth Mayer is associate professor of legal studies at the Wharton School of the University of Pennsylvania. She holds a Ph.D. in Middle Eastern history, a Juris Doctor, and a certificate in Islamic and comparative law from the School of Oriental and African Studies, University of London. She is a member of the Bar of the State of Pennsylvania. Her numerous publications have focused on Islamic law in contemporary societies, problems of jurisprudence, law and social structure, comparative law, Islamic banking and taxation, and human rights issues. She is the author of *Islam and Human Rights: Tradition and Politics*.

Azar Nafisi is a writer, activist, and former professor of literature at Tabatabai University in Tehran. She is now a visiting scholar at the Johns Hopkins School for Advanced International Studies. She is the author of a number of articles pertaining to the status of Iranian women, including "Images of Women in Classical Persian Literature and the Contemporary Iranian Novel" (*In The Eye of the Storm*, Mahnaz Afkhami & Erika Friedl, eds. 1994). Her most recent book is *Antiterra: A Critical Reading of Vladimir Nabokov's Novels* (1994).

Vasudha Narayanan is professor of religion at University of Florida whose publications include: *The Vernacular Veda: Revelation, Recitation, and Ritual*, *Monastic Life in the Christian and Hindu Traditions: A Comparative Study*, and *The Tamil Veda: Pillan's Interpretation of the Tiruvaymoli*. She is the Robin and Jean Gibson Professor of Liberal Arts and Sciences, president of the Society for Hindu-Christian Studies, and a member of the editorial board of the *Journal of the American Academy of Religion*.

Greta Hofmann Nemiroff is the Coordinator of Women's Studies and teacher of English and Humanities at Dawson College in Montreal, Canada. Ms. Nemiroff held the Joint Chair of Women's Studies at Carleton University and the University of Ottawa from 1991 to 1996. She has held adult education workshops for community and professional organizations on topics such as women and work, and women and power. She has published numerous articles and short stories and has edited two books on women in Canada. She is author of *Reconstructing Education: Towards a Pedagogy of Critical Humanism* and *Transitions: Succeeding at College and University*. Ms. Nemiroff is a founding member of SIGI.

Letty Cottin Pogrebin is author of *Getting Over Getting Older*, and *Deborah, Golda, and Me: Being Jewish and Female in America*. Ms. Pogrebin is a founder and contributor to *Ms.* magazine, and has written for a number of magazines, newspapers, and texts including *Moment* magazine, *Tikkun*, *The New York Times*, *George*, *The Jewish Women's Encyclopedia*, and *Rebuilding Jewish Peoplehood: A Symposium in the Wake of the Rabin Assassination*. Ms. Pogrebin has lectured extensively and is the recipient of numerous awards and honors.

Regan Ralph is the Washington director of the Women's Rights Project of Human Rights Watch and an adjunct professor of women's studies at Georgetown University. She has investigated and reported on violations of women's human rights in Turkey, Russia and the former Yugoslavia and worked with women's organizations around the world to improve the protection of women's rights.

Loretta Ross is the executive director of the National Center for Human Rights Education. Ms. Ross was a director of the Center for Democratic Renewal where she researched information on hate groups, human rights education and right wing organizations in South Africa. She is the author of *Black Abortion*, contributor to *Theorizing Black Feminism*, and is well known for her expertise on women's health and civil rights issues.

Aruna Rao is President of the Association for Women in Development. She is the advisor to the Gender Team of the Bangladesh Rural Advancement Committee (BRAC). She is involved in building a global network of theorists and practitioners to build collective knowledge and practice in the area of gender and organization change. She holds a Masters Degree in international education and a Ph.D. in educational administration with a specialization in organizational behavior, both from Columbia University.

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File Muslims

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المطالبة بحقوقنا

MENEGAKKAN HAK KITA

মাদরে অধিকার চাই

MENUNTUT HAK KITA

در طلب حقوقمان

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HUQUQLARIMIZNIŇ DA'VASI

CLAIMING OUR RIGHTS

Mahnaz Afkhami
Haleh Vaziri

Third Edition



**CLAIMING OUR RIGHTS:
A MANUAL FOR WOMEN'S HUMAN RIGHTS
EDUCATION IN MUSLIM SOCIETIES**

by

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and
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I'm not invisible.

*I touch the russet fall of the leaves and feel the scent of the last light upon the sky.
The crushed sound of the bygone leaves. I hear; the last song of the sparrows deep
down the sycamores, I see.*

The breeze, taking the lifeless leaves, I taste.

I'm not invisible.

*The night hears me, engulfing my voice. The shadow of a cypress sees through
me, covering my look.*

The gray of the clouds cloaks my skin all over.

*The veiled sound of a cricket bears my breath; the silence of the dark carries
my cry.*

Stretch your hands...I'm in the wind

Call me...I'm in the echo of the waves

Follow me...I'm in the last vanishing notes of a seagull...

-- a Human Rights Education Workshop Participant

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CLAIMING OUR RIGHTS A MANUAL FOR WOMEN'S HUMAN RIGHTS EDUCATION IN MUSLIM SOCIETIES

PART I

GOALS, PREMISES, METHOD--AN OVERVIEW

I. Introduction

1. Objective

The purpose of this human rights education model is to facilitate transmission of the universal human rights concepts inscribed in the major international documents to grassroots populations in Muslim societies. Because the prevailing economic, social, cultural, and political conditions affect the transmission process, the Sisterhood Is Global Institute (SIGI) aspires to offer a multidimensional model -- although no model can reasonably be expected to accommodate all the problems that occur in real situations. The model purports to develop a framework that grassroots populations can easily use to convey universal concepts in association with indigenous ideas, traditions, myths, and texts rendered in local idiom.

2. Background

The idea of a "human rights education model project for women in Muslim societies" originated during a series of meetings, discussions, and conferences held and sponsored by SIGI since 1993. Specifically, SIGI members Mahnaz Afkhami, Fatima Mernissi, and Nawal Saadawi, as well as several women scholars from Muslim societies, discussed the idea at the 1993 Middle East Studies Association's women's human rights meeting at Duke University in North Carolina. Subsequently, at several SIGI-sponsored conferences -- including the conference on "Religion, Culture, and Women's Human Rights in the Muslim World" held in Washington, D.C. in September 1994 -- participants emphasized the need for taking the internationally recognized human rights concepts to Muslim women at the grassroots level. Participants in the Commission on the Status of Women meetings of March 1994 and 1995 reiterated the same point. Invariably, women underscored the lack of work employing culturally relevant language to convey the message of international human rights documents to Muslim women. At the SIGI steering committee meeting of 12 May 1995 in Washington, D.C., members stressed the need to develop models that could use indigenous ideas, concepts, myths, and idioms to explain the rights contained in international documents. Then, at the Aspen Institute Conference in Berlin, May 21-24, 1995, representatives from 16 Muslim countries debated strategies for improving women's human

rights in their regions. They identified the production of indigenous concepts and ideas to support international rights documents and the training of national and regional intermediate leaders as projects of the highest priority.

During the first part of the first phase, SIGI undertook the following activities:

1) SIGI conducted preparatory workshops in Washington, D.C., Bangladesh, and Iran to identify themes, concepts, and priorities:

A) A group of Middle Eastern women scholars and activists, including SIGI members and affiliates, met to review, discuss, and propose themes and strategies for the promotion of women's human rights and gender-inclusive democracy in the Middle East, and by association, other Muslim societies. The meeting took place concurrently with the Middle East Studies Association's annual meeting in Washington, D.C. in December 1995.

B) Four regional workshops were conducted in Bangladesh to address the relationship between women's human rights and political participation in connection with the June 1996 national elections in Bangladesh.

C) A workshop was conducted in Tehran for ten Iranian university women to develop a methodology that would employ fiction as a catalyst for subverting cultural patterns which rely on traditional authority to deny women their rights and the opportunity to develop an authentic identity. The workshop participants used both personal experience and characters from fiction to illustrate the tension between individual freedom and communal authority.

2) SIGI identified and classified relevant Islamic as well as universal human rights-related texts and other materials for use in the development of the model during part 1, phase 1, and, subsequently, in workshops that would test the model during phase 1, part 2 of the project.

3) Fiction and non-fiction sources, such as the Iranian epic *Shahnameh* (Book of Kings) and the Middle Eastern classic *A Thousand and One Nights*, were studied to identify role models for women in Muslim societies.

4) SIGI studied various human rights and other education models to design a general framework for a dialogical model of women's human rights education.

5) Facilitators from Bangladesh and Iran presented the results of their preparatory workshops. The Project Advisory Group evaluated these results at a day-long meeting on May 14, 1996 in Washington, D.C., offering suggestions according to which modifications

were made.

6) SIGI developed a preliminary framework for a women's human rights education model to be tested in five Muslim societies during the second part of phase I of the project, October 1996-October 1997.

II. Major International Sources of Women's Rights

We have used documents for this study that are particularly relevant to women's human rights, including among others: the Universal Declaration of Human Rights (1948), International Covenant on Economic, Social and Cultural Rights (1966); International Covenant on Civil and Political Rights (1966); Convention on the Elimination of All Forms of Discrimination Against Women (1979); UN Declaration of the Elimination of Violence Against Women (1979); and the Vienna Declaration and Programme of Action adopted by the World Conference on Human Rights (1994). The first four of these documents are appended to this preliminary model.

The Mission Statement to the final Platform for Action of the Fourth World Conference on Women (Beijing, 1995) summarized the main points of these documents. The first and second articles of the Mission Statement read:

1. The Platform for Action is an agenda for women's empowerment. It aims at accelerating the implementation of the Nairobi Forward-looking Strategies for the Advancement of Women and at removing all the obstacles to women's active participation in all spheres of public and private life through a full and equal share in economic, social, cultural and political decision-making. This means that the principle of shared power and responsibility should be established between women and men at home, in the workplace and in the wider national and international communities. Equality between women and men is a matter of human rights and a condition for social justice and is also a necessary and fundamental prerequisite for equality, development and peace. A transformed partnership based on equality between women and men is a condition for people-centered sustainable development. A sustained and long-term commitment is essential, so that women and men can work together for themselves, for their children and for society to meet the challenges of the twenty-first century.

2. The Platform for Action reaffirms the fundamental principle set forth in the Vienna Declaration and Programme of Action, adopted by the World Conference on Human Rights, that the human rights of women and of the girl child are an inalienable, integral and indivisible part of universal human rights. As an agenda for action, the Platform seeks to promote and protect the full enjoyment of all human rights and the fundamental freedoms

of all women throughout their life cycle.

The Platform for Action identified 12 focus areas for the improvement of women's human rights: poverty, education, health, violence against women, effects of armed conflict, economic structures and politics, inequality of men and women in decision-making, gender equality, women's human rights, media, environment, and the girl child. The Conference emphasized that the objective of a reasonably efficient national human rights policy must be to operationalize the rights identified, articulated, and guaranteed in the international documents within particular political, economic, and cultural settings. This formulation implies that governments are committed to the promotion of women's human rights in their respective societies. When this is not the case, the difficulties of transmission are exacerbated.

III. Major Premises

Many Muslims believe that Islam contains the essentials of human rights and that its content, as God's revelation, is superior to ordinary law. Consequently, human rights documents must be presented in a dialogue with Islamic tenets, if they are to succeed in Muslim societies. Thus, a promising human rights education model should address the argument that universal human rights contradict Islam. A central premise of the human rights education model presented here is that universal human rights are consonant with the spirit of Islam. This foundational statement is based on the following propositions:

1. The Qur'an as the word of God is eternal, infinite, and mystical, understood in its eternal and infinite function by the Prophet only. All other mortals have received and understood it according to their human gifts. The religious experience, i.e., the experience of the "Word of God," therefore, is by definition a personal experience, whereas obeying the "religious law," the *shari`a* rendered as *fiqh* in the major schools of jurisprudence, is obedience to man-made law.

2. The *shari`a*, the rules which have governed Muslim societies throughout centuries, is historically determined and temporally situated, because it has had to be rendered understandable to each age and community by reference to the needs of that age and community.

3. Because human society has been organized hierarchically and patriarchally across the ages, *shari`a*, as other religiously inspired laws, reflects the social realities specific to that age. Consequently, the *`ulama* have interpreted the Qur'an as well as the *sunna* to reflect the historical reality they have belonged to and favored. The interpreters of the Qur'an and the *sunna* have been able to offer different interpretations during different epochs precisely

because the original "Word" is infinite in depth and scope and, hence, applicable to innumerable circumstances and able to define evolving conditions infinitely.

4. There are specific verses in the Qur'an attesting that God foresees human limitation and consequently enjoins the Prophet not to force human beings in religious matters. Where the Qur'an clearly states that some social policy must be followed, the statement is, by implication, always bound to the requirements of time and space.

5. The moral impulse of the "Word," i.e., Its eternal thrust, is toward equality for all. All instances of inequality are time- and space-dependent. Since the Qur'an values the human person as God's creation, it also values the individual person's right to live in equality with other persons under God.

6. These points produce a moral imperative to achieve gender equality within Islam's ethical compass. Thus, the political system must promote gender equality.

7. The Qur'an and the *sunna* substantiate these positions, provided that one moves significantly outside the traditional epistemology of Islamic *shari`a*. The Islamic Gnostic tradition directly supports them.

IV. Theoretical Framework of the Model

Education models are communications models. Analytically, such models require a communicator, a medium, a message, and an audience. Interactively, the components mesh; the communicator and the audience become participants in the production and interpretation of the message as well as in the construction and validation of the medium. When successful, the process leads to constructive discourse. A successful communications model is always open-ended, producing dialogical frames that transport ideas entrenched in tradition or presented as dogma to the marketplace of human interaction. In it, individuals become participants in defining the relevance and validity of these ideas. The appropriate function of a human rights education model, therefore, is to promote "rights" by facilitating individuals' participation in the definition of law or truth. In this sense, a successful education model problematizes and politicizes concepts, designing and defining freedom as it unfolds. This the present model hopes to do.

1. Communicator

Transmission of a women's human rights message may begin at any individual or organizational locus. The most natural places for it, however, are women's organizations, human rights organizations, and appropriate government agencies. In this model, we assume

that the originator and the facilitator will be the existing or future women's organizations aided by local and international women's rights advocates and human rights organizations. In many cases, we expect that the state, or particular government agencies, will assist.

Women's organizations in Muslim societies are mostly composed of and led by women in middle positions in public and private organizations, particularly women teachers in intermediate and higher education. Since they can reach a wide audience of young women and men, these women are favorably placed to promote human rights concepts. Many of them are well educated in values that transcend parochial boundaries. More importantly, their position as teachers and role models for the youth give them moral authority and social acceptability. Furthermore, communicating is the very essence of their profession, an important advantage in constrained political and cultural conditions.

Human rights groups work to defend the rights enjoyed by individuals under existing constitutions and to promote rights not yet achieved. Although they may not possess the direct means of person-to-person communication available to women's organizations, they are better equipped theoretically and usually better connected to the media.

Muslim states have historically supported women's human rights as a component of their modernization policies. However, the resurgence of militant fundamentalism has caused a decrease in or reversal of this support in recent years. Hence, mobilizing the state in support of women's human rights is imperative if the goals of the Platform for Action are to be met. One function of a human rights education model is to facilitate state mobilization. When fundamentalists do not directly control states, the model should help women's organizations and human rights groups to empower the state to confront fundamentalism by opening the political space to women, by enacting affirmative action, and by proposing legal reform. To achieve these goals, women's advocacy groups must engage in networking and build constituencies. This activity, in turn, requires a reasonably free and open political environment.

2. Audience

This model is based on interaction, reciprocity of roles, and exchange of positions between communicators and their audiences. It does not aim to teach a particular truth but rather to establish dialogue. This model foresees communication among equals. The audience varies depending on the purpose of communication. It may be a government agency, a religious group, a village gathering, women in a workshop, or family members. The preponderant focus of rights communications, however, must be the youth. The young are not only more receptive intellectually and ethically, but, as students, they are also more accessible. They constitute a significant majority of the population in the model's target

societies. They are the future leaders. Given the criteria of human rights education, their participation in the discussion of rights, in and of itself, is a strong impetus to the development and democratization of civil society.

The model assumes that whenever a sustained dialogical situation obtains, rights are promoted regardless of the content of the dialogue. For example, only when all sides have achieved a significant degree of consciousness of rights can a young woman in a Middle Eastern village or small town maintain an ongoing conversation about her rights as an individual with her father, brother, or teacher, considering the social or ethical dilemmas that such a dialogue may entail in a traditional setting.

3. Medium

The medium is multivariate, including the mass media, formal and informal organizations, and groups and individuals. The more extensive and numerous the communications channels, the more successful the human rights project. A good medium allows for dialogue. But even a one-way channel, such as radio or television, is better than no channel at all -- even though radio and television are usually controlled by governments that may hold and advocate views that conflict with universal human rights.

The model assumes that most governments officially promote rights, even though many define rights in terms of values that may diverge with universal rights concepts. Still, when governments are forced to defend their vision of rights, they do so in recognition of a social consciousness they feel they must address. This makes the mass media, which are generally controlled by governments, a vehicle of rights. Thus, rights advocates must either convey their vision of rights on radio and TV broadcasts directly, or promote it indirectly by forcing the government and other adversaries into defensive positions as often as possible.

The globalization of communications technology -- radio, TV satellites, internet, etc. -- has enabled international rights organizations, countries, and the corporations that control the international media to play an overwhelming role in transmitting the rights message.

In this model, the primary medium is face-to-face communication. We assume, however, that the facilitator and participants will bring to the dialogue a wealth of knowledge and experience derived from their personal and social circumstances. We also assume that due to the political dimension inherent in any dialogical situation, interpersonal communication will produce not only a new awareness of rights but also a propensity to communicate this awareness through the mass media whenever possible.

4. Message

The model assumes that a message of rights is authentic if it leads to the strengthening of a dialogical condition. This means that an efficient message cannot be validated independently of the communicator, the audience, and the medium. An efficient model designs messages that users can operationalize in the existing cultural, political, and technological environments.

As we have stated, all human rights messages in this model proceed from the universal values contained in the international human rights documents. This model will facilitate the problematization of patriarchal values. Individuals will discuss these in relation to the existing conditions on one hand, and to the universal precepts of rights on the other. The operative concepts here are identity and authenticity in a context of freedom and equality. Because individuals must receive and understand the message, the model must attend to the cultural and technological environment of the target population.

As with any collective social good, achieving women's human rights also requires an understanding of the political process and the importance of organizing for political action. Thus, human rights messages must promote the following activities: constituency building, networking, affirmative action, legal reform, and resistance to extremists.

V. The General Structure of the Model

This preliminary model consists of three parts: (1) an introductory statement about goals, premises, and methods, as well as a note to facilitators; (2) the learning exercises, comprising the material used by facilitators and participants to discuss women's rights, and an evaluation form; and (3) appendices of auxiliary material, including relevant Qur'anic *suras*, *hadith*, and proverbs; biographies of a number of Islam's early heroines; texts of four international documents; and a list of human rights and women's organizations in selected Muslim societies. The learning exercises examine nine major topics:

- * women's rights within the family;
- * women's rights to autonomy in family-planning decisions;
- * women's rights to bodily integrity;
- * women's rights to subsistence;
- * women's rights to education and learning;
- * women's rights to employment and fair compensation;
- * women's inter-related rights to privacy, religious beliefs, and free expression;
- * women's rights during times of conflict;
- * women's rights to political participation.

These rights are discussed optimally in 12 weekly sessions, each lasting two and a half to three and a half hours. The model, however, yields itself to a variety of temporal arrangements according to the participants' needs and convenience. The sessions begin with the more personal and familiar experiences of home and family life, moving gradually to the more distant subjects of community-oriented activity such as economic and political participation. Each session consists of several exercises designed to problematize otherwise routine social practices that impinge on women's basic rights and to optimize audience participation. In fact, the success of the exercises may be gauged by the extent of interaction among the workshop participants and between them and the facilitator during each session.

The facilitator plays an important role in bringing sessions to life by encouraging debate. The model assumes that in most cases the facilitator is an educated person who is reasonably familiar with the basic ideas and principles contained in the international rights documents. The most relevant of these documents are attached to the model in the national or local languages. Nevertheless, the model is designed to work even when such familiarity does not exist -- by focusing on the workshop participants' right to take positions on each issue and to interact, rather than on imparting or receiving the "correct" answers.

Finally, this model is a first approximation of a truly dialogical model of exercises for promoting rights in Muslim societies. It was tested, evaluated, and improved in workshops in local conditions as follows:

1. Facilitators in five Muslim countries -- Bangladesh, Uzbekistan, Jordan, Malaysia, and Lebanon -- tested the components of this model. SIGI chose these countries because of their diverse socio-political systems, cultures, and approaches to Islam.

2. The following women activists and educators conducted the workshops as facilitators: Mashuda Khatun Shefali (Bangladesh); Marfua Tokhtakhodzhaeva (Uzbekistan); Asma Khader (Jordan); Sharifah Tahir (Malaysia); and Afifa Dirani Arsanios (Lebanon). Each of these women has a distinguished history as women's human rights activist and educator. They will be in regular contact with SIGI headquarters in the future as advisers to the project.

3. The facilitators selected workshop participants to reflect a variety of educational, economic, and social backgrounds. For example, in Bangladesh, the participants consisted primarily of village women; whereas in Uzbekistan, the participants were educated, middle-class professionals. In Jordan, activists and university students were selected as participants; whereas the Lebanese participants were lower and lower middle class women, both Shi'is and Sunnis, from Beirut and the surrounding areas.

4. Workshops convened 10 to 12 sessions, each lasting approximately three hours.

5. Facilitators conveyed to SIGI headquarters a detailed account of the operations and the results of their respective workshops in regular intervals. All information was received by July 1997.

6. The information received was collated and when appropriate incorporated into the model in preparation for the meeting of the facilitators and the Project Advisory Group. The diversity of the workshop participants, who offered their own evaluations of the human rights education experiences, enabled SIGI to adjust the model with the aim of increasing its relevance and applicability in Muslim societies. For example, SIGI has learned that the workshop participants in the test societies relied to varying extents on verses from the Qur'an to support their basic human rights. Consequently, we also sought to integrate portions of the major international human rights documents into the learning exercises, thus juxtaposing the universalist discourse with Islamic texts. Moreover, SIGI responded to the facilitators' and participants' concern that the manual should allow more time for discussions of women's rights to bodily integrity and to political participation. Specifically, we have added new learning exercises in Sessions IV and V in order to link explicitly violations of women's bodily integrity to the violence perpetrated against them. In Session XI, which examines women's right to political participation, we added a new learning exercise that encourages women to tackle the circumstantial and personal challenges they face in assuming leadership positions.

7. The model, designed to work in diverse social, cultural, and economic environments, will be continuously reevaluated and readjusted as it is produced and implemented in different countries. The process of readjustment shall reflect SIGI's view that this model -- and particularly the human rights education manual for Muslim women -- is both content and method. As content, the model draws on specific texts and traditions to reinforce women's basic human rights. As method, the model stimulates women to question those patriarchal understandings of culture which vested interests impose on society. Women may then reclaim their own cultures, interpreting texts and traditions in self-empowering ways. In this way, women may truly claim their rights.

LEARNING THROUGH DIALOGUE, DIVERSITY AND DEMOCRACY: A GUIDE FOR THE FACILITATORS

This manual, *Claiming Our Rights*, is one component of an educational model which the Sisterhood Is Global Institute (SIGI) is designing to promote human rights awareness among women at the grassroots level in the Global South and, particularly, in Muslim societies. As facilitators, you have a crucial role to play in the implementation and design of both the manual and the educational model. By keeping detailed records of your experience while facilitating the workshop sessions outlined in this manual, you will let SIGI know what does and does not work in the area of human rights education among women in your country.

The learning exercises in this manual aim to promote dialogue among women about the following themes which reflect the concerns articulated during the Fourth World Conference on Women convened in Beijing, China in September 1995:

- * women's rights within the family;
- * women's rights to autonomy in family-planning decisions;
- * women's rights to bodily integrity;
- * women's rights to subsistence;
- * women's rights to education and learning;
- * women's rights to employment and fair compensation;
- * women's inter-related rights to privacy, religious beliefs, and free expression;
- * women's rights during times of conflict;
- * women's rights to political participation.

The order in which the manual presents these themes represents a progression from women's rights in the private domain to their rights in public life. Consequently, as you and your workshop participants experience this progression, your discussion will move from the concrete and specific to the abstract and general. As facilitators, you must assist the workshop participants to make this shift in the level of discussion while reminding them that their rights are indivisible, universal, and, above all, relevant to the way they live their lives.

Because some women and men in the Global South have argued that the universalist human rights discourse is an imposition of Western values on a multitude of diverse societies, this manual seeks to explore the relationship between a woman's basic human rights and her culture -- broadly defined as religious and other texts, folklore, myths, role models, and traditions. In this spirit, the workshop participants are asked to: examine the relevance of passages from the Qur'an and hadith as well as portions of international

documents in light of their basic human rights; assess strategies for vindicating these rights which are culturally, politically, and personally appropriate; and consider what aspects of their faith and culture support these rights.

At the end of this manual, you will find six appendices that feature: collections of Suras from the Qur'an and hadith dealing with/referring to women in both a positive and negative manner, biographies of Islam's early heroines, a sampling of Arabic proverbs dealing with/referring to women in both a positive and negative manner, the texts of four international human rights conventions, and a list of human rights and women's organizations in selected Muslim societies. Besides the learning exercises themselves, these appendices offer materials that you may consider useful for discussion with the workshop participants.

Because *Claiming Our Rights* aims to examine the relationship between a woman's basic human rights and her culture, this manual does not seek to impart truth. Rather, the manual offers a framework for Muslim women from a variety of backgrounds -- urban and rural, highly literate and less so, professional and non-professional, religiously and secularly oriented -- to discuss their realities and their rights. As such, the learning exercises are structured around questions that you as facilitators will pose to the workshop participants. By posing these questions and participating in the discussions which follow, you are making the workshop participants aware of their basic human rights and of strategies that are available to vindicate them. One of the principal goals of this manual is consciousness raising among the workshop participants.

The learning exercises ask the participants to organize themselves in a variety of ways. At times, the participants will speak one by one. At other times, they will discuss issues in groups of three and then select different spokeswomen to summarize their trios' views to the larger group. And still at other times, they will attempt to forge a consensus as members of the large group. Moreover, most of the learning exercises do not require reading or writing; thus, women with at least a grade school education should be able to perform all the exercises contained in the manual. Besides stimulating their interest, the various methods of organizing the discussions should demonstrate to all the participants -- whether literate or not -- that they are capable of articulating their concerns as individuals and in a group; of selecting leaders; and of assuming leadership positions. These tasks are vital to advancing women's basic human rights and to constructing democracy.

SIGI asks that you, the facilitators, strike a balance between flexibility and structure as you conduct the human rights education workshops. If you discover that certain methods of organizing the participants or of posing questions are more effective than those outlined in the manual, please feel at liberty to experiment. However, we ask that you use the

workshop sessions, which should last between 2 hours 30 minutes and 3 hours 30 minutes, to discuss at least those themes explicitly outlined in the manual -- although the session on women's rights during times of conflict is optional. If other themes arise as a product of these discussions, again, feel free to explore these with the workshop participants.

The evaluative component of this manual is significant. As you strike this balance between flexibility and structure, SIGI asks that you keep detailed records of your experience facilitating the workshops. You should assess whether or not the themes presented in the manual resonate with the workshop participants and how effective the learning exercises are in raising their consciousness about their basic human rights. Of equal importance, the participants themselves have opportunities to evaluate their workshop experience. They are encouraged to keep journals -- either as individuals or as trios through spokeswomen -- and/or to discuss their feelings and views about the sessions with you during the ten to twelve weeks of the workshop. As facilitators, you will notice that the workshop participants may experience a range of positive and negative emotions during the sessions. Allow them to express themselves freely -- even such negative emotions as fear of speaking publicly, misgivings about sharing personal stories, anger about violations of their human rights, and hopelessness about the prospects for vindicating their rights. Expressing this range of emotions is a healthy and necessary part of the consciousness-raising process that will enable the workshop participants to understand and to improve their life situations. During the last session, the workshop participants are also asked to complete a two-page, anonymous evaluation form on the workshop and the facilitator.

Furthermore, to understand better what works in the area of human rights education in your society, SIGI requests that you and your workshop participants make a point of collecting cultural materials -- proverbs, quotes from literary works, biographies of role models, and/or newspaper clippings -- that are germane to women's basic human rights. These materials will become part of SIGI's Human Rights Education Archives and, more importantly, will enable us to design an educational model that reaches women at the grassroots level.

Ultimately, the workshop experience will underscore that the promotion of women's basic human rights is both a life-long process and a community project. As you and the participants forge bonds of trust, you will all serve as sources of strength for one another during the sessions and perhaps outside of the workshop as well. SIGI looks forward to hearing about your workshop experience and thanks you for your time and dedication.

THE LEARNING EXERCISES

*** Session I: Introduction -- Who am I? Why am I here? (2 hours 30 minutes)**

Exercise 1 -- Introducing Myself

Supplies needed: none

Time frame: 1 hour

Objectives: To become acquainted, to create bonds of trust, to emphasize the possibility of cooperation in the face of differences.

Instructions:

(a) Arrange yourselves in a semi circle.

(b) One by one, starting with the facilitator, introduce yourself to the other workshop participants. Besides your name, offer any information that you wish -- for example, your age, birth place or home town, occupation, or hobbies; how many children or brothers and sisters you have; how many dialects or languages you speak; etc. As you introduce yourself, tell the others how and why you decided to participate in the workshop. (Each participant's introduction should take no more than 5 minutes in order that everyone has the opportunity to speak.)

(c) After everyone has introduced herself, consider what makes you similar to and different from the others. Ask yourselves now and as you attend subsequent sessions: How have these similarities and differences affected your participation in the workshop? As you ask yourselves this question, also consider the following hadith from the Prophet Muhammad:

All people are equal, as equal as the teeth of a comb. There is no claim of merit of an Arab over a non-Arab, or of a white over a black person, or of a male over a female.

(All hadith are taken from: Imam Muslim. **Sahih Muslim: Being Traditions of the Sayings and Doings of the Prophet Muhammad as Narrated by His Companions and Compiled under the Title, *Al-Jami`-us-Sahih*. Vols. I.A,B-IV.A,B. {8 Vols.}** Translated by Abdul Hamid Siddiqi. Lahore: Sh. Muhammad Ashraf Booksellers & Exporters, 1990.)

Exercise 2 -- Talking about Rights

Supplies needed: none

Time frame: 1 hour 15 minutes

Objective: To introduce the idea that human rights are indivisible and universal.

Instructions:

- (a) Remaining in a semi circle, starting with the facilitator, ask yourselves and discuss: What are your rights? For example, do you have a right to food? Do you have the right to a home? Do you have a right to attend school if you so choose? Do you have a right to become a community leader? Do you have a right to privacy?
- (b) Then, one by one, starting with the workshop participants and ending with the facilitator, define what is meant by a "right" in one or two sentences.
- (c) As a group, forge a consensus on three to five basic rights that all human beings should have. Ask yourselves and discuss: Was the task of forging a consensus on basic human rights easy or difficult? Why?
- (d) Homework: During the next week, consider where your rights come from -- your family, your community, your government and its constitution, God, some combination of these, or none of these. Then ask yourselves: How does your family affect your rights? Be prepared to talk about this at the beginning of Session II.

Exercise 3 -- Evaluating the Workshop and Yourself

Supplies needed: pen(cil) and
notebook optional

Time frame: 10-12 weeks

Objectives: To receive the workshop participants' input about the sessions as well as any related thoughts they wish to share, to encourage the participants to offer their input in a fashion which suits them, to enable the facilitators and workshop sponsors to evaluate this educational model.

