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## Organisations and Projects

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### Feminist International Radio Endeavour (FIRE)

Feminist International Radio Endeavour (FIRE) is a women's radio project founded in May, 1991 with support from the Foundation for a Compassionate Society. FIRE broadcasts a two-hour daily program (one hour each in Spanish and English) on the shortwave radio station Radio For Peace International (RFPI) in Costa Rica and is heard in over 100 countries around the world.

Inspired by the Womens Peace Tent in Nairobi in 1985 - where the need for consolidating women's communications networks to confront the "new" world information order was reaffirmed - FIRE seeks to create a communications channel on shortwave where women's voices, in all their diversity, are heard by the international community, crossing barriers of nationality, culture, race, geography, and language.

FIRE works in the following ways:

- Daily FIRE broadcast on shortwave
- Live broadcasts from women's events
- Training
- Distribution of programs on cassette
- Strengthening and supporting women's networks
- Constructing a feminist radio communications proposal.

The daily FIRE program addresses diverse themes from a gender perspective. These include structural adjustment, women's human rights, the environment, racism, militarism, sexuality, education, art, and culture. FIRE reports on the situation in areas such as Haiti, former-Yugoslavia, and Guatemala, as well as from events around the world, for example, the Latin American and Caribbean Black Women's Conference (Dominican Republic) and the World Conference on Human Rights (Vienna, Austria). All of this and more, from women, to women, and to everyone.

Open to all women: they are invited to send programs, talks, interviews, testimonies and stories for broadcast on FIRE. In addition to Spanish and English, FIRE broadcasts productions in Portuguese, French, and Creole (and other languages in the future).

Tune in to FIRE to hear programming from the Feminist Radio Collective in Peru, "Falha Muher" from Brazil, "Women" from the United Nations in New York, FEMPRESS in Chile, "Women's International News Gathering Service" (WINGS) from the USA, "Women on the Line" from Australia, and many others.

FIRE also distributes special programs and series on cassette for listening to at home, in women's groups or organizations, or for broadcast on local radio stations. Contact

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us for more information on our series "Women's Rights Are Human Rights", and others.

### **Live Broadcasts**

FIRE brings you into direct contact with diverse women's voices via special live broadcasts from women's activities and conferences, such as the V International Congress on Women (Costa Rica), the VI Latin American and Caribbean Feminist Conference (El Salvador), and the V World Association of Community Radio Broadcasters Conference (Mexico).

In these live broadcasts, grassroots organizers, NGO and government representatives, journalists, and artists report and comment on their own activities. The protagonism of women in the struggle to transform our societies, where women's values and power are essential to life, are highlighted and strengthened.

### **Women's Human Rights**

Women in all regions of the world are holding Women's Human Rights Tribunals to break the silence and end the impunity surrounding violations of women's human rights in all spheres of economic, social, cultural, and political life.

FIRE supports these Tribunals, and is a permanent broadcast venue for women's testimonies.

### **Send Tapes ! Send Tapes !**

FIRE invites women from around the world to send tapes representing women's points of view on all issues for broadcast on FIRE.

All formats accepted

- interviews, news, testimonies, stories, etc...
- segments or completed programs (of any length up to an hour). If possible, please record with a high-quality microphone to attain good audio levels (important for shortwave radio).

Please label all cassettes clearly with names, titles, and dates as well as any other pertinent background information. Include your name, address, and phone number.

1600 UTC (Spanish); 1700 UTC (English)  
and repeated at:  
0000; 0100; 0800; and 0900 UTC  
(Universal Coordinated Time)

### **Frequencies**

41 meters: 7.375 MHz AM 2100-0800  
31 meters: 9.375 MHz USB 24 hours  
19 meters: 15.030 MHz AM 24 hours  
13 meters: 21.465 MHz USB 1200-0400

### **Feminist International Radio Endeavour,**

*Radio For Peace International, APDO 88,  
Santa Ana,  
Costa Rica.*

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## **The International Centre for Criminal Law Reform and Criminal Justice Policy**

The International Centre for Criminal Law Reform and Criminal Justice Policy was established in 1991 in Vancouver, British Columbia, Canada. It is a joint initiative between the Society for the Reform of Criminal Law, Simon Fraser University (S.F.U.), and the University of British Columbia (U.B.C.). The Centre is housed at two locations: U.B.C. and S.F.U. at Harbour Centre in Vancouver. The Centre engages in teaching, learning, policy development, and information dissemination on international comparative criminal law and justice policy.

On July 11, 1991 a Memorandum of Understanding was signed between Canada and the United Nations (U.N.) designating the Centre as a U.N. cooperating institute. As a U.N. affiliate the Centre concentrates on criminal law and criminal justice policy and undertakes work for the U.N. Commission on Crime Prevention and Criminal Justice. The Centre is currently undertaking work related to the task of defining transnational crimes and the search for transnational solutions.

### **The Mandate**

The Constitution of the International Centre for Criminal Law Reform and Criminal Justice Policy states that the purposes of the Centre are:

- To further the international academic reputation and standing of the research and education programs in criminal justice policy.
- To provide an intellectual, administrative, and financial base for a United Nations Interregional Institute for Criminal Law Reform and Criminal Justice Policy
- To house the secretariat of the Society for the Reform of Criminal Law.

### **Current Work Plan**

The Centre is currently undergoing research and project activity in the following areas of international importance:

- A joint international graduate program on comparative criminal law and criminal justice policy
- Comparative Aboriginal justice
- Women and the criminal justice system
- Government fraud and corruption
- International criminal court
- International judicial education
- International criminal law and criminal justice information base
- Series of lectures sponsored by the Department of External Affairs
- International conferences on a variety of topics such as domestic violence, the reform of evidence, and international aboriginal justice.

### **The Society for The Reform of Criminal Law**

The Society for the Reform of Criminal Law is an international non-governmental association of judges, lawyers, academics, and government officials who have come

together to work actively for the improvement of criminal law and the administration of criminal justice both in their own jurisdiction and internationally. The Society members constitute a valuable resource for the research and policy programs of the International Centre for Criminal Law Reform and Criminal Justice Policy, wherein the Secretariat of the Society is housed.

The Society has continuing relations with the Legal Division of the Commonwealth Secretariat, and the Commonwealth of Learning (the Commonwealth's specialized educational agency) and has been granted observer status by the Council of Europe's Committee on Crime.

For more Information, please contact:

### **The International Centre for Criminal Law Reform and Criminal Justice Policy**

*Suite 2060, 555 West Hastings Street,  
Vancouver, B.C., Canada V6B 4N5.*

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## **International Lesbian Information Service (ILIS)**

### **What is the ILIS; How did we start?**

In 1979, a few of us in Europe started writing all over the world to discover how lesbians were living/surviving elsewhere - to find ways to support each other.

In 1980, the first ILIS conference took place in Amsterdam, attended by 100 women from 15 countries. Not truly international of course, but it was a very positive and exciting start. That same year ILIS had a second conference and became an independent organization, without ties with the International Gay Association. ILIS made decisions about its future. ILIS would do three things:

- make an international newsletter
- hold lesbian conferences
- find ways to support each other as lesbians - through contact and coordinated actions.

### **How has the ILIS worked the last years?**

Our dreams are big, but in reality the ILIS has always survived on the energy of a few women.

The ILIS Newsletter started as a stencil produced in Amsterdam. It was made professional by Eva in Finland who ran the ILIS secretariat.

Later it was the small but strong group in Geneva which published the ILIS Newsletter for the first time in three languages (CLIT/ILIS).

Our conferences were sometimes big (ca. 250 in Italy and Paris, 700 in Geneva in 1986) and sometimes small (Belgium, England, Sweden, Germany - up to 100 women), but every year we did meet, we exchanged ideas and argued about lesbian ideology, we networked and made plans - and somehow our contacts kept growing.

At first the ILIS networking was mostly european. It was a process to become more international year by year. Women in exile, in exchange projects came to ILIS conferences, west-european lesbians were visiting east-european groups, contacts were started in Asia, Latin America, Africa.

The Women's Forum in Nairobi in 1985 was fantastic. ILIS women were distributing pamphlets and magazines containing our lesbian situation in different continents and our basic ILIS ideology and ILIS demands. In short: forced heterosexuality is the problem and we want to control our own bodies, we want the right to live and organize freely as lesbians.

The ILIS information spot (on the lawn) was constantly surrounded by women. Many lesbians from many countries helped out. We held daily meetings, overcrowded workshops and finally the first international lesbian press-conference where women from all over the world spoke out - many for the first time ever.

### **The ILIS now**

The ILIS has been growing the last few years. For the first time it has managed to get some funding - so that a small number of women from Asian, African and Latin-American countries could be flown to Geneva for the biggest ILIS conference to date - with all its emotional problems of course - and Latin-American and Asian women were there meeting and networking.

On the one hand the ILIS is strong and thriving:

Funding was found for six women (Brazil, Chili, Peru) to attend the First Lesbian Encuentro in Mexico. The dutch government paid a project allowing two of us to visit those countries and work together, meet the dutch embassy to talk about funding of local lesbian projects...

The experience of lesbian organization and action has been collected by the ILIS and published in english and spanish. Practical skill-sharing workshops can be held using this material.

On the other hand the ILIS is very small and vulnerable. The women in Geneva stopped and a small group in Holland (Interpot = Interdyke) took over the ILIS secretariat and ILIS Newsletter temporarily.

Contact address:

### **ILIS**

*Rozenstraat 8,  
1016 NX Amsterdam, The Netherlands.*

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## **Alliance for Migrant Concerns-Asia-Pacific and the Middle East (MIGRANTE - APME)**

Workers in the Asia-Pacific region suffer many kinds of abuses. Women in particular are the most vulnerable. They are subjected to sexual and physical abuse as in the case of domestic helpers in the Middle East and become victims of white slavery, as in the case of entertainers in Japan.

Because they are subject to the laws and conditions of receiving countries they are not accorded due process.

These and the other harsh conditions that confront Filipino OCWs, make organizing, education and advocacy work a major task in the quest for their empowerment.

MIGRANTE-APME is an alliance of Filipino migrant organizations in the Asia-Pacific and Middle East. It was formed in January 1992 at a convention held by 31 filipino organizations in countries such as Hongkong, Japan, Australia, Malaysia, Saudi Arabia and the Philippines. It has a secretariat based in the Philippines.

MIGRANT was born out of the painstaking efforts made by these organizations who tirelessly sought to organize, educate and empower fellow workers. It began as an ad hoc body called the AD HOC committee for the Unity of Overseas Filipinos (COUF). COUF was set up in 1984 in order to unite the various Filipino organizations in the region. In 1992 MIGRANTE-APMA was formally organized as an alliance having members from the different countries in the region.

### **MIGRANTE aims and objectives**

- To strengthen unity among the different migrant organizations in the region.
- Work for the protection of Filipino migrants' rights and welfare.
- Launch education campaigns to inform migrant workers about their rights.
- Launch concerted actions and to lobby government agencies and international bodies to act favorably on the demands of Filipino migrant workers.

MIGRANTE seeks concrete action from the government to ensure full protection of the rights and welfare of migrant workers.

### **Programs**

#### **Education, Information and Research**

MIGRANTE conducts seminars, public fora and other forms of group discussions related to the plight of migrant workers in the region and labor out migration in general.

In cooperation with member organizations overseas, it disseminates informative materials such as primers, guides and updates on various issues affecting migrant workers.

MIGRANTE also conducts leadership trainings, skills training for women and other courses for migrant organizations and their members.

Its research program is geared towards the compilation of a database as well as specific studies on the situation of workers in the various countries in the region.

#### **Advocacy and Campaigns**

Through lobby work and campaign activities the alliance hopes to push for policy changes, and legislative measures that would give maximum protection to the workers. This would be carried out with the active participation of its member organizations overseas, their families and support organizations.

#### **Organizing**

MIGRANTE will work for the development of positive working relations among the existing organizations in the region through the activities, projects and programs of the alliance so that in the process these organizations could serve as an effective network for workers who need assistance and help. The alliance will also assist organizing activities in countries where it is possible and where it is needed most.

Contact address:

#### **MIGRANTE-APME**

*c/o Rm 711, Don Santiago Building,  
1344 Taft Avenue, Metro Manila,  
Philippines.*

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**Africa:**  
**African Women in War (AFWAR)**

Africa is in the most serious crisis since the continent became independent. More than half the population of Africa are women and yet they have been marginalised. African women are involved in performing many roles. In addition to their reproductive role they generate income to sustain households. In war, African women continue performing their many responsibilities. Women and children face unimaginable problems, rape is common in war situations.

This is a new type of African Womens' organisation: it is non-governmental, and committed to:

- Helping African women caught up in conflicts such as the current wars in Somalia, Burundi, Mozambique, Angola, Sudan, South Africa and Liberia.
- Investigating and reporting crimes against African Women in War.
- Helping local non-governmental organisations and international organisations involved in projects to assist African women.
- Undertaking research in war/conflict situations, to identify women's needs, so that assistance can be directed to the right area.
- Assisting women in reconstruction and rehabilitation.
- Focussing on women's human rights.
- Advising UN agencies, NGOs and the international community to take African women into their planning stage when they are considering aid or humanitarian operations in Africa or for African people.
- Networking with other African and international women's organisations.

**African Women in War (AFWAR)**

*51 Newlands Woods, Bardolph Avenue,  
Croydon, Surrey CR0 9JQ,  
U.K.*

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**Asia:**  
**Korean Council for the Women Drafted for Sexual Slavery by Japan**

**Background**

The Problem of Military Sexual Slavery by Japan which occurred during 1932-1945 was not simply accidental raping of women by occupying soldiers that have often accompanied wars in the world. It was a long-term systematic institution by a state which was planned, designed and enforced by a supreme commander of the army.

The Japanese imperial government established a policy to mobilize women of colonized or occupied areas by force, deceit, or kidnapping in order to use them as sex slaves for the Japanese soldiers. These women were sent to all the areas Japan occupied, including Manchuria, China, Burma, South Sea Islands, and within Japan and Korea. Korean women were drafted in the greatest number reaching 100,000 to 200,000.

These Korean women, aged 16, 17 and even 11 were used as sex slaves, which rendered them incapable of bearing children. This is an atrocious crime, unparalleled in the world. This is indeed "slavery" and "deportation", and an integral part of the national extinguishment policies of the Japanese colonial government, enforced in Korea in the 1930s and the 1940s.

These forced "comfort women" were detained in small rooms and forced to serve a large number of soldiers everyday. They were transferred here and there to the battle fields by the troops. They were not treated as human beings. At the time of ceasefire, Japanese soldiers ran away leaving the women alone at the comfort houses. Many were reportedly killed or forced to commit suicide by Japanese soldiers.

It was very difficult for the survivors to get back to Korea. They were in bad health and suffered from social biases and their own sense of guilt, which led many of them to failure in marriage and extremely bad economic situations.

Now these ex-"comfort women" are very old and very sick. But they have to earn their own living. Some are working for special job-producing projects of the government, others are maids or day laborers.

### **Attitude of the Japanese Government**

The Japanese government does not seem to fully recognize or take responsibility for its crime against the "comfort women". It has entirely denied its involvement, but has acknowledged the facts little by little whenever unavoidable evidence emerged. This negative attitude of the Japanese government has not been changed until now.

The position of the Japanese government can be summarized in the following three points:

First, the Japanese government recognizes the involvement of the Japanese army and the government in the operation of the comfort houses, but does not clearly admit the fact that the army itself planned and enforced the policy of military comfort houses. In spite of the clear evidence that a large number of women were mobilized, transferred and guarded by the soldiers, and provided transportation, food and other supplies by them, the Japanese government denies the government's operation of comfort houses policy.

Second, it is only very recently that the Japanese government changed its attitude of denying forced mobilization, because the victims and organizations working on their behalf strongly criticized that attitude by showing various material evidence to back up their claim. Now the Japanese government recognizes the forced mobilization of "comfort women" but only in some cases.

Third, even though the Japanese government admits its involvement in exploiting comfort women, it does not recognize the legal responsibility of reparation. It has insisted that the reparation for all damages during the colonial period has been completed with the conclusion of the Korea-Japan Treaty in 1965.

It is not right that legal responsibility of reparation for the victims was concluded by the Korea-Japan Treaty, since this treaty did not include the problem of comfort women and the Japanese government did not even recognize the fact of Military Sexual Slavery at that time.