Instructions:

The facilitator and workshop participants may choose among the following three options or some combination thereof to evaluate the sessions:

Option A -- Reserve 10-15 minutes at the end of each session to ask yourselves the following questions and discuss anything else that is relevant to the day's exercises:

- * How was this session relevant to your daily life?
- * Did you find the exercises during this session helpful? Why or why not?
- * Were there issues that this session should have addressed but did not? If you could select two new themes for this session, what would you suggest? Why?
- * How did this session make you feel about yourself, your interaction with the workshop participants and facilitator or with other individuals in your life, your government and society, etc.?

Option B -- Keep a journal to evaluate the utility of the workshop. After each session, record your thoughts as you feel comfortable.

You may wish to consider the questions listed above.

Option C -- Break off into groups of three, choosing a spokeswoman who keeps a journal for your trio. After each session, meet with your trio to record in the group journal your thoughts about the workshop's utility. You may wish to consider the questions listed above. As you meet with your trio, feel at liberty to share and record your concerns about the session.

*** Session II -- Women's Rights and Responsibilities within the Family (3 hours)**

Exercise 1 -- Asking Where Rights Come From

Supplies needed: none

Time frame: 45 minutes

Objective: To consider the source(s) of human rights.

Instructions:

- (a) Arrange yourselves in a semi circle.
- (b) One by one, starting with the workshop participants and ending with the facilitator, tell the others where you think rights come from and how you reached this conclusion. (Each participant should take no more than 5 minutes in order that everyone has the opportunity to speak.)
- (c) After everyone has spoken, consider if anyone named the family as a source of her rights. Ask yourselves and discuss: What role does your family play in protecting or denying your rights? (This discussion should take 20-30 minutes.)

Exercise 2 -- Talking to the Men in Your Family

Supplies needed: pen(cil) and paper optional *Time frame:* 1 hour

Objective: To introduce the relevance of rights to a woman's daily interaction with the family.

Instructions:

- (a) Break off into groups of three.

(b) In these small groups, share with the others your thoughts about how you and the male members of your family -- husband, brother, father, or extended relatives -- interact. Ask yourselves and discuss the following questions:

- * When was the last time you asked a male relative for something? Who was this relative? How did you broach the subject? What was his response?

- * And when was the last time a male relative asked you for something? Who was he? How did he broach the subject? What was your response?

- * How did both of these exchanges make you feel?

After all three of you have spoken, choose one of you to represent your trio to the rest of the group. This spokeswoman will be responsible for summarizing your conversation for the other workshop participants in writing or by memory. (The trio's conversation should take between 20-30 minutes.)

(c) Re-arrange yourselves in a semi circle. The spokeswoman for each trio will convey to the rest of the group the highlights of your conversation, illuminating similarities and differences in the way the three women deal with their male family members. (The spokeswoman's reports to the group should take no more than 20 minutes.)

Exercise 3 -- Negotiating Your Rights and Responsibilities within Your Family

Supplies needed: none

Time frame: 1 hour 15 minutes

Objectives: To examine a woman's right to choose whom and when she will marry, to evaluate strategies for negotiating one's rights and responsibilities within the family.

Instructions:

- (a) Read aloud the following scenario between "Leila," "Jawad," and "Karim." (The facilitator may read or select a volunteer from among the workshop participants; the reading should take no more than 10 minutes.):

***Leila's Engagement:
"I Will Marry Him on One Condition..."***

Leila, who is in her late teens, was betrothed by her father at a tender age to a respected man now in his early thirties from the same community, Karim. She sees Karim occasionally -- at the local market and on the way to school -- and has exchanged only a few words with him. Based on these brief exchanges and on what she hears from others in the community, she finds him responsible, respectful of his family and friends, and even handsome.

Leila is willing to go along with her family's decision that she marry Karim because she likes him, yet she believes that women should choose their husbands for themselves. Because she likes what she knows about Karim, she wants the opportunity to socialize with him in the context of their friends, some of whom are mutual. Karim has no objections to Leila's condition because he too likes what he knows about her -- that she is caring, loves children, and has earned excellent marks at school.

Yet Leila must secure her father's permission to socialize with Karim -- even accompanied by a group of their mutual friends. Her father, Jawad, worries for Leila's reputation as well as that of her family. He also fears that Leila's condition will alienate Karim who may grow tired of waiting for her to marry.

(b) As a group listening to this scenario, consider Leila's dilemma. Ask yourselves and discuss the following questions:

* Is Leila's father denying her rights? If so, which one(s)? If not, why not? Does Leila have the right to reject Karim as the husband chosen for her? Why has she chosen to accept Karim?

* Does Leila have a responsibility to her family? to Karim? If so, what are these responsibilities?

* Should Leila enlist Karim's assistance in approaching her father for permission to socialize? Why or why not?

* Does Leila's situation seem similar or different to the ones you discussed in your trios?

(This portion of the discussion should take about 20 minutes.)

(c) As you examine the relationships between Leila, her father, and Karim, consider and discuss the relevance of the following verses from the Qur'an:

Sura 31, al-Luqman [Luqman the Wise]; **Verse 14:**

And We have enjoined upon man (to be good) to his parents: In travail upon travail did his mother bear him, and in years twain was his weaning: (hear the command) "Show gratitude to Me and to thy parents. To Me is (thy final) goal.

Sura 9, Tauba [Repentance] or **Baraat** [Immunity]; **Verse 71:**

The Believers, men and women, are protectors of one another: they enjoin what is just, and forbid what is evil...

(All verses from the Qur'an are taken from: A. Yusuf Ali, translator. **The Holy Qur'an: Text, Translation, and Commentary.** Brentwood, Maryland: Amana Corp., 1983.)

(This portion of the discussion should take about 20 minutes.)

(d) As you examine the relationships between Leila, her father, and Karim, consider and discuss the relevance of Article 16(2) of **The Universal Declaration of Human Rights** (1948):

Article 16(2): Marriage shall be entered into only with the free and full consent of the intending spouses.

As you discuss the verses from the Qur'an as well as Article 16(2) of **The Universal Declaration**, consider what aspects of your cultural and religious experiences support women's rights within the family. (This portion of the discussion may take the session's duration.)

*** Session III -- Women's Rights to Autonomy in Family-Planning Decisions**
(3 hours)

Exercise 1 -- Talking about Having Children

Supplies needed: none

Time frame: 1 hour

Objective: To introduce the subjects of family planning and women's needs for related health care.

Instructions:

- (a) Break off into groups of three.
- (b) Within your small group, discuss your feelings about having children. You may wish to consider the following questions:

- * Does any of you have children? How many?
- * Do you wish to have (more) children? If so, why? If not, why not?
- * Does having fewer children improve the mother's well-being? For the children's well-being? Why or why not?
- * If you do not wish to have (more) children now, how do you intend to prevent pregnancy?
- * Do you feel comfortable asking your health care provider about contraception? Why or why not?

After you are finished conversing, select one of you to represent your views to the other workshop participants. (The trio's conversation should take no more than 20 minutes.)

- (c) Re-arrange yourselves in a semi circle. The spokeswoman for each trio will report the highlights of your conversation, elucidating

how the three women think about having children, using birth control, and dealing with health care providers. (The spokeswomen's reports should take no more than 20 minutes.)

(d) As a group, consider what questions a woman should ask her health care provider about having children or preventing pregnancy. Forge a consensus on five to ten essential questions that a woman should ask. Ask yourselves and discuss: Was the task of forging a consensus easy or difficult? Why? (This discussion should take no more than 20 minutes.)

Exercise 2 -- Talking to Your Husband about Having Children

Supplies needed: none

Time frame: 1 hour

Objectives: To examine a woman's right to autonomy in family planning as well as her responsibilities toward her husband, to evaluate strategies for negotiating the issue of family planning, to introduce the health care provider's role in assisting with family planning.

Instructions:

(a) Read aloud the following scenario between "Leila," "Karim," and "Dr. Habibi." (The facilitator may read or select a volunteer from among the workshop participants; the reading should take no more than 10 minutes.)

Leila's and Karim's Family: "When Should We Have Children?"

Leila and Karim have been very happily married for just less than a year. Each of them is hard-working -- Leila at school and Karim at his jobs. Hoping to make a comfortable life for his new wife, Karim works two jobs. He was trained as a carpenter, but he also assists with filing and other paper work at the mayor's office. He believes that he

can support a family and thinks that Leila will make a wonderful mother. Leila loves children but worries that she may not be able to juggle the responsibilities of completing her education and child raising. While she appreciates Karim's resourcefulness, she thinks that they should wait to have a child until she has finished school and they have saved a little money. Although they know each other's views, neither of them has initiated a conversation on having children, fearing that they will hurt each other's feelings.

They can no longer avoid this issue, however, because Leila has made an appointment to visit her doctor today. Dr. Habibi has known Leila since she was a child and is very close to her family. As she matured, the doctor repeatedly advised her to have children only when she was absolutely ready and, in the meantime, to use birth control with her husband. Karim knows very little about birth control but thinks that using it is unnatural and maybe even immoral.

Both Leila and Karim like and respect Dr. Habibi who has helped many in their community. Yet local rumors claim that Dr. Habibi's brand of modern medicine has harmed the community. In particular, the community's elders have pressured Dr. Habibi to cease dispensing contraception, insisting that the availability of birth control will "corrupt" the youth. Leila and Karim think that the criticism of Dr. Habibi is unfair but worry for their own reputations as well.

(b) As a group listening to this scenario, consider Leila's and Karim's dilemma. Ask yourselves and discuss the following questions:

- * What are Leila's rights and responsibilities in this situation? What are Karim's rights and responsibilities?

- * What conversation should Leila and Karim have? How should Leila express her reservations about having children

to Karim? Does Leila have the right to plan when and how many children she wishes to have? Why or why not?

* What conversation should Leila have with her doctor? Should Leila and Karim speak to the doctor together?

* Does Leila's predicament become easier or more difficult if Dr. Habibi is a woman? Should local criticism of Dr. Habibi influence Leila's and Karim's decisions about having children and/or using contraception?

(This discussion should take no more than 30 minutes.)

(c) As you examine the relationships between Leila, Karim, and Dr. Habibi, consider and discuss the relevance of Article 16(1)(e) of **The Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW, 1979)**:

Article 16(1): State Parties shall take all appropriate measures to eliminate discrimination against women in all matters related to marriage and family relations and in particular shall ensure, on a basis of equality between men and women:

(e) The same rights to decide freely and responsibly on the number and spacing of their children and to have access to the information, education and means to enable them to exercise these rights;

(This portion of the discussion should take no more than 20 minutes.)

Exercise 3 -- Planning Your Family

Supplies needed: none

Time frame: 1 hour

Objectives: To encourage the workshop participants to draw conclusions about their own rights and responsibilities in planning a family.

Instructions:

(a) As a group, ask yourselves and discuss the following questions:

* Should a family be planned? Should a couple plan both the timing and spacing of their children?

* Is family planning beneficial to the mother's health? To the children's health? Why or why not?

* Who should decide about family planning? How should a wife and husband decide how many children they want? Should they discuss this question before or after they marry?

* Should they make this decision by themselves or enlist the advice and assistance of others?

(This portion of the discussion should take between 30-40 minutes.)

(b) Consider and discuss the relevance of the following verse from the Qur'an to two issues: (i) parental responsibility toward children; (ii) woman's rights in the context of bearing and raising children.

Sura 2, al-Baqara [The Heifer]; Verse 233:

The mothers shall give suck to their offspring for two whole years if the father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be treated unfairly on account of her child. Nor father on

account of his child. An heir shall be chargeable in the same way by mutual consent and after due consultation, there is no blame upon them...

As you discuss this verse, consider what other aspects of your cultural and religious experiences support a woman's right to autonomy in family-planning decisions. (This portion of the discussion may take the session's duration.)

*** Session IV -- Women's Rights to Bodily Integrity -- Defining Your Boundaries (3 hours)**

Exercise 1 -- Veiling, by Duty or by Choice?

Supplies needed: none

Time frame: 1 hour 15 minutes

Objectives: To promote a woman's freedom to choose what she wears, to encourage mutual tolerance between women who veil and those who do not.

Instructions:

- (a) Arrange yourselves in a semi circle.
- (b) Consider the following verses from the Qur'an:

Sura 24, al-Nur [The Light]; Verses 30-31:

Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: And God is well acquainted with all that they do.

And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily appear thereof); that should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brothers' sons, or their sisters' sons,...

Ask yourselves and discuss the following questions:

- * What is the meaning of these injunctions from the Qur'an? Do these injunctions require women to veil their heads and/or bodies?
- * What do these injunctions ask of men?
- * Who decides on how you dress?
- * Do you veil? Why or why not?
- * Does veiling facilitate or hinder your participation in public life? How do you feel about veiling?

Exercise 2 -- Participating in Public Life without Fear

Supplies needed: pen(cil) and
paper optional

Time frame: 45 minutes and
during the next
week

Objectives: To make the workshop participants conscious of their interaction with men outside of their homes; to consider strategies for coping with men's disrespectful behavior toward women in this context.

Instructions:

- (a) Arrange yourselves in a semi circle.
- (b) As a group, consider your activities outside of the home -- for example, working, attending school, going to the local market, or using public transportation. Then ask yourselves and discuss the following questions:
 - * Do the men whom you encounter outside your home treat you respectfully? Why or why not?

* Has any man that you have encountered ever spoken to you or touched you in an inappropriate manner? When and where did this happen? What was your reaction?

* What may be done to respond to such behavior by men?

(c) Homework: During the next week, when you leave your home, record in writing or by memory every time a man behaves inappropriately toward you. Before coming to next week's session, think and/or write two or three sentences about how you feel when a man behaves disrespectfully toward you in public. This portion of Exercise 2 will be discussed during the next session.

Exercise 3 -- Defining Violence

Supplies needed: none

Time frame: 1 hour

Objective: To define what does and does not constitute violence against women; to introduce the relationship between violations of a woman's bodily integrity and the violence that may be perpetrated against her; to encourage women to delimit their boundaries.

Instructions:

(a) Break off into groups of three.

(b) Within your small group, define violence in two to three sentences. Then, give three or four examples of violence routinely committed against women in your society. After you are finished conversing, select one of you to represent your views to the other workshop participants. (The trio's conversation should take no more than 20 minutes.)

(c) Re-arrange yourselves in a semi-circle. The spokeswomen will summarize the definitions and examples of violence given by each trio. (The spokeswomen's summaries should take no more than 10 minutes.)

(d) As a group, consider the definitions and examples of violence given by each trio. Ask yourselves and discuss the following questions:

- * Did the trios offer similar definitions of violence? What did these definitions have in common? How did these definitions differ?

- * Did the trios offer similar examples of violence committed against women? Does violence against women necessarily entail physical harm? Why or why not?

- * How do you prevent and/or resist intolerable behavior that men direct against you? For example, do you dress in a particular way? Do you speak with men in a particular tone? Do you avoid dealing with men in certain situations? Do you reprimand or take other punitive actions against men who behave inappropriately toward you? How do you feel about having to alter or limit your behavior in an effort to prevent violence against you?

- * Who is responsible for the way in which men behave towards you? Are you in any way responsible? Is your society in any way responsible? Are men themselves responsible for their own behavior? Why or why not?

(This portion of the discussion may take the session's duration.)

*** Session V -- Women's Rights to Bodily Integrity -- Resisting Violence** (3 hours 30 minutes/extended session with a short break recommended)

Exercise 1 -- Reconsidering Your Participation in Public Life

Supplies needed: journal from last
week's assignment
optional

Time frame: 45 minutes

Objectives: Same as Exercise 2 in Session IV (See Page 17).

Instructions:

(a) Arrange yourselves in a semi circle.

(b) Last week, you were asked to record in writing or by memory every instance in which a man behaved inappropriately toward you outside of your home. In light of conducting this exercise, ask yourselves and discuss the following questions:

* How many times did men behave disrespectfully toward you during the last week? Does any instance stand out in your mind? Why?

* How did you feel about recording men's interaction with you in the public sphere -- irritated, hopeless, empowered, or what?

* How did you respond to men's disrespectful behavior toward you?

* In your society, do laws exist to protect women from sexual harassment? Are these laws effectively enforced? Why or why not?

Exercise 2 -- Confronting Domestic Violence

Supplies needed: none

Time frame: 1 hour

Objective: To consider women's strategies for confronting domestic violence.

Instructions:

- (a) Read aloud the following scenario between "Huda," "Adil," "Leila," and "Karim." (The facilitator may read or select a volunteer from among the workshop participants; the reading should take no more than 10 minutes.)

Leila Discovers Huda's Secret: "My Husband Hits Me!"

Since their marriage almost a year ago, Leila and Karim have come to know a very friendly couple who live just blocks away from them -- Huda and Adil. After bumping into them on the street several times, Leila and Huda arranged to take turns having dinner at each other's homes.

On a few occasions, Leila and Karim have noticed sharp tension between Huda and Adil during dinner conversation. When Leila has tried to ask Huda about this privately, Huda either does not reply or insists nervously that she and Adil are happy together. Leila does not believe her friend but does not pressure her.

One morning while on the way to the market, Leila decides to drop by Huda's home for a quick visit. As she approaches Huda's door, she hears loud voices and noises that sound like furniture is being dropped and broken. Frightened, Leila bangs on the door and asks to be let in. After waiting five minutes, she realizes that Huda and Adil

are having a violent argument, and she fears for Huda's safety. As Leila is about to leave Huda's home in panic and despair, she hears a thud on the other side of the door and then a weak moan -- "Don't hit me..." -- which she recognizes as Huda's voice.

Leila runs home to tell Karim what she has learned; she believes that they should take some action to save Huda from Adil's violent temper. Karim listens carefully to Leila but reminds her that a man's home is his own domain not to be violated by outsiders. Karim is willing to ask Adil privately at their next dinner whether or not he and Huda have marital problems; yet Leila thinks that a more drastic approach is needed to rescue Huda and to save her marriage to Adil if possible.

(b) As a group listening to this scenario, consider Huda's, Leila's, and Karim's dilemmas. Ask yourselves and discuss the following questions:

- * What are Huda's rights in this situation? What would you do if you were her?

- * Should Leila tell Huda what she knows? Should she encourage Karim to talk to Adil? Should Leila and Karim approach their friends together? Should Leila act alone if Karim persists in believing that outsiders should not violate the privacy of a man's home?

- * Should Leila and Karim encourage Huda and Adil to divorce or to reconcile their differences and stay married?

- * In your society, do laws exist to protect women from domestic violence? Are these laws effectively enforced? Why or why not? Do social services exist for women seeking to cope with situations of domestic violence?

(This portion of the discussion should take between 20-30 minutes.)

(c) As you consider Huda's dilemma and that of other abused women, discuss the relevance of the following verses from the Qur'an:

Sura 4, al-Nissa' [The Women]; Verse 1

O humanity! Reverence your Guardian-Lord who created you from a single person, created of like nature, his mate, and from them twain scattered (like seeds) countless men and women; -- Reverence God, through Whom ye demand your mutual (rights), and (reverence) the wombs (that bare you); for God Ever watches over you.

Verse 128

If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best...

As you discuss these verses, consider what other aspects of your cultural and religious experiences support a woman's right to bodily integrity. (This portion of the discussion should take no more than 20-30 minutes.)

Exercise 3 -- Assisting Victims of Rape and Punishing the Perpetrator

Supplies needed: none

Time frame: 1 hour

Objectives: To identify rape as a crime, to consider precisely who is the victim of this crime, to introduce strategies for women coping with the physical and emotional shock of rape, to evaluate how society should respond to this crime.

Instructions:

(a) Read aloud the following scenario between “Leila” and her childhood friend “Zahra.” (The facilitator may read or may select a volunteer from among the workshop participants; the reading should take no more than 10 minutes.)

***Zahra’s Plight:
“How Can I Tell Anyone About This?”***

One afternoon as Leila is preparing lunch for herself, her childhood friend Zahra knocks on her door. As she opens the door, Zahra bursts into tears and insists on speaking to Leila privately. Leila assures Zahra that Karim is at work, wipes her tears, and encourages her to speak as long as she likes. Slowly and hesitatingly, Zahra explains that a “terrible incident” happened one week ago that has left her feeling ashamed and frightened.

Zahra recounts that while she was cooking the family’s dinner alone in their home, her younger brother’s friend came by. When she told him that her brother was still at school, the young man sat at the dining table and asked: When would her brother return? Was she completely alone in the house? Why did she have to make the dinner? Why was she always so serious and shy? Although Zahra found the questions unnerving -- particularly the last one -- she tried to answer, not wanting to offend her brother’s friend.

As Zahra stuttered to find the answers to his questions, the visitor approached her. Touching her hair, he whispered, “You are so lovely; may I steal a kiss?” Zahra recalls that she giggled for a moment at the young man’s question but then refused the kiss. The young man kept one hand on her hair and brushed the other one against her waist. Smiling, he insisted on having a kiss. She backed away, scolding him for behaving disrespectfully toward his friend’s older sister.

Suddenly, the young man's playful attitude disappeared, as he grabbed her hair and pushed his chest against hers. Zahra felt the kitchen counter jut into her back and yelled at the visitor for hurting her. Ignoring her words, he hissed, "I know you like me...Now please don't make any noise and we'll both enjoy this!"

Sobbing uncontrollably, Zahra tells Leila that she screamed as loud as she could for help and struggled in vain to kick her brother's friend. But he was too strong. He pushed her down to the floor and forced himself upon her. Five minutes later, the visitor ran out of the house, while Zahra lay stunned on the kitchen floor with her dress and underwear torn. She quickly washed herself and covered the bruises on her neck, back, and thighs. In disgust, she threw away the torn dress and underwear.

Leila listens patiently as Zahra collects her thoughts. Zahra has not told anyone else what has happened to her, worrying about her family's reputation and especially her father's and brother's reaction to this incident. Yet her family suspects that something is wrong because she sometimes sobs at the dinner table and has not left the house for the last week. Her brother's friend is still a welcome visitor in the house.

As Leila tries to calm Zahra down, Zahra weeps bitterly: "I feel so helpless and ashamed. I'm scared, and I can't even tell anyone what happened!"

(b) As a group, ask yourselves and discuss the following questions:

* What would you do if you were in Zahra's place? Has Zahra been raped?

* What should Leila say to Zahra as she recounts what has happened? Should Leila advise Zahra to tell anyone else

about the incident? Should Leila tell anyone else who may be able to help Zahra? If so, whom should Leila tell? If not, why not?

* How did reading this story make you feel? How do you define rape in two or three sentences?

* Is rape a sexual act or an act of violence?

* Who is victimized by the crime of rape? The woman attacked -- in this case Zahra, the men in her life (brother, father, husband), her community, or some combination of these? Does the victim's marital status affect your society's attitude toward the crime of rape? Should the woman's marital status matter? Why or why not?

* How does your society respond to the crime of rape? Are there social services available for women who have been raped? Do laws exist in your society to protect women against rape? How does your society punish the perpetrator of this crime?

* How would you like your society to respond to the crime of rape? How should your society punish the perpetrator of this crime?

(This discussion should take no more than 50 minutes.)

Exercise 4 -- Resisting Violence: Making the Law Work for Women

Supplies needed: pen(cil) and paper optional *Time frame:* 45 minutes

Objectives: to introduce the role of laws in protecting women's bodily integrity; to stimulate women's creativity in thinking about the law; to encourage women's participation in drafting and enforcing laws.

Instructions:

(a) As a group, consider how you would write a law which addresses either the crime of violence against women. Forge a consensus around your draft law. Keep in mind that your law must perform the following functions:

- * identify what kinds of behavior are criminal;
- * explain why the behavior is criminal;
- * specify the punishment for the crime.

(Drafting the law should take 15-20 minutes.)

(b) Ask yourselves and discuss the following questions:

- * Was the task of forging a consensus on your draft law easy or difficult? Why? Did you agree about what constitutes violence against women? Why or why not?
- * Does the law play a significant role in protecting women against various forms of violence in your society? Why or why not? Does your society punish the perpetrators of violence against women? Why or why not?
- * What role may women play in writing and/or strengthening the laws against various forms of violence?

(This portion of the discussion may take the session's duration.)

*** Session VI -- Women's Rights and Contributions to Subsistence (3 hours)**

Exercise 1 -- Considering Where You Live

Supplies needed: none

Time frame: 1 hour

Objectives: To examine why shelter is important as a socio-economic and political right, to consider how and from whom and/or what a woman's home protects her.

Instructions:

- (a) Arrange yourselves in a semi circle.
- (b) One by one, starting with the facilitator, describe to the other workshop participants where you live. (Each participant's description should take no more than 5 minutes in order that everyone has the opportunity to speak.)
- (c) After everyone has described her home, ask yourselves and discuss the following questions:
 - * Why is your home important to you?
 - * Can you imagine yourself without a home? What problems would arise for you?
 - * Does your home protect you from anything or anyone? From whom or what? From the natural elements, from intrusive and curious individuals, from war, from the government, some of these, or none of these?
 - * Does your government have a responsibility to protect your right to shelter -- for example, by providing subsidized and low-cost housing or access to credit?

(This discussion should take 20-30 minutes.)

Exercise 2 -- Considering Your Contributions to Attaining Food and Shelter

Supplies needed: pen(cil) and paper optional *Time frame:* 1 hour

Objectives: To encourage the workshop participants to assess their contributions to attaining food and shelter for their families and/or others; to underscore the importance of women's unpaid work to the family, to the community, and beyond.

Instructions:

(a) Break off into groups of three.

(b) In these small groups, compile a list of those tasks which you perform in or outside of your home that contribute to the attainment or maintenance of food and shelter -- in writing or by memory. For example, do you go to the local market, clean house, prepare food, herd livestock, grow crops, work in the fields, care for children and elderly or sick family members?

After you have compiled your trio's list, select a spokeswoman who will summarize your list to the other workshop participants. (Compiling these lists should take no more than 20 minutes.)

(c) Re-arrange yourselves in a semi circle. The spokeswoman for each trio will share the lists you have compiled. (The spokeswoman's summary of all of their lists should take no more than 20 minutes.)

(d) As a group, ask yourselves and consider the following questions:

* How many tasks do women perform in and out of the home that contribute to the attainment or maintenance of food and shelter?

* If you could be paid for the tasks which you perform that contribute to the attainment or maintenance of food and shelter, what pay would you demand? And how would you determine your pay? If you were to perform these tasks for another person outside of your home and family, what pay would you demand?

* How do your tasks compare to men's work? How would your pay compare to that which men earn?

(This portion of the discussion should take no more than 20 minutes.)

Exercise 3 -- Considering Women's and Men's Rights and Responsibilities in Subsistence

Supplies needed: none

Time frame: 1 hour

Objectives: To promote the attainment and maintenance of food and shelter as rights for both women and men, particularly in the context of the family; to examine how women and men may cooperate to secure these rights.

Instructions:

(a) Remaining in a semi circle, select a volunteer from among the workshop participants to read aloud the following verses from the Qur'an (The reading should take 2-3 minutes.):

Sura 81, al-Takwir [The Folding Up]; Verses 1-9:

When the sun (with its spacious light) is folded up;

When the stars fall, losing their luster;

When the mountains vanish (like a mirage);

*When the she-camels, ten month with young are left
untended;*

*When the wild beasts are herded together (in human
habitations);*

When the oceans boil over with a swell,

*When the souls are sorted out, (being joined like with
like);*

***When the female (infant) buried alive, is questioned
for what crime she was killed...***

(b) Ask yourselves and discuss the following questions:

* Should there be any preference in feeding, clothing, and providing health care for girl and boy children? Why or why not? What are the consequences of preferring boys over girls? When one feeds, clothes, and cares for the health of boys at the expense of girls, does this practice threaten the lives of girls? How is this problem related to the passage from the Qur'an?

* How may women and men cooperate to attain and maintain food and shelter more efficiently and equitably for all family members? For the community? What aspects of your cultural and religious experiences support a woman's right to food and shelter?

(This portion of the discussion should take no more than 30 minutes.)

(c) Consider Article 11(1) of **The International Covenant on Economic, Social, and Cultural Rights** (1966):

Article 11(1): The State Parties to the present Covenant recognize the right of everyone to an adequate standard of living for himself and his family, including adequate food, clothing and housing, and to the continuous improvement of living conditions. The State Parties will take appropriate steps to ensure the realization of this right...

Ask yourself and discuss the following questions:

* What can national and local governments do “...to ensure the realization of...” everyone’s right “...to an adequate standard of living...”?

* For example, should the government sponsor scientific research aimed at increasing agricultural productivity? Should the government offer low-cost medical services to the needy? Should the government distribute food to the needy?

* Should the government encourage private businesses, charity organizations, and religious institutions to undertake the tasks listed above? How can the government encourage others to undertake these tasks?

* Should the government provide the education and training that enables all individuals to ensure “...an adequate standard of living...” for themselves and their families?

(This portion of the discussion may last the session’s duration.)

*** Session VII -- Women's Rights to Education and Learning (3 hours)**

Exercise 1 -- Going to School

Supplies needed: none

Time frame: 1 hour

Objective: To promote a woman's right to attain basic education, particularly although not exclusively through formal schooling.

Instructions:

(a) Arrange yourselves in a semi circle.

(b) One by one, starting with the workshop participants and ending with the facilitator, answer the following questions:

* Do (Have) you attend(ed) school or benefit(ted) from informal education?

* When and why you did (have) you stop(ped) your schooling?

* Do you wish to go to school/to continue your schooling?

* Does your family and community support girls' and women's schooling and education? Why or why not?

(Each person should take no more than 5 minutes in order that everyone has the opportunity to speak.)

(c) As a group, ask yourselves and discuss the following questions:

* Why is women's schooling and education important to you? To the family? To the community?

* How does your education compare to that of the male members of your family?

* Does your family, community, and/or government favor boys/men over girls/women in education? If so, why? If not, why not? What is the impact of limiting girls'/women's education on you, on your family, and on your community?

* If your family, community, and/or government limits the availability of education for girls and women, how does that make you feel?

* How does (may) schooling and education affect your life?

(This portion of the discussion should take 30-40 minutes.)

Exercise 2 -- Studying What You Need and Want to Learn

Supplies needed: none

Time frame: 1 hour

Objectives: To promote a woman's right to choose what she studies in accordance with her abilities, desires, and needs; to raise consciousness about gender discrimination in the classroom; to evaluate women's strategies for negotiating with educational authorities about these issues.

Instructions:

(a) Read aloud the following scenario between "Fatima," "Ayda," and "Mr. Kamilkhan." (The facilitator may read or select a volunteer from among the workshop participants; the reading should take no more than 10 minutes.):

Ayda's Schooling: "Why Can't I Study Science?"

Huda's older sister, Fatima -- recently widowed, has decided to study medicine at a local university and to place her twelve-year-old daughter Ayda in a new school closer to the university itself.

The school is happy to receive Ayda as a new student, for she has consistently earned excellent marks. However, Ayda wishes to take a special preparatory class in science in addition to her regular schooling. Her desire to take this class, which is said to be co-educational, has irritated Mr. Kamilkhan, who not only teaches the preparatory class after regular school hours but also is the school's headmaster. Even though Ayda has the highest marks in her regular science class of all the students, Mr. Kamilkhan has denied permission to Ayda to take the preparatory class.

Mr. Kamilkhan explains that he has three "very sensible reasons" for his decision: Ayda would be the only girl in an advanced class full of boys; surely, her mother as well as the boys' parents would find this inappropriate. Secondly, Mr. Kamilkhan wants to leave room for one more boy in this class. Finally, he has insisted that the science program is "simply not for girls" because they will marry and have children, whereas "boys must become engineers and doctors to help their country."

Mr. Kamilkhan has threatened to suspend Ayda from the school because she has continued to protest his decision. Hoping to enlist her mother's help in talking to the headmaster, Ayda relates to Fatima her dilemma and her desire to take the co-educational, preparatory science class, stressing that some day she may wish to become a doctor too. Fatima is worried that Ayda may lose interest in schooling as a result of Mr. Kamilkhan's decision; yet she has also heard criticism from the mothers of some the boys in this class who

claim that a young girl should not be “so aggressive.” Even worse, some of these mothers have questioned Fatima’s ability to raise Ayda properly, claiming that she is more interested in her career than in the child’s welfare.

Fatima has agreed to talk to Mr. Kamilkhan on Ayda’s behalf but has insisted that her daughter must accept the final results of this conversation, whatever they are.

(b) As a group listening to this scenario, consider Ayda’s and Fatima’s dilemmas. Ask yourselves and discuss the following questions:

- * What are Ayda’s rights in this situation? Are her rights being denied?

- * What conversation should Fatima have with Mr. Kamilkhan? What points should she make to him about Ayda’s education? Is Fatima correct to insist that her daughter accept the results of her conversation with Mr. Kamilkhan? Should women side with other girls/women in order to advance their rights, or should they follow tradition? Why?

- * Is Ayda’s desire to study in the science program somehow “unnatural”? Does her desire reflect intelligence and curiosity, or does it reflect inadequate parenting by Fatima?

- * Is Mr. Kamilkhan correct in denying girls the right to study in the science program? Is he in effect segregating girls and boys? How do you feel about the segregation of girls and boys in their schooling? Are their circumstances in which such segregation is appropriate? If so, what are these circumstances?

- * Some argue that there are subjects which are inappropriate for girls to study -- for example, mathematics and science;

similarly, boys should not study home economics and child care. What do you think about this claim? Are girls capable of studying the same subjects as boys? Why or why not?

(This portion of the discussion may take 45-50 minutes.)

Exercise 3 -- Learning Your Faith

Supplies needed: none

Time frame: 1 hour

Objectives: To underscore the relationship between how and by whom Islam is taught, and what is learned; to suggest that women are capable of understanding Islam and may do so differently than men; to explore women's actual and potential role in teaching and interpreting Islam.

Instructions:

(a) Ask yourselves and discuss the following questions:

- * How did you learn about Islam? Who taught you -- your family, the local `alim, your school, someone else, or some combination of these?
- * How did the person/people who taught you Islam make you feel about your faith?
- * Are both women and men capable of reading and understanding the Qur'an and Hadith? Why or why not?
- * Are there any women religious experts in your community?
- * Should women be allowed to study at institutions of religious higher learning?
- * If women interpreted the Qur'an, would they emphasize different issues than those that men have stressed? If you

were a religious expert in your community what aspects of Islam would you emphasize? Why?

* The Qur'an begins with the command "Read [Iqra'a]." What is the meaning of this injunction? To whom does God direct this injunction?

(This portion of the discussion should take no more than 40 minutes.)

(b) Consider the following excerpt from Article 26(2) of **The Universal Declaration of Human Rights**:

Article 26(2): Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among nations, racial or religious groups...

Ask yourselves and discuss the following questions:

* Is this article of **The Universal Declaration of Human Rights** relevant to both religious and non-religious education? Why or why not? If you were a religious expert in your community, how would you interpret Article 26(2)?

* As you answer these questions, consider what aspects of your cultural and religious experiences support a women's right to education and learning.

(This portion of the discussion may take the session's duration.)

*** Session VIII: Women's Rights to Employment and Fair Compensation (2 hours 30 minutes)**

Exercise 1-- Working Out of the Home

Supplies needed: none

Time frame: 1 hour-1 hour 15 minutes

Objectives: To promote women's rights to employment out of the home, to fair compensation, and to their choice of employment.

Instructions:

(a) Arrange yourselves in a semi circle.

(b) One by one, starting with the workshop participants and ending with the facilitator, answer the following questions:

* Do (Have) you work(ed) outside of the home? If so, what is the nature of your employment?

* Why did (have) you decide(d) to/not to work out of the home?

* When did you start/stop working out of the home?

* Did (Has) your employer treat(ed) you differently than the men in your workplace?

* How do (have) the male members of your family (brother, father, husband, etc.) feel (felt) about your working out of the home? Is (Has) your working outside of the home (been) a source of family pride or of conflict?

(Each person should take no more than 5 minutes in order that everyone has the opportunity to speak.)

(c) As a group, ask yourselves and discuss the following questions:

- * Why is women's employment outside of the home important to you? To the family? To the community?
- * Does your family, community, and/or government favor men over women in certain types of work? In what types of work?
- * If your family, community, and/or government limits the availability of, choice of, and compensation for women's employment, how does that make you feel?
- * If a woman works outside of the home, should the male members of the family share in the household chores?
- * How does (may) employment outside of the home affect your life?

(This portion of the discussion should take 30-40 minutes.)

Exercise 2 -- Earning Equal Pay for Equal Work

Supplies needed: none

Time frame: 1 hour 15 minutes-1 hour 30 minutes

Objectives: To raise consciousness about gender discrimination in compensation for work; to evaluate women's strategies for negotiating with employers about this issue.

Instructions:

- (a) Read aloud the following scenario between "Fatima" and "Dr. Rahbari." (The facilitator may read or select a volunteer from among the workshop participants; the reading should take no more than 10 minutes.):

Fatima's New Job: "I Deserve to be Paid Fairly!"

While studying medicine in the capital, Fatima decides that she should find a job to earn some money and experience. One of her professors at the University, Dr. Rahbari, a pediatrician, hires Fatima to administer vaccinations to the children who come to his office. Fatima loves her job because she is learning about the medical profession and enjoys working with children.

However, soon after starting her position, she discovers that Dr. Rahbari's other medical assistant Samir is receiving 5 "dinaris" an hour for vaccinating adults while she makes only 2 "dinaris" an hour. When Fatima asks Dr. Rahbari why her salary is lower than Samir's, the doctor explains that his clinic operates with a limited budget and that Samir must support his wife and children. Fatima insists that she must also support her daughter by herself because she is a widow, and that working with children is more difficult than with adults. The doctor resents Fatima's question, explaining that women are naturally inclined to work with children and should be grateful when they are allowed to work out of the home.

Fatima has continued to work at Dr. Rahbari's office because she needs the money, but she is upset about the difference between her and Samir's pay. She has even considered discussing this issue with Rahbari's supervisor and primary benefactor, Dr. Habibi, who runs numerous clinics throughout the country, including one in her hometown.

(b) As a group listening to this scenario, consider Fatima's dilemma. Ask yourselves and discuss the following questions:

* What are Fatima's rights in this situation?

* What conversation should Fatima have with Dr. Rahbari? Should she enlist Samir's help in resolving the problem? Why or why not?

* Should Fatima talk to Dr. Habibi about her disagreement with Dr. Rahbari? What are the advantages and disadvantages of approaching Dr. Habibi? Will the conversation with Rahbari's supervisor be easier or more difficult if Dr. Habibi is a woman?

* Should Fatima explore the possibility of organizing with other women workers, particularly in the field of health care? Should she appeal to such organizations as the local women's group(s), labor union(s), and health care trade association(s)? Should she discover what the law says about the issue of fair compensation for women employed outside of the home?

* Some argue that women are more naturally inclined to do certain types of work such as child care, cleaning, sewing and clothing repair, etc., whereas men are suited to work that is intellectually and/or physically challenging such as accounting, engineering, and medicine, or carpentry, electrical repair, and plumbing. What do you think about this claim? Are women capable of working in the same professions as men? Why or why not?

(This portion of the discussion should take no more than 50 minutes.)

(c) Consider Clause (i) of Article 7(a) of **The International Covenant on Economic, Social and Cultural Rights**. This article recognizes the right to:

(i) Fair wages and equal remuneration for work of equal value without distinction of any kind, in particular women being guaranteed conditions of work not inferior to those enjoyed by men, with equal pay for equal work;

Ask yourselves and discuss the following questions:

- * In your experience, do women receive equal pay for work equal to that of men?
- * Besides “equal pay for equal work,” what other conditions should employers provide to guarantee gender equality in the work place?
- * What aspects of your cultural and religious experiences support a women’s right to employment and fair compensation? For example, consider the significant role that Khadija played as a businesswoman and supporter of the Prophet Muhammad (See Appendix 3).

(This portion of the discussion may take the session’s duration.)

*** Session IX: Women's Rights to Privacy, Religious Beliefs, Free Expression
-- The Relationship between Rights (3 hours)**

Exercise 1 -- Considering Your Right to Privacy

Supplies needed: none

Time frame: 45 minutes

Objective: To introduce the concept of a woman's right to privacy.

Instructions:

- (a) Arrange yourselves in a semi circle.
- (b) As a group, ask yourselves and discuss the following questions:
 - * How would you define the term "privacy"? Does privacy refer to a separate physical space? Does "privacy" refer to mental space? Can you exercise the right to privacy without having a separate physical space?
 - * What aspects of your life do you consider private? Your relationship with your husband? The income you or someone else in your family earns? Your family's disagreements? Your religious beliefs? Your political opinions?
 - * How do you feel when somebody violates your right to privacy? Has this ever happened to you?

Exercise 2 -- Defining Your Right to Freedom of Religion

Supplies needed: none

Time frame: 45 minutes

Objectives: To promote a woman's right to practice her religion freely; to encourage tolerance of religious diversity.

Instructions:

(a) As a group, ask yourselves and discuss the following questions:

- * What does being a Muslim mean to you? Do you consider yourself a religious individual? Why or why not?
- * What role does your family, community, and/or government play in determining how you practice your faith? Should any of these play a role? Why or why not?
- * Do you interact regularly with individuals who practice other faiths or who practice Islam differently than you do? Do these religious differences affect your interaction? How?
- * What do you have in common with these individuals?

(This portion of the discussion should take 20-30 minutes.)

(b) Consider the meaning of the following verses from the Qur'an:

Sura 2, al-Baqara [The Heifer]; ***Verse 256***

Let there be no compulsion in religion: Truth stands out clear from error: whoever rejects evil and believes in God hath grasped the most trustworthy hand-hold, that never breaks. And God heareth and knoweth all things.

Sura 5, al-Ma'ida [The Table Spread]; ***Verse 69***

Those who believe (in the Quran), those who follow the Jewish (scriptures), and the Sabians and the Christians, -- Any who believe in God and the Last Day, and work righteousness, -- on them shall be no fear, nor shall they grieve.

Ask yourselves and discuss the following questions:

- * What do these injunction say about the nature of Islam in particular? Of faith in general?

* Is it possible to profess devotion to one's own faith *and* to tolerate those who practice another religion? Why or why not?

* How should Muslims treat people of other faiths?

(This portion of the discussion should take no more than 15-20 minutes.)

Exercise 3 -- Exercising Your Right to Freedom of Expression

Supplies needed: none

Time frame: 1 hour-1 hour 15 minutes

Objectives: To recognize the political validity and consequences of women's expressions (i.e., art, dance, music, writings, etc.); to promote a woman's right to express herself freely -- without self- or other kinds of censorship; to evaluate women's strategies for vindicating the right to free expression.

Instructions:

(a) Read aloud the following scenario between "Leila," "Huda," the "Association for Women's Advancement," and the "university's board of directors." (The facilitator may read or select a volunteer from among the workshop participants; the reading should take no more than 10 minutes.)

Huda's Writings: "I Have the Right to be Heard!"

Months after Adil divorced Huda, she decides to return to her passion -- writing poetry and short stories. She writes a series of articles and poems, reflecting on her personal experience as a victim of domestic violence who is seeking to find a new direction for her life after a bitter divorce from the man who beat her. Huda calls the series of articles and

poems, “Piece by Piece: Rebuilding a Shattered Life.” When the local newspapers refuse to publish the series, Huda asks Leila, who has recently joined the Association for Women’s Advancement, to review the articles and poems.

Leila is so impressed by Huda’s work that she recommends to her colleagues in the Association that they arrange a public forum for Huda to read the articles and poems. Upon reading Huda’s work, the Association members agree with Leila’s recommendation.

The Association asks the university’s board of directors for permission to hold the public reading of Huda’s work at the auditorium. However, after reviewing the articles and poems, the board of directors refuses the Association’s request, claiming that Huda’s work will “create tensions between husbands and wives.” Consequently, the board becomes embroiled in a battle with the Association for Women’s Advancement over what is “suitable for women to see and hear.”

Leila and the other Association members quickly come to Huda’s defense, seeking to rally other women and their male relatives behind her. Feeling pressured by the Association’s persistent and vigorous defense of Huda, the university’s board of directors acquiesce to a meeting with Leila and a few other women to discuss Huda’s work.

(b) As a group listening to this scenario, consider the dilemmas faced by Huda, Leila, and the other members of the Association for Women’s Advancement. Ask yourselves and discuss the following questions:

* What are Huda’s rights in this situation? What are the rights of the members of the Association for Women’s Advancement?

* What conversation should Leila and her colleagues from the Association have with the university's board of directors? Should they ask Huda to join them for the meeting with the board? Why or why not?

* Should Huda and the Association members explore what the law says about her right to read her works in a public forum? Should they take legal action against the university's board of directors in the court system? Should the Association organize a petition drive in support of Huda? Should the Association distribute Huda's work to all members of the community?

* Do you think that artistic works -- such as Huda's series of articles and poems -- have political consequences? If so, how and why?

(This portion of the discussion may take 30-40 minutes.)

(c) As you examine the relationship between Huda, Leila, and the Association for Women's Advancement, on the one hand, and the university's board of directors, on the other hand, consider Article 19 of **The Universal Declaration of Human Rights**:

Article 19: Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Ask yourselves and discuss the following question:

* How can the rights of Huda, Leila, and the Association for Women's Advancement be reconciled with those of the university's board of directors? Do both sides have the right to free expression? What responsibilities do they have toward each other?

(This portion of the discussion should take no more than 30 minutes.)

Exercise 4 -- Exploring the Relationship between Rights

Supplies needed: pen(cil) and paper optional *Time frame:* 30 minutes

Objectives: To analyze the relationship between women's rights to privacy, religious beliefs, and free expression.

Instructions:

(a) As a group, ask yourselves and discuss the following questions:

- * How do you exercise your rights to privacy, to religious beliefs, and to free expression in your daily life?

- * What aspects of your cultural and religious experiences support a woman's rights to privacy, to her faith, and to free expression?

(b) Homework: Collect your thoughts clearly and/or write an essay of 1-2 pages to consider the following questions about your rights: Can you exercise any one of these rights without the other? If so, how? If not, why not?

Your essays will be discussed at the beginning of the session on political participation (See Session XI, Exercise 1, Page 53.)

*** Session X: Women's Rights during Times of Conflict -- Optional (3 hours)**

Exercise 1 -- Defining War

Supplies needed: none

Time frame: 30 minutes

Objectives: To define war as both a domestic and/or international reality, to consider the impact of war on daily life and on the exercise of human rights.

Instructions:

- (a) Arrange yourselves in a semi circle.
- (b) As a group, forge a consensus on a definition of war in two to three sentences. Ask yourselves and discuss: Was the task of forging a consensus on this definition easy or difficult? Why?
- (c) As you complete this session's exercises, ask yourselves: What are women's role during wartime -- in the contexts of the family, the society, and the (nation-)state?

Exercise 2 -- Considering Your Rights and Responsibilities during Times of Conflict

Supplies needed: none

Time frame: 1 hour

Objective: To assess how women's rights and responsibilities change as a consequence of war.

Instructions:

- (a) With your definition of war in mind, ask yourselves and discuss the following questions, drawing on personal experiences if relevant:

* Should women fight as soldiers during war? Why or not? Do they have the right to serve in the military?

* Do women become unintended casualties in the fighting?

* What other responsibilities do women have/assume during wartime? For example, do women assume the responsibilities of protecting the family during wartime? Are they responsible for distributing scarce resources to members of the family? To members of the community?

* Does women's assumption of these (and other) responsibilities entitle them to certain rights during wartime? For example, do women have a right to participate in the political decision-making process that leads to war and peace? Why or why not?

* Are there any problems that arise during war which are specific to women? What are they? For example, how is a woman's right to bodily integrity compromised during war?

Exercise 3 -- Thinking about Subsistence and Survival during Times of Conflict

Supplies needed: pen(cil) and paper

Time frame: 1 hour

Objectives: To examine how women's rights to subsistence are compromised during wartime, to consider how resources should be distributed during wartime (or during other natural and human disasters that create scarcity).

Instructions:

(a) Break off into groups of three.

(b) In your small groups consider how a women's right to food and shelter may be compromised during war. Draw on personal

experience if relevant. Make one list of all essential items that would enable you to subsist during war. (The trio's conversation should take no more than 15 minutes.)

After you have finished making this list, select a spokeswoman for the trio who will summarize your list to the other workshop participants.

(c) Re-arrange yourselves in a semi circle. The spokeswoman for each trio will share the lists of items needed to survive during war. (The spokeswoman's summaries should take no more than 15 minutes.)

(d) As a group, consider the various members of your community -- for example, children, the elderly, mothers, soldiers, members of one or another ethnic or religious group, religious leaders, political leaders, etc. Because food, shelter, and other essential resources on your list may become scarce during war, they must be rationed. Ask yourselves and discuss the following questions:

* How would you ration these essential resources during wartime? To which of these groups would you give priority in the distribution of resources? What resources would you distribute to whom? Why?

(This portion of the discussion may take 20-30 minutes.)

Exercise 4 -- Redefining Women's Roles in War and Peace

Supplies needed: none

Time frame: 30 minutes

Objectives: To draw conclusions about how the exercise of any and all rights changes as a result of war, to identify themes that the workshop participants think should be discussed in a session about war.

Instructions:

(a) As a group, consider the relevance of the following verse from the Qur'an with regard to:

- * the outbreak of war;
- * the making of peace;
- * the role of women in these decisions.

Sura 49, al-Hujurat [The Inner Apartments]; ***Verse 13***

O humanity! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other).

*** Session XI: Women's Rights to Political Participation** (3 hours 30 minutes/extended session with a short break recommended)

Exercise 1-- Expressing Your Opinions

Supplies needed: your essays from Session IX *Time frame:* 45 minutes
on privacy, religious beliefs, free
expression (for those who chose
to write)

Objective: To promote a woman's right to express her political opinions freely; to encourage tolerance of the diversity of opinions that exists within a society.

Instructions:

- (a) Arrange yourselves in a semi circle.
- (b) Ask yourselves and discuss the following questions:
 - * Is expressing your opinion the most basic method of political participation? Why or why not?
 - * What are the ways in which you may express your opinion? For example, do you discuss political issues with your friends and family members? Do you speak out at meetings of your city council or student organization? Do you vote?
 - * What role does your family, community, and/or government play in determining how you express your political opinions? Should any of these play a role? Why or why not?
 - * Does your family, community, and/or government prefer to hear the political opinions of men over women? If so, how does that make you feel?

* Based on the essays you have already written (Refer to Session IX, Exercise 4, p. 48), what did you conclude about the relationship between your rights to privacy, religious beliefs, and free expression? Can you exercise one of these rights without the other? How are these rights related to your right to express your political opinion?

Exercise 2 -- Voting Your Conscience

Supplies needed: pen(cil) and paper

Time frame: 45 minutes

Objectives: To promote a woman's right to vote her conscience on candidates and issues; to encourage tolerance among women who vote their diverse opinions.

Instructions:

(a) One by one, starting with the workshop participants and ending with the facilitator, answer the following questions:

* Have you ever voted in an election of any kind -- in a governmental or non-governmental context, at the local or national level?

* If so, did voting make you feel empowered?

(Each person should take no more than 5 minutes to answer these questions in order that everyone has the opportunity to speak.)

(b) As a group, ask yourselves and discuss the following questions:

* What role does your family, community, and/or government play in determining how you vote on candidates or issues? Should any of these play a role? Why or why not? Should you have to reveal your vote to anyone? Why or why not?

* Is it important that you vote? Does your vote have an impact on the process and outcomes of politics at the local, regional, and/or national level? Why or why not?

(This portion of the discussion should take no more than 20 minutes.)

Exercise 3 -- Organizing a Demonstration

Supplies needed: none

Time frame: 45 minutes

Objectives: To promote a woman's right to assemble freely without fear of a negative response by the family, community, or government; to consider strategies for empowering women and organizing them around a common cause; to underscore women's abilities to become community leaders.

Instructions:

(a) Read aloud the following scenario involving "Leila," "Huda," "Fatima," "Dr. Munira Habibi," the "Association for Women's Advancement," the "university's board of directors," and the "local police." (The facilitator may read or select a volunteer from among the workshop participants; the reading should take no more than 15 minutes.)

"United We Stand!"

After meeting with the university's board of directors, Leila and her colleagues from the Association for Women's Advancement conclude that if they schedule a public reading of Huda's work, they may in fact be endangering her and members of her family. Indeed, one member of the board pulled Leila aside as she was leaving the meeting and whispered in her ear, "Ms. Huda should not speak now or ever because we will silence her *by any means necessary*."

Fearful for Huda and her family, Leila and her colleagues report this threat against Huda to the local police who record a complaint against the board member involved. In the meantime, Leila and Huda seek the advice of a woman whom both they and many others in their community respect, Dr. Munira Habibi. After some reflection on the dilemmas faced by Huda, her family members, and Leila and her colleagues, Dr. Habibi recommends that the Association take the following steps: (1) make one more appeal to the board of directors for the university's cooperation; (2) enlist support and protection for Huda among the male members of their own families; and (3) consider holding the reading of Huda's work at a private home rather than at the university. Dr. Habibi even offers her own home for the reading.

When the board of directors hear about Dr. Habibi's advice to Leila and Huda, they issue a statement denouncing "all women and men who see fit to encourage the deviant path taken by Ms. Huda." With tensions rising in the community, Leila, Huda, her sister Fatima, Dr. Habibi, and various members of the Association for Women's Advancement all decide that they can no longer consider the board of directors as reasonable and open to negotiations.

Members of the Association for Women's Advancement decide to organize a non-violent demonstration in front of the university at which those women and men who support Huda shall march with their mouths taped up with paper. As they march, Leila, Karim, Huda, and several others are carrying a long banner with the following passage from the Qur'an (*Sura al-Nissa'*, Verse 75) on it:

And why should ye not fight in the cause of God and of those who, being weak, are ill-treated (and oppressed)? -- Men, women, and children, whose cry is "Our Lord! Rescue us from this town whose people are oppressors..."

As the demonstrators approach the university, they see that pieces of wood and bricks have been strewn along the road as barriers to their march. The board of directors are awaiting the demonstrators' arrival; the local police are on their way to the university as well.

(b) As a group listening to this scenario, ask yourselves and discuss the following questions:

- * What are the rights of Huda and her numerous supporters in this situation? Have the university's board of directors violated those rights?

- * What should be the role of the local police in this situation? Whose rights should they protect, and why?

- * Why did Leila and her colleagues decide that all the demonstrators should tape their mouths with paper? Why did they choose to carry a banner with this passage from *Sura al-Nissa* ' [The Women] on it?

- * Should women organize around a common cause? Should women lead their communities? Have you ever organized and/or lead a group to pursue a common goal?

- * What aspects of your cultural and religious experiences support a woman's right to political participation?

Exercise 4 -- Defining Your Government

Supplies needed: pen(cil) and paper

Time frame: 40 minutes

Objective: To encourage the participants to consider what principles should guide a government's relationship with its citizens.

Instructions:

(a) Break off into groups of three.

(b) In these small groups, make a list of five to ten principles which you believe should guide the relationship of an ideal government with the citizenry. You may wish to consider the following questions as you make your lists:

* What rights should this ideal government respect or protect? For example, should this government promote the rights to free expression, to “one person, one vote,” to food and shelter, and/or to women’s choice in family planning?

* What kind of institutions should this ideal government have? For example, should this government have a president, a prime minister, and/or a queen and king? Should it have a parliament? Should it have local councils to administer national policies? Should it have an office of women’s affairs? Should it have an office of social welfare?

* On what ideas or concepts should this government be based? For example, should this government be based on such ideas as equality between women and men, democracy, and/or the shari`a?

* Should this government be based on the concepts of consultation and justice for the oppressed? In dealing with the idea of representation, consider the relevance of the following verses from the Qur’an:

Sura 42, al-Shura [Consultation]; Verses 38-39

...Those who hearken to their Lord, and establish regular prayer; who (conduct) their affairs by mutual Consultation; who spend out of what we bestow on them for Sustenance;

And those who, when an oppressive wrong is inflicted on them, (are not cowed but) help and defend themselves...

After the three of you have made your list, choose a spokeswoman for the trio who shall summarize your conversation to the rest of the group. (The trio's conversation should take no more than 15 minutes.)

(c) Re-arrange yourselves in a semi circle. The spokeswomen will convey to the rest of the group the list of principles from their trio. (The spokeswomen's report should take no more than 15 minutes.)

(d) As a group, ask yourselves the following questions: Did your trios agree on any of the principles that should guide the government's relationship with its citizens? If so, on which principles did you agree? Did your trios disagree on any of the principles? If so, on which ones did you disagree? (This portion of the discussion should take no more than 10 minutes.)

Exercise 5 -- Assuming Positions of Leadership

Supplies needed: none

Time frame: 45 minutes

Objective: To recognize a woman's right and abilities to serve as a leader within her community.

Instructions:

(a) As a group, select one or two issues about which you feel deeply -- for example, the quality of your child's education, the need for low-cost medical care for the needy, domestic violence, equal pay for equal work by men and women, the need to repair roads and bridges in your community, etc. (The selection of issues should take no more than 10 minutes.)

(b) Discuss how you would work to address the issues you chose by answering the following questions:

- * Would you consider lobbying local and/or national officials about the issues you selected? Why or why not?
- * Would you consider writing or speaking to the media about the issues you selected? Why or why not?
- * Would you consider organizing community members to discuss the issues and to take action? Why or why not?
- * Would you consider running for local or national office to address these and other issues about which you feel deeply? Why or why not?
- * Do you feel confident about assuming a position of leadership within your community? Why or why not? What advantages and disadvantages do you as a woman have in pursuing a positions of leadership within your communities?
- * What skills and resources do women need to assume positions of leadership within their communities?

(This discussion may take the session's duration.)

*** Session XII: Conclusion -- The Indivisibility and Universality of Women's Human Rights (2 hours 30 minutes)**

Exercise 1 -- Reconsidering Your Rights

Supplies needed: none

Time frame: 1 hour

Objective: To encourage the participants to reconsider the source(s) of human rights; and the relationship between culture, faith, and rights.

Instructions:

(a) Arrange yourselves in a semi circle.

(b) As a group, ask yourselves and discuss the following questions:

* Where do your rights come from -- your family, your community, your government and its constitution, God, some combination of these, or none of these?

* As you have participated in the workshops, what conclusions have you drawn about the relationship between your rights and your culture and religion? How do Islam and other aspects of your culture support your human rights? Should women interpret their faith and culture in ways that support their human rights?

(c) As you read the following passage from **The Rose Garden [Golistan]** by the Persian poet Sheikh Muslihu al-Din Sa'di (circa 1184-circa 1292), ask yourselves and discuss this question: How is the promotion of women's basic human rights a community project?

*All Adam's race are members of one frame;
Since all, at first, from the same essence came.
When by hard fortune one limb is oppressed,
The other members lose their wonted rest:*

*If thou feel'st not for the others' misery,
A [child] of Adam is no name for thee.*

(This passage is taken from Edward B. Eastwick, translator. **Sadi:
The Rose Garden**. London: The Octagon Press Ltd., 1974.)

Exercise 2 -- Evaluating the Workshop and Yourself

Supplies needed: pen(cil) and paper

Time frame: 30 minutes

Objective: To receive the workshop participants' input about the workshop and the facilitator.

Instructions:

- (a) Those workshop participants who kept a journal -- either individually or in groups of three through a spokeswoman -- turn in your comments to the facilitator.
- (b) All workshop participants shall complete the two-page, anonymous evaluation form which the facilitator distributes.

Exercise 3 -- Celebrating Your Workshop Experience

Supplies needed: food and drink prepared
by the participants and
the facilitator.

No time frame

Objective and Instructions: To celebrate the self-knowledge gained and the friendships made during the workshop over food and drink!

WORKSHOP & FACILITATOR EVALUATION FORM

Please evaluate the human rights education workshop experience and the facilitator by using the following five-point scale and entering the most appropriate number in the blank next to each statement.

5 = I strongly agree.; 4 = I agree.; 3 = I have no strong feelings about this.;
2 = I disagree.; 1 = I strongly disagree.

Your evaluation form is anonymous *unless* you choose to write your name on it.

The Workshop

1. During the workshop sessions, I had enough time to perform all of the learning exercises required of me. _____
2. During the workshop sessions, I could freely discuss issues that arise in my daily life. _____
3. During the workshop sessions, I learned that I have rights in both the private and public spheres -- in and outside of the home. _____
4. During the workshop sessions, sharing my personal experiences made me aware of my basic human rights and violations thereof. _____
5. During the workshop sessions, discussing verses from the Qur'an -- as well as other aspects of Islamic and local culture(s) -- enabled me to understand my faith and culture in a way that supports my basic human rights. _____
6. During the workshop sessions, examining portions of relevant international documents reinforced my understanding of the basic human rights guaranteed for women. _____
7. During the workshop sessions, reading the "Leila" stories encouraged me to consider strategies for vindicating my basic human rights. _____

8. In our workshop, we chose to do the optional session on women's rights during wartime and found it useful and interesting. (Please skip this statement if you did not do this session in your workshop.)

9. During the workshop sessions, I made friends with whom I will continue to interact.

10. I was able to discuss what I learned during the workshop sessions with the men in my life (my husband, father, brother, and/or other male relatives, friends, or co-workers).

11. I found the workshop sessions to be positive and empowering experiences.

The Facilitator

1. The facilitator was an organized individual who managed the workshop in order that all the participants were able to complete the learning exercises required of us.

2. The facilitator was a trustworthy and committed individual who created an atmosphere in which the participants could speak openly about sensitive personal issues.

3. The facilitator was a creative and flexible individual who welcomed the participants' suggestions about which issues were more relevant for discussion, and adapted the learning exercises according to the participants' needs.

4. The facilitator was an open and honest individual who was willing to share her life experiences with the participants in order to encourage discussion.

5. The facilitator was an articulate and knowledgeable individual who enabled the participants to acquire an understanding of their basic human rights.

Please offer any additional remarks you would like below and on the back of this sheet. In your remarks, please consider what other groups -- for example, development workers, grade school teachers, university professors and students, etc. -- may benefit from this manual and the human rights education workshop experience.

APPENDIX 1

SURAS OF THE QUR'AN DEALING WITH / REFERRING TO WOMEN (classified by subject)

* ON CREATION

Sura 4, al-Nissa' [The Women]; Verse 1

1. O mankind! revere your Guardian-Lord, who created you from a single person, created, of like nature, his mate, and from them twain scattered (like seeds) countless men and women; reverence God, through Whom Ye demand your mutual (rights), and (reverence) the wombs (that bore you): for God ever watches over you.

Sura 7, al-A'raf [The Heights]; Verse 189

189. It is He Who created you from a single person, and made his mate of like nature, in order that he might dwell with her (in love). When they are united, she bears a light burden and carries it about (unnoticed). When she grows heavy, they both pray to God their Lord, (saying): "If Thou givest us a goodly child, we vow we shall (ever) be grateful."

Sura 30, al-Rum [The Roman Empire]; Verses 20-21

20. Among His Signs is this, that He created you from dust; and then, behold, ye are men scattered (far and wide)!

21. And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquillity with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect.

Sura 39, al-Zumar [The Crowds]; Verse 6

6. He created you (all) from a single Person; then created, of like nature, his mate; and He sent down for you eight head of cattle in pairs: He makes you, in the wombs of your mothers, in stages, one after another; in three veils of darkness. Such is God, your Lord and Cherisher: to Him belongs (All) dominion. There is no god but He: then how are ye turned away (from your true centre)?