More fundamentally, it should be clearly recognized that there exists the international law deciding that any state cannot appropriate the claim rights of the individuals. The Korea-Japan Treaty treated only the claim rights between the two

states; it did not cover the level of individuals. Therefore, the claim rights of the victims cannot be limited by the Korea-Japan treaty, and thus the Japanese government cannot escape from its legal responsibility of reparation.

### **About Korean Council for the Women Drafted for Sexual Slavery by Japan History**

Active women's organizations and movements for the development of democratization in the 1970 and 80s began to be interested in the sufferings of women due to colonization and the division of the nation. These organizations, which included the Korea Church Women United had developed a movement against sex tourism in Korea which consisted mainly of Japanese tourists. This led to the realization of the seriousness of the problem of Military Sexual Slavery by Japan in the 1930s and the 1940s. They decided to focus on this problem as an important target of the women's movement. On November 16, 1990, 18 women's organizations established the Korean Council for the Women Drafted for Sexual Slavery by Japan.

### **Goals**

The Korean Council aims at discovering and revealing the real situation of Military Sexual Slavery, making the Japanese government apologize, pay reparation and take other appropriate measures following the procedure of international law.

By doing that the Korean Council is trying to establish the human rights of the victims and to make a new history of Asia and world peace through right resolution of the Japanese crimes of colonialism and war.

With these goals, the Korean Council makes the following 7 demands to the Japanese government.

1. Acknowledge the crime of Jungshindae (Korean term for Military Sexual Slavery)!
2. Reveal the whole contents of the crime of Jungshindae!
3. Apologize formally about the crime of Jungshindae!
4. Erect a memorial tablet for the victims of Jungshindae!
5. Pay reparation to the victims of Jungshindae!
6. Record the crime of Jungshindae in the school textbooks and teach the students about it!
7. Punish the criminals !

### **What is the Korean Council doing?**

The Korean Council is engaged in exposing and publishing the problem of Military Sexual Slavery in the international arena. It demands the resolution of this problem by the Japanese and Korean governments, and develops other concrete activities to further this aim.

#### **1. Activities for fact finding**

##### **• Searching for the surviving victims**

The Korean Council operates a hot line (763-9634), through which 140 women have already come forward. The most important motive that attracted the interests of the people, and activated the activities of the Korean Council was the brave testimonies of the victims.

- **Activities for fact finding**

The Korean Council collects the testimonies of the victims, studies the legal aspects of the problem, including reparation, and asks the Japanese and Korean governments to research and make known government materials relating to this problem.

- **Publication of the materials**

The Korean Council with the Research Association for the Comfort Women published a collection of 19 testimonies of victims

## **2. Information and publicity within Korea**

The Korean Council holds public hearings and symposiums, participates in the various meetings to address the problem, and opens news conferences for every important issue that arises.

The Korean Council is also in solidarity with the activities of other organizations.

## **3. International activities**

The Korean Council is engaged in the publicization of the problem of Military Sexual Slavery by Japan to the NGOs of other countries and has proposed this problem to the Human Rights Commission of the UN, which will also heighten international public opinion.

In August 1992 the Korean Council made an oral intervention on this problem at the Sub-Commission on Prevention of Discrimination and Protection of Minorities of the UN Human Rights Commission on Item 16 (Contemporary Forms of Slavery). This Commission made a resolution, "requesting the Secretary-General to submit to the Special Rapporteur all the information on the situation of women who were forced to engage in prostitution during wartime". On Item 4 (Compensation for Victims of Gross Violations of Human Rights) of the same Sub-Commission the Korean Council also made an oral intervention and three other NGOs proposed that the issue of Military Sexual Slavery by Japan be taken up. The Korean Council is requesting the UN Human Rights Commission to make a resolution to investigate this problem.

- **Solidarity activities with Asian Countries:** The Korean Council is in solidarity with women's organizations of the Philippines, Taiwan, Japan, Hong Kong, Thailand and Indonesia. These Asian Women's organizations hold annual meetings and exchange information with each other, which makes the pressure on the Japanese government more effective.

- **Solidarity activities with other related organizations abroad:** The Korean Council has strong connections with the organizations of Korean residents abroad working for this problem, and also networks with other women's organizations and human rights organizations.

## **4. Activities against the Japanese Government**

- **Weekly demonstration on Wednesday**

The Korean Council has held a demonstration on every Wednesday in front of the Japanese Embassy. It began on January 8, 1992 and reached 69th demonstration on May 12, 1993, without missing one occasion.

- **Representation of the statements, public letters and questions**

Whenever Japan expressed its position relating to this problem, the Korean Council has represented statements, public letters and questions to the Japanese Government.

- The Korean Council continuously requests the Japanese Government to make fact finding of the problem of Military Sexual Slavery a priority and to publicize it to the world, to make a sincere apology and reparation, to establish a monument, to record this fact in the textbooks and to punish the responsible persons.

#### **5. Requesting the Korean Government to help solve the problem**

The Korean Council is requesting the Korean Government to research the facts, to establish a monument, to give financial support to the victims, and to demand the Japanese Government to resolve this problem. As a result of these activities, the Korean Government proposed the following ruling 'the Financial Support for the "Comfort Women" of Japanese Army under the Colonial Rule' in April, 1993. This proposal was passed in a temporary session of National Assembly on May 18, 1993.

#### **6. Consolation for the victims**

- **Counselling and support group**

The Korean Council visits the homes of the victims, listens their situation and supports them in various ways, including guiding them to hospitals, listening to their difficulties, etc.

- **Establishment of a "Sharing House"**

The Buddhists' Committee for Human Rights, one of the member organizations of the Korean Council established a "Sharing House", where the victims without houses are living together.

- **Fund-raising activity for the financial support for the victims.**

The Korean Council has established Center for Fund to Support Sexual Slaves by Japan, which is actively involved in fund raising.

The Korean Council believes that the Korean people should be responsible for the financial support of the victims and seek legal responsibility from the Japanese Government.

- **Organizations working with the Korean Council**

Member organizations: Korea Church Women United, Korea Women's Associations United, Korea Women's Association for Democracy and Sisterhood, Korea Women's Hot Line, Korean Association of Women Theologians, Women's Department in National Council of Churches Korea my Sister's Place, Women Ministers Association of Presbyterian Church in the Republic of Korea, Women Ministers Association, Woman Church, Korean Research Association for the Comfort Women, Asian Institute for Feminist Theology, Christian Minchung Women Association, Women's Department in the Buddhists' Committee for Human Rights, Women's Department in the Association of Writers for National Literature, Korean Catholic Women's Community for the New World, Ewha Minju Dongwoohoi, Korean College Women Students Representative Council.

- **Organizations of Asia Solidarity**

The Philippines: The Task Force on Filipino Victims of Military Sexual Slavery by Japan / Taiwan: Taipei Women's Rescue Foundation / Japan: Action Network for the Comfort Women / Thailand: Asian Institute of Technology / Hong Kong: Asian Migrant Center / Indonesia: Jakarta Legal Aid Institute.

- **Organizations in North America**

New York: Korean-American Coalition on Jungshindae / Los Angeles: Coalition Against Military Sexual Slavery by Japan / Washington: Coalition for "Comfort

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### **Organizations of Korean Residents in Japan**

Woori Women's Network for the Comfort Women. / Association Thinking for the Problem of Korean Comfort Women. / Democratic Women's Association of Korean Residents in Japan.

For detailed information on the problem of Military Sexual Slavery or the Korean Council, please write to:

### **Korean Council for the Women Drafted for Sexual Slavery by Japan**

*Room 802 Christian Building 136-46, Yunchi-dong chongro-ku,  
Seoul 110-701, Korea.*

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## **Egypt: The New Woman Study and Research Centre**

The New Woman Study and Research Centre is a women's centre founded by the New Woman Group. The centre is concerned with research and exchange of information, as well as experience in issues that concern women's equality and rights, with emphasis on Egyptian women in particular and Arab women in general.

This center represents a new step in our struggle against the subordination and suppression of women.

### **The objectives:**

- To support and train women researchers interested in women's issues, with special emphasis on adult education and human rights.
- To exchange experience with other women groups and organize meetings with different institutions and NGOs concerned with women's issues.
- To publish and distribute pamphlets, booklets and newsletters dealing with women issues.
- To found a library that includes research and publication specialized in women's issues.
- To carry out field research in the spheres of women's economic, social and personal welfare.
- To provide medical and legal consultation and advise to individual women and women groups on a voluntary basis.
- To hold regular symposia and workshops with consultants and specialists around women issues that are a matter of current concern.

Contact address:

### **New Woman Study and Research Centre**

*5 Khan Yunis Street, Mohandesseen,  
Cairo, Egypt.*

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## **India: Center for Feminist Legal Research**

The Centre for Feminist Legal Research is based in New Delhi. It has been set up to promote women's rights, in particular, women's human rights, primarily through the conducting of workshops, trainings and seminars for women, and the development of feminist legal research in India. The Centre explores how law contributes to women's subordination and how it can serve as an important tool for women's empowerment. The concerns of the Centre transcend the boundaries of traditional legal discourse, one of its primary concerns being to promote cultural studies.

### **Objectives:**

- The development of a critical understanding of the role of law in women's lives through legal literacy workshops for women.
- The development of an inter-textual and multi-disciplinary approach to legal studies by exploring the intersections between law and cultural studies.
- The development of feminist critiques and analysis of the limitations and possibilities of law in women's struggle for empowerment.
- The creation of awareness of women's rights and feminist approaches to law through the production of working papers and newsletters.
- The compilation of cases and materials concerning women's rights and the dissemination of such materials to law schools, lawyers and judges.

### **Activities and Programmes:**

#### **• Workshops, Trainings and Seminars:**

The Centre is conducting workshops, trainings and seminars for activists, students, lawyers, and researchers. These activities are intended to create critical awareness about women's rights and about the limitations and possibilities of using law for empowerment and social change. The process of these workshops and seminars are participatory and interactive, conducted through a combination of group discussions, small work groups, written and visual aids, problem solving and practical action strategies.

#### **• Production of Resource Materials, Working Papers and Articles:**

The Centre is producing regular reports, working papers and articles on the issues raised in its workshops, training and seminars. It is also encouraging writings on law and cultural studies in popular journals and newspapers. The legal materials are intended to contribute to the development of educational material on women's rights and to inform the legal profession, educators and policy makers about the obstacles and impediments to women's access to rights and justice.

The resource material will include publications as well as audio-visual materials.

#### **• Research, Study and Production:**

The Centre intends to promote research, study and publications in the area of feminist approaches to law. The Centre's publication include a forthcoming volume of interdisciplinary essays entitled "Feminism and Law", to be published by Kali For Women Press.

The Centre further seeks to provide space for new scholars to develop their understanding of feminist legal theory and cultural studies through its internship programme.

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The Centre plans to encourage alternative cultural practices through production of films and documentaries.

### **• National\Regional Activities:**

The Centre intends to hold seminars and workshops on feminism and law for the benefit of lawyers, academics and activists. The Centre is participating in national and regional level meetings which address women's rights in the Asia Pacific region.

The Centre consists of a Board of four Directors:

Ratna Kapur, legal practitioner and researcher and visiting faculty National Law School of India University;

Shohini Ghosh, reader in Video and Television Production, at the Mass Communication Research Centre, Jamia Millia Islamia University, and film producer with a feminist collective, Media Storm;

Sara Hossein, legal practitioner and activist working with Ain-O-Salish Kendra in Dhaka, Bangladesh;

Tanika Sarkar, historian St. Stephen's College, Delhi University, and former Research Fellow at Nehru Memorial Museum and Library, New Delhi.

The Centre is a non-profit company and donations are entitled to tax exemption under Indian law. We endeavour to provide opportunities for students, graduates and activists to do research and participate in our activities and programmes.

CFLR is an equal opportunity affirmative action group that does not discriminate on the basis of class, religion, race, caste, sexual orientation\preference or marital status.

For more information about our work and activities, contact Ratna Kapur or Shohini Ghosh:

Tel: (91 11) 691 8923

Fax: (91 11) 684 8104

E-mail: rk.cflr@rkpslaw.sprintrpg.sprint.com

sg.cflr@rkpslaw.sprintrpg.sprint.com

Our Mailing address is:

*c/o B-12 Maharani Bagh,  
New Delhi - 110065, India.*

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## **Israel: Haifa Rape Crisis Center**

The Rape Crisis Center offers services to Palestinian women and girls who have suffered sexual violence and provides advice and guidance for women and girls undergoing various social problems.

The Rape Crisis Center started up on December 5th, 1979, on behalf of a woman who had been raped and confronted hard trials in consequence to the rape.

### **Aims of the Center**

- Personal assistance and support to victims of sexual violence (rape, assault, beating and sexual violence of the sort).



- Concrete actions to enlighten people and increase the degree of public awareness of rape, and extensive information designed to rectify preconceived opinions on the subject.
- Better quality of services provided by existing institutions: police, social aid offices, hospitals...
- Setting up of a group which would exert pressure to improve current laws connected with this issue.

Contact address:

**Haifa Rape Crisis Center**

*P.O.B. 44628,  
Haifa, Israel.*

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**Nigeria:**

**Legal Research and Resource Development Centre**

The Centre has set up a new documentation unit on all aspects of human rights issues and legislation.

The unit is open to all who have an interest in these issues and has special facilities for those who work in this field.

The unit provides reference library services and also offers training on organising workshops, conferences and seminars, desktop publishing and so on.

For more information, contact:

**Legal Research and Resource Development Centre**

*c/o Tokunbo Ige,  
386 Murtala Muhammed Way, Yaba, P.O. Box 75242,  
Victoria Island, Lagos, Nigeria.*

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**Serbia:**

**The Belgrade Circle: An Association of Independent Intellectuals**

**Why?**

The transition to democracy is a difficult path on which dangerous temptation lurk. Here, on the territory of the former Yugoslavia, struggles for power and uncontained national intolerance have blocked this path and plunged us into a bloody civil war, bringing about the painful dissolution of the country. The unrestrained ambition of national leaders, assisted by the shameless efforts of many of those who were in the best position to raise their voices against such lunacy, has caused the death of tens of thousands of people, the destruction of towns and villages, unprecedented crimes and atrocities, the displacement of hundreds of thousands of people, and extensive poverty and hunger. A feeling of shame, fear and helplessness has filled all sober-thinking individuals who have refused to be caught up in the wave of hatred.

A number of writers, artists, philosophers, and scientists, conscious of their intellectual, moral and civil responsibility, recognized the need to engage in public action against these policies of intolerance, repression, and violence and to create

broad framework for action that would transcend the narrow frameworks of the existing political parties and professional organizations. They saw the need for an association that would enable them to defend the basic values of a democratic society as well as their right to independent creative work. Given the government's desire to subordinate educational and cultural institutions, universities, and the media (particularly, television) to its short-sighted, destructive policies and so-called national interests, they recognized the urgency of this need.

The Belgrade Circle was thus established as an association of independent intellectuals who in these difficult times refuse to betray the basic principles of tolerance, pluralism, justice, and truth. As such, it has provided an alternative space for the collective efforts of all those involved in creative work in literature, science, and the arts - regardless of national, ethnic, religious, or political affiliation.

The Belgrade Circle is not a political party, but does not shy away from political activities. Indeed, it supports democratic, non nationalist oppositional parties and programs.

### **Facts**

Founded on January 25, 1992, the Belgrade Circle now counts approximately 400 individual from all parts of the former Yugoslavia as well as Europe and America among its members. The Circle has an Steering committee which meets weekly and is made up of eighteen members. The Committee is elected by the members at the annual meeting for a term of two years.

The activities of the Circle are financed exclusively by membership dues, the sale of its publications, and voluntary contributions.

### **Activities**

Despite harsh criticism of the Circle and direct pressure on its individual members for taking a public and critical stance against the war, the Circle has openly condemned the warlords in the region and participated in numerous peace activities and protests in Serbia. It has encouraged others to reject the narrow-minded and dangerous policies of intolerance and aggression through public statements, various projects and public programs, and interviews and articles by its members in the independent media.

The Belgrade Circle was one of the few groups in Serbia that consistently spoke out against the war being waged in Croatia. Early on in this war it warned about the dangers of spreading national hatred and intolerance and the inevitability of additional conflicts if such policies were to be continued. Recognizing the danger of further war in the region and convinced of the importance of individual rights and liberal democratic institutions, It spoke out against the national and ethnic differentiation of citizens and their basic interests in Bosnia and Herzegovina.