Sura 53, al-Najam [The Star]; Verses 44-47

44. That it is He Who granteth Death and Life;
45. That He did create in pairs, -- male and female,
46. From a seed when lodged (in its place);
47. That He hath promised A Second Creation (Raising of the Dead);...

*** ON THE FALL FROM PARADISE**

Sura 2, al-Baqara [The Heifer]; Verses 35-39

35. We said: "O Adam! Dwell thou and thy wife in the Garden; and eat of the bountiful things therein as (where and when) ye will; but approach not this tree or ye run into harm and transgression."

36. Then did Satan make them slip from the (Garden), and get them out of the state (of felicity) in which they had been. We said: "Get ye down, all (ye people), with enmity between yourselves. On earth shall be your dwelling place and your means of livelihood for a time."

37. Then learnt Adam from his Lord words of inspiration, and his Lord turned towards him: For He is Oft-Returning, Most Merciful.

38. We said: "Get ye down all from here; and if, as is sure, there comes to you guidance from Me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve."

39. "But those who reject Faith and belie Our Signs, they shall be Companions of the Fire; they shall abide therein."

Sura 7, al-A'raf [The Heights]; Verses 19-25

19. O Adam! Dwell thou and thy wife in the Garden, and enjoy (its good things) as ye wish: but approach not this tree, or ye run into harm and transgression.

20. Then began Satan to whisper suggestions to them, bringing openly to their minds all their shame that was hidden from them (before): he said "Your Lord only forbade you this tree lest ye should become angels or such beings as live for ever."

21. And he swore to them both that he was their sincere adviser.

22. So by deceit he brought about their fall: when they tasted of the tree, their shame became manifest to them, and they began to sew together the leaves of the Garden over their bodies. And their Lord called unto them: "Did I not forbid you that tree, and tell you that Satan was an avowed enemy unto you?"

23. They said: "Our Lord! We have wronged our own souls: if Thou forgive us not, and bestow not upon us Thy Mercy, we shall certainly be lost."

24. (God) said: "Get ye down with enmity between yourselves. On earth will be your dwelling place, and your means of livelihood, -- for a time."

25. He said: "Therein shall ye live, and therein shall ye die; but from it ye shall be taken out (at last)."

Sura 20, Ta Ha [Mystic Letters, T.H.]; Verses 120-121

120. But Satan whispered evil to him: he said, "O Adam! Shall I lead thee to the Tree of Eternity And to a kingdom that never decays?"

121. In the result, they both ate of the tree, and so their nakedness appeared to them: they began to sew together for their covering leaves from the Garden: Thus did Adam disobey His Lord and allow himself to be seduced.

**** ON FEMALE INFANTICIDE***

Sura 16, al-Nahl [The Bee]; Verses 57-59

57. And they assign daughters for God! - Glory be to him! -- And for themselves (sons, The issue) they desire!

58. When news is brought to one them, of (the birth of) a female (child), his face Darkens, and he is filled with inward grief!

59. With shame does he hide himself from his people, because of the bad news he has had! Shall he retain it on (sufferance and) contempt, or bury it in the dust? Ah! What an evil (choice) they decide on?

Sura 81, al-Takwir [The Folding Up]; Verses 1-9

1. When the sun (with its spacious light) is folded up;
2. When the stars fall, losing their lusture;
3. When the mountains vanish (like a mirage);
4. When the she-camels, ten months with young are left untended;
5. When the wild beasts are herded together (in human habitations);
6. When the oceans boil over with a swell;
7. When the souls are sorted out (being joined like with like);
8. When the female (infant) buried alive, is questioned
9. For what crime she was killed....

**** ON GENDER PARITY***

Sura 2, al Baqara [The Heifer]; Verse 25

25. But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow. Every time they are fed with fruits therefrom, they say: "Why, this is what we were fed with before, for they are given things in similitude; and they have therein companions (pure and holy) and they abide therein (for ever).

Sura 3, al-i-Imran [The Family of Imran]; Verse 195

195. And their Lord hath accepted of them, and answered them: "Never will I suffer to be lost The work of any of you, Be he male or female: Ye are members, one of another; those who have left their homes, and were driven out therefrom, and suffered harm in My Cause, and fought and were slain, -- Verily, I will blot out from them their iniquities, and admit them into Gardens with rivers flowing beneath; -- a reward from the Presence of God, and from His Presence is the best of rewards."

Sura 4, al-Nissa' [The Women]; Verses 32 & 124

32. And in no wise covet those things in which God hath bestowed His gifts more freely on some of you than on others: to men is allotted what they earn, and to women what they earn: but ask God of His bounty. For God hath full knowledge of all things.

124. If any do deeds of righteousness, -- be they male or female -- and have faith, they will enter Heaven, and not the least injustice will be done to them.

Sura 7, al-A'raf [The Heights]; Verses 26-31

26. O ye children of Adam! We have bestowed raiment upon you to cover your shame, as well as to be an adornment to you. But the raiment of righteousness, -- that is the best. Such are among the Signs of God, that they may receive admonition!

27. O ye children of Adam! Let not Satan seduce you, in the same manner as he got your parents out of the Garden, stripping them of their raiment, to expose their shame: for he and his tribe watch you from a position where ye cannot see them: We made the Evil Ones friends (only) to those without faith.

28. When they do aught that is shameful, they say: "We found our fathers doing so"; and "God commanded us thus;" Say: "Nay, God never commands what is shameful: do ye say of God what ye know not?"

29. Say: "My Lord hath commanded justice; and that ye set your whole selves (to Him) at every time and place of prayer, and call upon Him, making your devotion sincere as in his sight: Such as He created you in the beginning, so shall ye return."

30. Some He hath guided: others have (by their choice) deserved the loss of their way; in that they took the Evil Ones, in preference to God, for their friends and protectors, and think that they receive guidance.

31. O children of Adam! Wear your beautiful apparel at every time and place of prayer: eat and drink: but waste not by excess, for God Loveth not the wasters.

Sura 9, al-Tauba or al-Baraat [Repentance]; Verses 67-68 & 71-72

67. The Hypocrites, men and women, (Have an understanding) with each other. They enjoin evil, and forbid what is just, and are close with their hands. They have forgotten God; so He Hath forgotten them. Verily the Hypocrites are rebellious and perverse.

68. God hath promised the Hypocrites men and women, and the rejecters of Faith, the fire of Hell; Therein shall they dwell: Sufficient is it for them: For them is the curse of God, And an enduring punishment,...

71. The Believers, men and women, are protectors, one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practise regular charity, and obey God and His Apostle. On them will God pour His mercy: for God Is Exalted in power, Wise.

72. God hath promised to Believers, Men and women, Gardens Under which rivers flow, To dwell therein, and beautiful mansions In Gardens of everlasting bliss. But the greatest bliss is the Good Pleasure of God: That is the supreme felicity.

Sura 16, al-Nahl [The Bee]; Verse 97

97. Whoever works righteousness, man or woman, and has Faith, verily to him will We give a new Life, and life that is good and pure, and We will bestow on such their reward according to the best of their actions.

Sura 24, al-Nur [The Light]; Verse 26

26. Women impure are for men impure, and men impure for women impure. And women of purity are for men of purity, and men of purity are for women of purity. These are not affected by what people say: for them there is forgiveness and a provision honorable.

Sura 31, al-Luqman [The Wise]; Verse 8

8. For those who believe and work righteous deeds, there will be Gardens of Bliss.

Sura 33, al-Ahzab [The Confederates]; Verses 35-36, 58 & 73

35. For Muslim men and Muslim women, for believing men and women for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity, for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in God's praise, for them has God prepared forgiveness and great reward.

36. It is not fitting for a Believer, man or woman, when a matter has been decided by God and His Apostle, To have any option about their decision: If any one disobeys God and His Apostle, he is indeed on a clearly wrong path.

58. And those who annoy believing men and women undeservedly, bear (on themselves) a calumny and a glaring sin.

73. (With the result) that God has to punish the hypocrites, men and women, and the Unbelievers, men and women, and God turns in Mercy to the believers, Men and women: for God is Oft-Forgiving, Most Merciful.

Sura 52, al-Tur [The Mount]; Verses 20-21

20. They will recline (with ease) on Thrones (of dignity) arranged in ranks; and We shall join them to Companions, with beautiful, big and lustrous eyes.

21. And who believe and whose families follow them in faith, -- to them shall We join their families: nor shall We deprive them (of the fruit) of aught of their works (yet) is each individual in pledge for his deeds.

**** ON MUTUAL GENDER OBLIGATIONS***

Sura 4, al-Nissa' [The Women]; Verses 34 & 127

34. Men are the protectors and maintainers of women, because God has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what God would have them guard. As to those women on whose part ye disloyalty and ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly); but if they return to obedience, seek not against them means of (annoyance): for God is Most High, Great (above you all).

127. They ask thy instruction concerning the women. Say: God doth instruct you about them: and (remember) what hath been rehearsed unto you in the Book, concerning the orphans of women to whom ye give not the portions prescribed, and yet whom ye desire to marry, as also concerning the children who are weak and oppressed: that ye stand firm for justice to orphans. There is not a good deed which ye do, but God is well-acquainted therewith.

**** ON MARRIAGE***

Sura 2, al-Baqara [The Heifer]; Verse 221

221. Do not marry unbelieving women until they believe: a slave woman who believes is better than an unbelieving woman even though she allure you. Nor marry (your girls) to unbelievers until they believe: a man slave who believes is better than an unbeliever, even though he allure you. Unbelievers do (but) beckon you to the Fire. But God beckons by His Grace to the Garden (of Bliss) and forgiveness, and makes his Signs clear to mankind: that they may celebrate His praise.

Sura 4, al-Nissa' [The Women]; Verses 3-4

3. If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess. That will be more suitable, to prevent you from doing injustice.

4. And give the women (on marriage) their dower as a free gift but if they, of their own good pleasure, remit any part of it to you, take it and enjoy it with right good cheer.

Verses 19-25

19. Ye who believe! ye are forbidden to inherit women against their will. Nor should ye treat them with harshness, what ye may take away part of the dower ye have given them, -- except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity. If ye take a dislike to them it may be that ye dislike a thing, and God brings about through it a great deal of good.

20. But if ye decide to take one wife in place of another, even if ye had given the latter a whole treasure for dower, take not the least bit of it back: would ye take it by slander and a manifest wrong?

21. And how could ye take it when ye have gone in unto each other, and they have taken from you a solemn covenant?

22. And marry not women whom your fathers married, except what is past: it was shameful and odious, and abominable custom indeed.

23. Prohibited to you (for marriage) are: your mothers, daughters, sisters; father's sisters, mother's sisters' brother's daughters, sister's daughters; foster-mothers (who gave you suck), foster-sisters; your wives' mothers; your step-daughters under your guardianship, born of your wives to whose ye have gone in, -- no prohibition if ye have not gone in; -- (those who have been) wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same time; except for what is past; for God is Oft-Forgiving, Most Merciful...

24. Also (prohibited are) women already married, except those whom your right hands possess: thus hath God ordained (prohibitions) against you: except for these, all others are lawful, provided ye seek (them in marriage) with gifts from your property, desiring chastity, not lust. Seeing that ye derive benefit from them, give them their dowers (at least) as prescribed; but if, after a dower is prescribed, ye agree. Mutually (to vary it), there is no blame on you, and God is All Knowing All-Wise.

25. If any of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess: and God hath full knowledge about your faith. Ye are one from another: wed them with the leave of their owners, and give them their dowers, according to what is reasonable: they should be chaste, not lustful, nor taking paramours: when they are taken in wedlock, if they fall into shame, their punishment is half that for free women. This (permission) is for those among you who fear sin; but it is better for you that ye practice self-restraint. And God is Oft-Forgiving, Most Merciful.

Verse 129

129. Ye are never able to be fair and just as between women, even if it is your ardent desire : but turn not away (from a woman) altogether, so as to leave her (as it were) hanging (in the air). If ye come to a friendly understanding, and practice self-restraint, God is Oft-Forgiving, Most Merciful.

Sura 5, al Ma'ida [The Table Spread]; Verse 5

5. This day are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them. (Lawful unto you in marriage)

are (not only) chaste women who are believers, but chaste women among the People of the Book, revealed before your time, When ye give them their due dowers, and desire chastity, not lewdness, nor secret intrigues. If anyone rejects faith, fruitless is his work, and in the Hereafter he will be in the ranks of those who have lost (all spiritual good).

Sura 24, al-Nur [The Light]; Verses 32-33

32. Marry those among you who are single, or the virtuous ones among your slaves, male or female: If they are in poverty, God will give them means out of his grace: For God encompasseth all, and he knoweth all things.

33. Let those who find not the wherewithal for marriage keep themselves chaste, until God gives them means out of His grace. And if any of your slaves ask for a deed in writing (to enable them to earn their freedom for a certain sum), give them such a deed if ye know any good in them; yea, give them something yourselves out of the means which God has given to you. But force not your maids to prostitution when they desire chastity, in order that ye may make a gain in the goods of this life. But if anyone compels them, yet, after such compulsion, is God oft-Forgiving, most Merciful (to them).

Sura 33, al-Ahzab [The Confederates]; Verses 37 & 50-52

37. Behold! thou didst say to one who had received the grace of God and thy favor: "Retain thou (in wedlock) thy wife, and fear God." But thou didst hide in thy heart that which God was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear God. Then when Zaid had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to thee; in order that (in future) there may be no difficulty to the Believers in (the matter of) marriage with the wives of their adopted sons when the Otter have dissolved with the necessary (formality) (their marriage with) them; and God's command must be fulfilled.

50. O Prophet! We have made lawful to thee thy wives to whom thou hast paid their dowers; and those whom thy right hand possesses out of the prisoners of war whom God has assigned to thee; and daughters of thy paternal uncles and aunts, and daughters of thy maternal uncles and aunts who migrated (from Mecca) with thee; and any believing woman who dedicates her soul to the Prophet if the Prophet wishes to wed her; -- this only for thee, and not for the Believers (at large); We know what We have appointed for them as to their wives and the captives whom their right hands possess; -- in order that there should be no difficulty for thee. And God is Oft-Forgiving, Most Merciful.

51. Thou mayest defer (the turn of) any of them that thou pleasest, and thou mayest receive any thou pleasest; and there is no blame on thee if thou invite one whose (turn) thou hadst set aside. This were nigher to the cooling of their eyes, the prevention of their grief, and their satisfaction -- that of all of them -- with that which thou hast given them: And God knows (all) that is in your hearts: And God is All-Knowing, Most Forbearing.

52. It is not lawful for thee (to marry more) women after this, nor to change them for (other) wives, even though their beauty attract thee, except any thy right hand should possess (as hand-maidens): And God doth watch over all things.

*** ON DIVORCE**

Sura 2, al-Baqara [The Heifer]; Verses 226-237 & 240-241

226. For those who take an oath for abstention from their wives, a waiting for four months is ordained; if then they return, God is Oft-forgiving, Most Merciful.

227. But if their intention is firm for divorce, God heareth and Knoweth all things.

228. Divorced women shall wait concerning themselves for three monthly periods. Nor is it lawful for them to hide what God hath created in their wombs, if they have faith in God and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them. And God is Exalted in Power, Wise.

229. A divorce is only permissible twice: after that, the parties should either hold together on equitable terms, or separate with kindness. It is not lawful for you, (Men), to take back any of your gifts (from your wives), except when both parties fear that they would be unable to keep the limits ordained by God. If ye (judges) do indeed fear that they would be unable to keep the limits ordained by God, there is no blame on either of them if she give something for her freedom. These are the limits ordained by God; so do not transgress the limits ordained by God, such persons wrong (themselves as well as others.)

230. So if a husband divorced his wife (irrevocably), he cannot, after that, remarry her until after she has married another husband and he has divorced her. In that case there is no blame on either of them if they re-unite, provide they feel that they can keep the limits ordained by God. Such are the limits ordained by God, which He makes plain to those who understand.

231. When ye divorce women, and they fulfil the term of their (*iddat*), either take them back on equitable terms or set them free on equitable terms; but do not take them back to injure them, (or) to take undue advantage; if any one does that, he wrongs his own soul. Do not treat God's signs as a jest, but solemnly rehearse God's favors on you, and the fact that he sent down to you the Book and Wisdom, for your instruction. And fear God, and know that God is well acquainted with all things.

232. When ye divorce women, and they fulfil the term of their (*iddat*) do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms. This instruction is for all amongst you, who believe in God and the Last Day. That is (the course making for) most virtue and purity amongst you. And God knows, and ye know not.

233. The mothers shall give suck to their offspring for two whole years, if the father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be treated unfairly on account of her child. Nor father on account of his child or heir shall be chargeable in the same way. If they both decide on weaning, by mutual consent, and after due consultation, there is no blame on them. If ye decide on a foster-mother for your offspring, there is no blame on you, provided ye pay (the mother) what ye offered, on equitable terms. But fear God and know that God sees well what ye do.

234. If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days: when they have fulfilled their term, there is no blame on you if they

dispose of themselves in a just and reasonable manner. And God is well acquainted with what ye do.

235. There is no blame on you if ye make an offer of betrothal or hold it in your hearts. God knows that ye cherish them in your hearts: but do not make a secret contract with them except that you speak in terms honorable, nor resolve on the tie of marriage till the term prescribed is fulfilled. And know that God knoweth what is in your hearts, and take heed of Him; and know that God is Oft-forgiving, Most Forbearing.

236. There is no blame on you if ye divorce women before consummation or the fixation of their dower; but bestow on them (a suitable gift), the wealthy according to his means, and the poor according to his means; -- a gift of a reasonable amount is due from those who wish to do the right thing.

237. And if ye divorce them before consummation, but after the fixation of a dower for them, then the half of the dower (is due to them), unless they remit it or (the man's half) is remitted by him in whose hands is the marriage tie; and the remission (of the man's half) is the nearest to righteousness. And do forget liberality between yourselves. For God sees well all what ye do.

240. Those of you who die and leave widows should bequeath for their widows a year's maintenance and residence; but if they leave (the residence), there is no blame on you for what they do with themselves, provided it is reasonable. And God is Exalted in Power, Wise.

241. For divorced women maintenance (should be provided) on a reasonable (scale). This is a duty on the righteous.

Sura 4, al-Nissa' [The Women]; Verse 20

20. But if ye decide to take one wife in place of another, even if ye had given the latter a whole treasure for dower, take not the least bit of it back: Would ye take it by slander and a manifest wrong?

Verse 35

35. If ye fear a breach between them twain, appoint (two) arbiters, one from his family, and the other from hers; if they wish for peace, God will cause their reconciliation: for God hath full knowledge, and is acquainted with all things.

Verses 128 & 130

128. If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed. But if ye do good and practice self-restraint, God is well-acquainted with all that ye do.

130. But if they disagree (and must part), God will provide abundance for all from His all-reaching bounty: for God is He that careth for all and is Wise.

Sura 33, al-Ahzab [The Confederates]; Verse 49

49. O ye who believe! When ye marry believing women, and then divorce them before ye have touched them, no period of "*iddat*" have ye to count in respect of them: So give them a present, and set them free in a handsome manner.

Sura 58, al-Mujadila [The Woman who Pleads]; Verse 1

1. God has indeed heard (and accepted) the statement of the woman who pleads with thee concerning her husband and carries her complaint (in prayer) to God: and God (always) hears the arguments between both sides among you: for God hears and sees (all things).

Sura 65, al-Talaq [Divorce]; Verses 1-7

1. O Prophet! when ye do divorce women, divorce them at their prescribed periods, and count (accurately) their prescribed periods: and fear God your Lord: and turn them not out of their houses, nor shall they (themselves) leave, except in case they are guilty of some open lewdness, those are limits set by God: and any who transgresses the limits of God, does verily wrong his (own) soul: thou knowest not if perchance God will bring about thereafter some new situation.

2. Thus when they fulfil their term appointed, either take them back on equitable terms or part with them on equitable terms; and take for witness two persons from among you, endued with justice, and establish the evidence (as) before God. Such is the admonition given to him who believes in God and the Last Day. And for those who fear God, He (ever) prepares a way out.

3. And He provides for him from (sources) he never could imagine. And if anyone puts his trust in God, sufficient is (God) for him. For God will surely accomplish His purpose: verily, for all things has God appointed a due proportion.

4. Such of your women as have passed the age of monthly courses, for them the prescribed period, if you have any doubts, is three months, and for those who have no courses (it is the same): for those who carry (life within their wombs), their period is until they deliver their burdens : and for those who fear God, He will make their path easy.

5. That is the command of God, which He has sent down to you: and if any one fears God He will remove his ills from him, and will enlarge His reward.

6. Let the women live (in *iddat*) in the same style as ye live, according to your means; annoy them not so as to restrict them. And if they carry (life in their wombs) then spend (your substance) on them until they deliver their burden; and if they suckle your (offspring), give them their recompense: And take mutual counsel together, according to what is just and reasonable. And if ye find yourselves in difficulties, let another woman suckle (the child) on the (father's) behalf.

7. Let the man of means spend according to his means : and the man whose resources are restricted, let him spend according to what God has given him. God puts no burden on any person beyond what He has given him. After a difficulty, God will soon grant relief.

*** ON ADULTERY**

Sura 4, al-Nissa' [The Women]; Verses 15-16

15. If any of your women are guilty of lewdness, take the evidence of four (reliable) witnesses from amongst you against them; and if they testify, confine them to houses until death do claim them, or God ordain for them some (other) way.

16. If two men among you are guilty of lewdness, punish them both. If they repent and amend, leave them alone; for God is Oft-returning, Most Merciful.

Sura 17, Bani Isra'il [The Children of Israel]; Verse 32

32. Nor come nigh to adultery: For it is a shameful (deed) And an evil, opening the road (to other evils).

Sura 24, al-Nur [The Light]; Verses 2-4 & 23

2. The woman and the man guilty of adultery or fornication, flog each of them with a hundred stripes: Let not compassion move you in their case, in a matter prescribed by God, if ye believe in God and the Last Day: and let a party of the believers witness their punishment.

3. Let no man guilty of adultery or fornication marry any but a woman. Similarly guilty, or an Unbeliever: nor let any but such a man or an Unbeliever. Marry such a woman: to the believers such a thing is forbidden.

4. And those who launch a charge against chaste women, and produce not four witnesses (to support their allegations), flog them with eighty stripes; and reject their evidence ever after: for such men are wicked transgressors;

23. Those who slander chaste women, indiscreet but believing, are cursed in this life. And in the Hereafter: for them is a grievous penalty.

*** ON MODESTY FOR WOMEN AND MEN**

Sura 24, al-Nur [The Light]; Verses 30-31 & 60

30. Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: And God is well acquainted with all that they do.

31. And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments...

Sura 33, al-Ahzab [The Confederates]; Verses 53, 55 & 59

53. O ye who believe! Enter not the Prophet's houses -- until leave is given to you, -- for a meal, (and then) not (so early as) to wait for its preparation: but when ye are invited, enter; and when ye have taken your meal, disperse, without seeking familiar talk. Such (behavior) annoys the Prophet: He is ashamed to dismiss you, but God is not ashamed (to tell you) the truth. And when ye ask (his ladies) for anything ye want, ask them from before a screen: that makes for greater purity for your hearts and for theirs. Nor is it right for you that you should annoy God's Apostle, or that ye marry his widows after him at any time. Truly such a thing is in God's sight an enormity.

55. There is no blame (on these ladies if they appear) before their fathers, or their sons, their brothers, or their brothers' sons, or their sisters' sons, or their women or the (slaves) whom their right hand possess. And (ladies), fear God for God is Witness to all things.

59. O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): That is most convenient that they should be known (as such) and not molested: And God is Oft-forgiving, Most Merciful.

**** INJUNCTIONS TO THE PROPHET'S WIVES***

Sura 33, al-Ahzab [The Confederates]; Verses 28-34

28. O Prophet! say to thy Consorts: "If it be that ye desire the life of this world, and its glitter, then come! I will provide for your enjoyment and set you free in a handsome manner.

29. But if ye seek God and His Messenger and the Home of the Hereafter, verily God has prepared for the well-doers amongst you a great reward.

30. O Consorts of the Prophet if any of you were guilty of evident unseemly conduct, the punishment would be doubled to her, and that is easy for God.

31. But any of you that is devout in the service of God and His Messenger, and works righteousness, to her shall we grant her reward twice and we have prepared for her a generous Sustenance.

32. O Consorts of the Prophet! Ye are not like any of the (other) women: If ye do fear (God), be not too complaisant of speech, lest one in whose heart is a disease should be moved with desire: but speak ye a speech (that is) just.

33. And stay quietly in your houses, and make not a dazzling display, like that of the Times of Ignorance; and establish Regular Prayer and give Regular Charity; and obey God and His Messenger. And God only wishes to remove all abomination from you, ye Members of the Family, and to make you pure and spotless.

34. And recite what is rehearsed to you in your Homes, of the signs of God and His Wisdom: For God understands the finest mysteries and is well-acquainted (with them).

*** ON INHERITANCE**

Sura 2, al-Baqara [The Heifer]; Verses 180-182

180. It is prescribed, when death approaches any of you, if he leave any goods, that he make a bequest to parents and next of kin, according to reasonable usage: this is due from the God-fearing.

181. If anyone changes the bequest after hearing it, the guilt shall be on those who make change. For God hears and knows (All things).

182. But if anyone fears partiality or wrong-doing on the part of the testator and makes between them (the parties concerned), there is no wrong in him for God is Oft-forgiving, Most Merciful.

Sura 4, al-Nissa' [The Women]; Verses 11-12 & 176

7. From what is left by parents and those nearest related there is a share for men and a share for women, Whether the property be small or large, a determinate share.

11. God (thus) directs you as regards your children's (inheritance): to the male, a portion equal to that of two females: if only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is half. For the parents, a sixth share of the inheritance to each, if the deceased left children; if do children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers (or sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies and debts. Ye know not whether your parents or your children are nearest to you in benefit. These are settled portions ordained by God; and God is All-knowing, All-wise.

12. In what your wives leave, your share is a half, if they leave no child; but if they leave a child, ye get a fourth; after payment of legacies and debts. In what ye leave, their share is a fourth, if ye leave no child; but if ye leave a child, they get an eighth; after payment of legacies and debts. If the man or woman whose inheritance is in question, has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share a third; after payment of legacies and debts; so that no loss is caused (to any one). Thus is it ordained by God; and God is All-knowing, Most Forbearing.

176. They ask thee for a legal decision. Say: God directs (thus) about those who leave no descendants or ascendants as heirs. If it is a man that dies, leaving a sister but no child, she shall have half the inheritance: If (such a deceased was) a woman, who left no child, her brother takes her inheritance: if there are two sisters, they shall have two-thirds of the inheritance (between them): if there are brothers and sisters, (they share), the male having twice the share of a female. Thus doth God make clear to you (His law), lest ye err: And God hath knowledge of all things.

*** ON EVIDENCE OFFERED BY WOMEN AND MEN**

Sura 2, al-Baqara [The Heifer]; Verse 282

282. O ye who believe! When ye deal with each other, on transactions involving future obligations in a fixed period of time, reduce them to writing. Let a scribe write down faithfully as between the parties: let not the scribe refuse to write: as God has taught him, so let him write. Let him who incurs the liability dictate, but let him fear his Lord God, and not diminish aught of what he owes. If the party liable is mentally deficient, or weak, or unable himself to dictate, let his guardian dictate faithfully, and get two witnesses out of your own men, and if there are not two men, then a man and two women, such as ye choose, for witnesses, so that if one of them errs, the other can remind her. The witnesses should not refuse when they are called on (for evidence). Disdain not to reduce to writing (your contract) for a future period, whether it be small or big: it is juster in the sight of God, more suitable as evidence, and more convenient to prevent doubts among yourselves, but if it be a transaction which ye carry out on the spot among yourselves, there is no blame on you if ye reduce it not to writing. But take witnesses whenever ye make a commercial contract; and let neither scribe nor witness suffer harm. If ye do (such harm), it would be wickedness in you. So fear God; for it is God that teaches you. And God is well acquainted with all things.

Sura 4, al-Nissa' [The Women]; Verses 6 & 15

6. Make trial of orphans until they reach the age of marriage; if then ye find sound judgement in them, release their property to them; but consume it not wastefully, nor in haste against their growing up. If the guardian is well-off, let him claim no remuneration, but if he is poor, let him have for himself what is just and reasonable. When ye release their property to them, take witnesses in their presence: but all-sufficient is God in taking account.

15. If any of your women are guilty of lewdness, take the evidence of four (reliable) witnesses from amongst you against them; and if they testify, confine them to their houses until death do claim them, or God ordain for them some (other) way.

Sura 5, al-Mai'da [The Table Spread]; Verses 106-108

106. O ye who believe! When death approaches any of you, (take) witnesses among yourselves when making bequests two just men of your own (brotherhood) or others from outside if ye are journeying through the earth, and the chance of death befalls you (thus). If ye doubt (their truth), detain them both after prayer, and let them both swear by God: "We wish this not for any worldly gain, even though the (beneficiary) be our near relation: We shall hide not the evidence before God: If we do then behold! The sin be upon us!"

107. But if it gets known that these two were guilty of the sin (of perjury), let two others stand forth in their places, -- nearest in kin among those who claim a lawful right: Let them swear by God: "We affirm that our witness is truer than that of those two, and that we have not trespassed (beyond the truth): if we did, behold! The wrong is upon us!"

108. That is most suitable: that they may give evidence in its true nature and shape, or else they would fear that other oaths would be taken after their oaths. But fear God and listen (to His counsel); for God guideth not a rebellious people.

Sura 24, al-Nur [Light]; Verses 4-9

4. And those who launch a charge against chaste women, and produce not four witnesses (to support their allegations), -- flog them with eighty stripes; and reject their evidence ever after; for such men are wicked transgressors; --

5. Unless they repent thereafter and mend (their conduct); for God is Oft-forgiving, Most Merciful.

6. And for those who launch a charge against their spouses, and have (in support) no evidence but their own, their solitary evidence (can be received) if they bear witness four times (with an oath) by God that they are solemnly telling the truth;

7. And the fifth (oath) (should be) that they solemnly invoke the curse of God on themselves if they tell a lie.

8. But it would avert the punishment from the wife, if she bears witness four times (with an oath) by God, that (her husband) is telling a lie;

9. And the fifth (oath) should be that she solemnly invokes the wrath of God on herself if (her accuser) is telling the truth.

Sura 60, al-Mumtahana [The Woman to be Examined]; Verses 10-12

10. Ye who believe! When there come to you believing women refugees, examine (and test) them: God knows best as to their faith: if ye ascertain that they are believers, then send them not back to the unbelievers. They are not lawful (wives) for the unbelievers, nor are the (unbelievers) lawful (husbands) for them. But pay the unbelievers what they have spent (on their dower). And there will be no blame on you if ye marry them on payment of their dower to them. But hold not to the guardianship of unbelieving women: ask for what ye have spent on their dowers, and let the (unbelievers) ask for what they have spent (on the dowers of women who come over to you). Such is the command of God: He judges (with justice) between you. And God is full of knowledge and wisdom.

11. And if any of your wives deserts you to the unbelievers, and ye have an accession (by the coming over of a woman from the other side), then pay to those whose wives have deserted the equivalent of what they had spent (on their dower). And fear God, in Whom ye believe.

12. O Prophet! When believing women come to thee to take the oath of fealty to thee, that they will not associate in worship any other thing whatever with God, that they will not steal, that they will not commit adultery (or fornication), that they will not kill their children, that they will not utter slander, intentionally forging falsehood, and that they will not disobey thee in any just matter, then do thou receive their fealty, and pray to God for the forgiveness (of their sins): for God is Oft-forgiving, Most Merciful.

Sura 65, al-Talaq [Divorce]; Verse 2

2. Thus when they fulfil their term appointed, either take them back on equitable terms or part with them on equitable terms; and take for witness two people from among you, endued with justice, and establish the evidence (as) before God. Such is the admonition given to him

who believes in God and the Last Day, and for those who fear God, He (ever) prepares a way out.

*** ON MURDER, RETRIBUTION, AND BLOOD-MONEY**

Sura 2, al-Baqara [The Heifer]; Verses 178-179

178. O ye who believe! The law of equality is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand and compensate him with handsome gratitude. This is a concession and a mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty.

179. In the law of equality there is (saving of) life to you, O ye men of understanding; that ye may restrain yourselves.

Sura 4, al-Nissa' [The Women]; Verses 29 & 92-93

29. O ye who believe! Eat not up your property among yourselves in vanities; But let there be amongst you traffic and trade by mutual good will: Nor kill (or destroy) yourselves for verily God hath been to you Most Merciful.

92. Never should a Believer kill a Believer; but (if it so happens) by mistake, (compensation is due); if one (so) kills a Believer, it is ordained that he should free a believing slave, and pay compensation to the deceased's family, unless they remit it freely. If the deceased belonged to a people at war with you, and he was a Believer, the freeing of a believing slave (is enough). If he belonged to a people with whom ye have a treaty of mutual alliance, compensation should be paid to his family, and a believing slave be freed. And for those who find this beyond their means, (is prescribed) a fast for two months running: by way of repentance to God: for God hath all knowledge and all wisdom.

93. If a man kills a Believer intentionally, his recompense is Hell, to abide therein (for ever): and the wrath and the curse of God are upon him, and a dreadful penalty is prepared for him.

Sura 5, al-Ma'ida [The Table Spread]; Verses 32-34 & 45

32. On that account: We ordained for the Children of Israel that if anyone slew a person -- unless it be for murder or for spreading mischief in the land -- it would be as if he slew the whole people: and if anyone saved a life it would be as if he saved the life of the whole people. Then although there came to them Our Messengers with Clear Signs, yet, even after that, many of them continued to commit excesses in the land.

33. The punishment of those who wage war against God and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter;

34. Except for those who repent before they fall into your power: in that case know that God is Oft-forgiving, Most Merciful.

45. We ordained therein for them: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds-equal for equal." But if anyone remits the retaliation by way of charity, it is an act of atonement for himself. And if any fail to judge by (the light of) what God hath revealed, they are (no better than) wrongdoers.

Sura 6, al-An'am [The Cattle]; Verse 151

151. Say: "Come I will rehearse what God hath (really) prohibited you from": join not anything as equal with Him; be good to your parents; kill not your children on a plea of want; -- We provide sustenance for you and for them; -- come not nigh to shameful deeds, whether open or secret; take not life which God hath made sacred, except by way of Justice and law: Thus doth He command you, that ye may learn wisdom.

Sura 17, Bani Isra'il [The Children of Israel]; Verses 31-33

31. Kill not your children for fear of want: We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin.

33. Nor take life -- which God has made sacred -- except for a just cause. And if anyone is slain wrongfully, we have given his heir authority (to demand *Qisas* or to forgive): but let him not exceed bounds in the matter of taking life: for he is helped (by the Law).

**** OTHER VERSES ON WOMEN***

Sura 2, al-Baqara [The Heifer]; Verses 187 & 222-223

187. Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and ye are their garments. Go knoweth what ye used to do secretly among yourselves; But He turned to you and forgave you; so now associate with them and seek what God hath ordained for you, and eat and drink until the white thread of dawn appear to you distinct from its black thread; then complete your fast till the night appears; but do not associate with your wives while ye are in retreat in the mosques. those are limits (set by) God; approach not nigh thereto. Thus doth God make clear his Signs to men: that they may learn self-restraint.

222. They ask thee concerning women's courses. Say: They are a hurt and a pollution: So keep away from women in their courses; and do not approach them until they are clean. But when they have purified themselves, ye may approach them in any manner, time, or place ordained for you by God. For God loves those who turn to Him constantly and He loves those who keep themselves pure and clean.

223. Your wives are as a tilth unto you; so approach your tilth when or how ye will; but do some good act for your souls beforehand; and fear God, and know that ye are to meet Him (in the Hereafter), and give (these) good tidings to those who believe.

Sura 13, al-Ra'd [Thunder]; Verse 8

8. God doth know what every female (womb) doth bear, by how much the wombs fall short (of their time or number) or do exceed every single thing is before His sight, in (due) proportion.

Sura 17, Bani Isra'il [The Children of Israel]; Verse 40

40. Has then your Lord, (O Pagans!) preferred for you sons, and taken for Himself daughters among the Angels? Truly ye utter a most dreadful saying!

Sura 31, al-Luqman [The Wise]; Verse 14

14. And we have enjoined on man (to be good) to his parents: In travail upon travail did his mother bear him, and in years twain was his weaning: (hear the command), "Show gratitude to Me and to thy parents: To Me is (the final) Goal."

Sura 46, al-Ahqaf [Winding Sand-tracts]; Verse 15

15. We have enjoined on man kindness to his parents: In pain did his mother bear him, and in pain did she give him birth. The carrying of the (child) to his weaning is (a period of) thirty months). At length, when he reaches the age of full strength and attains forty years, he says "O my Lord ! Grant me that I may be grateful for Thy favor which Thou hast bestowed upon me, and upon both my parents, and that I may work righteousness such as Thou mayest approve; and be gracious to me in my issue. Truly have I turned to Thee and truly do I bow (to Thee) in Islam."

(All verses from the Qur'an are taken from A. Yusuf Ali, translator. **The Holy Qur'an: Text, Translation and Commentary**. Brentwood, Maryland: Amana Corp., 1983.)

APPENDIX 2

SAMPLES OF HADITH DEALING WITH / REFERRING TO WOMEN

(classified by subject; both positive and negative)

These Hadith are taken: Imam Muslim. **Sahih Muslim: Being Traditions of the Sayings and Doings of the Prophet Muhammad as Narrated by his Companions and compiled under the title, *Al-Jami'-us-Sahih*. Vols. I.A,B-IV.A,B. (8 Vols.)** Translated by Abdul Hamid Siddiqi. Lahore: Sh. Muhammad Ashraf Booksellers & Exporters, 1990.

"Hadith" is the term applied to the reports of the Prophet Muhammad's words and actions. After the Prophet died, his companions began to recount reports of what he had said and done. These reports were originally transmitted orally. Over a century later, Islamic scholars started to record these reports in writing, passing them from one generation to the next. As a consequence of this transmission process, Islamic scholars continue to disagree over the authenticity of some of the Hadith, of which there are thousands.

* ON THE USE OF CORRECT LANGUAGE TO ADDRESS WOMEN

[2249] Abu Huraira reported that Allah's Messenger (may peace be upon him) had said: No one of you should say: My bondman and my slave-girl. All of you are the bondmen of Allah, and all of your women are the slave-girls of Allah; but say: My servant, my girl, and my young man and my young girl [Vol. IV.A, p.5].

* ON ADULTERY

[1690] Ubada b. As-Samit reported: Allah's Messenger (may peace be upon him) saying: Receive (teaching) from me, receive teaching from me. Allah has ordained a way for those (women). When an unmarried male commits adultery with an unmarried female (they should receive) one hundred lashes and banishment for one year. And in case of married male committing adultery with a married female, they shall receive one hundred lashes and be stoned to death [Vol. III.A, p.131]

*** ON POLYGAMY**

[2449] Miswar b. Makhramah reported that he heard Allah's Messenger (may peace be upon him) saying, as he sat on the pulpit: The sons of Hisham b. Mughira have asked my permission to marry their daughter with Ali b. Abi Talib (that refers to the daughter of Abu Jahl for whom Ali had sent a proposal for marriage). But I would not allow them. I would not allow them, I would not allow them (and the only alternative possible is) that Ali should divorce my daughter (and then marry their daughter), for my daughter is part of me. He who disturbs her in fact disturbs me and he who offends her offends me [Vol. IV.A, p.107].

*** ON MARRIAGE AND FIDELITY BETWEEN WOMEN AND MEN**

[1469] Abu Huraira (Allah be pleased with him) reported what Allah's Messenger (may peace be upon him) had said: A believing man should not hate a believing woman; if he dislikes one of her characteristics, he will be pleased with another [Vol. II.B, p.397].

[1403] Jabir reported that Allah's Messenger (may peace be upon him) saw a woman and so he came to his wife, Zainab, as she was tanning a piece of leather and had sexual intercourse with her. He then went to his Companions and told them: The woman advances and returns in the shape of a devil, so when one of you sees a woman, he should come to his wife, for that will repel what he feel in his heart [Vol. II.B, p.341].

[1406] Sabra Juhanni reported: that Allah's Messenger (may peace be upon him) temporary permitted temporary marriage for us. So I and another man went out and saw a woman of Bani Amer, who was like a young long-necked she-camel. We presented ourselves to her (contracting temporary marriage), where upon she said: What dower would you give me? I said: My cloak. And my companion also said: My cloak. And the cloak of my companion was better than my cloak, but I was younger than he. So when she looked at the cloak of my companion she liked it, and she cast a glance at me I looked more attractive to her. She then said: Well, you and your cloak are sufficient for me. I remained with her for three nights, and then Allah's Messenger (may peace be upon him) said: He who has any such woman with whom he had contracted temporary marriage, he should let her off [Vol. II.B, p.343].

[1419] Abu Huraira (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) had said: A woman without a husband (divorced or a widow) must not be married until she is consulted. Also a virgin must not be married until her permission is sought. They asked the Prophet of Allah (may peace be upon him): How can a (virgin's) consent can be solicited? He said: That she keeps silent [Vol. II.B, p.352].

[1422] Aisha (Allah be pleased with her) reported: Allah's Messenger (may peace be upon him) married me when I was six years old, and I came to his house at the age of nine. She further said: We went to Medina and I had fever for a month, and my hair became as long as my earlobes. Umm Ruman (my mother) came to me and I was at that time on a swing along with my playmates. She called me loudly, I went to her, I did not know what she wanted of me. She took hold of my hand and took me to the door, and I was saying: Ha, ha (as if I was gasping), until the agitation of my heart was over. She took me to a house where women of the Ansar had gathered some. They all blessed me and wished me good luck and said: The best of luck and blessing. She (my mother) entrusted me to them. They washed my hair and embellished me and nothing frightened me. Allah's Messenger (may peace be upon him) came there in the morning, and I was entrusted to him [Vol. II.B, p.353].

[1436] Abu Huraira (Allah be pleased with him) reported that Allah's Apostle (may peace be upon him) said: When a woman spends the night away from the bed of her husband, the angels curse her until morning [Vol.II.B, p.372].

*** ON WOMEN DURING WARTIME**

[1744] It is narrated on the authority of Abdullah that a woman was found killed in one battle fought by the Messenger of Allah (may peace be upon him). He disapproved of the killing of women and children [Vol. III.A, p.167].

[1745] It is reported on the authority of Sa'b b. Jathama that the Prophet of Allah (may peace be upon him), when asked about women and children of the polytheists being killed during the night raid, said: They are from them [Vol. III.A, p.167].

[1810] It has been narrated on the authority of Anas b. Malik who said that the Messenger of Allah (may peace be upon him) allowed Umm Sulaim and some other women of the Ansar to accompany him when he went to war; they would give water (to the soldiers) and would treat the wounded [Vol III.A, p.229].

[1866R1] It has been narrated on the authority of Urwa that Aisha described to him the pledge of the women. She said: The Messenger of Allah (may peace be upon him) never touched a woman with his hand. He would only take a vow from her, and when he had taken the (verbal) vow, he would say: You may go. I have accepted your alliance [Vol. III.A, p.269].

*** ON PRAISING GOOD WOMEN**

[2527R2] Abu Huraira reported: I heard Allah's Messenger (may peace be upon him) saying: The women of Quraish are good amongst the womenfolk. They ride camels and show affection to their children and zealously guard the wealth of their husbands. Abu Huraira said at the end of this narration that Mary, the daughter of Imran, never rode the camel [Vol. IV.A, p.151].

[422] Abu Huraira reported: the Messenger of Allah (may peace be upon him) said: Glorification of Allah is for men and clapping of hands is meant for women (if something happens in prayer)...[Vol. I.B, p.263].

[442] Salim narrated it from his father (Abdullah b. Umar) that the Messenger of Allah (may peace be upon him) said: When women ask permission to go to the mosque, do not prevent them [Vol. I.B, p.269].

[2323R4] Anas reported that Allah's Messenger (may peace be upon him) had a camel driver who had a very melodious voice. Allah's Messenger (may peace be upon him) said to him: Anjasha, drive slowly; do not break the vessels of glass, meaning the weak women [Vol. IV.A, p.39].

*** ON WOMEN AS IMMORAL**

[2736] Usama b. Zaid reported that Allah's Messenger (may peace be upon him) said: I stood at the door of Paradise and I found that the over-whelming majority of those who entered therein was that of poor people and the wealthy people were detained to get into that. The denizens of Hell were commanded to get into Hell, and I stood at the door of Fire and the majority amongst them who entered there were women [Vol. IV.B, p.253].

APPENDIX 3

THE FIRST HEROINES OF ISLAM

Aisha

A i s h a, the favorite wife of the Prophet, was born in Mecca eight or nine years before Hijra. Aisha was often consulted on theological and judicial subjects. She is praised for her genius. She had learned to read and knew numerous poems by heart. Some scholars of Islamic history assert that she possessed a special copy of the Qur'an. When the Prophet died, Aisha was 18 years old.

She was one of the first Muslim women to claim a political career and the right to participate and lead in public domains traditionally reserved for men. She led some thousands of men into "the battle of the Camel," a reference to the camel ridden by Aisha, the only woman on the battlefield. Her opponents' arguments were never based on Aisha's competence, but rather on the concept of a woman's proper place in society.

Aisha's intelligence, daring, and courage make her a sacred personage to Sunni Muslims.

Fatima

F a t i m a was the daughter of Muhammad and Khadija. She married Ali, the Prophet's cousin. In the eyes of Shi'is, Fatima personifies all that is divine in womanhood and the noblest ideal of human conception. As the person most dear to the Prophet, she could not survive the grief caused by his death. While Sunnis do not reject the Hadiths in which she is declared "the Queen of the women of Paradise," they give her the enigmatic title of *batul*, meaning "virgin."

Among the Prophet's numerous estates, she laid claim to the oasis of Fadak which had been her father's private property in the strictest sense of the word. However, Abu Bakr had declared this property as state lands. He answered Fatima's request with the Prophet's words: "Prophets do not have heirs." To this decided refusal Fatima quoted the Qur'an (See Sura 27, *al-Naml* [The Ants], Verse 16), replying, "Solomon received David's inheritance." She added that, "Prophecy and exalted gifts, attached to this dignity are not heritable, agreed! But the estate remains." Overruled by Abu Bakr, she swore never again to speak to him. Although defiant in spirit, Fatima was said to be slim and frail and suffered from poor health. She died of exhaustion and perhaps consumption at the age of 30.

She is revered by Muslims for her devotion to both the Prophet and Ali. Among Shi'is, her perseverance vis-a-vis Abu Bakr is also respected.

Khadija

K h a d i j a was the Prophet's first wife and the first person to embrace Islam. She was a well-to-do merchant's widow who was carrying on business independently when she became acquainted with Muhammad. She had been twice married previously and had children from both marriages. Muhammad was 25, and she was 40 when they married. Muhammad was content with one wife as long as Khadija lived. This is perhaps explained by Khadija's elevated social position which may have convinced the Prophet of the benefits of monogamy. Her devotion and material wealth must have been a great help to Prophet during his struggle. Khadija's death, three years before Hijra, after she had probably suffered considerable losses through the hostility of the great merchants, made Muhammad's position less tenable. Khadija was a source of moral support to the Prophet during the excitement and agitation of the first revelation.

Khadija is respected by Muslims for her many attributes -- among them her independence of spirit, her business sense, and her loyalty to the Prophet.

Zainab

Z a i n a b was the sister of Hussein ibn Ali, whom the Shi'is consider the third Imam. She was one of the first Muslim women to assume a political career by resisting injustice and tyranny. In 61 A.H., Zainab stood beside her brother during his battle against Yazid of the Umayyad dynasty in the desert of Karbala. Yazid's forces fought ruthlessly, seizing women and children from the Household of the Prophet as prisoners of war and killing Hussein and other male members of his family. Although Yazid's forces sought to intimidate the prisoners and to weaken them by taking them from town to town, Zainab bravely and eloquently condemned the Ummayyad's excesses.

When Yazid's forces arrived at Kufa, one of his agents, Ubaidallah, convened a great assembly to display Hussein's severed head on a spear and taunted the prisoners of war. Zainab and Ali ibn Hussein, who was too ill to fight, were the only members of the Household of the Prophet who had survived the battle of Karbala. When Ubaidallah threatened to assassinate Ali too, Zainab threw her arms around the young man, protesting bitterly that she would sacrifice herself before allowing Ali to be killed. By calling attention to the abuses committed against the Household of the Prophet, Zainab's speeches motivated Yazid to publicly disown and denounce his agents' conduct.

Zainab is revered by Shi'i Muslims for her courage, her rhetorical skills, her loyalty to the Household of the Prophet, and her keen sense of justice and self-sacrifice.

(Sources: **Encyclopedia of Islam**. Leiden: E.J. Brill, 1960, 2nd edition; Lane-Pool, S. **The Mohammadan Dynasties: Chronological and Genealogical Tables with Historical Introductions**. London: Constable, 1894; Mernissi, Fatima. **The Forgotten Queens of Islam**. Translated by Mary Jo Lakeland. Minneapolis: University of Minnesota Press, 1993; Tabataba'i, Allamah Sayyid Muhammad Husayn. **Shi'ite Islam**. Translated from the Persian and Edited with an Introduction and Notes by Seyyed Hossein Nasr. Albany: State University of New York Press, 1977 ed.)

APPENDIX 4

SAMPLES OF ARABIC PROVERBS DEALING WITH / REFERRING TO WOMEN (both in a positive and negative manner)

- * If my husband consent, why should the kadhy's [arbiter's] interference be necessary.
{*On Divorce*}
- * The public woman who is liberal (of her favours), does not wish for a procuress.
{*On Immorality*}
- * If thou shouldest prove a virtuous woman, hang a jar on my ear.
{*Expression of Surprise*}
- * Is thy mother-in-law quarrelsome? Divorce her daughter.
{*On Family Relations*}
- * A virtuous woman had patience (with her husband), her house flourished (or continued well peopled).
{*On the Relationship between Patience and Hospitality*}
- * They wooed her, and she resisted; they left her, and she then fell in love.
{*On Fickle Behavior*}
- * Take thy luck from the lap of thy sister.
{*On Fortune*}
- * The husband of the harlot is a base wretch by his own testimony.
{*Expression of Guilt by Association*}
- * A lean little thing of a lady; and (moreover) in childbed.
{*On Marrying/Having Children at a Young Age*}
- * A blind woman shaves an insane one.
{*On Confusion*}
- * To the good luck of my wedding festivities the night was short, and the female singers became penitents.
{*On Regrets*}

* A miserable disorderly slut talks proudly and affects prudery.

{On Hypocrisy}

* May those torments be his which are the due of the adulteresses.

{On Severity of Punishment; a reference to stoning}

* A decent public woman, rather than an indecent honest woman.

{On Hypocrisy}

* A harlot does not repent; and water in a jar does not become sour milk.

{On Immorality}

* Even the handsome (woman) experiences the misfortune of divorce.

{On the Superficiality of Physical Beauty}

(Source: Burckhardt, John Lewis. **Arabic Proverbs; or the Manners and Customs of the Modern Egyptians**. London: Curzon Press, 1972.)

The SIGI Human Rights Education Archives contain a rich collection of proverbs, quotes from literary works, newspaper clippings, and original writings and artwork in Persian from the workshop participants in Iran. Moreover, as part and parcel of the learning exercises in this manual, the facilitators and workshop participants are asked to contribute to SIGI's Archives by collecting proverbs and other cultural materials on women and their rights.

APPENDIX 5A

THE UNIVERSAL DECLARATION OF HUMAN RIGHTS, 1948

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the realization of this pledge,

Now, therefore, the General Assembly *proclaims* the Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1. All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2. Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or status.

Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3. Everyone has the right to life, liberty and security of person.

Article 4. No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5. No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6. Everyone has the right to recognition everywhere as a person before the law.

Article 7. All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8. Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9. No one shall be subjected to arbitrary arrest, detention or exile.

Article 10. Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charges against him.

Article 11. (1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all guarantees necessary for his defense.

(2) No one shall be held guilty of any penal offense, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offense was committed.

Article 12. No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honor and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13. (1) Everyone has the right to freedom of movement and residence within the borders of each State.

(2) Everyone has the right to leave any country, including his own, and to return to his own country.

Article 14. (1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.

(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15. (1) Everyone has the right to a nationality.

(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16. (1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

(2) Marriage shall be entered into only with the free and full consent of the intending spouses.

(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17. (1) Everyone has the right to own property alone as well as in association with others.

(2) No one shall be arbitrarily deprived of his property.

Article 18. Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19. Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20. (1) Everyone has the right to freedom of peaceful assembly and association.
(2) No one may be compelled to belong to an association.

Article 21. (1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

(2) Everyone has the right of equal access to public service in his country.

(3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or equivalent free voting procedures.

Article 22. Everyone, as a member of society, has the right to social security and is entitled to its realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23. (1) Everyone has the right to work, to free choice of employment, to just and favorable conditions of work and to protection against unemployment.

(2) Everyone, without any discrimination, has the right to equal pay for equal work.

(3) Everyone has the right to just and favorable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

(4) Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24. Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25. (1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

(2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26. (1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(3) Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27. (1) Everyone has the right to freely participate in the cultural life of the community, to enjoy the arts and to share in scientific advancements and its benefits.

(2) Everyone has the right to the protection of the moral and materials interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28. Everyone is entitled to a social and international order in which the right and freedoms set forth in this Declaration can be fully realized.

Article 29. (1) Everyone has duties to the community in which alone the free and full development of his personality is possible.

(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30. Nothing in this Declaration may be interpreted as implying for any State, groups or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

APPENDIX 5B

THE INTERNATIONAL COVENANT ON ECONOMIC, SOCIAL AND CULTURAL RIGHTS, 1966

Preamble

The States Parties to the present Covenant,

Considering that, in accordance with the principles proclaimed in the Charter of the United Nations, recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the World,

Recognizing that these rights derive from the inherent dignity of the human person,

Recognizing that, in accordance with the Universal Declaration of Human Rights, the ideal of free human beings enjoying freedom from fear and want can only be achieved if conditions are created whereby everyone may enjoy his economic, social and cultural rights, as well as his civil and political rights,

Considering the obligation of States under the Charter of the United Nations to promote universal respect for, and observance of, human rights and freedoms,

Realizing that the individual, having duties to other individuals and to the community to which he belongs, is under a responsibility to strive for the promotion and observance of the rights recognized in the present Covenant,

Agree upon the following articles:

Part I

Article 1. (1) All peoples have the right of self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.

(2) All peoples may, for their own ends, freely dispose of their natural wealth and resources without prejudice to any obligations arising out of international economic co-operation, based upon the principle of mutual benefit, and international law. In no case may a people be deprived of its own means of subsistence.

(3) The States Parties to the present Covenant, including those having responsibility for the administration of Non-Self-Governing and Trust Territories, shall promote the realization of the right of self-determination, and shall respect that right, in conformity with the provisions of the Charter of the United Nations.

Part II

Article 2. (1) Each State Party to the present Covenant undertakes to take steps, individually and through international assistance and co-operation, especially economic and technical, to the maximum of its available resources, with a view to achieving progressively the full realization of the rights recognized in the present Covenant by all appropriate means, including particularly the adoption of legislative measures.

(2) The States Parties to the present Covenant undertake to guarantee that the rights enunciated in the present Covenant will be exercised without discrimination of any kind as to race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

(3) Developing countries, with due regard to human rights and their national economy, may determine to what extent they would guarantee the economic rights recognized in the present Covenant to non-nationals.

Article 3. The States Parties to the present Covenant undertake to ensure the equal right of men and women to the enjoyment of all economic, social and cultural rights set forth in the present Covenant.

Article 4. The States Parties to the present Covenant recognize that, in the enjoyment of those rights provided by the State in conformity with the present Covenant, the State may subject such rights only to such limitations as are determined by law only in so far as this may be compatible with the nature of these rights and solely for the purpose of promoting the general welfare in a democratic society.

Article 5. (1) Nothing in the present Covenant may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights or freedoms recognized herein, or at their limitation to a greater extent than is provided for in the present Covenant.

(2) No restriction upon or derogation from any of the fundamental human rights recognized or existing in any country in virtue of law, conventions, regulations or custom shall be admitted on the pretext that the present Covenant does not recognize such rights or that it recognizes them to a lesser extent.

Part III

Article 6. (1) The States Parties to the present Covenant recognize the right to work, which includes the right of everyone to the opportunity to gain his living by work which he freely chooses or accepts, and will take appropriate steps to safeguard this right.

(2) The steps to be taken by a State Party to the present Covenant to achieve the full realization of this right shall include technical and vocational guidance and training programs, policies and techniques to achieve steady economic, social and cultural development and full and productive employment under conditions safeguarding fundamental political and economic freedoms to the individual.

Article 7. The States Parties to the present Covenant recognize the right of everyone to the enjoyment of just and favorable conditions of work which ensure, in particular:

(a) Remuneration which provides all workers, as a minimum, with:

(i) Fair wages and equal remuneration for work of equal value without distinction of any kind, in particular women being guaranteed conditions of work not inferior to those enjoyed by men, with equal pay for equal work;

(ii) A decent living for themselves and their families in accordance with the provisions of the present Covenant;

(b) Safe and healthy working conditions;

(c) Equal opportunity for everyone to be promoted in his employment to an appropriate higher level, subject to no considerations other than those of seniority and competence;

(d) Rest, leisure and reasonable limitation of working hours and periodic holidays with pay, as well as remuneration for public holidays.

Article 8. (1) The States Parties to the present Covenant undertake to ensure:

(a) The right of everyone to form trade unions and join the trade union of his choice, subject only to the rules of the organization concerned, for the promotion and protection of his economic and social interests. No restrictions may be placed on the exercise of this right other than those prescribed by law and which are necessary in a democratic society in the interests of national security or public order or for the protection of the rights and freedoms of others;

(b) The right of trade unions to establish national federations or confederations and the right of the latter to form or join international trade-union organizations;

(c) The right of trade unions to function freely subject to no limitations other than those prescribed by law and which are necessary in a democratic society in the interests of national security or public order or for the protection of the rights and freedoms of others;

(d) The right to strike, provided that it is exercised in conformity with the laws of the particular country.

(2) This article shall not prevent the imposition of lawful restrictions on the exercise of these rights by members of the armed forces or of the police or of the administration of the State.

(3) Nothing in this article shall authorize States Parties to the International Labor Organization Convention of 1948 concerning Freedom of Association and Protection of the Right to Organize to take legislative measures which would prejudice, or apply the law in such a manner as would prejudice, the guarantees provided for in that Convention.

Article 9. The States Parties to the present Covenant recognize the right of everyone to social security, including social insurance.

Article 10. The States Parties to the present Covenant recognize that:

(1) The widest possible protection and assistance should be accorded to the family, which is the natural and fundamental group unit of society, particularly for its establishment and while it is responsible for the care and education of dependent children. Marriage must be entered into with the free consent of the intending spouses.

(2) Special protection should be accorded to mothers during a reasonable period before and after childbirth. During such period working mothers should be accorded paid leave or leave with adequate social security benefits.

(3) Special measures of protection and assistance should be taken on behalf of all children and young persons without any discrimination for reasons of parentage or other conditions. Children and young persons should be protected from economic and social exploitation. Their employment in work harmful to their morals or health or dangerous to life or likely to hamper their normal development should be punishable by law. States should also set age limits below which the paid employment of child labor should be prohibited and punishable by law.

Article 11. (1) The States Parties to the present Covenant recognize the right of everyone to an adequate standard of living for himself and his family, including adequate food,

clothing and housing, and to the continuous improvement of living conditions. The States Parties will take appropriate steps to ensure the realization of this right, recognizing to this effect the essential importance of international co-operation based on free consent.

(2) The States Parties to the present Covenant recognizing the fundamental right of everyone to be free from hunger, shall take, individually and through international co-operation, the measures, including specific programs, which are needed:

(a) To improve methods of production, conservation and distribution of food by making full use of technical and scientific knowledge, by disseminating knowledge of the principles of nutrition and by developing or reforming agrarian systems in such a way as to achieve the most efficient development and utilization of natural resources;

(b) Taking into account the problems of both food-importing and food-exporting countries, to ensure an equitable distribution of world food supplies in relation to need.

Article 12. (1) The States Parties to the present Covenant recognize the right of everyone to the enjoyment of the highest attainable standard of physical and mental health.

(2) The steps to be taken by the States Parties to the present Covenant to achieve the full realization of this right shall include those necessary for:

(a) The provision of the reduction of the stillbirth-rate and of infant mortality and for the healthy development of the child;

(b) The improvement of all aspects of environmental and industrial hygiene;

(c) The preventions, treatment and control of epidemic, endemic, occupational and other diseases;

(d) The creation of conditions which would assure to all medical service and medical attention in the event of sickness.

Article 13. (1) The States Parties to the present Covenant recognize the right of everyone to education. They agree that education shall be directed to the full development of the human personality and the sense of its dignity, and shall strengthen the respect for human rights and fundamental freedoms. They further agree that education shall enable all persons to participate effectively in a free society, promote understanding, tolerance and friendship among all nations and all racial, ethnic or religious groups, and further the activities of the United Nations for the maintenance of peace.

(2) The States Parties to this Covenant recognize that, with a view to achieving the full realization of this right:

- (a) Primary education shall be compulsory and available free to all;
- (b) Secondary education in its different forms, including technical and vocational secondary education, shall be made generally available and accessible to all by every appropriate means, and in particular by the progressive introduction of free education;
- (c) Higher education shall be made equally accessible to all, on the basis of capacity, by every appropriate means, and in particular by the progressive introduction of free education;
- (d) Fundamental education shall be encouraged or intensified as far as possible for those persons who have not received or completed the whole period of their primary education;
- (e) The development of a system of schools at all levels shall be actively pursued, an adequate fellowship system shall be established, and the material conditions of teaching staff shall be continuously improved.

(3) The States Parties to the present Covenant undertake to have respect for the liberty of parents and, when applicable, legal guardians to choose for their children schools, other than those established by the public authorities, which conform to such minimum educational standards as may be laid down or approved by the State and to ensure the religious and moral education of the children in conformity with their own convictions.

(4) No part of this article shall be construed so as to interfere with the liberty of individuals and bodies to establish and direct educational institutions, subject always to the observance of the principles set forth in paragraph 1 of this article and to the requirement that the education given in such institutions shall conform to such minimum standards as may be laid down by the State.

Article 14. Each State Party to the present Covenant which, at the time of becoming a Party, has not been able to secure in its metropolitan territory or other territories under its jurisdiction compulsory primary education, free of charge, undertakes, within two years, to work out and adopt a detailed plan of action for the progressive implementation, within a reasonable number of years, to be fixed in the plan, of the principle of compulsory education free of charge for all.

Article 15. (1) The States Parties to the present Covenant recognize the right of everyone:

- (a) To take part in cultural life;
- (b) To enjoy the benefits of scientific progress and its applications;

(c) To benefit from the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

(2) The steps to be taken by the States Parties to the present Covenant to achieve the full realization of this right shall include those necessary for the conservation, the development and the diffusion of science and culture.

(3) The States Parties to the present Covenant undertake to respect the freedom indispensable for scientific research and creative activity.