Horrified by the atrocities committed in the name of so-called national interests against the people of this state and the senseless destruction of Sarajevo and other towns in Bosnia and Herzegovina, the Circle has demanded the immediate end to this war. Repulsed by such inhuman and unjustifiable policies such as "ethnic cleansing" and concerned about their spread to areas in Serbia, the Circle has organized meetings in Vojvodina and Sandzak with Hungarian, Croatian, and Muslim citizens and was the only group to organize an open forum with intellectuals from Kosovo.

Despite attempts to undermine and marginalize our efforts and concerns, the Circle has become widely known for the open forums it has regularly organized in Belgrade. Every Saturday morning for a period of two months from the beginning of April until the end of June 1992, sessions organized by the Belgrade Circle were held at the Student Cultural Center in Belgrade. At these sessions, ten in all, intellectual, members of the Belgrade Circle and their guests - distinguished writers, artists, journalists, film and theatre directors, architects, actors, and translators - expressed their own views of another, radically different Serbia. These meetings attended by a large assembly of listeners were one of the only place where criticism of the current regime could be heard. When those who are now for peace and critical of the Milosevic regime were silent or passively supporting a nationalist program, the Belgrade Circle advocated this "Other Serbia". The term "Other Serbia" has since become an expression for resistance to the Milosevic regime. The words of the participants in these meetings are recorded in the book *Another Serbia*, made up of essays by some 80 authors. This book, published by the Belgrade Circle, is being translated into French and English.

The Belgrade Circle is against political trials, but deeply feels that not only politicians, soldiers, and war profiteers but also intellectuals ought to be held responsible for inflaming national hatred, militarizing society, and instigating war, for crimes against humanity, the destruction of cultural and historical treasures, the displacement of people and the force exile of many prominent creative individuals and young intellectual. With this in mind, the Circle has initiated a second cycle of discussions, "Intellectual and War". The book under the same title, containing the contributions of some fifty authors, has been published in Belgrade in August 1993.

In addition to this regular Saturday series, every other week, the Circle has been organizing forums on various current themes and problems, in which experts, politicians, and activists are invited to present their ideas or provide information. These meetings have been on such topics as war crimes, university autonomy, elections, and the possibility of civil war in Serbia.

### **Activities for the future**

In addition to its on-going activities, the Belgrade Circle is planning several new long-term projects:

- Analysis of the responsibility of intellectuals and cultural institutions for inflaming national hatred and intolerance and inciting war crimes.

This long-term project will include content analyses of publications and public acts as well as case studies of the activities of various intellectuals and groups leading up to and during the various stages of war in the region.

- A Quarterly Journal, an independent publication for creative work, including poetry, prose essays, criticism, and art.
- Video Journal of Belgrade Circle Programs.
- Forums organized by the Circle outside of Belgrade, for example, in Novi Sad, Subotica, Nis, Kragujevac, Krusevac, Zrenjanin, Ljubljana, and Skoplje.
- The "Bell" Edition in which, in a series of three books each, literary, philosophical, and scholarly essays on the causes and consequences of war will be published.
- An alternative theatre in which playwrights, directors, actors, and stage producers from all parts of former Yugoslavia would take part.

- Foundation devoted to young people who have interrupted their education due to the war and who have left the country.

### **Fundraising**

The Belgrade Circle needs material resources to support its intellectual resources. As the Circle has very few funds at its disposal and no regularly paid staff, office space or equipment, its further work in these increasingly difficult times will require outside sources of support and international contributions. In order to continue its efforts to promote freedom of thought and expression and the construction of a democratic, secular, and multicultural society, the Circle needs the financial help of like-minded intellectuals and institutions.

For further information on how to help or about the Belgrade Circle and its activities, please contact: Miladin Zivotic, Filip David or Mirko Gaspari.

### **The Belgrade Circle**

*Kralja Petra 46,  
Belgrade, Serbia 11000.*

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### **Turkey:**

#### **Mor Cati (Purple Roof) Foundation for Women's Shelter**

#### **The new house for women's solidarity against woman battering**

##### **Why was "Mor Cati" founded?**

Woman battering in the family is the most widely spread form of establishing control over women. Furthermore, it is a form of violence which is socially considered to be legitimate and within the boundaries of "the ordinary". According to a survey carried out in 1987 ("PIAR", 1987), one out of every four women in Turkey is beaten either by her husband or by other male members of her family.

It was the verdict of a court judge that prompted women to come together and start the Campaign for Women's Solidarity Against Battering. The judge refused to grant a pregnant woman, referring to the well-known Turkish proverb to justify his verdict: "Women shouldn't even be let free of a child in her womb and a whip on her back!" In other words: see to it that the woman is pregnant at all times and battered at all times! The campaign which gained considerable mass support after a women-only march held in June 1987, was carried on by organising events such as the Kariye Festival of October 1987 and solidarity networks.

The idea of founding a shelter for battered women was developed in the process of the campaign. Finally in May 1990, a group of women came together and established a foundation with an aim to provide refuge and protection for women who are subjected to violence in the family. Women will thus be led to work out for themselves alternative ways of life, in an atmosphere of solidarity and support. Last but not least, it is hoped to help women to free themselves from the feelings of guilt and fear they have to endure and the degradation they are subjected to, by pointing out to them that these stem from the women's own acceptance of woman battering as legitimate.

### **The first concrete step: the Foundation Centre**

The “Mor Cati” foundation which is an autonomous women’s organisation - it has no association with any state or private institution - opened its centre in November 1990. At present, the centre offers various services and activities:

### **The Solidarity Network of Volunteers**

This group of volunteers is responsible for welcoming women who are subjected to violence and listening to their problems at the centre, giving them support in finding solutions to their problems, accompanying them when the volunteers who participate in this network attend a special training course at the centre.

### **Psychological counseling**

Psychological support is imperative for women to overcome their feelings of hopelessness, guilt, shame and constant fear, and to conceive of an alternative way of life for themselves.

### **Legal Counseling**

Legal Counseling is also essential because very few of the women who are subjected to violence know about their legal rights or how to use them. Qualified volunteers provide legal information and advice to all women seeking such help.

### **Professional Guidance**

“Mor Cati” also provides a counseling service to help women to find jobs, attend training courses and search for career opportunities in preparation for a new life.

### **Assertiveness Training**

“Mor Cati” organizes group sessions to teach women to express their anger and resentment, to say “no”, and to declare their needs and desires.

Mor Cati also organizes discussion groups where women can share their problems and together arrive at viable solutions.

Mor Cati holds meetings and organizes conferences, seminars, video shows, informal “get togethers” to inform women on their legal rights and enlighten them about their bodily problems.

### **Our Target: a shelter for women**

Our main goal, besides providing support and counseling at the Foundation Centre, is to build up a shelter where women can retreat for an extended period of time. An average of 60 women per week have applied to the foundation centre since the opening in November, not only from Istanbul but from all over Turkey, and the majority of these women have been seeking a shelter. Once again this showed us that there is a great demand for a women’s shelter. To this end, we need a great deal of financial and moral support, in order to be able to find a suitable building and to furnish it, to operate efficiently and to continue offering services. You may be one to provide such support in one way or another.

### **What you can do to support “Mor Cati”**

- We need financial support. Thus far we have raised about one third of the amount required to purchase a building which would be suitable for a shelter. Your contribution not only could help us to accumulate the necessary amount but also

## ***Resource Index***

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would allow us to develop additional programs and to better serve the women who seek help.

- You can also offer us moral support by suggesting additional programs and activities. In fact, besides the above-mentioned services and activities, we have been developing two more projects which need support: A menopause clinic and educational video/audio cassette production against women battering to help women who can not reach us, at their homes. Any kind of support for any of our activities will be greatly appreciated.

For more information please do not hesitate to contact us:

### **Mor Cati**

*Cumhuriyet cad. Fransiz Hastanesi,  
Sok. Ozbakir Ishani 3/2, Harbiye, Istanbul,  
Turkey.*

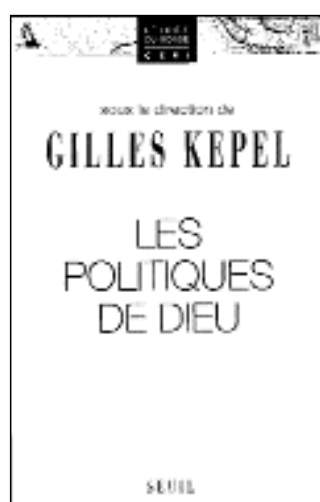
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## Books

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### Les Politiques de Dieu

Gilles Kepel (Editor)



Que veulent les mouvements religieux qui se développent partout sur la planète, des décombres du communisme aux métropoles post-modernes en passant par le Sud en désarroi? Qui en sont les acteurs? Quel est leur impact réel? Qu'est-ce qui distingue ou réunit aujourd'hui les activistes islamiques, catholiques, protestants, orthodoxes, juifs ou hindouistes? Spécialistes de l'Algérie, de l'Iran, du Vatican, de la Russie, de la Chine, de l'Amérique Latine, de l'Afrique noire, de l'Inde et d'Israël, les auteurs de ce volume, à partir d'enquêtes sur le terrain, proposent des matériaux pour l'analyse.

1993, 301 pp. (ISBN 2-02-019428-7)

**Editions du Seuil**

27, rue Jacob,  
75006 Paris, France.

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### Are Women and Men Equal Before Allah?

Sisters in Islam

1991, 12 pp.

**Sisters in Islam**

c/o No.172 Lorong Ma'arof,  
Bangsar Park,  
5900 Kuala Lumpur, Malaysia.

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### Arguing With The Crocodile:

Gender and Class in Bangladesh

Sarah C White

This book not only makes a significant contribution to social theory but is a dynamic and accessible discussion of a contemporary Third World community from its women's viewpoint.

It builds upon the 'women in development' school's studies of the gender implications of the 'green revolution', and brings together male-oriented discussions of class and female-oriented discussions of gender to indicate their interdependence in both practical and analytical terms.

Notions of class and gender are shown to be variable, responding to changes in material circumstances, and subject to complex negotiations of meaning both within a society and in its interaction with the outside.

Throughout, the author stresses the need to foster sensitivity to people's own perspectives and how they themselves interpret their actions.

1992, 192 pp. (ISBN 1-85649-086-6)

**Zed Books**

57 Caledonian Road,  
London N1 9 BU, U.K.

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### **Women in Arab Society:**

**Work Patterns and Gender Relations in Egypt, Jordan and Sudan**

Seteney Shami, Lucine Taminian, Soheir A. Movsy, Zeinab B. El Bakri, El-Wathig M. Kameir

1990, 217 pp. (ISBN 92-3-102655-0)

**Berg Publishers Ltd.**

150 Cowley Road,  
Oxford OX4 1JJ, U.K.

**UNESCO**

7 place de Fontenoy,  
75700 Paris, France.

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### **Les vérités Yougoslaves ne sont pas toutes bonnes à dire**

**Jacques Merlino**

Jacques Merlino est journaliste à la télévision française. Sous la forme prudente, nuancée et, en quelque sorte, feutrée, que l'auteur emploie à dessein, ce livre est un acte d'accusation. Il met en cause, avec une froide lucidité, toute l'information qui a été prodiguée depuis deux ans sur l'affaire yougoslave. A ce titre, il faut le lire... (Paul-Marie de la Gorge, *le Monde Diplomatique*, Janvier 1993).

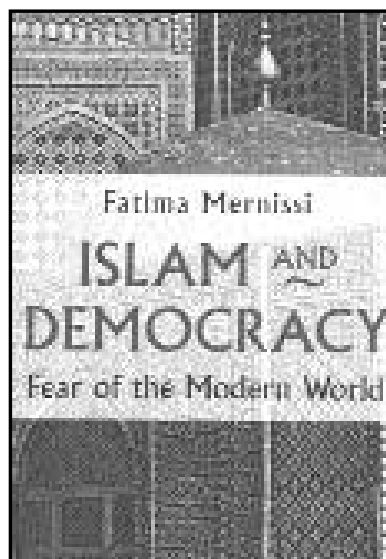
1993, 272 pp. (ISBN 2-226-06663-2)

**Albin Michel**

Rue Huyghens,  
75680 Paris Cedex 14, France.

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### **Islam and Democracy**



**Fear of the Modern World**  
**Fatima Mernissi**

Fatima Mernissi, well-known Islamic sociologist, carries us near to the heart of comprehending why western democracy appears to be an incompatible concept for Islamic societies.

1993, 195 pp. (ISBN 1-85381-700-7)

**Virago Press**

20-23 Mandela Street,  
Camden Town, London NW1 0HQ, U.K.

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### **A Matter of Honour:**

**Experiences of Turkish Women Immigrants**

**Thahire Kocturk**

In Europe today there are some three million Turkish workers, largely from the rural areas. This book examines the social and cultural impact of Western industrial society on these Muslim immigrants, and especially on the women and their daughters.

It first provides an historical overview of Turkish women's lifestyles, and then



describes their lives - rural and urban, upper and lower class - in present day Turkey. It discusses the status of women as perceived in Islamic thought and the concept of women's honour as it affects gender relations. It then describes the circumstances leading to the large-scale migrations of Turks as cheap labour for Europe since the 1960s.

Through interviews with immigrant families, the author explores the differences in how Turkish women and men have reacted to living in Northern Europe and the impact on gender and family relations.

Dr Tahire Kocturk, a nutritionist educated at Hacettepe University, Ankara, the University of Tennessee, and the Karolinska Institute, Stockholm, currently works for the Swedish National Food Administration.

1993, 288 pp.

(ISBN 1-85649-152-8)

**Zed Books**

57 Caledonian Road,  
London N1 9BU, U.K.

## Femmes, Famille et Société au Maghreb

**A. Tauzin and M. Souibes (Editors)**

Répertoire des thèses, mémoires et documents produits en langue française, en France et au Maghreb, portant sur les questions féminines.

1990, 192 pp.

ISBN 2-86537-262-6

**Editions Karthala**

22-24, Boulevard Arago,  
75013 Paris,  
France.

## La Peur-Modernité:

Conflit Islam démocratie

Fatima Mernissi



Pour saisir le choc profond et d'une actualité toujours brûlante que l'association des notions d'islam et de démocratie provoque dans le monde arabo-islamique, il ne suffit pas de les opposer ou de les déclarer incompatibles : il faut pénétrer dans le territoire mental de la femme et de l'homme musulmans, comprendre leurs réseaux symboliques, leurs peurs et leurs fascinations.

Les peurs sont nombreuses : peur de l'Occident comme lieu de l'Etrange et de l'Etranger ; peur de l'individualisme et de la liberté d'opinion ; peur du temps occidental devenu universel et obligatoire ; peur de l'imaginaire, du pouvoir des images associé à la jahilya, le temps de l'ignorance pré-islamique.

La femme est au confluent de toutes ces peurs. Elle est associée au retour des temps obscurs, du désordre et du polythéisme. Elle modifie l'équilibre économique et familial par son apparition sur le marché du travail et sert de bouc émissaire pour toutes les crises politiques et les humiliations

privées. Mais aussi, par son émergence inéluctable, elle est amenée à jouer un rôle décisif dans l'ouverture démocratique.

Universitaire marocaine, auteur du *Harem politique*, de *Sultanes oubliées*, du *Monde n'est pas un harem* (Paroles de femmes du Maroc) traduits dans de nombreux pays, Fatima Mernissi manie tout à tour l'analyse et la provocation, l'impertinence et la compréhension en profondeur, la mémoire personnelle et collective, et nous offre une vision originale et tonique du monde arabe qui doit assumer ses contradictions et ses peurs pour gagner le prix de la modernité.

1992, 250 pp. (ISBN 2-226-05853-2)

**Albin Michel**

22, Rue Huyghens,  
75014 Paris, France.

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## **Gender in Crisis:**

### **Women and the Palestine Resistance Movement**

**Julie Peteet**

1991, 245 pp. (ISBN 0-231-07446-8 (Hbk))

**Columbia University Press**

Dept. LB, 562 West 113 Street,  
New York, N.Y. 10025, U.S.A.