(4) The States Parties to the present Covenant recognize the benefits to be derived from the encouragement and development of international contacts and co-operation in the scientific and cultural fields.

Part IV

Article 16. (1) The States Parties to the present Covenant undertake to submit in conformity with this part of the Covenant reports on the measures which they have adopted and the progress made in the observance of the rights recognized herein.

(2)(a) All reports shall be submitted to the Secretary-General of the United Nations, who shall transmit copies to the Economic and Social Council for consideration in accordance with the provisions of the present Covenant;

(b) The Secretary-General of the United Nations shall also transmit to the specialized agencies copies of the reports, or any relevant parts thereof, from States Parties to the present Covenant which are also members of these specialized agencies in so far as these reports, or parts thereof, relate to any matters which fall within the responsibilities of the said agencies in accordance with their constitutional instruments.

Article 17. (1) The States Parties to the present Covenant shall furnish their reports in stages, in accordance with a program to be established by the Economic and Social Council within one year of the entry into force of the present Covenant after consultation with the States Parties and the specialized agencies concerned.

(2) Reports may indicate factors and difficulties affecting the degree of fulfilment of obligations under the present Covenant.

(3) Where relevant information has previously been furnished to the United Nations or to any specialized agency by any State Party to the present Covenant, it will not be necessary to reproduce that information, but a precise reference to the information so furnished will suffice.

Article 18. Pursuant to its responsibilities under the Charter of the United Nations in the field of human rights and fundamental freedoms, the Economic and Social Council may make arrangements with the specialized agencies in respect of their reporting to it on the

progress made in achieving the observance of the provisions of the present Covenant falling within the scope of their activities. These reports may include particulars of decisions and recommendations on such implementation adopted by their competent organs.

Article 19. The Economic and Social Council may transmit to the Commission on Human Rights for study and general recommendation or, as appropriate, for information the reports concerning human rights submitted by States in accordance with articles 16 and 17, and those concerning human rights submitted by the specialized agencies in accordance with article 18.

Article 20. The States Parties to the present Covenant and the specialized agencies concerned may submit comments to the Economic and Social Council on any general recommendation under article 19 or reference to such general recommendation in any report of the Commission on Human Rights or any documentation referred to therein.

Article 21. The Economic and Social Council may submit from time to time to the General Assembly reports with recommendations of a general nature and a summary of the information received from the States Parties to the present Covenant and the specialized agencies on the measures taken and the progress made in achieving general observance of the rights recognized in the present Covenant.

Article 22. The Economic and Social Council may bring to the attention of other organs of the United Nations, their subsidiary organs and specialized agencies concerned with furnishing technical assistance any matters arising out of the reports referred to in this part of the present Covenant which may assist such bodies in deciding, each within its field of competence, on the advisability of international measures likely to contribute to the effective progressive implementation of the present Covenant.

Article 23. The States Parties to the present Covenant agree that international action for the achievement of the rights recognized in the present Covenant includes such methods as the conclusions of conventions, the adoption of recommendations, the furnishing of technical assistance and the holding of regional meetings and technical meetings for the purpose of consultation and study organized in conjunction with the Governments concerned.

Article 24. Nothing in the present Covenant shall be interpreted as impairing the provisions of the Charter of the United Nations and of the constitutions of the specialized agencies which define the respective responsibilities of the various organs of the United Nations and of the specialized agencies in regard to the matters dealt with in the present Covenant.

Article 25. Nothing in the present Covenant shall be interpreted as impairing the inherent right of all peoples to enjoy and utilize fully and freely their natural wealth and resources.

Part V

Article 26. (1) The present Covenant is open for signature by any State Member of the United Nations or member of any of its specialized agencies, by any State Party to the Statute of the International Court of Justice, and by any other State which has been invited by the General Assembly of the United Nations to become a party to the present Covenant.

(2) The present Covenant is subject to ratification. Instruments of ratification shall be deposited with the Secretary-General of the United Nations.

(3) The present Covenant shall be open to accession by any State referred to in paragraph 1 of this article.

(4) Accession shall be effected by the deposit of an instrument of accession with the Secretary-General of the United Nations.

(5) The Secretary-General of the United Nations shall inform all States which have signed the present Covenant or acceded to it of the deposit of each instrument of ratification or accession.

APPENDIX 5C

THE INTERNATIONAL COVENANT ON CIVIL AND POLITICAL RIGHTS, 1966

Preamble

The States Parties to the present Covenant,

Considering that, in accordance with the principles proclaimed in the Charter of the United Nations, recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world.

Recognizing that these rights derive from the inherent dignity of the human person,

Recognizing that, in accordance with the Universal Declaration of Human Rights, the ideal of free human beings enjoying civil and political freedom and freedom from fear and want can only be achieved if conditions are created whereby everyone may enjoy his civil and political rights, as well as his economic, social and cultural rights,

Considering the obligation of States under the Charter of the United Nations to promote universal respect for, and observance of, human rights and freedoms,

Realizing that the individual, having duties to other individuals and to the community to which he belongs, is under a responsibility to strive for the promotion and observance of the rights recognized in the present Covenant,

Agree upon the following articles:

Part I

Article 1. (1) All peoples have the right of self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.

(2) All peoples may, for their own ends, freely dispose of their natural wealth and resources without prejudice to any obligations arising out of international economic cooperation, based upon the principle of mutual benefit, and international law. In no case may a people be deprived of its own means of subsistence.

(3) The States Parties to the present Covenant, including those having responsibility for the administration of Non-Self-Governing and Trust Territories, shall promote the realization of the right of self-determination, and shall respect that right, in conformity with the provisions of the Charter of the United Nations.

Part II

Article 2. (1) Each State Party to the present Covenant undertakes to respect and to ensure to all individuals within its territory and subject to its jurisdiction the rights recognized in the present Covenant, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

(2) Where not already provided for by existing legislative or other measures, each State Party to the present Covenant undertakes to take the necessary steps, in accordance with its constitutional processes and with the provisions of the present Covenant, to adopt such legislative or other measures as may be necessary to give effect to the rights recognized in the present Covenant.

(3) Each State Party to the present Covenant undertakes:

(a) To ensure that any person whose rights or freedoms as herein recognized are violated shall have an effective remedy, notwithstanding that the violation has been committed by persons acting in an official capacity;

(b) To ensure that any person claiming such a remedy shall have his/her right thereto determined by competent judicial, administrative or legislative authorities, or by any other competent authority provided for by the legal system of the State, and to develop the possibilities of judicial remedy;

(c) To ensure that the competent authorities shall enforce such remedies when granted.

Article 3. The States Parties to the present Covenant undertake to ensure the equal right of men and women to the enjoyment of all civil and political rights set forth in the present Covenant.

Article 6. (1) Every human being has the inherent right to life. This right shall be protected by law. No one shall be arbitrarily deprived of his life.

(2) In countries which have not abolished the death penalty, sentence of death may be imposed only for the most serious crimes in accordance with the law in force at the time of the commission of the crime and not contrary to the provisions of the present Covenant and to the Convention on the Prevention and Punishment of the Crime of Genocide. This penalty can only be carried out pursuant to a final judgement rendered by a

competent court.

(3) When deprivation of life constitutes the crime of genocide, it is understood that nothing in this article shall authorize any State Party to the present Covenant to derogate in any way from any obligation assumed under the provisions of the Convention on the Prevention and Punishment of the Crime of Genocide.

(4) Anyone sentenced to death shall have the right to seek pardon or commutation of the sentence. Amnesty, pardon or commutation of the sentence of death may be granted in all cases.

(5) Sentence of death shall not be imposed for crimes committed by persons below eighteen years of age and shall not be carried out on pregnant women.

(6) Nothing in this article shall be invoked to delay or to prevent the abolition of capital punishment by any State Party to the present Covenant.

Article 7. No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment. In particular, no one shall be subjected without his free consent to medical and scientific experimentation.

Article 8. (1) No one shall be held in slavery; slavery and the slave-trade in all their forms shall be prohibited.

(2) No one shall be held in servitude.

(3)(a) No one shall be required to perform forced or compulsory labor.

(b) Paragraph 3(a) shall not be held to preclude, in countries where imprisonment with hard labor may be imposed as a punishment for a crime, the performance of hard labor in pursuance of a sentence to such punishment by a competent court;

(c) For the purpose of this paragraph the term "forced or compulsory labor" shall not include:

(i) Any work or service, not referred to in sub-paragraph (b), normally required of a person who is under detention in consequence of a lawful order of a court, or of a person during conditional release from such detention;

(ii) Any service of a military character and, in countries where conscientious objection is recognized, any national service required by law of conscientious objectors;

(iii) Any service exacted in cases of emergency or calamity threatening the life or well-being of the community;

(iv) Any work or service which forms part of normal civil obligations.

Article 9. (1) Everyone has the right to liberty and security of person. No one shall be subjected to arbitrary arrest or detention. No one shall be deprived of his/her liberty -- except on such grounds and in accordance with such procedure as are established by law.

(2) Anyone who is arrested shall be informed, at the time of arrest, of the reasons for his arrest and shall be promptly informed of any charges against him.

(3) Anyone arrested or detained on a criminal charge shall be brought promptly before a judge or other officer authorized by law to exercise judicial power and shall be entitled to trial within a reasonable time or to release. It shall not be the general rule that persons awaiting trial shall be detained in custody, but release may be subject to guarantees to appear for trial, at any other stage of the judicial proceedings, and, should occasion arise, for execution of the judgement.

(4) Anyone who is deprived of his liberty by arrest or detention shall be entitled to take proceedings before a court, in order that court may decide without delay on the lawfulness of his detention and order his release if the detention is not lawful.

(5) Anyone who has been victim of unlawful arrest or detention shall have an enforceable right to compensation.

Article 14. (1) All persons shall be equal before the courts and tribunals. In the determination of any criminal charge against him, or of his rights and obligations in a suit at law everyone shall be entitled to a fair and public hearing by a competent, independent and impartial tribunal established by law. The Press and the public may be excluded from all or part of a trial for reasons of morals, public order (*ordre public*) or national security in a democratic society, or when the interest of the private lives of the parties so requires, or to the extent strictly necessary in the opinion of the court in special circumstances where publicity would prejudice the interests of justice; but any judgement rendered in a criminal case or in a suit at law shall be made public except where the interest of juvenile persons otherwise requires or the proceedings concern matrimonial disputes of the guardianship of children.

(2) Everyone charged with a criminal offence shall have the right to be presumed innocent until proved guilty according to law.

(3) In the determination of any criminal charge against him, everyone shall be entitled to the following minimum guarantees, in full equality:

(a) To be informed promptly and in detail in a language which he understands of the nature and cause of the charge against him;

(b) To have adequate time and facilities for the preparation of his defense and to communicate with counsel of his own choosing;

(c) To be tried without undue delay;

(d) To be tried in his presence, and to defend himself in person or through legal assistance of his own choosing; to be informed, if he does not have legal assistance, of this right; and

to have legal assistance assigned to him, in any case where the interests of justice so require, and without payment by him in any such case if he does not have sufficient means to pay for it;

(e) To examine, or have examined, the witnesses against him and to obtain the attendance and examination of witnesses on his behalf under the same conditions as witnesses against him;

(f) To have the free assistance of an interpreter if he cannot understand or speak the language used in court;

(g) Not to be compelled to testify against himself or to confess guilt.

(4) In the case of juvenile persons, the procedure shall be such as will take account of their age and the desirability of promoting their rehabilitation.

(5) Everyone convicted of a crime shall have the right to his conviction and sentence being reviewed by a higher tribunal according to law.

(6) When a person has by a final decision been convicted of a criminal offence and when subsequently his conviction has been reversed or he has been pardoned on the ground that a new or newly discovered fact shows conclusively that there has been a miscarriage of justice, the person who has suffered punishment as a result of such conviction shall be compensated according to law, unless it is proved that the non-disclosure of the unknown fact in time is wholly or partly attributable to him/her.

(7) No one shall be liable to be tried or punished again for an offense for which he has already been finally convicted or acquitted in accordance with the law and penal procedure of each country.

Article 15. (1) No one shall be held guilty of any criminal offense on account of any act or omission which did not constitute a criminal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time when the criminal offense was committed. If, subsequent to the commission of the offense, provision is made by law for the imposition of the lighter penalty, the offender shall benefit thereby.

(2) Nothing in this article shall prejudice the trial and punishment of any person for any act or omission which, at the time when it was committed, was criminal according to the general principles of law recognized by the community of nations.

Article 16. Everyone shall have the right to recognition everywhere as a person before the law.

Article 17. (1) No one shall be subjected to arbitrary or unlawful interference with his privacy, family, home or correspondence, nor to unlawful attacks on his honor and reputation.

(2) Everyone has the right to the protection of the law against such interference or attacks.

Article 18. (1) Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have or to adopt a religion or belief of his choice, and freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice and teaching.

(2) No one shall be subject to coercion which would impair his freedom to have or to adopt a religion or belief of his choice.

(3) Freedom to manifest one's religion or beliefs may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health or morals or the fundamental rights and freedoms of others.

(4) The States Parties to the present Covenant undertake to have respect for the liberty of parents and, when applicable, legal guardians to ensure the religious and moral education of their children in conformity with their own convictions.

Article 19. (1) Everyone shall have the right to hold opinions without interference.

(2) Everyone shall have the right to freedom of expression; this right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of his choice.

(3) The exercise of the rights provided for in paragraph 2 of this article carries with it special duties and responsibilities. It may therefore be subject to certain restrictions, but these shall only be such as are provided by law and are necessary:

(a) For respect of the rights or reputations of others;

(b) For the protection of national security or of public order (*ordre public*), or of public health or morals.

Article 20. (1) Any propaganda for war shall be prohibited by law.

(2) Any advocacy of national, racial or religious hatred that constitutes incitement to discrimination, hostility or violence shall be prohibited by law.

Article 21. The right of peaceful assembly shall be recognized. No restrictions may be placed on the exercise of this right other than those imposed in conformity with the law and which are necessary in a democratic society in the interests of national security or public safety, public order (*ordre public*), the protection of public health or morals or the protection

of the rights and freedoms of others.

Article 22. (1) Everyone shall have the right to freedom of association with others, including the right to form and join trade unions for the protection of his interests.

(2) No restrictions may be placed on the exercise of this right other than those which are prescribed by law and which are necessary in a democratic society in the interests of national security or public safety, public order (*ordre public*), the protection of public health or morals or the protection of the rights and freedoms of others. This article shall not prevent the imposition of lawful restrictions on members of the armed forces and of the police in their exercise of this right.

(3) Nothing in this article shall authorize States Parties to the International Labor Organization Convention of 1948 concerning Freedom of Association and Protection of the Right to Organize to take legislative measures which would prejudice, or to apply the law in such a manner as to prejudice the guarantees provided for in that Convention.

Article 23. (1) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

(2) The right of men and women of marriageable age to marry and to found a family shall be recognized.

(3) No marriage shall be entered into without the free and full consent of the intending spouses.

(4) States Parties to the present Covenant shall take appropriate steps to ensure equality of rights and responsibilities of spouses as to marriage, during marriage and at its dissolution. In the case of dissolution, provision shall be made for the necessary protection of any children.

Article 24. (1) Every child shall have, without any discrimination as to race, color, sex, language, religion, national or social origin, property or birth, the right to such measures of protection as are required by his status as a minor, on the part of his family, society and the State.

(2) Every child shall be registered immediately after birth and shall have a name.

(3) Every child has the right to acquire a nationality.

Article 25. Every citizen shall have the right and the opportunity, without any of the distinctions mentioned in article 2 and without unreasonable restrictions:

(a) To take part in the conduct of public affairs, directly or through freely chosen representatives;

(b) To vote and to be elected at genuine periodic elections which shall be by universal and equal suffrage and shall be held by secret ballot, guaranteeing the free expression of the will of the electors;

(c) To have access, on general terms of equality, to public service in his country.

Article 26. All persons are equal before the law and are entitled without any discrimination to the equal protection of the law. In this respect, the law shall prohibit any discrimination and guarantee to all persons equal and effective protection against discrimination on any ground such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Article 27. In those States in which ethnic, religious or linguistic minorities exist, persons belonging to such minorities shall not be denied the right, in community with the other members of their group, to enjoy their own culture, to profess and practice their own religion, or to use their own language.

Part IV

Article 28 (1) There shall be established a Human Rights Committee (hereafter referred to in the present Covenant as the Committee). It shall consist of eighteen members and shall carry out the functions hereinafter provided.

(2) The Committee shall be composed of nationals of the States Parties to the present Covenant who shall be persons of high moral character and recognized competence in the field of human rights, consideration being given to the usefulness of the participation of some persons having legal experience.

(3) The members of the Committee shall be elected and shall serve in their personal capacity.

Article 29. (1) The members of the Committee shall be elected by secret ballot from a list of persons possessing the qualifications prescribed in article 28 and nominated for the purpose by the States Parties to the present Covenant.

(2) Each State Party to the present Covenant may nominate not more than two persons. These persons shall be nationals of the nominating State.

(3) A person shall be eligible for renomination.

Article 30. (1) The initial election shall be held no later than six months after the date of the entry into force of the present Covenant.

(2) At least four months before the date of each election to the Committee, other than an election to fill a vacancy declared in accordance with article 34, the Secretary-General of the United Nations shall address a written invitation to the States Parties to the

present Covenant to submit their nominations for membership of the Committee within three months.

(3) The Secretary-General of the United Nations shall prepare a list in alphabetical order of all the persons thus nominated, with an indication of the States Parties which have nominated them, and shall submit it to the States Parties to the present Covenant no later than one month before the date of each election.

(4) Elections of the members of the Committee shall be held at a meeting of the States Parties to the present Covenant convened by the Secretary-General of the United Nations at the Headquarters of the United Nations. At that meeting, for which two thirds of the States Parties to the present Covenant shall constitute a quorum, the persons elected to the Committee shall be those nominees who obtain the largest number of votes and an absolute majority of the votes of the representatives of States Parties present and voting.

Article 31. (1) The Committee may not include more than one national of the same State.

(2) In the election of the Committee, consideration shall be given to equitable geographical distribution of membership and to the representation of the different forms of civilization and of the principal legal systems.

Article 32. (1) The members of the Committee shall be elected for a term of four years. They shall be eligible for re-election if renominated. However, the terms of nine of the members elected at the first election shall expire at the end of two years; immediately after the first election, the names of these nine members shall be chosen by lot by the Chairman of the meeting referred to in article 30, paragraph 4.

(2) Elections at the expiry of office shall be held in accordance with the preceding articles of this part of the present Covenant.

Article 41. (1) A State Party to the present Covenant may at any time declare under this article that it recognizes the competence of the Committee to receive and consider communications to the effect that a State Party claims that another State Party is not fulfilling its obligations under the present Covenant. Communications under this article may be received and considered only if submitted by a State Party which has made a declaration recognizing in regard to itself the competence of the Committee. No communication shall be received by the Committee if it concerns a State Party which has not made such a declaration. Communications received under this article shall be dealt with in accordance with the following procedure:

(a) If a State Party to the present Covenant considers that another State Party is not giving effect to the provisions of the present Covenant, it may, by written communication, bring the matter to the attention of that State Party. Within three months after the receipt of the communication the receiving State shall afford the State which sent the communication an explanation, or any other statement in writing clarifying the matter which should include, to

the extent possible and pertinent, reference to domestic procedures and remedies taken, pending, or available in the matter.

(b) If the matter is not adjusted to the satisfaction of both States Parties concerned within six months after the receipt by the receiving State of the initial communication, either State shall have the right to refer the matter to the Committee, by notice given to the Committee and to the other State.

(c) The Committee shall deal with a matter referred to it only after it has ascertained that all available domestic remedies have been invoked and exhausted in the matter, in conformity with the generally recognized principles of international law. This shall not be the rule where the application of the remedies is unreasonably prolonged.

(d) The Committee shall hold closed meetings when examining communications under this article.

(e) Subject to the provisions of sub-paragraph (c), the Committee shall make available its goods offices to the States Parties concerned with a view to a friendly solution of the matter on the basis of respect for human rights and fundamental freedoms as recognized in the present Covenant.

(f) In any matter referred to it the Committee may call upon the States Parties concerned, referred to in subparagraph (b), to supply any relevant information.

(g) The States Parties concerned, referred to in subparagraph (b), shall have the right to be represented when the matter is being considered in the Committee and to make submissions orally and/or in writing.

(h) The Committee shall, within twelve months after the date of receipt of notice under sub-paragraph (b), submit a report:

(i) If a solution within the terms of subparagraph (e) is reached, the Committee shall confine its report to a brief statement of the facts and of the solution reached;

(ii) If a solution within the terms of sub-paragraph (e) is not reached, the Committee shall confine its report to a brief statement of the facts; the written submissions and record of the oral submissions made by the States Parties concerned shall be attached to the report.

In every matter, the report shall be communicated to the States Parties concerned.

(2) The provisions of this article shall come into force when ten States Parties to the present Covenant have made declarations under paragraph 1 of this article. Such

declarations shall be deposited by the States Parties with the Secretary-General of the United Nations, who shall transmit copies thereof to the other States Parties. A declaration may be withdrawn at any time by notification to the Secretary-General. Such a withdrawal shall not prejudice the consideration of any matter which is the subject of a communication already transmitted under this article; no further communication by any State Party shall be received after the notification of withdrawal of the declaration has been received by the Secretary-General, unless the State Party concerned has made a new declaration.

Article 42. (1)(a) If a matter referred to the Committee in accordance with article 41 is not resolved to the satisfaction of the States Parties concerned, the Committee may, with the prior consent of the States Parties concerned, appoint an *ad hoc* Conciliation Commission (hereinafter referred to as the Commission). The good offices of the Commission shall be made available to the States Parties concerned with a view to an amicable solution of the matter on the basis of respect for the present Covenant;

(b) The Commission shall consist of five persons acceptable to the States Parties concerned. If the States Parties concerned fail to reach agreement within three months on all or part of the composition of the Commission, the members of the Commission concerning whom no agreement has been reached shall be elected by secret ballot by a two-thirds majority vote of the Committee from among its members.

(2) The members of the Commission shall serve in their personal capacity. They shall not be nationals of the States Parties concerned, or of a State not party to the present Covenant, or of a State Party which has not made a declaration under article 41.

(3) The Commission shall elect its own Chairman and adopt its own rules of procedure.

(4) The meetings of the Commission shall normally be held at the Headquarters of the United Nations or at the United Nations Office at Geneva. However, they may be held at such other convenient places as the Commission may determine in consultation with the Secretary-General of the United Nations and the States Parties concerned.

(5) The secretariat provided in accordance with article 36 shall also service the commissions appointed under this article.

(6) The information received and collated by the Committee shall be made available to the Commission and the Commission may call upon the States Parties concerned to supply any other relevant information.

(7) When the Commission has fully considered the matter, but in any event not later than twelve months after having been seized of the matter, it shall submit to the Chairman of the Committee a report for communication to the States Parties concerned:

(a) If the Commission is unable to complete its consideration of the matter within twelve months, it shall confine its report to a brief statement of the status of its consideration of the matter;

(b) If an amicable solution to the matter on the basis of respect for human rights as recognized in the present Covenant is reached, the Commission shall confine its report to a brief statement of the facts and of the solution reached;

(c) If a solution within the terms of sub-paragraph (b) is not reached, the Commission's report shall embody its findings on all questions of fact relevant to the issues between the States Parties concerned, and its views on the possibilities of an amicable solution of the matter. This report shall also contain the written submissions and a record of the oral submissions made by the States Parties concerned;

(d) If the Commission's report is submitted under subparagraph (c), the States Parties concerned shall, within three months of the receipt of the report, notify the Chairman of the Committee whether or not they accept the contents of the report of the Commission.

(8) The provisions of this article are without prejudice to the responsibilities of the Committee under article 41.

(9) The States Parties concerned shall share equally all the expenses of the members of the Commission in accordance with estimates to be provided by the Secretary-General of the United Nations.

(10) The Secretary-General of the United Nations shall be empowered to pay the expenses of the members of the Commission, if necessary, before reimbursement by the States Parties concerned, in accordance with paragraph 9 of this article.

Article 43. The members of the Committee, and of the *ad hoc* conciliation commissions which may be appointed under article 42, shall be entitled to the facilities, privileges and immunities of experts on mission for the United Nations as laid down in the relevant sections of the Convention on the Privileges and Immunities of the United Nations.

Article 44. The provisions for the implementation of the present Covenant shall apply without prejudice to the procedures prescribed in the field of human rights by or under the constituent instruments and the conventions of the United Nations and of the specialized agencies and shall not prevent the States Parties to the present Covenant from having recourse to other procedures for settling a dispute in accordance with general or special international agreements in force between them.

Article 45. The Committee shall submit to the General Assembly of the United Nations, through the Economic and Social Council, an annual report on its activities.

Part V

Article 46. Nothing in the present Covenant shall be interpreted as impairing the provisions of the Charter of the United Nations and of the constitutions of the specialized agencies which define the respective responsibilities of the various organs of the United Nations and of the specialized agencies in regard to the matters dealt with in the present Covenant.

Article 47. Nothing in the present Covenant shall be interpreted as impairing the inherent right of all peoples to enjoy and utilize fully and freely their natural wealth and resources.

Part VI

Article 48. (1) The present Covenant is open for signature by any State Member of the United Nations or member of any of its specialized agencies, by any State Party to the Statute of the International Court of Justice, and by any other State which has been invited by the General Assembly of the United Nations to become a party to the present Covenant.

(2) The present Covenant is subject to ratification. Instruments of ratification shall be deposited with the Secretary-General of the United Nations.

(3) The present Covenant shall be open to accession by any State referred to in paragraph 1 of this article.

(4) Accession shall be effected by the deposit of an instrument of accession with the Secretary-General of the United Nations.

(5) The Secretary-General of the United Nations shall inform all States which have signed this Covenant or acceded to it of the deposit of each instrument of ratification or accession.

Article 49. (1) The present Covenant shall enter into force three months after the date of the deposit with the Secretary-General of the United Nations of the thirty-fifth instrument of ratification or instrument of accession.

(2) For each State ratifying the present Covenant or acceding to it after the deposit of the thirty-fifth instrument of ratification or instrument of accession, the present Covenant shall enter into force three months after the date of the deposit of its own instrument of ratification or instrument of accession.

Article 50. The provisions of the present Covenant shall extend to all parts of federal States without any limitations or exceptions.

APPENDIX 5D

THE CONVENTION ON THE ELIMINATION OF ALL FORMS OF DISCRIMINATION AGAINST WOMEN (CEDAW), 1981

The States Parties to the present Covenant,

Noting that the Charter of the United Nations reaffirms faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women,

Noting that the Universal Declaration of Human Rights affirms the principle of the inadmissibility of discrimination and proclaims that all human beings are born free and equal in dignity and rights and that everyone is entitled to all the rights and freedoms set forth therein, without distinction of any kind, including distinction based on sex,

Noting that the States Parties to the International Covenants on Human Rights have the obligation to ensure the equal right of men and women to enjoy all economic social cultural civil and political rights,

Considering the international conventions concluded under the auspices of the United Nations and the specialized agencies promoting equality of rights of men and women,

Noting also the resolutions, declarations and recommendations adopted by the United Nations and the specialized agencies promoting equality of rights of men and women,

Concerned, however, that despite these various instruments extensive discrimination against women continues to exist,

Recalling that discrimination against women violates the principles of equality of rights and respect for human dignity, is an obstacle to the participation of women, on equal terms with men, in the political, social, economic and cultural life of their countries, hampers the growth of the prosperity of society and the family and makes more difficult the full development of the potentialities of women in the service of their countries and of humanity,

Concerned that in situations of poverty women have the least access to food, health, education, training and opportunities for employment and other needs,

Convinced that the establishment of the new international economic order based on equity and justice will contribute significantly towards the promotion of equality between men and women,

Emphasizing that the eradication of apartheid, of all forms of racism, racial discrimination, colonialism, neo-colonialism, aggression, foreign occupation and domination and interference in the internal affairs of States is essential to the full enjoyment of the rights of men and women,

Affirming that the strengthening of international peace and security, relaxation of international tension, mutual co-operation among all States irrespective of their social and economic systems, general and complete disarmament, and in particular nuclear disarmament under strict and effective international control, the affirmation of the principles of justice, equality and mutual benefit in relations among countries and the realization of the right of peoples under alien and colonial domination and foreign occupation to self-determination and independence, as well as respect for national sovereignty and territorial integrity, will promote social progress and development and as a consequence will contribute to the attainment of full equality between men and women,

Convinced that the full and complete development of a country, the welfare of the world and the cause of peace require the maximum participation of women on equal terms with men in all fields,

Bearing in mind the great contribution of women to the welfare of the family and to the development of society, so far not fully recognized, the social significance of maternity and the role of both parents in the family and in the upbringing of children, and aware that the role of women in procreation should not be a basis for discrimination but that the upbringing of children requires a sharing of responsibility between men and women and society as a whole,

Aware that a change in the traditional role of men as well as the role of women in society and in the family is needed to achieve full equality between men and women,

Determined to implement the principles set forth in the Declaration on the Elimination of Discrimination against Women and, for that purpose, to adopt the measures required for the elimination of such discrimination in all its forms and manifestations,

Have agreed on the following:

Part I

Article 1. For the purposes of the present Convention the term “discrimination against women” shall mean any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field.

Article 2. States Parties condemn discrimination against women in all its forms, agree to pursue by all appropriate means and without delay a policy of eliminating discrimination against women and, to this end, undertake:

- (a) To embody the principle of the equality of men and women in their national constitutions or other appropriate legislation if not yet incorporated therein and to ensure, through law and other appropriate means the practical realization of this principle;
- (b) To adopt appropriate legislative and other measures, including sanctions where appropriate, prohibiting all discrimination against women;
- (c) To establish legal protection of the rights of women on an equal basis with men and to ensure through competent national tribunals and other public institutions the effective protection of women against any act of discrimination;
- (d) To refrain from engaging in any act or practice of discrimination against women and to ensure that public authorities and institutions shall act in conformity with this obligation;
- (e) To take all appropriate measures to eliminate discrimination against women by any person, organization or enterprise;
- (f) To take all appropriate measures, including legislation, to modify or abolish existing laws, regulations, customs and practices which constitute discrimination against women;
- (g) To repeal all national penal provisions which constitute discrimination against women.

Article 3. States Parties shall take in all fields, in particular in the political, social, economic and cultural fields, all appropriate measures, including legislation, to ensure the full development and advancement of women, for the purpose of guaranteeing them the exercise and enjoyment of human rights and fundamental freedoms on a basis of equality with men.

Article 4. (1) Adoption by States Parties of temporary special measures aimed at accelerating *de facto* equality between men and women shall not be considered discrimination as defined in the present Convention, but shall in no way entail as a consequence the maintenance of unequal or separate standards; these measures shall be discontinued when the objectives of equality of opportunity and treatment have been achieved.

(2) Adoption by States Parties of special measures, including those measures contained in the present Convention, aimed at protecting maternity shall not be considered discriminatory.

Article 5. States Parties shall take all appropriate measures

(a) To modify the social and cultural patterns of conduct of men and women, with a view to achieving the elimination of prejudices and customary and all other practices which are based on the idea of the inferiority or superiority of either of the sexes or on stereotyped roles for men and women;

(b) To ensure that family education includes a proper understanding of maternity as a social function and the recognition of the common responsibility of men and women in the upbringing and development of their children, it being understood that the interest of the children is the primordial consideration in all cases.

Article 6. States Parties shall take all appropriate measures, including legislation, to suppress all forms of traffic in women and exploitation of prostitution of women.

Part II

Article 7. States Parties shall take all appropriate measures to eliminate discrimination against women in the political and public life of the country and, in particular, shall ensure to women, on equal terms with men, the right:

(a) To vote in all elections and public referenda and to be eligible for election to all publicly elected bodies;

(b) To participate in the formulation of government policy and the implementation thereof and to hold public office and perform all public functions at all levels of government;

(c) To participate in non-governmental organizations and associations concerned with the public and political life of the country.