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## **Islam in the Balkans:**

### **Religion and Society Between Europe and the Arab World**

**H.T. Norris**

This book is an investigation into the Muslim communities of Bosnia, Albania, Kosovo and Macedonia, which focuses especially on their religious and historical links with the Arab world, Persia and Central Asia. From the earliest times many Balkan Muslim scholars, poets, bureaucrats and soldiers made an impact on the wider Islamic world.

The religious resurgence in the Muslim areas of Bosnia and Kosovo has partly been in reaction to Serbia nationalism; it is also a legacy of the region's links with the Middle East, now supplemented by practical assistance in the wake of Serbian attempts to "cleanse" Sarajevo and other cities of their Muslim inhabitants.

The book thus analyses at a deep cultural level the centuries-old phenomenon of which the wider world has only become aware recently for the first time in several generations. It will thus be of great value to students of the present conflict.

H.T. Norris is Emeritus Professor of Arab and Islamic studies at the School of Oriental and African Studies, University of London.

1993, 256 pp. (ISBN 1-85065-167-1)

**C. Hurst & Co Ltd**

38 King Street,  
London WC2E 8JT, U.K.

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## **Women and HIV/AIDS:**

### **An International Resource Book**

**Information, action and resources on women and HIV/AIDS, reproductive health and sexual relationships**

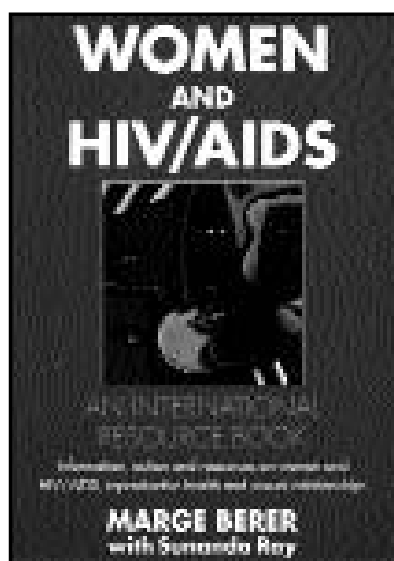
**Marge Berer and Sunanda Ray (Editors)**

AIDS was killing women before it had a name and before a cause for it had been found. By the late 1980's it had become one of the leading causes of death among women of reproductive age in many parts of the world.

In the 1990's and beyond, women will be in the forefront of HIV/AIDS prevention and care; this book brings together a decade of knowledge and experience regarding the impact of HIV/AIDS on women's health, sexual relationships and reproductive rights and what women are doing about it

around the world. Drawn from a wide range of published and unpublished sources, with contributions from women living with HIV/AIDS, activists, researchers, and professionals, *Women and HIV/AIDS* covers :

- the effects of HIV and AIDS on women's health
- the number of women thought to be affected
- risk factors and risk reduction for women
- pregnancy, breastfeeding and motherhood
- condom use, contraception and abortion
- safer sex and relationships
- testing and counselling issues for women
- personal histories
- details of projects and services by and for women
- contacts and resources worldwide



Thoroughly researched, comprehensive and accessible, *Women and HIV/AIDS* is an essential resource for health activists and professionals, service providers, educators, researchers, policymakers, journalists - and anyone concerned about one of the greatest challenges to health the world has yet faced.

1993, 383 pp. (ISBN 0-04-440-876-5)

**Pandora Press**

*An Imprint of Harper Collins Publishers,  
77-85 Fulham Palace Road,  
Hammersmith, London W6 8JB, U.K.*

## **Intellectuels et militants de l'Islam contemporain**

**Gilles Kepel et Yann Richard (Editors)**



La critique des pouvoirs établis en monde musulman se fait largement aujourd'hui au nom d'un Islam contestataire, dont les porte-parole sont de jeunes diplômés des universités séculières modernes : ingénieurs, médecins, techniciens, etc. Ils s'opposent autant aux oulémas traditionnels, accusés de compromission avec le Prince, qu'à l'intelligentsia occidentalisée.

Les auteurs de cet ouvrage étudient à la fois la mise en place de l'idéologie islamiste aujourd'hui et les ressorts de la mobilisation politico-religieuse qu'elle commande dans des sociétés musulmanes diverses.

Gilles Kepel, chercheur au CNRS et professeur à l'institut d'études politiques de Paris, est l'auteur de

*Le Prophète et le Pharaon* (La Découverte, 1984) et de *Les Banlieues de l'Islam* (Seuil, 1987). Yann Richard, chercheur au CNRS, est l'auteur de *Le Chiisme en Iran* (J. Maisonneuve, 1980) et a dirigé l'ouvrage collectif *Entre l'Iran et l'Occident* (Ed. de la Maison des Sciences de l'Homme, 1989).

1990, 287 pp. (ISBN 2-02-012560-9)

**Editions du Seuil**

27 rue Jacob,  
75006 Paris, France.

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**Religion in Third World Politics**

Jeff Haynes

Lynne Rienner Publishers

1800 20 Street, Ste. 314,  
Boulder, CO 80301, U.S.A.

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**The Islamic Threat:**

**Myth or Reality?**

John L. Esposito

1992, 240 pp. (ISBN 0-19-507184-0)

Oxford University Press

200 Madison Avenue,  
New York, N.Y. 10016, U.S.A.

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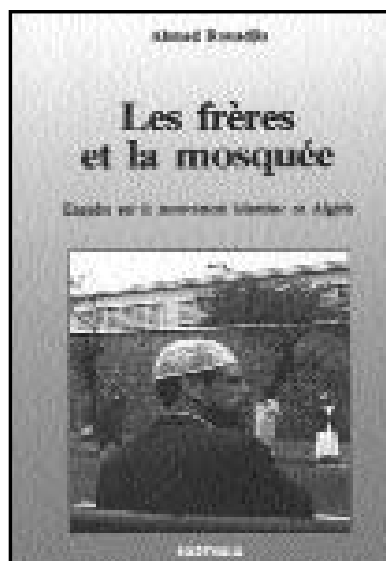
**Les frères et la mosquée**

**Enquête sur le mouvement islamiste en Algérie**

Ahmed Rouadjia

The rapid increase in the number of mosques in Algerian cities is proportional to the deepening economic, social and cultural crisis. Islam itself is actually at stake. The Front de Liberation Nationale (F.L.N.) has for years made political use of religion by state appointment of official imams, but in the last few years the mosque has become an arena for political confrontations. After the introduction

of limited political pluralism following the October 1988 demonstrations, religious fundamentalists, who have denounced the increasing social inequalities under President Chadli Bendjedid's administration, have reinforced their political influence on young people where the educational system has failed to provide cultural references (the failure of the arabisation policy, the increasing number of young people expelled from school, and so on).



1990, 312 pp. (ISBN 2-86534-263-4)

Editions Karthala

22-24, Boulevard Arago,  
75013 Paris, France.

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**Veils and Words**

**The Emerging Voices of Iranian Women Writers**

Farzaneh Milani

This, the first work devoted to the rich literature of the female writers of Iran, is itself an example of great literature from an Iranian female writer. With poetic insight, Milani discusses the themes of disclosure and secrecy that

have delineated the Iranian woman's universe and characterized her expression. Highly recommended for all literature, anthropology, and women's studies collections.

"First full-length study in English of Iranian women's writings... Maintains throughout an almost impossible cultural, literary, and theoretical equilibrium... Writers' jugglings of the modern and the traditional, the conventional and the revolutionary are analyzed to find that space in which they may fruitfully co-exist... Powerfully and sensitively analyzes writings of which students of literature everywhere should be aware".

Farzaneh Milani, Assistant Professor of Persian at the University of Virginia, is a member of the Board of Executive Directors of the Middle East Studies Association.

1993, 320 pp. (ISBN 0-8156-0266)

**Syracuse University Press**

1600 Jamesville Avenue,  
Syracuse, New York 13244-5160,  
U.S.A.

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## **India and Contemporary Islam**

**T. Lokhandwala (Editor)**

1971

**Indian Institute of Advanced Study**

Rashtrapati Niwas, Summer Hill,  
Simla 171005 (H.P.),  
India.

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## **Revealing Reveiling**

**Islamist Gender Ideology  
in Contemporary Egypt**

**Sherifa Zuhur**

1992

**State University of New York Press**

Albany, N.Y., U.S.A.

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## **Le Soudan contemporain**

**Marc Lavergne (Editor)**

Le 30 Juin 1989, un groupe d'officiers, dirigé par le lieutenant général Omar Hassan Ahmad al-Bashir, s'emparait du pouvoir au Soudan, mettant fin au régime parlementaire du Premier ministre Sadiq al-Mahdi.

Quatre ans après le soulèvement populaire qui avait abattu la dictature du maréchal Nimeiri, le 6 avril 1985, ce nouveau soubresaut donne la mesure des problèmes auxquels est confronté le géant de l'Afrique : considéré durant les années 70 comme le futur "grenier du monde arabe", le Soudan se trouve aujourd'hui en plein marasme économique, sur le fond de famine et de calamités naturelles ; une nouvelle guerre civile, dévastatrice, oppose depuis 1983 le pouvoir central, partisan d'un islam conquérant, à l'armée de libération du peuple soudanais du colonel John Garang, soutenu par les ethnies du Sud animistes et en partie christianisées.

L'équipe de spécialistes français et soudanais réunis dans ce livre s'efforce d'éclairer, en une approche pluridisciplinaire, les racines et les enjeux du drame qui se déroule actuellement à la charnière de l'Afrique noire et du monde arabo-islamique.

1989, 238 pp. (ISBN 2-86537-222-7)

**Karthala**

22-24, Boulevard Arago,  
75013 Paris, France.

**Cermoc**

P.O. Box 830413,  
Amman, Jordanie.

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*Publications from Centre for  
Contemporary Arab Studies*

**Islam and the Challenge  
of Pluralism**

**Yvonne Yazbeck Haddad**

1995, 24pp.

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**Islamism and Secularism  
in North Africa**

Ed. John Rueddy

1994, 300pp.

(Co-published  
by St. Martins Press and CCAS)

**A Woman and Her Sûfis**

Fedwa Malti -Douglas

1995, 24pp.

Centre for Contemporary Arab Studies  
(CCAS)

ICC 246, Georgetown University, Washington,  
DC 20057-1020, U.S.A.

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**Le mariage maghrébin en France**

Edwige Rude-Antoine

Le mariage est le lieu par excellence où se révèlent les conflits de culture. S'y opposent les lois et les passions, les sentiments et les intérêts, la famille et le couple, sans oublier le religieux et les législations séculières. Partant de ce postulat, l'auteur décrit les aspects juridiques et les pratiques sociales que revêt l'union matrimoniale pour les Maghrébins de religion musulmane en France.

1990, 162 pp. (ISBN 2-86537-261-8)

Editions Karthala

22-24, Boulevard Arago,  
75013 Paris, France.

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**Touch me, Touch-me-not**

Women, Healing and Herbs

Shodhini

This book provides information about common gynaecological problems and traditional plant remedies collected from women healers from various parts of India. These remedies have been in use for hundreds of years but are rapidly disappearing from people's knowledge.

This work is the outcome of an action research by Shodhini - a network of women health activists. 1994, 250 pp.

**Shodhini Network**

c/o Ms. Renu Khanna

SAHAJ, 1 Tejas Apartments,  
53 Hari Bhakti Colony, Old Padra Road,  
Baroda 390 015, Gujrat, India.

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**Global Visions:**

**Beyond the New World Order**

Jeremy Brecher, John Brown Childs, and  
Jill Butler

We live in an era of globalization, in which pollution, satellite broadcasts, and products from the "global factory" stream across national borders. Today's globalization is mostly "globalization-from-above" - an effort to expand the wealth and power of the wealthy and powerful.

In Global Visions scholars and activists from more than twenty countries in all parts of the globe explore a startling alternative: globalization-from-below.

1993, 196 pp. (ISBN 0-89608-460-4)

**South End Press**

116 St. Botolph Street,  
Boston, MA 02115, U.S.A.

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**Modernizing Women**

**Gender and Social Change  
in the Middle East**

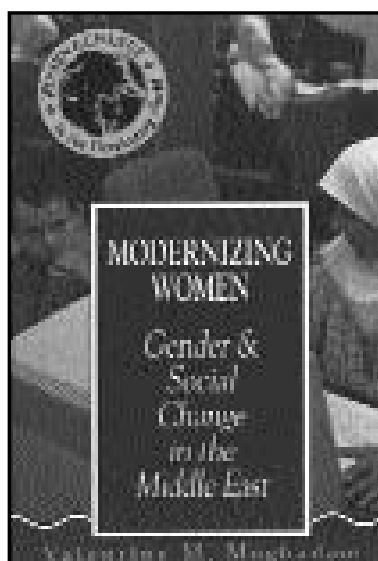
Valentine M. Moghadam

This book explores the causes, nature, and direction of change in the Middle East, with particular reference to women's status.

Unlike many books about the Middle East, Modernizing Women looks beyond Islam, employing a four-part theoretical framework - the sex/gender system,

class, the state, and the operational development strategy - to analyze the determinants that shape women's lives. Special sections provide a close-up view of women and social change in Iran and Afghanistan.

Woven throughout is the emerging role of middle-class women, Islamist and non-Islamist, who are questioning female identity and status regardless of privilege, participating in grassroots social movements, and demanding far-reaching social and political change.



1993, 311 pp. (ISBN 1-55587-346-4)

**Lynne Reiner**

*1800 30th Street, Suite 314,  
Boulder, CO 80301, U.S.A.*

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## **The Struggle within Islam**

**Rafiq Zakaria**

1989, 470 pp.

ISBN 0-14-010794-0

**Penguin Books**

*375 Hudson Street,  
New York, NY 10014, U.S.A.*

## **Identity Politics and Women:**

### **Cultural Reassertions and Feminisms in International Perspective**

**Valentine M. Moghadam (Editor)**

Contributors:

**Valentine M. Moghadam, Joan Smith, Hanna Papanek, Mohamad Tavakoli-Targhi, Ayesha Imam, Sondra Hale, Alya Baffoun, Cherifa Bouatta, Doria Cherifati-Merabtine, Margot Badran, Khawar Mumtaz, Sucheta Mazumdar, Radha Kumar, Binnaz Toprak, Madeleine Tress, Shahin Gerami, Debra Renee Kaufman, Rebecca E. Klatch, Marie-Aimée Hélie-Lucas, Nira Yuval-Davis.**

Identity politics refers to discourses and movements organized around questions of religious, ethnic, and national identity.

This volume focuses on political-cultural movements that are making a bid for state power, for fundamental juridical change, or for cultural hegemony. In particular, the contributors explore the relation between culture, identity, and women, providing vivid illustrations from around the world of the compelling nature of Woman as cultural symbol and Woman as political pawn in male-directed power struggles.

The discussions also provide evidence of women as active participants and as active opponents of such movements. Taken together, the essays provide answers to some pressing questions about these political-cultural movements: What are their causes? Who are the participants and social groups that support them? What are their objectives? Why are they preoccupied with gender and the control of women?

The first section of the book offers theoretical, comparative, and historical approaches to the study of identity politics.

## Resource Index

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A second section consists of 13 case studies spanning Muslim, Christian, Jewish, and Hindu countries and communities.

In the final section, contributors discuss dilemmas posed by identity politics and the strategies designed in response.

Valentine M. Moghadam is a senior research fellow at the World Institute for Development Economics Research at the United Nations University.

1993, 400 pp. (ISBN 0-8133-8692-6)

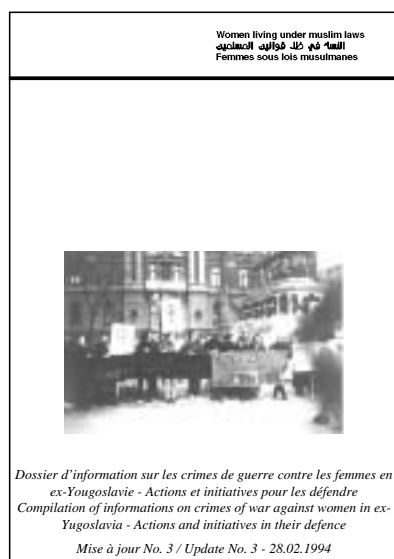
**Westview Press**

5500 Central Avenue,  
Boulder, CO 80301-2877, U.S.A.

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### Compilation of Information on Crimes of War Against Women in ex-Yugoslavia - Actions and Initiatives in their Defence

Update No. 3 - February 28, 1994  
Women Living Under Muslim Laws



This compilation is the outcome of an extended campaign initiative in which the WLUML coordination has been involved in conjunction with other women's groups. The documents unfold as sourcebooks containing information

from the news media or other sources giving a chronology and description of the crimes against women all over ex-Yugoslavia, and particularly in Bosnia. Contains appeals, statements and even handwritten notes.