Article 8. States Parties shall take all appropriate measures to ensure to women, on equal terms with men and without any discrimination, the opportunity to represent their Governments at the international level and to participate in the work of international organizations.

Article 9. (1) States Parties shall grant women equal rights with men to acquire, change or retain their nationality. They shall ensure in particular that neither man nor woman, by marriage to an alien, automatically change the nationality of the wife, render her stateless or force upon her the nationality of the husband.

(2) States Parties shall grant women equal rights with men with respect to the nationality of their children.

Part III

Article 10. States Parties shall take all appropriate measures to eliminate discrimination against women in order to ensure to them equal rights with men in the field of education and in particular to ensure, on a basis of equality of men and women;

(a) The same conditions for career and vocational guidance, for access to studies and for the achievement of diplomas in educational establishments of all categories in rural as well as in urban areas; this equality shall be ensured in pre-school, general, technical, professional and higher technical education, as well as in all types of vocational training;

(b) Access to the same curricula, the same examinations, teaching staff with qualifications of the same standard and school premises and equipment of the same quality;

(c) The elimination of any stereotyped concept of the roles of men and women at all levels and in all forms of education by encouraging coeducation and other types of education which will help to achieve this aim and, in particular, by the revision of textbooks and school programs and the adaptation of teaching methods;

(d) The same opportunities to benefit from scholarships and other study grants;

(e) The same opportunities for access to programs of continuing education, including adult and functional literacy programs, particularly those aimed at reducing, at the earliest possible time, any gap in education existing between men and women;

(f) The reduction of female student drop-out rates and the organization of programs for girls and women who have left school prematurely;

- (g) The same opportunities to participate actively in sports and physical education;
- (h) Access to specific educational information to help to ensure the health and well-being of families, including information and advice on family planning.

Article 11. (1) States Parties shall take all appropriate measures to eliminate discrimination against women in the field of employment in order to ensure, on a basis of equality of men and women, the same rights, in particular:

- (a) The right to work as an inalienable right of all human beings;\
- (b) The right to the same employment opportunities, including the application of the same criteria for selection in matters of employment;
- (c) The right to free choice of profession and employment, the right to promotion, job security and all benefits and conditions of service and the right to receive vocational training and retraining, including apprenticeships, advanced vocational training and recurrent training;
- (d) The right to equal remuneration, including benefits, and to equal treatment in respect of work of equal value, as well as equality of treatment in the evaluation of the quality of work;
- (e) The right to social security, particularly in cases of retirement, unemployment, sickness, invalidity and old age and other incapacity to work, as well as the right to paid leave;
- (f) The right to protection of health and to safety in working conditions, including the safeguarding of the function of reproduction.

(2) In order to prevent discrimination against women on the grounds of marriage or maternity and to ensure their effective right to work, States Parties shall take appropriate measures:

- (a) To prohibit, subject to the imposition of sanctions, discrimination on the grounds of pregnancy or of maternity leave and discrimination in dismissals on the basis of marital status;
- (b) To introduce maternity leave with pay or with comparable social benefits without loss of former employment, seniority or social allowances;

(c) To encourage the provision of the necessary supporting social services to enable parents to combine family obligations with work responsibilities and participation in public life, in particular through promoting the establishment and development of a network of child-care facilities;

(d) To provide special protection to women during pregnancy in types of work proved to be harmful to them.

(3) Protective legislation relating to matters covered in this article shall be reviewed periodically in the light of scientific and technological knowledge and shall be revised, repealed or extended as necessary.

Article 12. (1) States Parties shall take all appropriate measures to eliminate discrimination against women in the field of health care in order to ensure, on a basis of equality of men and women, access to health care services, including those related to family planning.

(2) Notwithstanding the provisions of paragraph 1 of this article, States Parties shall ensure to women appropriate services in connection with pregnancy, confinement and the post-natal period, granting free services where necessary, as well as adequate nutrition during pregnancy and lactation.

Article 13. States Parties shall take all appropriate measures to eliminate discrimination against women in other areas of economic and social life in order to ensure, on a basis of equality of men and women, the same rights, in particular:

(a) The right to family benefits;

(b) The right to bank loans, mortgages and other forms of financial credit;

(c) The right to participate in recreational activities, sports and all aspects of cultural life.

Article 14. (1) States Parties shall take into account the particular problems faced by rural women and the significant roles which rural women play in the economic survival of their families, including their work in the non-monetized sector of the economy, and shall take all appropriate measures to ensure the application of the provisions of this Convention to women in rural areas.

(2) State Parties shall take all appropriate measures to eliminate discrimination against women in rural areas in order to ensure, on a basis of equality of men and women, that they participate in and benefit from rural development and, in particular, shall ensure to such women the right:

- (a) To participate in the elaboration and implementation of development planning at all levels;
- (b) To have access to adequate health care facilities, including information, counselling and services in family planning;
- (c) To benefit directly from social security programs;
- (d) To obtain all types of training and education, formal and non-formal, including that relating to functional literacy, as well as, *inter alia*, the benefit of all community and extension services, in order to increase their technical proficiency;
- (e) To organize self-help groups and co-operatives in order to obtain equal access to economic opportunities through employment or self-employment;
- (f) To participate in all community activities;
- (g) To have access to agricultural credit and loans, marketing facilities, appropriate technology and equal treatment in land and agrarian reform as well as in land resettlement schemes;
- (h) To enjoy adequate living conditions, particularly in relation to housing, sanitation, electricity and water supply, transport and communications.

Part IV

- Article 15.** (1) States Parties shall accord to women equality with men before the law.
- (2) State Parties shall accord to women, in civil matters, a legal capacity identical to that of men and the same opportunities to exercise that capacity. In particular, they shall give women equal rights to conclude contracts and to administer property and shall treat them equally in all stages of procedure in courts and tribunals.
- (3) States Parties agree that all contracts and all other private instruments of any kind with a legal affect which is directed at restricting the legal capacity of women shall be deemed null and void.
- (4) States Parties shall accord to men and women the same rights with regard to the law relating to the movement of persons and the freedom to choose their residence and domicile.

- Article 16.** (1) States Parties shall take all appropriate measures to eliminate discrimination against women in all matters relating to marriage and family relations and in

particular shall ensure, on a basis of equality of men and women:

- (a) The same right to enter into marriage;
- (b) The same right freely to choose a spouse and to enter into marriage only with their free and full consent;
- (c) The same rights and responsibilities during marriage and at its dissolution;
- (d) The same rights and responsibilities as parents, irrespective of their marital status, in matters relating to their children; in all cases the interests of the children shall be paramount;
- (e) The same rights to decide freely and responsibly on the number and spacing of their children and to have access to the information, education and means to enable them to exercise these rights;
- (f) The same rights and responsibilities with regard to guardianship, wardship, trusteeship and adoption of children, or similar institutions where these concepts exist in national legislation; in all cases the interests of the children shall be paramount;
- (g) The same personal rights as husband and wife, including the right to choose a family name, a profession and an occupation;
- (h) The same rights for both spouses in respect of the ownership, acquisition, management, administration, enjoyment and disposition of property, whether free of charge or for a valuable consideration.

(2) The betrothal and the marriage of a child shall have no legal effect, and all necessary action, including legislation, shall be taken to specify a minimum age for marriage and to make the registration of marriages in an official registry compulsory.

Part V

Article 17. (1) For the purpose of considering the progress made in the implementation of the present Convention, there shall be established a Committee on the Elimination of Discrimination against Women (hereinafter referred to as the Committee) consisting, at the time of entry into force of the Convention, of eighteen and, after ratification of or accession to the Convention by the thirty-fifth State Party, of twenty-three experts of high moral standing and competence in the field covered by the Convention. The experts shall be elected by States Parties from among their nationals and shall serve in their personal capacity,

consideration being given to equitable geographical distribution and to the representation of the different forms of civilization as well as the principal legal systems.

(2) The members of the Committee shall be elected by secret ballot from a list of persons nominated by States Parties. Each State Party may nominate one person from among its own nationals.

(3) The initial election shall be held six months after the date of the entry into force of the present Convention. At least three months before the date of each election the Secretary-General of the United Nations shall address a letter to the States Parties inviting them to submit their nominations within two months. The Secretary-General shall prepare a list in alphabetical order of all persons thus nominated, indicating the States Parties which have nominated them, and shall submit it to the States Parties.

(4) Elections of the members of the Committee shall be held at a meeting of States Parties convened by the Secretary-General at United Nations Headquarters. At that meeting, for which two thirds of the States Parties shall constitute a quorum, the persons elected to the Committee shall be those nominees who obtain the largest number of votes and an absolute majority of the votes of the representatives of States Parties present and voting.

(5) The members of the Committee shall be elected for a term of four years. However, the terms of nine of the members elected at the first election shall expire at the end of two years; immediately after the first election the names of these nine members shall be chosen by lot by the Chairman of the Committee.

(6) The election of the five additional members of the Committee shall be held in accordance with the provisions of paragraphs 2, 3 and 4 of this article, following the thirty-fifth ratification or accession. The terms of two of the additional members elected on this occasion shall expire at the end of two years, the names of these two members having been chosen by lot by the Chairman of the Committee.

(7) For the filling of casual vacancies, the State Party whose expert has ceased to function as a member of the Committee shall appoint another expert from among its nationals, subject to the approval of the Committee.

(8) The members of the Committee shall with the approval of the General Assembly, receive emoluments from United Nations resources on such terms and conditions as the Assembly may decide, having regard to the importance of the Committee's responsibilities.

(9) The Secretary-General of the United Nations shall provide the necessary staff and facilities for the effective performance of the functions of the Committee under the present Convention.

Article 18. (1) States Parties undertake to submit to the Secretary-General of the United Nations, for consideration by the Committee, a report on the legislative, judicial, administrative or other measures which they have adopted to give effect to the provisions of the present Convention and on the progress made in this respect:

- (a) Within one year after the entry into force for the State concerned; and
- (b) Thereafter at least every four years and further whenever the Committee so requests.

(2) Reports may indicate factors and difficulties affecting the degree of fulfillment of obligations under the present Convention.

Article 19. (1) The Committee shall adopt its own rules of procedure.
(2) The Committee shall elect its officers for a term of two years.

Article 20. (1) The Committee shall normally meet for a period of not more than two weeks annually in order to consider the report submitted in accordance with article 18 of the present Convention.

(2) The meetings of the Committee shall normally be held at United Nations Headquarters or at any other convenient place as determined by the Committee.

Article 21. (1) The Committee shall, through the Economic and Social Council, report annually to the General Assembly of the United Nations on its activities and may make suggestions and general recommendations based on the examination of reports and information received from the States Parties. Such suggestions and general recommendations shall be included in the report of the Committee together with comments, if any, from States Parties.

(2) The Secretary-General of the United Nations shall transmit the reports of the Committee to the Commission on the Status of Women for its information.

Article 22. The specialized agencies shall be entitled to be represented at the consideration of the implementation of such provisions of the present Convention as fall within the scope of their activities. The Committee may invite the specialized agencies to submit reports on the implementation of the Convention in areas falling within the scope of their activities.

Part VI

Article 23. Nothing in the present Convention shall affect any provisions that are more conducive to the achievement of equality between men and women which may be contained:

- (a) In the legislation of a State Party; or
- (b) In any other international convention, treaty or agreement in force for that State.

Article 24. States Parties undertake to adopt all necessary measures at the national level aimed at achieving the full realization of the rights recognized in the present Convention.

Article 25. (1) The present Convention shall be open for signature by all States.

(2) The Secretary-General of the United Nations is designated as the depositary of the present Convention.

(3) The present Convention is subject to ratification. Instruments of ratification shall be deposited with the Secretary-General of the United Nations.

(4) The present Convention shall be open to accession by all States. Accession shall be effected by the deposit of an instrument of accession with the Secretary-General of the United Nations.

Article 26. (1) A request for the revision of the present Convention may be made at any time by any State Party by means of a notification in writing addressed to the Secretary-General of the United Nations.

(2) The General Assembly of the United Nations shall decide upon the steps, if any, to be taken in respect of such a request.

Article 27. (1) The present Convention shall enter into force on the thirtieth day after the date of deposit with the Secretary-General of the United Nations of the twentieth instrument of ratification or accession.

(2) For each State ratifying the present Convention or acceding to it after the deposit of the twentieth instrument of ratification or accession, the Convention shall enter into force on the thirtieth day after the date of the deposit of its own instrument of ratification or accession.

Article 28. (1) The Secretary-General of the United Nations shall receive and circulate to all States the text of reservations made by States at the time of ratification or accession.

(2) A reservation incompatible with the object and purpose of the present Convention shall not be permitted.

(3) Reservations may be withdrawn at any time by notification to this effect addressed to the Secretary-General of the United Nations, who shall then inform all States thereof. Such notification shall take effect on the date on which it is received.

Article 29. (1) Any dispute between two or more States Parties concerning the interpretation or application of the present Convention which is not settled by negotiation shall, at the request of one of them, be submitted to arbitration. If within six months from the date of the request for arbitration the parties are unable to agree on the organization of the arbitration, any one of those parties may refer the dispute to the International Court of Justice

by request in conformity with the Statute of the Court.

(2) Each State Party may at the time of signature or ratification of the present Convention or accession thereto declare that it does not consider itself bound by paragraph 1 of this article. The other States Parties shall not be bound by that paragraph with respect to any State Party which has made such a reservation.

(3) Any State Party which has made a reservation in accordance with paragraph 2 of this article may at any time withdraw that reservation by notification to the Secretary-General of the United Nations.

Article 30. The present Convention, the Arabic, Chinese, English French, Russian and Spanish texts of which are equally authentic, shall be deposited with the Secretary-General of the United Nations.

APPENDIX 6

VARIOUS HUMAN RIGHTS AND WOMEN'S ADVOCACY ORGANIZATIONS IN SELECTED MUSLIM SOCIETIES

ALGERIA

- * ***Algerian League for the Defence of Human Rights (ALDHR)***
19 rue Abane Ramadane
Algiers
Tel: (213 2) 63 11 23
- * ***Algerian League for Human Rights***
40-42 rue Larbi Ben M'Hidi
Algiers
Tel: (02) 6160 00
Telex: 66587 ladh

The League is a member of the International Federation of the League for Human Rights.

- * ***National Observatory of Human Rights***
Palais du Peuple
Av. Franklin Roosevelt
Algiers

BAHRAIN

- * ***Centre for the Defence of Human Rights in Bahrein***
POB 5283/113
Headquartered in Beirut, Lebanon

BANGLADESH

- ***Bangladesh Human Rights Commission***
77 Purana Paltan Line
Dhaka 1000
Tel: (880 2) 409597
Fax: (880 2) 835912

- * ***Centre for Analysis and Choice***
House-65, Road 6-A (New)
Dhanmondi, Dhaka-1209
Tel: (880 2) 815 919
Fax: (880 2) 863 016

- * ***Nagorik Uddyog [Citizen's Initiative]***
74 Tejkunipara
Dhaka 1215
Tel: (880 2) 815 868
Fax: (880 2) 864 966

- * ***Nari Uddug Kendra (NUK) [Centre for Women's Initiatives]***
A Women's Development, Education and Training Institute
22/18, Khilji Road, Block-B (2nd floor)
Mohammadpur, Dhaka-1207
Tel: (880 2) 32 57 56
Fax: (880 2) 813095 or 813014 (attn: NUK)
Telex: 642940 ADAB BJ, 671166 ICIL BJ

EGYPT

- ***Afro-Asian Peoples' Solidarity Organization***
89 Abdel Aziz Al-Saoud Street
11451-61 Manial El-Roda
Cairo
Tel: (202) 3622946
Fax: (202) 3637361
Telex: 92627

- * ***Arab Organization for Human Rights***
17 Aswan Square
El Mohandeseen
Giza A.R.E.
Tel: (202) 34 66 582
Fax: (202) 34 48 166

The Arab Organization for Human Rights has branches in Algeria, Lebanon, Morocco, and Yemen.

- * ***Cairo Institute for Human Rights Studies***
 9 Rustom Street
 Garden City
 Cairo
 Tel: 354 37 15
 Fax: 355 4200

- * ***The Egyptian Organization for Human Rights (EOHR)***
 8-10 Mathaf El Manial Street
 Manial El Roda
 Cairo
 Tel: (202) 36 21 613
 Fax: (202) 36 21 613

- * ***Legal Research and Resource Centre for Human Rights***
 7 Al Higaz St., Roxi, Heliopolis
 Cairo
 Tel: (202) 4520977
 Fax: (202) 2596622
 Email: LRRC@brainy1.1e-eg.com

- * ***Society of Human Rights Supporters (SHRS)***
 3 rue Missaha Kokki
 Guiza
 Cairo
 Tel: (202) 349 83 99

- * ***Union of Arab Lawyers***
 13 Ittehad El-Mouhameen el Arab Street
 Garden City
 Cairo

INDONESIA

- * ***Femomena***
 Agus Salim 78
 Jakarta Pusat 10430

- * ***Yayasan Pendidikan Muslimat NU***
Jl Kramat raya No 164
Jakarta Pusat 10430
Fax: (62 21) 314025

JORDAN

- * ***Centre for Freedom, Democracy and Human Rights***
POB 922229
11192, Amman
- * ***International Commission of Jurists***
POB 23215
Amman
- * ***Jordanian Women's Union***
PO Box 960723
Amman
Fax: (96 2) 66 87 061
- ***Princess Basma Women's Resource Centre***
Al-Hashimi Al-Shamali
P O Box 230511
Amman 11123
Tel: (96 2) 6872431
Fax: (96 2) 6872435
Email: pbwrc@amra.nic.gov.jo
- * ***University of Jordan***
Faculty of Law
P O Box 1682
Amman
Tel: 84 35 55
Telex: 21629

KUWAIT

- * ***Kuwait University***
College of Law
Department of Public International Law
P O Box 5476
Kuwait
Tel: (965) 844 090

LEBANON

- * ***Centre for Human Rights***
Jinane University
P O Box 818
Tripoli
- * ***Centre for Permanent Training on Non-Violence and Human Rights Cultural and Social Action (CSA)***
169 rue Gouraud-Jemmaize
POB 175 566
Beirut
Tel: (961 1) 585 403/435 - p.m.
- * ***Centre for Research on Human Rights and the Family***
Faculty of Law
University of St. Esprit-Kasslik (USEK)
Jounieh
- * ***Foundation for Human and Humanitarian Rights***
Joseph Abu Sleiman Building
Bloc B-8, Qornet Hamra
North Metn

or: POB 443 Jounieh Leb.
Telex: 45072 CORPAPLE
Tel: (961 9) 948 729
Fax: (961 9) 957 455

- * ***Lebanese Association for Human Rights (ALDHOM)***
 145 Tabaris - SNA Building
 P O Box 16, 6742 Beirut
 Tel: (961 1) 33 37 53
 Fax: (961 1) 32

MALAYSIA

- * ***Asian-Pacific Resource Centre for Women (ARROW)***
 2nd Floor, Block F
 Anjung FELDA
 Jalan Maktab
 54000 Kuala Lumpur
 Tel: (603) 292 9913
 Fax: (603) 292 9958
- * ***International Women's Rights Action Watch Asia Pacific (IWRAP)***
 IWRAP shares an office with ARROW and, thus, has the same address.
 Tel: (603) 291 3292
 Fax: (603) 292 9958
- * ***Muslim Women's Foundation (YATI)***
 2nd Floor Balai Islam Pinggir TTDI
 Jalan 4/71b Pinggir Taman Tun Dr Ismail
 Off Jalan Damansara
 60000 Kuala Lumpur
 Tel: (603) 717 2950
- * ***National Council of Women's Organizations***
 157 Jalan tun Razak
 50400 Kuala Lumpur
 Fax: (603) 298 9251
- * ***Sisters in Islam***
 P.O. Box 8334
 Kelana Jaya Post Office
 46787 Petaling Jaya
 Selangor
 Fax: (603) 717 4533

MOROCCO

* ***Moroccan Association for Human Rights (MAHR)***

P O Box 1740

Rabat

Tel: (212 7) 70 91 61

Fax: (212 7) 70 78 71

The MAHR is a member of the International Federation of the League for Human Rights.

* ***Moroccan Organization for Human Rights (MOHR)***

24 Avenue de France

Agdal-Rabat

Tel: (212 7) 77 00 60

Fax: (212 7) 77 00 60

and: 24 rue du Soldat Jeuvencel

Casablanca

The MOHR is a member of the International Federation of the League for Human Rights.

NEPAL

* ***Women's Development Center (WDC)***

c/o Founder to the WDC (Bastipur, Nepal)

500 Riverside Drive

New York, New York 10027

Tel: (212) 316 8552

PAKISTAN

* ***AGHS Legal Aid Cell***

131-E/1 Gulberg III

Lahore, 5763234 - 5

- * ***Human Development Centre***
8, Bazar Road, G 6/4
Islamabad
Tel: (92 51) 820 499 or 822 794, 812 927, 812 262
Fax: (92 51) 271 256 or 271 227

- * ***Shirkat Gah Karachi***
1, Bath Island Road,
Karachi - 75530
Tel: (92 21) 534101/3
Fax: (92 21) 5870287

- and: ***Shirkat Gah Lahore***
38/8 Sarwar Road,
Lahore Cantt.
Tel: (92 42) 666-1974
Fax: (92 42) 667-5053

- * ***All Pakistan Women's Association (APWA) Punjab***
65 Jail Road
Lahore
Tel: (92 42) 758 6073 or 758 4550

- * ***Women Living Under Muslim Laws***
18-A Mian Mir Road
P.O. Mughalpura
Lahore-15
Tel: (92-42) 874 951

- or: Boite Postale 23-34790
Grabels, Montpelier
France
Tel: (33467) 109 166
Fax: (33467) 109 167

PALESTINE

- * ***Gaza Centre for Human Rights and Law***
Gaza Strip
POB 1247
Gaza City, Remal

* ***Al-Haq Organization for Human Rights***
POB 1413
Ramalla via West Bank
Israel
Tel: (972 2) 956421
Fax: (972 2) 954903

* ***Palestine Human Rights Centre***
POB 20633
Jerusalem via Israel

SUDAN

* ***Sudan Human Rights Organization***
BM Box 8238
London WC1N 3XX
United Kingdom

* ***Unit of Women's Studies***
Ahfad University of Women
PO Box 167
Omdurman

SYRIA

* ***Committee for the Defence of Democratic Freedom and Human Rights in Syria***
33 rue P.V. Couturier
92240 Malakoff
France

TUNISIA

* ***Arab Institute for Human Rights***
26 av. Moheiddine Klibi
2092 Tunis
Tel: (216 1) 767 003
Fax: (216 1) 750 911

* ***Tunisian League for the Defence of Human Rights***
23 rue du Yemen-Lafayette
Tunis

TURKEY

- * ***Human Rights Centre [Insan Haklari Merkezi]***
Faculty of Political Science [Siyasal Bilgiler Fakultesi]
Ankara University [Universitesi]
Cebeci
06590 Ankara
Tel: (90 312) 3196595
Fax: (90 312) 3197736
Email: inshak-e__servis2.net.tr
- * ***Human Rights Research and Documentation Centre, Public Administration
Institute for Turkey and the Middle East
[Türkiye ve Orta Dogu Amme Idaresi Enstitüsü, İnsan Haklari Arastirma ve
Derleme Merkezi Muduru] (TODAIE)***
1 Numarali Cadde No. 8
06100 Yucetepe
Ankara
Tel: (90 312) 231 73 60
Fax: (90 312) 231 38 81
- * ***Women for Women's Human Rights***
in Istanbul
Tel: (216) 357 21 42

UZBEKISTAN

- * ***Women's Resource Centre***
11.A.Kodiry prosp.
Tashkent-700011

YEMEN

- * ***The Yemeni Organization for the Defence of Human Rights and Democratic
Freedoms***
Kraiter POB 4116
Khour Maksar
Aden

**OTHER INTERNATIONAL HUMAN RIGHTS AND WOMEN'S ORGANIZATIONS
THAT ADDRESS CONCERNS IN MUSLIM SOCIETIES**

* ***Amnesty International USA*** (Headquarters)

322 8th Avenue

New York, New York 10001

USA

Tel: (1 212) 633 4200

Fax: (1 212) 463 9193

Email: aiaction@amnesty-usa.org

Website: <http://www.amnesty-usa.org>

or: 304 Pennsylvania Avenue, S.E.

Washington, D.C. 20003

USA

Tel: (1 202) 544 0200

Fax: (1 202) 546 7142

or: 1 Easton Street (International Secretariat)

London WC1X 8DJ

United Kingdom

Tel: (44 171) 413 5500

Fax: (44 171) 956 1157

• ***Center for Women's Global Leadership***

27 Clifton Avenue

New Brunswick, New Jersey 08903

USA

Tel: (1 908) 932 8782

Fax: (1 908) 932 1180

Email: mailto:cwgl@icg.apc.org

• ***Global Alliance Against Traffic in Women***

P O Box 1281

Bangkok Post Office

Bangkok 10500

Thailand

Tel: (662) 435 5565

Fax: (662) 434 6774

- * ***Human Rights Watch*** (Headquarters)
 485 5th Avenue
 New York, New York 10017
 Tel: (212) 972 8400
 Fax: (212) 972 0905
 Email: hrwnyc@hrw.org
 Website: <http://www.hrw.org>

or: 1522 K Street, N.W., # 910
 Washington, D.C. 20005
 Tel: (202) 371 6592
 Fax: (202) 371 0124
 Email: hrwdc@hrw.org
 Same Website as above

Human Rights Watch features two programs of particular relevance -- ***Middle East Watch*** and ***Women's Rights Project*** -- both of which may be contacted through the above New York and Washington, D.C. information.

- ***International Centre for Human Rights and Democratic Development (ICHRDD)***
 63 Rue de Bresoles, Suite 100
 Montreal, Quebec H2Y 1V7
 Canada
 Tel: (1 514) 283 6073
 Fax: (1 514) 283 3792
- ***International Human Rights Law Group — Women's Rights Project***
 1601 Connecticut Ave, NW
 Suite 700
 Washington, D.C. 20009
 USA
 Tel: (1 202) 232 8500
 Fax: (1 202) 232 6731
 Email: lawgroup@igc.apc.org
- ***International Service for Human Rights***
 1 rue de Varembe
 Case Postale 16
 CH-1211 Geneva 20 CIC
 Switzerland
 Tel: (41 22) 733 51 23
 Fax: (41 22) 7333 08 26

- ***International Women's Rights Action Watch (IWRAP)***
University of Minnesota
301 Nineteenth Avenue South
Minneapolis, MN 55455
USA
Tel: (1 612) 625 5557
Fax: (1 612) 625 3513
Email: mfreeman@hhh.umn.edu

- ***International Women's Tribune Center***
777 UN Plaza
New York, NY 10017
USA
Tel: (1 212) 687 8633
Fax: (1 212) 661 2704
Email: iwtc@igc.apc.org

- * ***National Association of Muslim Women***
20-24 Bradford Place, Suite 600
Newark, New Jersey 07101
Tel: (201) 642 6211

- ***Organisation Mondiale Contre La Torture***
37-39 rue de Vermont
Case Postale 119
CH-1211 Geneva 20 CIC
Switzerland
Tel: (41 22) 733 31 40
Fax: (41 22) 733 10 51
Telex: 412 127 cil ch.
Email: omctdipralink.ch

- ***Sisterhood Is Global Institute***
4343 Montgomery Ave
Suite 201
Bethesda, MD 20814
USA
Tel: (1 301) 657 4355
Fax: (1 301) 657 4381
Email: sigi@igc.apc.org_

- ***UNIFEM — United Nations Fund For Women***
304 East 45th Street, Room 614
New York, NY 10017
Tel: (1 212) 906 6400
Fax: (1 212) 906 6705

- ***United Nations Centre for Human Rights***
Palais des Nations
8-14 avenue de la Paix
CH-1211 Geneva 10
Switzerland
Tel: (41 22) 7346011
Fax: (41 22) 7339879

- ***Working Group on the Human Rights of Women***
7204 Central Avenue
Takoma Park, MD 20912-6451
USA
Tel: (1 301) 270 0436
Fax: (1 301) 270 0321
Email: lbrowning@igc.apc.org

- ***Women, Law & Development International***
1350 Connecticut Ave, NW
Suite 407
Washington, D.C. 20036-1701
USA
Tel: (1 202) 463 7477
Fax: (1 202) 463 7480
Email: wld@wld.org
Website: <http://www.wld.org>

Please note: This list is comprehensive (but not exhaustive) and reflects the contact information as given by the organizations.

**ANNOTATED BIBLIOGRAPHY:
WOMEN'S HUMAN RIGHTS IN MUSLIM SOCIETIES**

I. Educational Materials, Teaching and Other Guides

AGHS Legal Aid Cell. **What is a Paralegal Worker?** Lahore, Pakistan: AGHS Legal Aid Cell, No Date Given. *Pamphlet that explains the paralegal worker's role in promoting human rights awareness in Pakistani society.*

Allahwerdi, Helena and Jaaskelheinen, Lisa. **Approaches to Human Rights Teaching: Materials for Schools.** Helsinki: Finnish National Commission for UNESCO, 1989. *A detailed, well-organized book of approaches, activities, and games to teach human rights to children, originally developed for Finnish schools but for use anywhere.*

Amideast. **Regional NGO Workshop Promoting Women's Participation in Governance, Conducted by AMIDEAST: Final Report.** Dead Sea, Jordan: April 22-25, 1994. *Final report offering recommendations for policy implementation as well as detailed country-by-country descriptions of NGOs working on women for Egypt, Jordan, Lebanon, Morocco, Tunisia, and Yemen.*

Amini, Ibrahim. **The Children's Book of Islam: Book Three.** Tehran, Iran: Islamic Propagation Organization, Sepehr. *Out of four total books. A well-written introduction to Islam, emphasizing Shi'ism. Although presents Islam's humane aspects, also stresses the Shi'a duty to combat all forms of tyranny -- an ideological cornerstone of the Islamic Republic.*

Amnesty International. **"Flaws in the Pattern": Human Rights in Literature.** Ontario: Amnesty International Canadian Section, 1978. *Work designed for use in social studies classes that recommends fiction supportive of human rights.*

Amnesty International. **Human Rights Education Project: Eleven Units for Schools and Colleges.** London: Amnesty International United Kingdom, 1991. *Teaching units to introduce the subject of human rights; includes acting games and dramatic sketches.*

Amnesty International. **Working for Freedom: A Human Rights Education Pack.** England: Amnesty International British Section, 1991. *An introductory yet comprehensive educational pack (including video cassette) for use by teachers of secondary school students around the world. Seeks to: define human rights, survey*

the human rights movement's history, classify human rights, explain the tension between rights and responsibilities, and examine those legal instruments which protect human rights.