1994, 681 pp.

**Women Living Under Muslim Laws**

B.P. 23,  
34790 Grabels, France.

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### Rape in Marriage

**Diana E.H. Russel**

1990, 462 pp. (ISBN 0-253-20563-8)

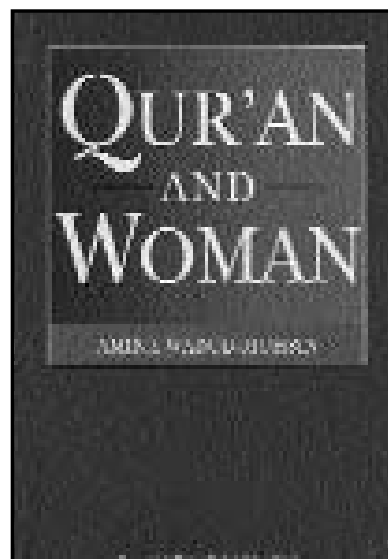
**Indiana University Press**

Dept. SJH, Tenth & Morton Streets,  
Bloomington, Indiana 47405, U.S.A.

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### Qur'an and Woman

**Amina Wadud-Muhsin**



This is an analysis of the concept of woman drawn directly from the Qur'an.

It is an explicit attempt to return to the original source - the Qur'an, when the tendency has been to confuse the works of Islamic scholars with the Qur'an.



1992, 118 pp. (ISBN 967-65-1976-6)

**Penerbit Fajar Bakti sdn. Bhd.**

19-25, Jalan Kuchai Lama,  
58200 Kuala Lumpur, Malaysia.

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## The Changing Face of Religion

**James A. Beckford and Thomas Luckmann (Editors)**

This book seeks to account for the changing meaning and form of religious practices in the modern and modernizing societies.

SAGE studies in International Sociology  
Vol. 37, April.

1989, 192 pp. (ISBN 8039-8211-9)

**Sage Publications Ltd.**

28 Banner Street,  
London, U.K.

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## Femme, connais-tu les lois qui te concernent ?

Guide de lois à l'usage des femmes

Association Indépendante pour le Triomphe des Droits des Femmes



Handbook on legal texts that Algerian women should know about in order to defend themselves.

Current addresses of Algerian women's associations. French-Arabic text.

1993, 48 pp.

**Association Indépendante pour le Triomphe des Droits des Femmes (AITDF)**

BP 406, 1600 A Algiers,  
Algeria.

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## L'Islam au Sénégal:

Demain les Mollahs?

**Moriba Magassouba**

1985, 220 pp. (ISBN 2-86537-144-1)

**Editions Karthala**

22-24, Boulevard Arago,  
75013 Paris, France.

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## La femme et le retour de l'Islam

L'expérience iranienne

**Chahla Chafiq**



La victoire de Khomeiny en 1979 transforme la révolution iranienne contre la dictature du Shah en une révolution

islamique et affirme la surprenante remontée de l'Islam en tant que force politique.

Aujourd'hui, partout où l'Islam est présent, le mouvement intégriste se développe à un rythme non négligeable. Les femmes y jouent un rôle de plus en plus important. En Algérie, en Tunisie, en Egypte, au Maroc et en Turquie, le nombre de femmes "voilées" ne cesse de croître.

Mais qui est-elle, cette femme militante islamiste?

1991, 146 pp. (ISBN 2-86645-100-7)

**Editions du Félin**

10 rue la Vacquerie,  
75011 Paris, France.

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## **Guide juridique de la femme béninoise**

Association des Femmes Juristes  
du Bénin (A.F.J.B.)

1991, 113 pp.

Association des Femmes Juristes  
du Bénin

B.P. 04,  
0331 Cotonou, République du Bénin.

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## **De la barbarie en général et de l'intégrisme en particulier**

**Rachid Mimouni**

Après vingt-six ans d'un régime de parti unique et d'une politique socialiste, le premier suffrage démocratique de l'Algérie propulsait un mouvement qui se proposait d'établir une nouvelle forme de dictature.

Dès le premier tour, le Front Islamique du Salut (FIS) obtenait 188 mandats. Il devenait certain que, trois semaines plus

tard, ils disposerait de plus de la moitié des 430 sièges soumis au verdict des électeurs.

Beaucoup de citoyens, comme le gouvernement, avaient parié sur un score électoral islamiste évoluant entre le quart et le tiers des votants.

Ce fut le choc.

Les intégristes pavoisaient. Les adversaires étaient consternés. Quel était ce parti qui se réclamait de l'Islam et de la Charia, le droit canon musulman? Quelles sont les causes de cette dérive? Comment le FIS est-il parvenu à séduire tant d'individus, tant d'hommes et surtout tant de femmes?

*Rachid Mimouni*



Rachid Mimouni, écrivain algérien d'expression française, Grand prix de l'Académie française pour la "Ceinture de l'Ogresse", par ailleurs auteur de L'Honneur de la tribu, a publié récemment "Une peine à vivre".

1992, 173 pp. (ISBN 2-7144-2893-2)

**Le Pré-aux-Clercs**

216, bd Saint Germain,  
75343 Paris, France.

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## Marriage on Trail

Study of Islamic Family Law

Ziba Mir-Hosseini

This book probes the workings of Islamic Law in Contemporary Muslim Society using Iran and Morocco as case studies. It explores the complex relationship between religious percept and modern codes of personal status law which, in principle are based on them but in fact diverge both in substantive law and in methods of procedure.

Society and Culture in the Middle East Series.

1993, 288 pp. (ISBN 1-85043-685-1)

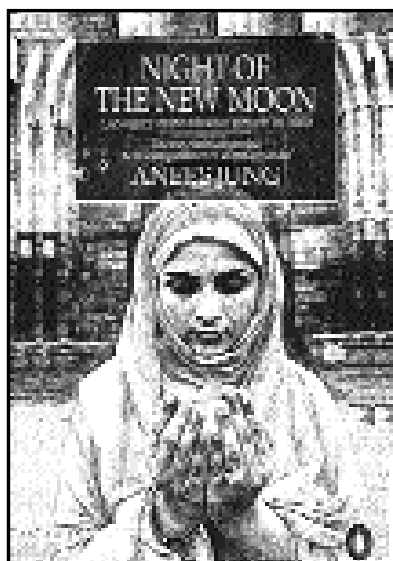
I B Tauris & Co. Ltd.

45 Bloomsbury Square,  
London WC1A 2HY, U.K.

## Night of the New Moon

Encounters with Muslim Women in India

Anees Jung



1983, 127 pp. (ISBN 0-14-023405-5)

Penguin Books India (P) Ltd.

B4/246 Sfadarjung Enclave,  
New Delhi 110 029, India.

## Resistance and Control in Pakistan

Akbar S. Ahmed

1991, 240 pp. (ISBN 0-415-05797-3)

Routledge

11, New Fetter Lane,  
London EC4P 4EE, U.K.

## The Tragedy in Yugoslavia

The Failure of Democratic Transformation

James Seroka and Yukasin Pavlovic

1992, 207 pp. (ISBN 1-563-24035-1)

M.E. Sharpe, inc.

80 Business Park Drive,  
Armonk, NY 10504, U.S.A.

## Stratégies pour vivre

Réseaux et Relation à Dakar

Kim Mahling

1987, 38 pp.

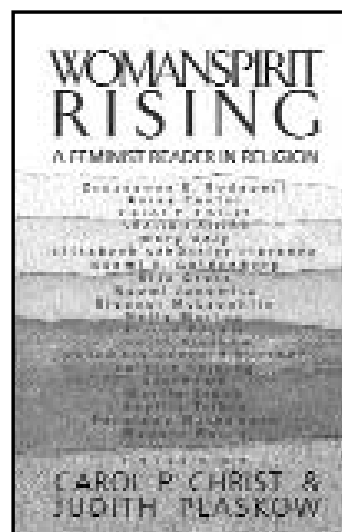
Endamsid / Enda Tiers Monde

Boite Postale 3370,  
Dakar, Sénégal.

## Womanspirit Rising

A Feminist Reader in Religion

Carol P. Christ and Judith Plaskow (Editors)



## Resource Index

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1992, 297 pp. (ISBN 0-06-061377-7)

**Harper Collins Publishers**

10 East 53rd Street,  
New York, N.Y. 10022, U.S.A.

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### Linking Women's Global Struggles to End Violence

It is a resource kit by women in Asia, Africa, Latin American, the Caribbean, and Canada, about Canadian, Aboriginal, and Third World women coming together to share experiences, develop strategies, and explore alternative solutions. Included are their personal stories, thoughts, and strategies about how to organize to end violence against women.

1990

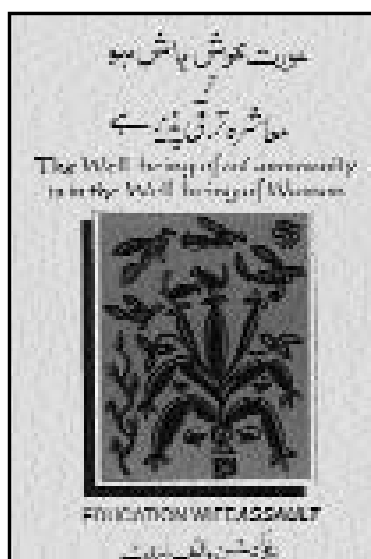
**Match International Centre**

205-200 Elgin Street,  
Ottawa, Ontario, Canada K2P 1L5.

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### The Well-Being of a Community is in the Well-Being of Women / Aurat Khush Bash Ho To Qabeela Taraqee Pazeer Hai

Education Wife Assault



This booklet is published in Urdu, Vietnamese and English.

1992, 97 pp. (ISBN 0-920695-00-0)

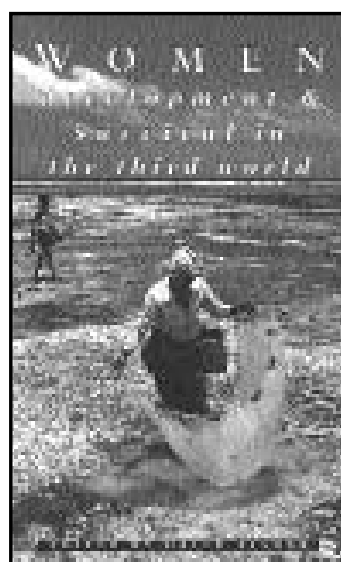
**Education Wife Assault**

437 Bloor Street West,  
Toronto, Ontario M5S 1X7, Canada.

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### Women, Development and Survival in the Third World

Haleh Afshar (Editor)



Through a series of studies located within an historical perspective the book denotes the interplay of myths and realities in shaping the lives of women in Asia, Africa and Latin America. Specific case studies of Nigeria, Nicaragua, Iran, China, Malaysia, Vietnam and India highlight the path that women's struggles have carved, the future that they have planned and the gendered development policies that they pursue.

1991, 325 pp. (ISBN 0-582-034-94-9)

**Longman Group**

Longman House, Burnt Mill,  
Harlow, Essex CM20 2JE, U.K.

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## **Les Musulmans et le pouvoir en Afrique Noire**

**Christian Coulon**

L'Islam est présent au sud du Sahara depuis près de dix siècles : il est aujourd'hui la religion de cent millions d'individus. Après avoir été longtemps négligé en Afrique noire, l'Islam apparaît maintenant comme un élément déterminant de la vie sociale de l'Afrique subsaharienne.

1988, 188 pp. (ISBN 2-86537-068-2)

**Editions Karthala**

22-24, Boulevard Arago,  
75013 Paris, France.

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## **Blood Into Ink**

**South Asian and Middle Eastern Women Write War**

**Miriam Cooke and Roshni Rustomji-Kerns (Editors)**

Contributors: Enheduenna, Amrita Pritam, Laila al-Saih, Samira Azzam, Krishna Sobti, Chitra Divakaruni, Siham Da'ud, Sabyon Liebrich, Hanan Mikhail Ashrawi, Ghada Samman, Meena Alexander, Dahlia Ravikovitch, Farkhanda Lodhi, Anne Ranasinghe, Emily Nasrallah, Jean Arasanayagam, B. Sugathakumari, Aliya Talib, Khansa, Vijaya Lakshmi Pandit, Kamaladevi Chattopadhyay, Sahar Khalifeh, Nessia Shafran, Suraiya Qasim, Nuha Samara, Mahasweta Devi, A. Rahmani, Daisy al-Amir, Mridula Garg, Nand Kaur, Jane Singh, Jahanara Imam, Huda Naamani, Fadwa Tuqan, Razia Hussain, Attia Hosain, Shukria Raad, Ismat Chughtai, Ghodsi Ghazinur, Yasmine Gooneratne, Aliya Shuaib.

The experiences of women in twentieth-century wars in South Asia and the Middle East challenge the concept of the separation of front and homefront and of family and society common to

most modern western wars. Women there have not only entered into what was once considered male-only territory in men's roles wearing men's clothing, but more important, they have entered explicitly as women playing a variety of roles in the conflicts surrounding them. Their self-conscious, self-confident presence has changed the nature of that territory.

This anthology reflects the realization that through their writing, women have created a new mythology of the war-peace paradox - one that is grounded in the reality of their own lives. The works collected here illustrate the many ways in which women have become active participants in social conflict and military battles, speaking of war not only as an extraordinary but also as an ordinary experience of coping with violence and conflict on a daily basis. Women's involvement with the rituals of violence do not begin or end with traditional war; their daily struggles for survival stretch seamlessly into the more public arena of political war.

In this anthology, Drs. Cooke and Rustomji-Kerns offer a collection of journal entries, interviews, fiction, and poetry by twentieth-century Middle Eastern and South Asian women writing about war and political conflicts. Some of the works were written in English, but the majority were translated specifically for this anthology and are published here for the first time in English. *Blood Into Ink* is an important and much-needed addition to the rapidly growing literature on war and peace. The anthology will greatly enlarge our understanding of the role of women in one of the most central of human concerns.

1994, 350 pp.

ISBN 0-8133-8662-4

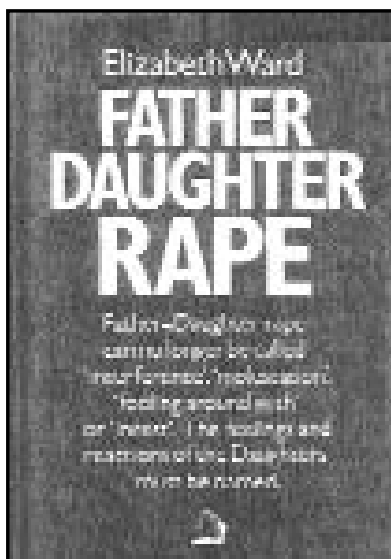
**Westview Press**

5500 Central Avenue,  
Boulder, CO 80301-2877, U.S.A.

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## Father Daughter Rape

Elizabeth Ward



Incest - named by this author "Father-Daughter Rape" and defined as the sexual abuse of girls by any older male relative or "friend" - has only recently begun to be publicly acknowledged and spoken about. And now that the secret is out, the extent of the phenomenon and the depth of the pain involved demand recognition.

This powerful and deeply moving book combines a series of personal accounts by women of their own experiences, with a theoretical analysis of Father-Daughter Rape which blows sky-high traditional psychoanalytical and "collusion" approaches to the subject. The courage and frankness of the women whose stories break the ancient silence about incest demand a response from all of us; and Elizabeth Ward, in setting their accounts in a political context, brilliantly exposes the blame so often laid upon the girls and their mothers, and the excuses made for the abuses of male power.

A tour-de-force of research and analysis, essential reading for women who have

been sexually abused, for their families and for all professionals who work with them.

1984, 247 pp. (ISBN 0-7043-3924-2)

**The Women's Press Ltd**  
124 Shoreditch High Street,  
London E1 6JE, U.K.

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## Women and Politics in Islam

The Trial of Benazir Bhutto

Rafiq Zakaria

1990, 168 pp. (ISBN 0-945257-24-4)

**New Horizons Press**  
P.O. Box 669,  
Far Hills, NJ 07931, U.S.A.

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## Religion and Power in Morocco

Henry Munson, Jr.

In this book a well-known anthropologist traces the evolution of the political role of Islam in Morocco from the seventeenth century to present times. Integrating history and anthropology in a way very different from Clifford Geertz's famous study of 1968, Henry Munson organizes his book around a series of conflicts that have exemplified the myth of the righteous man of God who dares to defy an unjust sultan.

Grounding his book in the relevant indigenous texts and on two years of ethnographic fieldwork, Munson suggests a more solidly substantiated alternative to the "social history of the imagination" advocated by Geertz, and he illustrates the consequences of neglecting the historical and symbolic contexts of events by examining Geertz's interpretation of the conflict between the seventeenth-century scholar-cum-saint al-Yusi and the sultan Mulay Isma'il. Munson argues that the religious facets of power cannot be understood without reference to factors

like force and fear, and he suggests that anthropological analyses of "sacred kingship" in Morocco have often been distorted by their neglect of such matters - and by their failure to distinguish between the religious rhetoric of rulers and the religious beliefs of those they rule. Munson examines the social-historical roots of the fundamentalist opposition to the regime of King Hassan II, who has reigned since 1961, and the reasons for its relative weakness when compared with its counterparts in Iran and Algeria. He shows to what extent Moroccan fundamentalism is rooted in classical Islamic notions of "just rule" and to what extent it represents an invented tradition similar to recent forms of politicized revivalism in other religions.

1993, 256 pp. (ISBN 0-300-05376-2)

**Yale University Press**

92 A Yale Station,  
New Haven, CT 06520, U.S.A.

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## **Women of the Mediterranean**

**Monique Gadant (Editor)**

Contributions by European and Arab women describe the problems and experiences that bring them together as women of Mediterranean region.

1987, 208 pp. (ISBN 0-86232-528-5)

**Zed Books**

57 Caledonian Road,  
London N1 9BU, U.K.

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## **Domestic Violence**

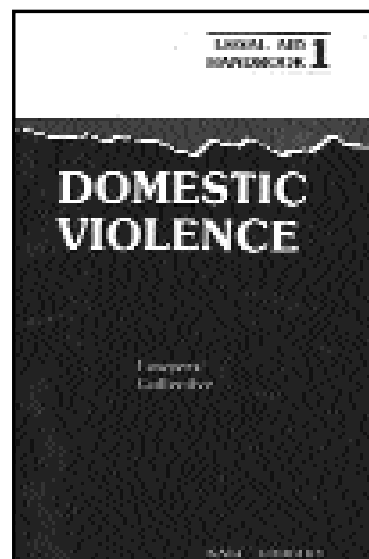
**Legal Aid Handbook 1**

**Lawyers' Collective**

A simply written, accessible and comprehensive legal aid handbook for women that cuts through the maze of legalese and judicial procedure to provide legal information and advice on how to use the law and its provisions to claim your rights.

This handbook on domestic violence has been researched by a group of lawyers familiar with case law, legal procedure and experience of actual cases, and contains the following:

Discussion of the issue and when to seek legal redress; clear explanations of the meanings of each of the provisions in the laws and of legal procedure; suggestions of steps to be taken by individuals and/or groups in order to use the laws; cases that have been unsuccessful and why; pitfalls that one can avoid, and civil and criminal remedies.



1992, 75 pp. (ISBN 81-85107-47-5)

**Kali for Women**

A 36 Gulmohar Park,  
New Delhi 110 049, India.

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## **Women's Orient:**

**English Women and the Middle East,  
1718-1918 Sexuality, Religion & Work**

**Billie Melman**

1992, 420 pp. (ISBN 0-475-10332-6)

**The University of Michigan Press**

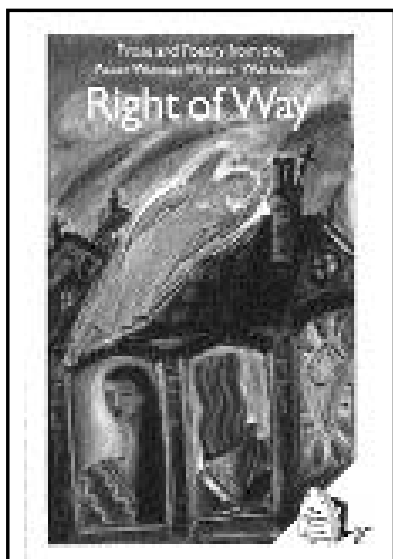
Dept LC/ Ann Arbor,  
MI-48106-1104, U.S.A.

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## Right of Way

### Prose and Poetry

#### The Asian Women Writers' Workshop



Old age, crime, union politics, abortion and a desperate escape from an unwanted marriage are just some of the subjects treated in this exciting new collection.

The stories are as diverse as the writers, whose prose and poetry is informed by experiences both on the subcontinent and in Britain.

One story traces the return journey of a young Indian woman brought up in Britain who finds that India falls short of her exile ideals; another focuses on the dilemma of loyalties split between the security of a closely knit family, with all its restrictions, and the relative freedom and danger of an independent life in a racist society. This lively and varied book defies all stereotypes of the "Asian woman".

The London based Asian Women Writers' Workshop was the first of its kind in Britain.

This anthology is a culmination of their work over several years.

The Asian Women Writers' Workshop is a London-based group that was established in 1984.

Its aim is to reduce the isolation of Asian women writing with few cultural precedents.

All the work in this anthology has been developed through a workshop process, whereby each piece has been discussed and read by all members.

The Workshop welcomes new writers who would like to work in this type of forum. Most of the writers have not been previously published. This anthology is the first of its kind to be published in Britain.

1988, 164 pp. (ISBN 0-7043-4091-7)

**The Women's Press Ltd.**

34 Great Sutton Street,  
London EC1V 0DX, U.K.

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## The Marriage Contract in Islamic Law

**In the Shari'ah and Personal Status Laws  
of Egypt and Morocco**

**Dawoud Sudqi El Alami**

1992, 224 pp. (ISBN 1-85333-719-6)

**Kluwer Academic Publishers Group**

P.O. Box 322,  
3300 AH Dordrecht, The Netherlands.

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## Women in Middle Eastern History

**Shifting Boundaries in Sex and Gender**

**Nikki R. Keddie and Beth Baron (Editors)**

Outstanding scholars offer a wide range of perspectives on women's roles throughout Middle Eastern history, from the earliest Islamic period to the present. Using a rich array of sources, they show that gender boundaries in the Middle East have been neither fixed nor immutable: changes in family



patterns, religious rituals, socio-economic necessity, myth and ideology - and not least, women's attitudes - have expanded or circumscribed women's roles and behavior through the ages.

1992, 352 pp. (ISBN 05697-4)

**Yale University Press**

*92 A Yale Station,  
New Haven, CT 06520, U.S.A.*

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## **Women in Labour Force**

**Hajiya Nimota Adetokunbo  
Goroso Giwa**



1989, 48 pp.

**Omoniyi Ayeni Press**

*20A Stadium Road, P.O. Box 1052,  
Ilorin, Nigeria.*

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## **Pour Rushdie:**

**Cent intellectuels arabes  
et musulmans pour la liberté  
d'expression**

Cent intellectuels arabes et musulmans connus, du Maghreb et du Moyen Orient, mais aussi d'Iran, de Turquie, du Bangladesh et de l'ex-Union Soviétique,

témoignent ici en faveur de Salman Rushdie et de la liberté d'expression. Ils se prononcent ainsi contre l'intolérance croissante dans leur pays, et s'élèvent contre l'intégrisme religieux qui menace la création et la libre pensée, minant les chances de la démocratie.

Ce recueil de textes constitue un document sur les préoccupations essentielles du moment, et sur la condition, toujours plus précaire, des intellectuels en Orient.

1993, 306 pp. (ISBN 2-7071-2275-0)

**La Découverte**

*9 bis rue Abel-Hovelacque,  
75013 Paris, France.*

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## **Struggling for Space**

**Stories of Indian Women Workers'  
Struggles**

**Sujata Ghotaskar**



1992, 97 pp.

**Committee for Asian Women**

*57 Peking Road 4/F,  
Kowloon, Hongkong.*

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## **Procedural and Evidentiary Issues for the Yugoslav War Crimes Tribunal**

### **Resource Allocation, Evidentiary Questions and Protection of Witnesses**

August 1993, 15 pp.

(Reference No. D515)

### **Human Rights Watch**

485 Fifth Avenue,  
New York, N.Y. 11017-6104, U.S.A.

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## **Islam et développement au Bangladesh**

### **Bernard Hours**

L'Islam peut-il être considéré comme un facteur défavorable pour le développement socio-économique? Une longue enquête anthropologique de terrain menée au Bangladesh amène à reformuler une telle question réductrice.

A travers le rôle historique et politique de l'Islam au Bengale, puis en observant les pratiques quotidiennes, l'Islam est remis à sa vraie place, tout comme l'idéologie islamiste est resituée en tant que modèle de développement alternatif.

L'analyse des rapports de l'Islam avec le développement politique et socio-économique au Bangladesh montre l'importance, aussi bien que les limites, du rôle politique et intégrateur de cette religion. Elle permet en outre d'évaluer l'impact du fondamentalisme dans une société qui témoigne en permanence de l'injustice en son sein et de l'injustice planétaire qui la constitue en symbole du sous-développement.

Bernard Hours : Anthropologue - Institut français de recherche scientifique pour le développement en coopération (ORSTOM). Après des travaux d'anthropologie politique et

religieuse (Laos, Vanuatu), se penche sur l'anthropologie des systèmes de santé et l'idéologie occidentale du Développement. Travaille au Bangladesh depuis 1985. A publié (avec M. Selim) Une entreprise de développement au Bangladesh : le centre de Savar (L'Harmattan, 1989).

1993, 191 pp. (ISBN 2-7384-2016-8)

### **Editions l'Harmattan**

7, rue de l'Ecole-Polytechnique,  
75005 Paris, France.

---

## **Sociological Status of Muslim Women**

### **Muniza Rafiq Khan**

1993, 136 pp. (ISBN 81-7027-181-0)

### **Radiant Publishers**

E-155 Kalkaji,  
New Delhi 19, India.

---

## **Many Paths, One Goal:**

### **Organising Women Workers in Asia**

#### **Committee for Asian Women**



Many Paths, One Goal: ...the need to encourage these organisers to write their stories - be they successful or not.

Sharing their involvement, their methodology of organising and their reflections is part of a learning process both for the writers and the readers...

1991, 143 p

**Committee for Asian Women**

57, Peking Road, 4F,  
Kowloon, Hong Kong.

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**Sufi Saints and the State Power:**

**The Pirs of Sind, 1843-1947**

**Sarah Ansari**

1992, 178 pp. (ISBN 0-521-40530-0)

**Cambridge University Press**

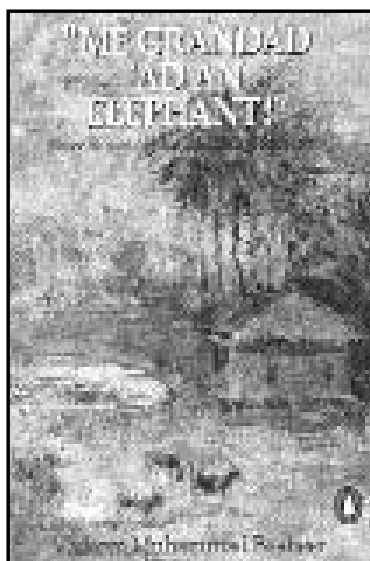
The Pitt Building, Trumpington Street,  
Cambridge CB2 1RP, U.K.

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**"Me Grandad 'Ad an Elephant!"**

**Three Stories of Muslim Life in India**

**Vaikom Muhammad Basheer**



Vaikom Muhammad Basheer's prose work defies easy classification, but the three stories that comprise this volume are among the finest works of fiction that have been written in any Indian language. Of the three, Pattumma's

Goat is (the author assures us) entirely autobiographical and *Childhood Friend* is based on an episode in Basheer's own life. "Me Grandad 'Ad An Elephant!" the longest and most complex of the stories in the book, and the work that established Basheer as one of India's greatest living writers, is also the author's most successful novel and has sold over 100,000 copies in Malayalam.

These stories portray the Muslim community in Kerala. Written in a style that is free of frills and unnecessary ornamentation but is witty, wise and firmly rooted in the local ethos, they paint an evocative portrait of a little known, endlessly fascinating slice of India.

1992, 204 pp. (ISBN 0-14-016882-6)

**Penguin Books India (P) Ltd**

B4/246 Safdarjung Enclave,  
New Delhi 110 029, India.

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**We Sinful Women**

**Contemporary Urdu Feminist Poetry**

**Ruksana Ahmed (Translator & Editor)**

1994, 193 pp.

**Rupa & Co.**

135 South Malaka,  
Allahabad 211 001, India.

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**The Hudood Ordinance:**

**A Divine Sanction?**

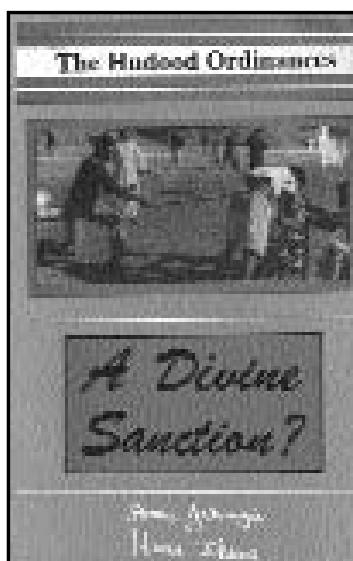
**Asma Jahangir, Hina Jilani**

It focuses on the offence of Zina and the implications of this law on the women of Pakistan.

Cases awarding stoning to death and amputation of hands have been documented in the study. Most of these judgments have so far not been reported in the Law reports of Pakistan. Interviews of women in prisons have

been reproduced. Several judicial decisions have been discussed in the light of human rights norms.

The laws of Hudood are discussed against the backdrop of the social, political and religious intolerance towards women in Pakistan.



1990, 420 pp.

**Rhotas Books**

*Ahmed Chambers*

*5-Temple Road, Lahore, Pakistan.*

---

## **Musulmans en Europe**

**Bernard Lewis and Dominique Schnapper**  
(Editors)

1992, 221 pp. (ISBN 2-86869-901-4)

**Actes Sud**

*Le Méjan,*

*13200 Arles, France.*

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## Bulletins and Journals

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### News From Africa Watch

Africa Watch is a non-governmental organization created in May 1988 to monitor human rights practices in Africa and to promote respect for internationally recognized standards.

Africa Watch is a division of Human Rights Watch; a non governmental organization which is also composed of Americas Watch, Asia Watch, Helsinki Watch, Middle East Watch and the Fund for Free Expression.

Human Rights Watch regularly issues reports and newsletters, including News From Africa Watch.

For further information about News From Africa Watch, or the publications from any one of the regional divisions:

#### Human Rights Watch

Publications Department, 485 Fifth Avenue,  
New York, NY 10017-6104, U.S.A.

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### Article 19 Bulletin

Article 19 of the Universal Declaration of Human Rights:

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

Article 19 is a registered charity in the U.K.

ISSN 1011 3983

### Article 19

International Centre against Censorship  
90 Borough High Street,  
London SE 1 1LL, U.K.

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### Asian Women Workers Newsletter



Published by the Committee for Asian Women

Asian Women Workers Newsletter features important issues affecting women workers such as part-time work, plant closures, trade unionism, health and safety, labour legislation...

It is a forum for women workers to share their struggles for justice and dignity, as well as a bridge for support and solidarity...

It carries facts and figures on women and work, newsbits on women's

situation in Asia, and resources for women workers, organisers and researchers.

It also carries stories of women workers and their experiences of organizing in countries outside Asia.

The Newsletter welcomes your contribution and comments. If you work with women workers, and you want to share your experiences and your struggles, we are glad to receive a short report/article from you. We are also interested in exchanging the Newsletter with publications produced by labour groups, women's organisations and trade unions in and outside of Asia.

**Annual subscription (including airmail postage):**

Asian countries - US\$5  
Other areas - US\$10

Due to expensive bank charge for each foreign transaction, you are requested to subscribe for at least two years.