Andreopoulos, George & Claude, Richard Pierre, eds. **Human Rights Education for the 21st Century: Conceptual and Practical Challenges**. University of Pennsylvania Press, 1996. *A superb, comprehensive volume offering recommendations on how to teach various aspects of human rights to advocates, journalists, law enforcement professionals, non-governmental organizations, public health practitioners, scientists, students, and teachers. Examines human rights education on an issue-area and geographical basis, and contains a useful bibliography.*

B.a.B.e. Women's Human Rights Group. **Training on Women's Rights as Human Rights** Trakoscan & Pula, Croatia, Spring 1995. *Pamphlet on training the trainers in human rights education.*

Badwi, Zeina Abbas. **Human Rights Education for Women: An Islamic Perspective**. No Place or Publisher Given: No Date Given. *Basic manual that draws on the Sudan's experience and attempts to relate each right to verses of the Qur'an on women. Contains an instructive article by Abdullahi Ahmed An-Na'im, excerpted from WILDAF news (1994), on reinterpreting the Shari'a.*

Berry, Joy. **Every Kid's Guide to Understanding Human Rights**. Chicago: Chicago Children's Press, 1987. *Introduction to human rights geared towards young children.*

Bradley, John. **Human Rights**. New York: Gloucester Press, 1987. *An advanced introduction to human rights issues in numerous societies that discusses the roles of international organizations.*

Castelle, Kay. **Todos los ninos tienen derechos [All Children Have Rights]**. New York: Defense for Children International-USA, 1991. *An imaginative story about a young girl from another planet who explores earth and its children in a variety of circumstances that convince her of the need for the UN Convention on the Rights of the Child; beautifully illustrated and includes activities, discussion questions, games, and quizzes related to the story.*

Castelle, Kay and Nurske, Dennis. **In the Spirit of Peace: A Global Introduction to Children's Rights**. New York: Defense for Children International-USA, 1990. *Textbook that examines from a multicultural perspective 23 children's rights issues,*

illustrated with cartoons, maps, and other images from various countries and using the UN Convention on the Rights of the Child as a framework.

Centre for Human Rights. **ABCs of Teaching Human Rights: Practical Activities for Primary and Secondary Schools.** Geneva: United Nations, 1989. *Booklet that introduces young people to human rights through various activities.*

Churches for Middle East Peace. **Middle East Human Rights Advocacy Handbook.** Washington, D.C.: Churches for Middle East Peace, 1995. *An edited booklet that contains articles explaining the Islamic, Jewish, and Christian understandings of human rights, and dealing with the practical challenges of advocacy work.*

Creative Associates International, Inc. **Educating Girls: Investing in Development.** Washington, D.C.: Creative Associates International, Inc., Education and Training Division, 1994. *Pamphlet that highlights the gender gap in educational achievement by region and argues that educating girls is vital to sustained developmental efforts in the Third World.*

Creative Associates International, Inc. Under contract to the United States Agency for International Development; in collaboration with the Academy for Education Development. **Enriching the Lives of Children: The Balochistan Instructional Materials Development and Training Cell in Pakistan.** Washington, D.C.: Creative Associates International, Inc. *Pamphlet that explains the genesis, goals, and methodology of the BIMDTC; useful as model for the development of educational materials.*

Development Education Centre. **Do It Justice: Resources and Activities for Introducing Education in Human Rights.** Birmingham, UK: Development Education Centre, 1988. *Handbook of materials, resources, and strategies for teaching human rights that includes chapters on children's rights, minorities' rights, peace, justice, and activism.*

Donahue, Dave and Satterwaite, Meg. **AISUSA Human Rights Education Resource Notebooks: Breaking the Classroom Silence, A Curriculum about Gay and Lesbian Human Rights.** San Francisco, CA: July 1995. *A sophisticated manual on gay and lesbian rights that includes an excellent bibliography.*

Drew, Naomi. **Learning the Skills of Peacemaking: An Activity Guide for Elementary Children on Communicating, Cooperating and Resolving Conflict.** Rolling Hills Estates, CA: Jalmar Press, 1987. *A comprehensive curriculum of fifty-six lessons that*

offer concrete activities enabling children to learn compromise, cooperation, mediation, self-awareness, sensitivity and tolerance.

Eide, Asbjorn and Thee, Marek, eds. **Frontiers of Human Rights Education**. Oslo: Universitetsforlaget, 1983. *Collection of articles which grew out of a UNESCO meeting on human rights education; examines challenges and tasks such as research, teaching, and exchange of information in the field, as well as regional concerns.*

Elliot, RoAnne. **We: Lessons on Equal Worth and Dignity: The United Nations and Human Rights**. Minneapolis: United Nations Association of Minnesota, 1992. *Curriculum aimed at middle school students that addresses issues of ethnicity, human rights, race, and religion, and includes lessons on the UN Human Rights Charter and other conventions.*

Fernekes, William. **AIUSA Human Rights Education Notebooks: The Universal Declaration of Human Rights**. Flemington, NJ: July 1995. *A fairly sophisticated manual that includes a brief but decent bibliography.*

Flowers, Nancy. **AIUSA Human Rights Education Resource Notebooks: Teaching Human Rights through Literature**. Bolinas, CA: July 1995. *A sophisticated manual that includes an excellent annotated bibliography of relevant fiction and non-fiction.*

Flowers, Nancy. **AIUSA Human Rights Education Resource Notebooks: Women's Rights**. Bolinas, CA: July 1995. *A sophisticated manual that includes an excellent bibliography.*

The Fund For Peace. **Generating Local Resources: Case Histories and Methods for Supporting Human Rights Organizations In-Country**. The Fund for Peace: New York, March 1996. *As described in title.*

The Fund for Peace, in association with the Jacob Blaustein Institute for the Advancement of Human Rights. **Human Rights Institution-Building: A Handbook on Establishing and Sustaining Human Rights Organizations**. New York & Washington, D.C.: The Fund for Peace, November 1994. *Handbook available in English, Amharic, Arabic, and Spanish that offers recommendations on various aspects of organization building such as drafting bylaws, establishing democratic internal structures, cultivating financial resources and media contacts, and networking with other organizations.*

- Gagliardi, Raul, ed. **Teacher Training and Multiculturalism: National Studies**. Paris: UNESCO, 1996. *Guide for encouraging tolerance and respect by teachers dealing with pupils in multicultural societies; presents the results of a project in which teachers from eight countries received cultural diversity training.*
- Global Education Associates. **Special Issues on Human Rights**. New York: Global Education Associates, Winter/Spring 1989. *A short introduction to human rights geared toward students and teachers at the high school level and up.*
- Guhathakurta, Meghna and Lina, Khadija. **Empowering Women at the Grassroots: A manual for women's human rights education**. A publication of Nagorik Uddyog [Citizen's Initiative]. Dhaka, Bangladesh, August 1995. *A brief manual that addresses the problems of political, religious-fundamentalist, and socio-economic discrimination against Bengali women at the grassroots.*
- Heater, Derek. **Human Rights Education in Schools: Concepts, Attitudes and Skills**. Strasbourg: Council for Cultural Cooperation/School Education Divisions, Council of Europe, February 1984. *A historical analysis of the evolution of human rights education that elaborates on such key concepts as discrimination, equality, freedom, justice, and self-determination; advises teachers on how to introduce human rights and the relevant vocabulary to students; and distinguishes between teaching values, intellectual processing, and action skills.*
- Human Rights Education: The Fourth R**. Bi-annual newsletter produced by Amnesty International USA's Human Rights Educators' Network. Chicago, Illinois. *Addresses how professional educators and others may teach human rights to secondary and elementary school students from an interdisciplinary perspective; includes the artwork and writings of students.*
- International Peace Research Association (IPRA) in collaboration with UNESCO. **Handbook Resource and Teaching Material in Conflict Resolution, Education for Human Rights, Peace and Democracy**. Paris, 1994. *Manual aimed at creating a culture of human rights, peace, and democracy among Lebanese youth. Contains useful exercises on how to identify discrimination and to communicate with others; appendices on how to create pluralism through education; and a list of Arab human rights organizations.*
- Institute for Women, Law and Development and the Human Rights Watch Women's Rights Watch Project. **From Visibility to Accountability: A Manual on Documenting, Monitoring, & Enforcing Women's Human Rights**. 1995 Draft.

- Legal Rights of Women in Pakistan. **Crimes Against Women.** Lahore, Pakistan: AGHS Legal Aid Cell, No Date Given. *Pamphlet emphasizing legal literacy on this issue, available in English and Urdu.*
- Legal Rights of Women in Pakistan. **Divorce Among Muslims in Pakistan: Laws, Procedures and Practice.** *Pamphlet emphasizing legal literacy on this issue.*
- Legal Rights of Women in Pakistan. **Laws of Custody and Guardianship of Minors.** Lahore, Pakistan: AGHS Legal Aid Cell, No Date Given. *Pamphlet emphasizing legal literacy on this issue.*
- Legal Rights of Women in Pakistan. **Laws Regarding Marriage.** Lahore, Pakistan: AGHS Legal Aid Cell, No Date Given. *Pamphlet emphasizing legal literacy on this issue.*
- Levin, Leah. **Human Rights: Questions and Answers.** Paris: UNESCO, 1996 ed. *Booklet available in English, French, German, and Spanish that uses cartoons and plain language to answer questions commonly asked by the general public about human rights.*
- Matus, Veronica. With the assistance of Gloria Bertran. **Women's Human Rights in Daily Living Together: A Manual for Women's Rights Education.** No Place Given: Organizing Committee for the Decade for Human Rights Education, No Date Given. *A basic manual for the Latin American context that contains some useful exercises for consciousness-raising among women; includes a personal evaluation form for the workshop participants.*
- Mernissi, Fatima. **Enracinez vos droits dans la Tradition Musulmane.** Editions Le Fennec. National Endowment for Democracy. Casablanca, 14-15 janvier 1994. *Work in progress focusing on interpretation of Muslim texts relevant to women and on women's empowerment through writing. Mostly in French with relevant portions in Arabic and English.*
- Mertus, Julie. In collaboration with Mallika Dutt and Nancy Flowers. **Our Human Rights: A Manual for Women's Human Rights.** New York, NY: Organizing Committee for the People's Decade for Human Rights Education. *Draft version distributed for comments at the 1995 Fourth World Conference for Women, Beijing, China, subject to revisions. A sophisticated manual with a secular emphasis geared toward industrialized state-societies of Eastern and Western Europe with the aim of eventual use in the Third World.*

- Nasr, Seyyed Hossein. **A Young Muslim's Guide to the Modern World**. Chicago, IL: Kazi Publications Inc, 1994. *Guide that compares Islam with religions in "the West" in order to assist the young Muslim in responding to the challenges of modernity.*
- O'Brien, Edward L.; Greene, Eleanor; McQuoid-Mason, David. **Human Rights for All**. A Publication of the National Institute for Citizen Education in the Law (NICEL). Minneapolis/St. Paul, New York, Los Angeles, San Francisco: West Publishing Company, 1996. *Manual geared toward junior high and high school students that emphasizes multi-culturalism, and is best used by audiences in industrialized democracies to learn how to correct human rights abuses at home and abroad.*
- Ouane, Adama. **Handbook on Learning Strategies for Post-Literacy and Continuing Education**. Hamburg: UNESCO Institute for Education, 1989. *Handbook available in English, French, and Spanish that provides suggestions for introducing human rights education into post-literacy work.*
- Reardon, Betty A. **Educating for Human Dignity: Learning About Rights and Responsibilities, A K-12 Teaching Resource**. Philadelphia: University of Pennsylvania Press, 1995. *An excellent guide for teaching rights and responsibilities to students in grades kindergarten through twelve, particularly in advanced industrialized societies. The first two chapters discuss the approaches, purposes, and developmental sequence of universal human rights education. The next four chapters address grade levels: "Laying the Foundations for an Appreciation of Human Dignity" (K-3); "Introducing Standards and Principles" (4-6); "Reflecting and Valuing" (7-9); and "Confronting Problems, Taking Responsibility" (10-12). The last chapter includes comprehensive lists of educational and advocacy organizations in Canada and the United States as well as additional teaching materials.*
- Refugee Women in Development, Inc. **Leadership Development Model for Refugee Women: A Replication Guide**. Washington, D.C.: Refugee Women in Development, (RefWID) Inc, April 1992. *A sophisticated manual that enables the users to plan workshops for refugee women to share their experiences; to organize a forum for defining refugee women's needs; to design skills-building workshops for refugee women; and to develop a local or regional refugee women's network.*
- Sisters in Islam. **Are Muslim Men Allowed to Beat Their Wives?** Malaysia: Sisters in Islam, United Selangor Press Sdn Bhd, 1991. *Pamphlet that examines those verses from the Qur'an on men's treatment of women and concludes that Islam prohibits*

mental and physical cruelty by men against women.

Sisters in Islam. **Are Women & Men Equal Before Allah?** Malaysia: Sisters in Islam, United Selangor Press, Sdn, Bhd, 1991. *Pamphlet that examines relevant verses from the Qur'an and concludes that Islam considers women and men equal in the eyes of God.*

Tomasevski, Katarina. **Women and Human Rights.** London & New Jersey: Zed Books Ltd., 1993 ed. *Primer on the subject with a useful bibliography.*

UN Centre for Human Rights. **ABC of Teaching Human Rights: Practical Activities for Primary and Secondary Schools.** Geneva: UN Centre for Human Rights, n.d. *Booklet that seeks to foster children's awareness and understanding of human rights through both traditional instruction and innovative activities.*

Wolf-Wasserman, Miriam and Hutchinson, Linda. **Teaching Human Dignity: Social Change Lessons for Every Teacher.** Minneapolis, Education Exploration Resource Center. *Selection of art, commentaries, drama, essays, music, poems, and stories that examine issues of social change such as colonialism, ethnic studies, minorities, racism, and women's studies; aimed at high school students and beyond.*

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Women, Law & Development International and Human Rights Watch Women's Rights Project. **Women's Human Rights Step by Step.** Washington, D.C.: Women, Law & Development, 1997. *A well-written manual designed primarily for human rights advocates. Provides information about how to: use international, regional, and*

national human rights documents and other mechanisms; document and report violations of women's human rights; and design strategies for advocacy.

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II. Policy and Theoretical Debates in the Human and Women's Rights Discourses (With Emphasis on Muslim Societies and the Global South)

Afkhami, Mahnaz, ed. **Faith & Freedom: Women's Human Rights in the Muslim World**. London, New York: I.B. Tauris, 1995. *A pioneering work that preceded the 1995 United Nations Conference on Women in Beijing; identifies challenges confronted by Muslim women in their quest for human rights.*

Afkhami, Mahnaz. "Rethinking Women's Human Rights in the Middle East." in Barbara J. Balliet and Susana Fried, eds. **Women, Culture and Society: A Reader**. For the Women's Studies Program, Rutgers University -- New Brunswick. Dubuque, Iowa: Kendall/Hunt Publishing Company, 1992. *A thoughtful essay making four points: (1) Women have been wronged in all cultures since time immemorial. (2) People, not religion, violate women's human rights. Thus, people -- regardless of what religion they profess -- determine what forms of life they will lead and values they will respect. (3) Women must seek political power to ensure that governments move with and not against history. (4) Middle Eastern women leaders must transcend parochialism to view women's condition from a global perspective and to refute the claim that human rights are an instrument of imperialist domination.*

Afshari, Reza. "Egalitarian Islam and Misogynist Islamic Tradition: A Critique of the Feminist Reinterpretation of Islamic History and Heritage." **Critique** (Journal of Critical Studies of Iran & the Middle East). No. 4 (Spring 1994): 13-33. *A trenchant critique of attempts to find the roots of feminism and other modern concepts in Islam.*

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Amnesty International. **Women in Afghanistan: A Human Rights Catastrophe**. For further information, contact London office. 1995. *A detailed account of human rights violations committed against Afghani women as a consequence of the mixed civil-international war.*

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Donnelly, Jack. **Universal Human Rights in Theory & Practice.** Ithaca and London: Cornell University Press, 1989. *A comprehensive survey on human rights -- the conceptual origins of the universalist discourse; as treated by non-Western cultures, including Islam; as related to socio-economic development; as a concern in domestic and foreign policies.*

Hochschild, Arlie, with Machung, Anne. **The Second Shift.** New York: Avon Books, 1990 ed. *A path-breaking study on the relationships of two-career couples from various ethno-racial and socio-economic backgrounds in the United States, focusing on how they divide and share work inside and outside the home. Based on in-depth interviews and quantitative analysis. Although most relevant to readers in advanced, industrialized societies, written with humor and empathy that transcend cultural and socio-economic boundaries.*

Howard, Rhoda E. and Donnelly, Jack. "Human Dignity, Human Rights, and Political Regimes." **American Political Science Review.** Vol. 80, No. 3 (September 1986): 802-817. *Article distinguishing between human rights and human dignity to argue that the conception of human dignity underpinning internationally recognized standard requires a "liberal regime." Compares liberal, minimalist, traditional, communist, corporatist, and developmental regimes and their impact on autonomy, equality, privacy, social conflict, and societal membership. Out-dated slightly with references to Soviet bloc and dismissive of non-Western cultures.*

Human Rights Watch Women's Rights Project. **The Human Rights Watch Global Report on Women's Human Rights.** New York, Washington, Los Angeles, London, Brussels: Human Rights Watch, 1995. *A detailed and disturbing analysis of violations of women's human rights around the globe; includes brief recommendations to governments and the international community at large.*

Kearney, Mary-Louise and Ronning, Anne Holden, eds. **Women and the University Curriculum: Toward Equality, Democracy, and Peace.** Paris: UNESCO, 1996. *Edited volume of fifteen studies that examine gender in relation to the university curriculum in diverse cultural and socio-economic contexts. Recommends innovative measures needed to attain gender parity in higher education.*

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- Lawyers Committee for Human Rights. **Islam and Justice: Debating the Future of Human Rights in the Middle East and North Africa**. New York, Washington, D.C.: Lawyers Committee for Human Rights, January 1997. *A concise work resulting from a conference held in England in May 1996, during which specialists -- academicians, jurists, human rights activists, and proponents of political Islam -- debated the relevance of international standards of basic human rights to the Middle East and North Africa. Focuses on how to apply these standards to the conflict between entrenched authoritarian governments and religiously-inspired political movements, without invoking cultural relativism or misusing the universalist human rights discourse for political ends.*
- Mayer, Ann Elizabeth. **Islam & Human Rights: Tradition and Politics**. Boulder and San Francisco: Westview Press; London: Pinter Press, 1991. *A sophisticated critique of Islamic human rights schemes in comparison with universal standards of human rights. Examines conceptions of human rights in the Egyptian, Iranian, Pakistani, and Sudanese contexts. Argues that those who selectively interpret and apply Islamic law and tradition do so to reinforce hierarchical vested interests.*
- Medel-Anonuevo, Carol, ed. **Women, Education and Empowerment**. Paris: UNESCO, 1995. *Edited volume resulting from a 1993 workshop convened at the UNESCO Institute for Education in Hamburg, Germany at which women specialists and educators from around the world developed a conceptual framework and practical strategies for empowerment through education.*
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An-Na'im, Abdullahi Ahmad. **Toward an Islamic Reformation: Civil Liberties, Human Rights, and International Law**. Syracuse, NY: Syracuse University Press, 1995. *Following the teaching of Sudanese religious leader Mahmoud Mohamed Taha, a work arguing that many intellectual and historical foundations within Islam are more appropriate to modern times than the experience of Medina.*

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III. Empirical Analyses of the Muslim and/or Middle Eastern Contexts — Including Comparisons with other Faiths and Cultures

Aghajanian, Akbar. "The Status of Women and Female Children in Iran: an update from the 1986 census." in Mahnaz Afkhami and Erika Friedl, eds. **In the Eye of the Storm: Women in Post-revolutionary Iran**. Syracuse, NY: Syracuse University

- Press, 1994: 44-60. *A detailed statistical explanation of the relative access of women to education, their economic participation, and their nutrition and health resources in post-revolutionary Iran.*
- Ahmed, Leila. **Women and Gender in Islam: Historical Roots of a Modern Debate.** New Haven & London: Yale University Press, 1992. *A historical survey of the roots of Islamic discourses on women from ancient to modern times.*
- Al-Azm, Sadik J. "Islamic Fundamentalism Reconsidered: A Critical Outline of Problems, Ideas, and Approaches." Reprinted from **South Asia Bulletin, Comparative Studies of South Asia/Africa and the Middle East**. Part I in Vol. XIII, Nos. 1&2 (1993): 92-121; Part II in Vol. XIV, No. 1 (1994): 73-98. *An excellent discussion of Islamic "fundamentalism" -- the origin of the use of this term, comparisons with Christian fundamentalisms, and examples of Muslim fundamentalists' ideologies.*
- APWA Punjab/UNICEF. **Seminar on the United Nations Convention on the Elimination of Discrimination Against Women (CEDAW).** Lahore: All Pakistan Women's Association, 28 June, 1994. *Conference proceedings.*
- Badran, Margot and Cooke, Miriam, eds. **Opening the Gates: A Century of Arab Feminist Writing.** Bloomington and Indianapolis: Indiana University Press, 1990. *A geographically comprehensive anthology of writings organized by theme.*
- Bowen, Donna Lee & Early, Evelyn A. **Everyday Life in the Muslim Middle East.** Bloomington and Indianapolis: Indiana University Press, 1993. *Collection of essays, photographs, poems, and stories by Middle Easterners and Westerners with personal experiences in the region; organized around five themes one of which is gender relations, but all of which serve as points of reference for gender construction.*
- Duben, Alan and Behar, Cem. **Istanbul households: Marriage, family and fertility 1880-1940.** Cambridge: Cambridge University Press, 1991. *A historical survey of issues pertaining to marriage, family, and fertility in Turkey during the late Ottoman empire and early modern period, emphasizing archival research.*
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- Fernea, Elizabeth Warnock and Bezirgan, Basima Qattan, eds. **Middle Eastern Muslim Women Speak**. Austin and London: University of Texas Press, 1977. *Collection of auto-biographical and biographical writings by and about Middle Eastern women from 622 a.d. to the present, many of which were translated from Arabic, Persian, or French. Underscores the paradox of women's rise to political and public prominence, and their persistent subservience to men.*
- Gocek, Fatma Muge and Balaghi, Shiva, eds. **Reconstructing Gender in the Middle East: Tradition, Identity, and Power**. New York: Columbia University Press, 1994. *Adopting an interdisciplinary perspective on gender relations, a well-organized edited volume divided into three parts: Part I reexamines the assumption that traditional societies leave little room for female participation; Part II analyzes how such variables as class, gender, and ethnicity contribute to identity formation; and Part III looks at the relationship between power and gender in everyday life.*
- Graham-Brown, Sarah. **Images of Women: The Portrayal of Women in Photography of the Middle East 1860-1950**. New York: Columbia University Press, 1988. *A provocative analysis of regional women's history using photographs taken by anthropologists, commercial studios, missionaries, travelers, and well-to-do Middle Easterners. Disputes Western stereotypes of the "exotic East" and uncovers a largely hidden aspect of social history.*
- Haddad, Yvonne Yazbeck and Banks, Ellison, eds. **Women, Religion and Social Change**. Albany: State University of New York Press, 1985. *Volume focusing on how women from numerous religious traditions have effected social change, and on how faith has motivated women's participation in this process.*

- Haeri, Shahla. **Law of Desire: Temporary Marriage in Shi'i Iran**. Syracuse: Syracuse University Press, 1989. *A thoroughly researched study of how and why temporary marriage -- mut'a -- has endured in Iran. Based on in-depth interviews with women and men in Iran's cities of Qum and Mashad during 1978 and 1981, this study argues that temporary marriage has legitimized many variations of gender relationships, enabling women and men to cross the boundaries of sex segregation legally.*
- Hawley, John Stratton ed. **Fundamentalism & Gender**. New York, Oxford: Oxford University Press, 1994. *A concise treatment of fundamentalism from a comparative perspective, examining the American Christian, Indian Muslim and Hindu, and "new Japanese religious" contexts. Contains a relevant introduction explaining the characteristics of fundamentalisms as related to gender construction.*
- Hermansen, Marcia K. "The Female Hero in the Islamic Religious Tradition." in Arvind Sharma and Katherin K. Young, eds. **The Annual Review of Women in World Religions: Volume II, Heroic Women**. Albany: State University of New York Press, 1992: 111-143. *Comparative and theoretical study of heroines in the Muslim tradition. Seeks to: trace historical shifts in the images of Muslim women, reveal ethnocentric assumptions about gender categories, and demonstrate how women revision their past and choose to integrate it into their future.*
- Human Rights Watch/Middle East. **Iran, Power Versus Choice: Human Rights and Parliamentary Elections in the Islamic Republic of Iran**. Vol. 8, No. 1(E) (March 1996). *A concise but detailed report of human rights violations in Iran, particularly those related to the parliamentary elections of 8 March 1996. Highlights the leadership's tolerance of hezbollahi mob attacks against the IR's critics; the arbitrariness of the Council of Guardians' rulings; and the fear of free thinkers, publishers, and writers.*
- Karmi, Ghada. "Women, Islam, and Patriarchy." in Mai Yamani, ed. **Feminism and Islam: Legal and Literary Perspectives**. Berkshire, United Kingdom: Ithaca Press, 1996: 69-85. *A concise essay that examines the status of women before and during the birth of Islam. Argues that the Qur'an should be understood as two documents: one that is eternal and spiritual in content; and another that reflects the political and socio-economic circumstances in which the Prophet Muhammad received revelation and is, thus, legalistic in content. Concludes that the development of Muslim law on women epitomizes use of the Qur'an for patriarchal legitimization.*

- King, Ursula, ed. **Women in the World's Religion: Past and Present**. New York: Paragon House, 1987. *Edited volume addressing the central question of to what extent are women encouraged or discouraged from expressing their religious experiences. Includes analyses of: various aspects of the Judeo-Christian tradition, African religions, Buddhism, and nascent religious movements.*
- Mernissi, Fatima. **The Forgotten Queens of Islam**. Translated by Mary Jo Lakeland. Minneapolis: University of Minnesota Press, 1993. *A rich account of the history of fifteen Muslim queens, how they acceded to the throne, how they governed, and how they interacted with male and class power; draws implications for the politics of contemporary Muslim societies from which women are largely excluded.*
- Middle East Report**. An Issue on "Gender and Citizenship in the Middle East." Vol. 26, No. 1 (January-March 1996). *Collection of articles as described in sub-title of bi-monthly journal.*
- Middle East Report**. An Issue on "Gender & Politics: Are the Changes for the Better?" Vol. 21, No. 6 (November/December 1991). *Collection of articles as described in sub-title of bi-monthly journal.*
- Middle East Report**. An Issue on "Gender, Population, Environment: The Middle East Beyond the Cairo Conference." Vol. 24, No. 5 (September-October 1994). *Collection of articles as described in sub-title of bi-monthly journal.*
- Moussalli, Ahmad S. "A Radical Islamist Discourse on World Order and International Relations." A Paper presented at the Middle East Studies Association of North America, 28th Annual Meeting, November 19-22, 1994; Phoenix, Arizona. *A cogent survey of radical Islamist thought on world order and international relations.*
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- Omran, Abdel Rahim. **Family Planning in the Legacy of Islam**. London and New York: Routledge, 1992. *A detailed study of the Qur'an, the Hadith, and commentaries by Muslim scholars on issues of family planning such as abortion, contraceptive use, and sterilization.*

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- Schacht, Joseph. **The Origins of Muhammadan Jurisprudence.** Oxford: Oxford University Press, 1959. *A critical study of the method and genealogy of the hadith that reaches negative conclusions about the authenticity of chains of transmission supporting the legal foundation of Islamic jurisprudence.*
- Sharma, Arvind and Yong, Katherine K. **The Annual Review of Women in World Religions.** Albany: State University of New York Press. *Journal that serves as a forum for state-of-the art humanistic and social scientific research on this subject.*
- Sharoni, Simona. **Gender and the Israeli-Palestinian Conflict: The Politics of Women's Resistance.** Syracuse: Syracuse University Press, 1995. *Examines women's daily experiences in Israel, the occupied West Bank, and Gaza Strip -- namely, the links between conflict and violence against women, militarism and sexism, and nationalism and identity formation by individuals and groups. Stresses women's roles in conflict resolution.*
- Sonbol, Amira El Azhary, ed. **Women, the Family and Divorce Laws in Islamic History.** Syracuse: Syracuse University Press, 1996. *An excellent collection of articles drawing on archival sources, aiming to achieve four goals: to focus on the history of women, family, and divorce in order to assess gender relations in Muslim societies; to raise questions about this history that have received little scholarly attention -- such as the issue of domestic violence and laws regarding children; to examine non-Muslim communities within the Ottoman empire in order to expose the fallacy of separating them analytically from Muslims; and to propose new methodologies and theories for understanding women and the family.*
- Stowasser, Barbara Freyer. **Women in the Qur'an, Traditions, and Interpretation.** New York, Oxford: Oxford University Press, 1994. *A detailed study of women's roles as presented in the Qur'an, the Hadith, and commentaries and interpretations. Focuses*

on how modernists, conservatives, and fundamentalists have understood Islam's female images and models according to their own socio-political agenda. Contains excellent bibliography, glossary of terms related to Islam, and index.

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IV. Other References

Amnesty International. **Human Rights Education Bibliography**. London: Amnesty International United Kingdom, 1992. *Available in several languages including English, French, German, and Spanish; categorized by formal and informal education; training of professionals; and general materials.*

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UNESCO. **World Directory of Human Rights Research and Training Institutions**. Paris: UNESCO, 1995 ed. *Available in English, French, and Spanish; includes an index of institutions with contact information, an index by research subject, and index of institutions providing relevant scholarships; global in scope.*

United Nations. **Human Rights: A Selection of Films, Booklets, and Photos.** New York: United Nations. 1988. *Pamphlet that describes a wide range of materials suited to high school students and beyond.*

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Sisterhood is Global Institute (SIGI) is an international non-profit organization established in 1984 to improve women's rights on the local, national, regional, and global levels. SIGI has members from 70 countries, maintains a network of over 1,300 individuals and organizations worldwide, and has branch offices in several regions. SIGI's main goals are to:

1. Inform the public about human rights abuses committed against women;
2. Inform women of the basic rights guaranteed to them in international human rights conventions and further empower them to achieve the rights they consider significant;
3. Facilitate participation of women from the Global South in international debates on women's human rights;
4. Encourage women from all races, cultures, religions, classes, ages, sexual orientations, and abilities to work together to define and achieve common goals.

SIGI is a Non-Governmental Organization (NGO) in consultative status with the UN Economic and Social Council (ECOSOC). SIGI is a 501 (c)(3) non-profit, publicly supported, tax-exempt organization.

Claiming Our Rights seeks to bridge the gap between the theory and practice of human rights in imaginative and effective ways by translating the abstraction of international norms into easily accessible images and lived experiences of daily life in Islamic communities. The Manual provides the necessary conceptual and practical resources for human rights activists to confront the claims of cultural and contextual relativism, without attempting to evade or simplify the difficult issues raised by challenges to the universality of human rights, and the rights of women in particular, in Islamic societies. *Claiming Our Rights* is also an effective tool for political mobilization and constituency building in support for the human rights of Muslim women.

—Abdullahi An-Na'im, Emory University School of Law

It is one thing to have rights. It is another thing to claim rights. This human rights education manual is a "do-it-yourself" project involving all Muslim women—privileged and less privileged—in an activist enterprise. The human rights education set out in the manual with its exercises built on everyday situations and contexts is both a demonstration and enactment of rights within the thick mesh of family, society, and state, and of culture and religion. Enjoying human rights is a process. The process is both simple and complicated, available and elusive. A human rights education manual like *Claiming Our Rights* is the right/s tool.

—Margot Badran, Visiting Professor, University of Chicago

I hope that [*Claiming Our Rights*] will set a standard and encourage women in other cultures to create the materials they need to educate in their own communities. You have addressed women who share a common faith but not necessarily the same culture, and your book also gives clear permission to adapt to circumstances. I think unless women can claim "ownership" of this material, it will belong to the "experts" or some imagined "others". *Claiming Our Rights* provides women with the means to express their own opinions and validates each woman's personal experience without trying to impose a "correct position."

—Nancy Flowers, Amnesty International, USA Curriculum Coordinator

This is a pedagogical breakthrough.

—Fatima Mernissi, author of *Islam and Democracy* and *Women's Rebellion & Islamic Memory*

This personal, practical, consciousness-raising approach is the most powerful. [*Claiming Our Rights*] is very valuable.

—Gloria Steinem, founder of *Ms.* magazine