**Committee for Asian Women (CAW)**

57 Peking Road, 4/F, Rm. 403,  
Kowloon, Hong Kong.

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**Bulletin de l'association pour l'égalité devant la loi (APEL)**

Irregular (circ. 6 issues per year)

APEL has been founded by Algerian women living in France on purpose to seek after:

- repeal of the laws that enforce a discriminative status upon Algerian women, and especially the Family Code promulgated in 1984, under the rule of the Front de Libération National (FLN), single party and in charge of the State Administration from 1962

- equality with men before the law (civil laws)

30 ans après l'indépendance les algériennes sont soumises à une loi (le Code de la Famille) qui est le comble de l'injustice...

Nôtre rôle: d'abord informer, nous organiser ensuite. Et nous nous adressons ici à toutes celles qui n'ont jamais rejoint de groupes de femmes, car tant que nous ne ferons pas entendre nos voix massivement pour crier notre refus ce texte, le Code de la Famille, continuera de sévir...

**Association pour l'Égalité**

B.P. 3,  
92241 Malakoff Cédex, France.

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**The Annual Review of Women in World Religions**

**Edited by Arvind Sharma and Katherine K. Young, McGill University**

The Annual Review of Women in World Religions is polymethodic, interdisciplinary, and multi-traditional in its approach to the study of women and religion. It not only allows the comparative dimension to appear in bolder relief, but also helps establish a dialogue between the two solitudes of humanistic and social scientific studies in the field.

This annual encourages the exploration of horizons and perspectives in women's studies not possible otherwise. It is not confined in scope to the traditional religions—it also includes new religious movements within its scope, while at the same time providing an outlet for specialized studies on women in traditional religions to reach a wider audience. It thus incorporates both the traditional and contemporary dimensions.

Frequency: Annual

Send orders to:

**State University of New York Press**

c/o CUP Services  
P.O. Box 6525,  
Ithaca, NY 14851, U.S.A.

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## **The Canadian Journal of Women and the Law / Revue Femmes et Droit**

Published by the National Association of Women and the Law since 1986.

As Canada's only feminist legal periodical, the CJWL/RFD provides a forum in which feminist writers from diverse backgrounds, speaking from a wide range of experience, can exchange ideas and information about legal issues that affect women.

Text in English and French.

ISSN 0832-8781

Subscription Rates:

Institution \$69.55 GST included

Individual \$42.80 GST included

Outside Canada: add \$7.50

(Cheque or money order payable to: Canadian Journal of Women and the Law.

### **The Canadian Journal of Women & the Law**

575, av. King Edward Avenue,  
Ottawa (Ontario), Canada K1N 6N5.

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## **Challenge:**

### **A Magazine of Israeli-Palestinian Coexistence**

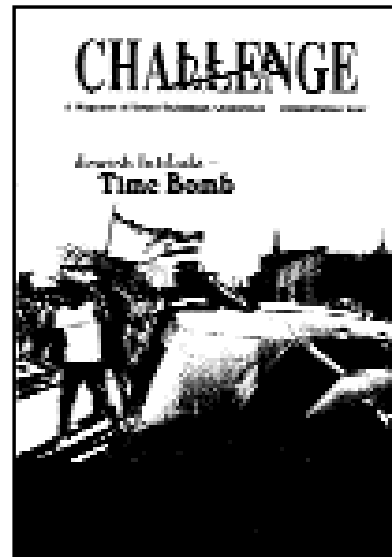
Challenge is a 40-page bi-monthly magazine produced in Jerusalem by Israelis and Palestinians. Challenge is an independent, non-partisan publication. It is an open platform, produced by volunteers, and dependent on subscriptions and donations for support.

ISSN 0792-4143

Annual subscription rates:

Individuals:  
US \$ 30, UK £ 15

Institutions:  
US \$ 50, UK £ 25



Retailers, contact your local distributor for information on how to order Challenge.

Challenge is indexed by the Alternative Press Review, P.O. Box 33109, Baltimore, MD, 21218.

### **Challenge**

P.O. Box 32107,  
Jerusalem 91320, Israel.

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## **Journal of Islamic Studies**

A bi-annual journal published since 1990.

ISSN 0955-2340

### **Oxford Centre for Islamic Studies**

St. Cross College,  
Oxford OX1 3TU, U.K.

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## **Communalism Combat Newsletter**

### **Javed Anand, Teesta Setalvad (Editors)**

Sabrang Communications have set up Communalism Combat to analyse and expose the machinations of communal politics in India and to publicise the attempt of secular individuals, groups and organisations engaged in fighting them.

## Resource Index

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Communalism Combat stands for equal respect to all religions but we are opposed to the cynical manipulation of faith in the pursuit of power; therefore, we are opposed to both majority and minority communalism.

The publication of two monthlies is our first step. Communalism Combat is already with you. The second, a 100-page dossier will be an extensive media scan and review of communalism-related issues, ideas, controversies.



### Subscription rates

Communalism combat

Overseas (Air Mail)  
SAARC countries (US \$)  
6 months \$ 5  
One Year \$ 10  
All others (US \$)  
One Year \$ 25

### Sabrang Communications Pvt Ltd

"Nirant", Juhu Road, Juhu Tara,  
Bombay 400 049, India.

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## Middle East International



Forthnightly (25 issues per year) journal,  
published since 1971

**Michael Wall (Editor)**

ISSN 0047-7249

North American subscribers:

**Middle East International (Publishers)  
Ltd**

PO Box 53365, Temple Heights Station,  
Washington DC 20009, U.S.A.

All other countries:

**Middle East International (Publishers)  
Ltd**

21 Collingham Road,  
London SW5 0NU, U.K.

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## Middle Eastern Studies Bulletin

ISSN 0026-3184

**Middle East Studies Association  
Secretariat**

1232 North Cherry Avenue,  
University of Arizona, Tucson,  
Arizona 85721, U.S.A.

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## Orient

A Periodical journal from the German Institute of the Orient. It contains articles in English, German and French. It lists reports on research activities, international conferences and has a major book reviews section.

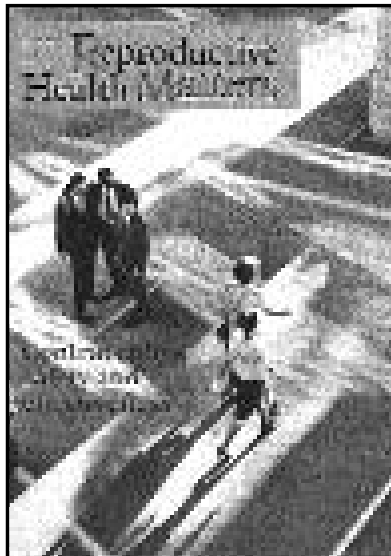
### Deutsches Orient-Institut

Mittleweg 150,  
2000 Hamburg 13, Germany.

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## Reproductive Health Matters

An international journal with women-centred perspectives



A new international journal, published twice a year in English, starting in 1993.

The journal offers in-depth analysis of reproductive health matters from a women-centred perspective, written by and for:

- women's health advocates
- researchers and scientists
- health service providers
- health policymakers, and
- those in related fields with and interest in women's health

Its aim is to promote laws, policies, research and services that meet women's reproductive health needs and support women's right to decide whether, when and how to have children.

A women-centred perspective is one that looks at experiences, values, information and issues from the point of view of the women whose lives are affected. Such a perspective allows us to identify and understand women's reproductive health needs, and therefore evaluate and improve on existing policy and practice to women's benefit. Such a perspective is crucial to achieving reproductive health and rights for women.

To this end, the journal explores what is meant by women's needs and how these can best be met. It addresses fundamental values, concerns and dilemmas, acknowledging the multi-faceted nature of problems and solutions. Finally, it reflects on commonalities and differences in goals and points of view among those involved in the field - in order to foster increased communication and cooperation, new thinking and action, and new forms of consensus.

### Main Themes 1993-1994

The main themes of the first four issues of the journal will be:

#### Number 1, May 1993

Population and family planning policies: women-centred perspectives.

#### Number 2, November 1993

Making abortion safe and legal: the ethics and dynamics of change.

#### Number 3, May 1994

Contraceptive safety and effectiveness: re-evaluating women's needs and professional criteria.

## Resource Index

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### Number 4, November 1994

For women who do and women who don't have children: the meaning of motherhood, fatherhood and infertility.

ISSN 0968-8080

#### Subscriptions:

Group / Organization/institution  
£24/\$40 per year

Individual  
£18/\$30 per year

#### Reproductive Health Matters

1 London Bridge Street,  
London SE 1 9SG, U.K.

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### Social Compass

International Review of Sociology of Religion

A bi-lingual (English and French) quarterly journal which acts as a forum for scholars in sociology, religious studies and theology.

ISSN 0037-7686

#### Sage Publications Ltd.

6 Bonhill Street,  
London EC2A 4PU, U.K.

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### Waves

#### Newsletter of All Women's Action Society

Waves is edited, produced and distributed 4 times a year by All Women's Action Society (AWAM), a non-governmental organisation.

Waves reports on the issues that affect the dignity, equality and freedom of women; to debate and campaign for the changes necessary in our societies and to bring to life the women, the ideas and the action in the struggle for justice.

#### All Women's Action Society

Selangor & Wilayah,  
43C Jalan SS6, Malaysia.

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**Critical independent analyses of the events and trends shaping the Middle East today**



#### Recent issues include:

##### Algeria:

Islamism, the State and the Politics of Eradication

##### Intervention and Responsibility:

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##### Odds Against Peace:

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#### Gender & Citizenship in the Middle East

Subscription rates (one year/4 issues) \$32 (\$58 for an institution) plus postage: \$5 to Canada or Mexico; \$18 overseas.

#### MERIP:

1500 Mass Ave NW, Suite 119,  
Washington DC 20005  
Tel: 202-223 3677  
Fax: 202-223 3604  
Email: [merip@igc.apc.org](mailto:merip@igc.apc.org)

## Dissertations and Theses

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### **The Social Effects of the Employment of Women in the Egyptian Textile Industry**

**F.J. Arney-Ebeid**

Ph.D. Dissertation, Oxford University, U.K.

1980, 469 pp.

B.T.S. Reference Number:  
(D37362/81 AW)

**British Theses Service (B.T.S.)**

*IPI, White Swan House,  
Godstone, Surrey RH9 8LW, U.K.*

---

### **Women, Work and Marriage:**

**A re-study of the Nigerian Kofyar**

**Margaret Priscilla Stone**

Ph.D. Dissertation, The University of Arizona, U.S.A.

1988, 250 pp.

UMI: NHW88-24291

**University Microfilms International (UMI)**

*White Swan House,  
Godstone, Surrey RH9 8LW, U.K.*

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### **Modernisation, Legal Reforms and the Place of Women in Muslim Developing Countries**

**Nasila Jaber Austrin**

Ph.D. Dissertation, Southern Illinois

University at Carbondale, U.S.A.

1987, 179 pp.

UMI: NU2 38-05811

**University Microfilms International (UMI)**

*White Swan House,  
Godstone, Surrey RH9 8LW, U.K.*

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### **Symbol and Sanction**

**Social Change and the Vitality of Moroccan Islam**

**Stephen Benjamin Swensen**

Ph.D. Dissertation, University of Virginia, U.S.A.

1983, 118 pp.

**University Microfilms International (UMI)**

*White Swan House,  
Godstone, Surrey RH9 8LW, U.K.*

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### **The Socio-economic Position of Women in Addis Ababa**

**The case of Prostitution**

**Laketch Dirase**

Ph.D. Dissertation, Boston University Graduate School, U.S.A.

1978, 226 pp.

UMI: KKA78-08019

**University Microfilms International (UMI)**

*White Swan House,  
Godstone, Surrey RH9 8LW, U.K.*

---

### **Religious Resurgence and Religious Terrorism**

**A Study of the Actions of the Shi'a  
Sectarian Movements in Lebanon**

**Ayla Hammond Schbley**

Ph.D. Dissertation, University of N.Texas,  
U.S.A.

1988, 266 pp.

UMI: NG X89-08934

**University Microfilms International (UMI)**

*White Swan House,  
Godstone, Surrey RH9 8LW, U.K.*

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### **The Political Role and the Status of Women in the Muslim World**

**Carol Jean Runty**

Ph.D. Dissertation, Graduate College of  
the University of Nebraska-Lincoln,  
U.S.A.

1981

UMI: 8124521

**University Microfilms International (UMI)**

*White Swan House,  
Godstone, Surrey RH9 8LW, U.K.*

---

### **Matrimonial Problems of Islamic Law in Contemporary Afghanistan**

**M.H. Kamali**

Ph.D. Dissertation, London University,  
U.K.

1975, 325 pp.

**University Microfilms International (UMI)**

*White Swan House,  
Godstone, Surrey RH9 8LW, U.K.*

---

### **The Politics of Reformist Islam**

**Muhammad Abduh and Hasan Al-Banna  
(Egypt)**

**Abdelaziz Ahmad Ayyad**

Ph.D. Dissertation, Georgetown  
University, U.S.A.

1987, 237 pp.

UMI: NG X88-22707

**University Microfilms International (UMI)**

*White Swan House,  
Godstone, Surrey RH9 8LW, U.K.*

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### **Muslim Peasant Women of the Middle East**

**Their sources and uses of power**

**Dorothy Ann Bybee**

Ph.D. Dissertation, Department of  
Anthropology, Indiana University, U.S.A.

1978, 254 pp.

UMI: KKA78-21728

**University Microfilms International (UMI)**

*White Swan House,  
Godstone, Surrey RH9 8LW, U.K.*

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### **Family Planning and the Muslim Community**

**A Study in Social Change in Bhopal**

**Firoza Ansari**

Ph.D. Dissertation, University of Bhopal,  
India.

1985

**Indian Social Science Documentation  
Centre**

*I.C.H.R. Building, Bahadurshah Zafar Marg,  
New Delhi, India.*

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## Audiovisuals

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### **A Radio Tribunal on Women's Human Rights**

#### **Audio tape recordings of Women Living Under Muslim Laws**

A Four Parts Radio Programme A Two Tape (audio cassette) Set which was made during the World Conference on Human Rights held in June of 1993 in Vienna, Austria. The programme covers interviews and testimonies of women from the Muslim communities describing their struggles for rights and their efforts to combat violence from the religious fundamentalists.

For copies, please write to:

#### **Feminist International Radio Endeavour**

*c/o Radio for Peace International, APDO 88,  
Santa Ana, Costa Rica.*

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### **Islam and Feminism: Can there be Feminism in Islam**

**An audio tape recording of Sondra Hal,  
Gadwa El Gindi & Carol Slack**

**Produced by Pat Dunn**

A radio programme available on audio cassette containing a debate on the Status of women in Muslim Societies.

For copies, please write to:

#### **Pacifica Radio Archive**

*3729 Cahuenga Boulevard West,  
North Hollywood, CA 91604, U.S.A.*

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### **A Veiled Revolution**

**Made by Elizabeth Fernea and Marilyn Gaunt**

Documentary Film  
Format: 16 mm  
Duration: 26 min.  
Color  
Language: English  
1982

Egypt was the first Arab country where women marched in political demonstrations (1919); the first where women took off the veil (1923); and the first to offer free public secular education to women (1924). Today the granddaughters of those early Arab feminists are returning to traditional garb, sometimes with full face veil and gloves, which they call Islamic dress. What are the reasons for this new movement? Is it an echo of the Iranian revolution? Is it a rejection of Western values? What do women themselves say about it? This film looks at some of this history, and attempts to answer some of these questions.

Available from:

#### **International Development Educational Resources Association (IDERA Films)**

*2524 Cypress Street,  
Vancouver, BC V6J 3N2, Canada.*

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### **Bombay's Blood Yatra**

**Produced and Directed by Suma Josson**

Documentary Video

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Format: Video (VHS Pal)  
Language: Hindi (with English transcription available)  
1993

A documentary film on the violence which erupted in the city of Bombay on the west coast of India, after the demolition of the Babri Masjid mosque on December 6th 1992 and later in the month of January 1993.

"Why did I decide ... to make a documentary on the aftermath of the riots? It is because we have to confront the question - at what cost such waste [of life]? And for what? [To have been] led through the agony of human suffering and pain, the black tunnels of hopelessness, until at the very end of it, one struggles with the resources of compassion within each of us? Or does 'Bombay's Blood Yatra' chronicle the processes of India's disintegration?"

Available from:

**Suma Josson**

204, A-10 Sector 4, Shanti Nagar,  
Mira Road, Thane Dist. (Maharashtra),  
400107 India.

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## **Bombay: a Myth Shattered**

**Directed by Teeta Setalvad**

Format: video (VHS) PAL  
Duration: 25 min.  
Languages: Hindi and English  
1993

Bombay - A Myth Shattered is a documentary in which the victims of the violence - mainly Muslims - who managed to survive tell the story in their own words. But this narrative of despair is not without moments of hope.

The 25-minute long film is also a story about how tens of thousands of Hindus - from slum dwellers to those living in middle class localities - formed area self-defence committees to ensure that those determined to loot and kill, to

destroy bonds of neighbourly trust and affection - be it frenzied mobs, a partisan police or cynical politicians - were kept at bay.

Bombay, the commercial and financial hub of the nation, has for long also enjoyed the reputation of being the most cosmopolitan city in India.

Like a powerful social magnet, this mecca of opportunities has attracted people from every nook and corner of the country.

For decades, people pursuing different faiths, speaking different languages and personifying multi-cultural India have intermingled and lived as close neighbours in tightly-packed spaces of a land-starved metropolis.

But it took ten days of January 1993 to shatter long-cherished notions of an urban conglomerate in which there was place for every India. As Bombay burned, neighbours turned upon each other with a viciousness and brutality only comparable to the anti-Sikh riots of 1984 or even farther back to the communal carnage following partition.

How could this happen?

What went wrong?

We who have been associated with the making of this documentary are trying our best to ensure that the film gets to be seen by as large a number of people as possible.

Your help can make this happen.

You can contribute by making donations for one video copy of the film.

The money thus received will be utilised for making more copies of the film and towards expenses for arranging shows in schools, factories, offices and in people's areas of residence.

Payments could be made through cash/cheque/drafts.

Cheques or drafts should be drawn in favour of **Sabrang**.

Available from :

**Sabrang Communications**

*'Nirant' Jahu Road,  
Juhu Tar, Bombay 400049, India.*

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**Fertile memory**

**Directed by Michel Kelifi**

Film: 16 mm  
Duration: 90 min.  
Color

Sensitive portrait of two very different Palestinian women in the occupied West Bank; one a writer and professor in her thirties, the other a widowed grandmother struggling to hold onto her land. ...forcefully defends the cause of women without slogans or paternalism.

Available from:

**Jerusalem Fund**

*2435 Virginia Avenue N.W.,  
Washington, D.C. 20008, U.S.A.*

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**Gaza Ghetto**

**Directed by Joan Mandell, Pea  
Holmquist, Pierre Bjorklund**

Film 16 mm  
Duration: 82 min  
Color  
1984

Beautifully produced and evocative documentary of a Palestinian family in the Jabalia refugee camp. This straight forward and powerful film must be seen by all those concerned about Palestinian human rights.

Available from:

**Icarus Films Inc.**

*200 Park Avenue, South, Suite 1319,  
New York, NY 10003, U.S.A.*

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**Anhad Garjey: In Defence of our  
Secular Tradition**

A videotape compilation of selections from Sufi - Bhakti music concerts held at various locations in India.

**Production: Sahmat**

Available via:

**Sahmat**

*8 Vitthalbhai Patel House, Rafi Marg,  
New Delhi 1, India.*

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**Making Ourselves Heard:**

**A document about the experience of the  
Feminist Radio Collective in Peru**

**Directed by Karen Wolf & Susana Pastor**

**Camera: Alejandro Legaspi**

Produced for KULU-Women and  
Development and CRF

by Q-MEDIA,  
Karl Bernhardsvej 13 A, DK-1817  
Frederiksberg C

Format: VHS, PAL  
Duration: 50 min.  
Languages: Spanish with English  
subtitles.  
Copyright: Q-Media,  
Peru/Denmark 1993

The Feminist Radio Collective (CRF) in Peru integrates 5 NGO's that all work with women and communication.

The 5 organizations produce programmes, for which they buy airtime on commercial radiostations.

They got together in order to strengthen and professionalize their work. The common pursuit to develop actions and strategies in the field of feminist communication, aims at increasing women's possibilities of influencing the political development of Peru.

The documentary shows images from different parts of Peru. We meet the women in the radio collective, and the individual groups, that produce the radio programmes. We follow their activities, and hear about their commitment and experiences. They work with a lot of imagination, humour, passion and courage.

Available from:

**K.U.L.U. -Women and Development,**  
*Landgreven 7 3tv.,  
DK - 1301 Copenhagen, Denmark.*

---

## **Abuse of women in the Media**

56 slides

This collection of slides show how the media has been used to portray women as inferior beings and as sex objects in the areas of advertising, pornography, sex tourism, women's magazines, paperback romances and in the newspaper coverage of women.

Available from :

**Consumer's Association of Penang**  
*87, Contonment Road,  
10250 Penang, Malaysia.*

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## **Rachida, lettres d'Algérie**

**Directed by Florence Dauchez**

Produced by France 3  
et Films d'Ici  
Documentary video  
Format: VHS/PAL/SECAM/NTSC  
Duration: 50 min.  
Language: French  
1993

Rachida is thirty nine years old. She lives in a block of council flats, 15 kms from Algiers, Algeria. Born in France, married at fourteen, mother at fifteen, she has worked as a nurse. She is presently divorced and in charge of her seven children. I have always prized personal freedom, she says, talking about her

children's future; ...each one has become what he or she wanted to become, be it judoka, Islamist, policeman...

Florence Dauchez travelled to Algeria with an exclusively female staff, initially to inquire about high-level Muslim women athletes, among them Salima, Rachida's daughter.

For further information:

**Films d'Ici**  
*12 rue Clavel,  
75019 Paris, France.*

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## **L'inceste - La conspiration des oreilles bouchées**

**Directed by Carole Roussopoulos**

Format: Vidéo V.H.S.

Duration: 30 min.

Language: French

1988

Réalisé par le collectif féministe contre le viol grâce à des femmes concernées ayant appelé la permanence téléphonique Viols, femmes, information.

Des femmes racontent ce qui leur est arrivé dans leur enfance pour que d'autres, également concernées, soient encouragées à affronter leur propre vérité. Il est temps aujourd'hui de prendre conscience des abus de pouvoir sur les enfants au sein de leur propre famille

Available from:

L'Entrepot

*7/9 rue Francis de Pressensé, 75014 Paris,  
France.*

**Planning Familial (MFPF)**

*4 square Saint Irénée, 75011 Paris, France.*

**Collectif contre le Viol**

*(same address)*

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## Warrior Marks

Director: Pratibha Parmar  
with the participation of Alice Walker

Editor: Anna Liebschner / Consultant:  
Efua Dorkenoo.

Production: A Hauer Rawlence  
Production in association with Our  
Daughters Have Mothers, Inc. for  
Channel 4, New York.

Language: English and French  
Format: VHS / 1/2 in. (54 min.),  
Color, 1993

Documentary about female genital  
mutilation in Africa. Includes interviews  
with victims, activists against female  
circumcision, and circumsizeers.  
Interviews are with women from  
Senegal, Burkina Faso, Gambia, the  
United States, and England.

Distribution:

### Women Make Movies

462 Broadway,  
New York, New York 10013, U.S.A.  
Fax: 212-925-2052

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## Voices of the Morning

Producer/Director: Meena Nanji

1992, 15 min

This video is a meditation on women's  
roles as defined by orthodox Islamic  
laws. Inspired by *The Hidden Face of Eve*  
by Nawaal El Sadaawi, it features  
layered images and text to explore  
familial and societal restrictions placed  
on some South Asian women.

Available From:

National Asian Telecommunications  
Association / CrossCurrent Media,  
346 9th Street, 2nd Floor,  
San Francisco, CA 94103, U.S.A.

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## The War Crimes File

Director: Gita Sahgal

Produced by: Twenty Twenty Television  
(London)

Duration: 52 min  
Language: English  
Date: 1995  
Distributed by:  
Channel 4 Television

A documentary film, produced by  
Twenty Twenty Television and broadcast  
by Channel Four on May 3, 1995,  
provides exclusive evidence on how  
three former Bangladeshi citizens, now  
prominent British Muslim Funda-  
mentalists are guilty of inciting torture,  
mutilation and murder - and argues  
that they should be prosecuted under  
war crimes legislation in England.

The film presents vivid eye-witness  
testimonies of the involvement of these  
men, all of whom have lived in Britain  
for around 20 years, in organised  
assassinations and massacres during the  
1971 Bangladesh war of liberation  
against Pakistan. All three moved to  
England shortly after the war and each  
is now a leading figure in the  
Bangladeshi community and actively  
involved in fundamentalist politics. Each  
was involved in Al-Badar operations, a  
paramilitary death squad of Pakistani  
Army formed by local fundamentalist  
political parties mainly Jamaat-I-Islami  
and Muslim League, in abducting and  
brutally killing many prominent  
academics, doctors and journalists in the  
last days of the war.

They were also involved in kidnapping  
and raping innocent women, looting,  
arsoning and all other gross violations  
of human rights.

Since 1992, pro-liberation forces in  
Bangla Desh are demanding trial of all  
war criminals of 1971 in Bangla Desh,  
under the leadership of late Jahanara  
Imam, mother of martyred freedom

fighter. In this regard, a public trial of Golam Azam, the chief collaborator, was also held on 26th March 1992 - the Independence Day. Presently, a public Enquiry Commission is investigating and documenting allegations against notorious war criminals of 1971.

The film *The War Crimes File* was also premiered in Dhaka recently by the pro-

liberation forces on May 18. The showings in England and Bangladesh have created a tremendous impact over both Bangladeshi and non-Bangladeshi communities in these countries.

**Channel 4 Television**

*60 Charlotte Street,  
London W1P 2AX, U.K.*

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## Past Conferences and Campaigns

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### Lectures at the seminar Women, Islam and Development

The Hague, the Netherlands, 15 September 1993

1. Sobhan Salma: *Political history of the Indian Sub-continent*
2. Lilian Tarazi: *Palestinian women's movement in the Israeli-occupied West Bank and Gaza Strip*
3. Lilian Tarazi: *Palestinian women's economic position*
4. Akhtar Riazuddin: *Physical integrity of women*
5. Akhtar Riazuddin: *Health Care*
6. M.A. Hélie Lucas: *Women and Development in Islamic countries*
7. Matin Nilufar: *Islamic patriarchy and the economic status of women in Bangladesh*
8. Fatima Huraibi: *Rural women and development in Yemen*
9. Aboubakar Touray Isatour : *Health care and physical integrity of Muslim women in the Gambia*
10. Sawsani El-Messir: *Egyptian women's reproductive health*
11. Lalla Ben Barka: *Women, Islam and education in Mali*
12. Dr. Sona Khan: *The case of Muslim women in India*
13. Khadidja Arib: *Migrantenvrouwenorganisaties in Nederland*
14. S. Taymaz: *Werkgelegenheidsprojectken en -trainingen voor migrntenvrouwen*

For further information:

**Special Programme on Women and Development (DTS/VR)**  
**Ministry of Foreign Affairs,**

*Postbus 20061,  
2500 EB The Hague, Netherlands.*

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## **Custom and Religion in a non-racial, non-sexist South Africa**

**University of the Western Cape, South Africa 14-16 May, 1993**

Hosted by the Gender Programme of the Community Law Centre

Non-exhaustive list of papers:

1. Spongile Nere, Daphne: *The South African Experience: a Structural location of Black women in SA society.*
2. Nhlayo, Thandabantu: *The South African Experience: traditional and Cultural constraints.*
3. Mogkoto, Yvonne: *The Legal Framework.*
4. M.A. Hélie-Lucas, Nira Yuval Davis, Ayesha Imam, Sultana Kamal, Petronella Raramba: *The International Experience: the Political use of custom and Religion: its effect on women: country reports*

For further information:

**Community Law Centre - University of the Western Cape,**  
*Private BAG X 17,*  
*Belville 7537, South Africa.*

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## **Reproductive Health and Justice: International Women's Conference for Cairo 94**

**Rio de Janeiro, 24-28 January 1994**

The International Organizing Committee of the Women's Conference for Cairo 94 brought together representatives of women's organizations and others from around the world to discuss and achieve consensus on women's perspectives on reproductive health and justice. They, among other things, assessed the implications of population policies as currently designed and implemented.

Specifically, the conference addressed the scope of reproductive health and rights; the underlying conditions of sexuality and gender relations; the broader context of North-South relationship with special reference to structural adjustment programs, debt repayment and international terms of trade which impact profoundly on health and other social services; and women's perspectives on the ethical dimensions of policies, programs, and technologies.

For further information:

Secretariat:

**International Women's Health Coalition (IWHC)**

*24 East 21 Street,*  
*New York, NY 10010, U.S.A.*

Secretariat:

**Citizenship, Studies, Information, Action (CEPIA)**

*Rua do Russel 694/2 andar, Gloria,*  
*Rio de Janeiro 22210 RJ, Brazil.*

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**WACC / ISIS / IWTC**

**Conference on Women Empowering Communication**

Sukhothai Thammathirat Open University, Bangkok, Thailand.

12-17 February 1994

1. Kamla Bhasin: *Women and Communication Alternatives*
2. Marie-Aimée Hélie-Lucas: *The Experience of Networking at the International Solidarity Network Women Living Under Muslim Laws*
3. Heyzer Noeleen: *Women, Communication and Development*
4. Michèle Mattelart: *Women, Power, Media: Figures in Crisis*
5. Ritu Menon & Butalia Urvashi: *Making a Difference; Feminist Publishing as a Communication Alternative.*
6. Moyo Mavis & Wilna W Quarmyne: *The Development through Radio (DTR) Project (Zimbabwe)*

For further information:

**Sukhothai Thammathirat Open University** (Public Relations Unit) or  
**Foreign Relations Unit**

*Bangpood, Pakkred,  
Nonthaburi 11120, Thailand.*

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**Empreintes d'espoir: Hommage à Tahar Djaout (exhibition)**

Espace Liberté, Crest, France

9-30 October 1993

The participating artists are friends of the writer who died in Algiers, Algeria, in May 1993, from the after effects of an attempt upon his life:

paintings by      Baya  
                            Djaafer  
                            Issiakhem (1928-1985)  
                            Khadda (1930-1991)  
                            Silem  
                            Tibouchi

Photographs by Farès

Texts by            Tahar Djaout

For further information:

**Association France-Algérie**

*Centre de Rencontres,  
665 route de Mende,  
34090 Montpellier, France.*

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**The American Muslim Community, The American Legal System,  
and Islamic Law.**

**Binghamton University, Binghamton, New York**

**October 28, 29, 30, 1994**

1. Taha Jabir Alwani and Yusuf Talal de Lorenzo (International Institute of Islamic Thought): *Islamic Law, American Civil Law, and the Role of the Fiqh Councilor*
2. Muhammed Radwan Mardini (Bekaa Center, Dearborn): *The Role of the Imam in Guiding Muslim Worship: A View from Michigan*
3. M. Khalid Masud (Islamic Research Institute): *Ibada and Bida: Extension and Restriction of the Meaning of Worship in Modern Islam*
4. Albert Mokhiber (American-Arab Anti-Discrimination Committee): *The Right to Attend the Jum`a (Friday Congregational Worship): A Lawyer's View*
4. Imam Salahuddin M. Mohammed (New York Department of Corrections): *The Role of the Chaplain in Guiding Muslim Worship: A View From the Hudson Valley*
5. Hamed Ghazali (Islamic Center, Lawrence, Kansas): *The Rights of the Imam and the American Courts: A Case from Kansas City*
6. Nicolas Gavrielides (SUNY-Cortland): *Islamic Law, Tribal Law and the American Court: A Case from California*
7. David Shaheed (Lee and Clark): *Alternative Dispute Resolution (ADR) as a Means of Establishing a madhhab for American Muslims*
8. Mohammad Hashim Kamali (International Islamic University Malaysia): *Islamic Matrimonial Law and the American Muslim Community*
9. Muzammil Siddiqi (Islamic Society of Orange County): *Areas of Conflict and Accommodation in Islamic and American Family Law*
10. Sr. Hajja Hodge (Clinical Services, Islamic Family Services): *The Rights of Muslim Children, Islamic Law, and the American Legal System*
11. Ilyas Ba-Yunus (SUNY-Cortland): *The Matrimonial Reference Service of the Islamic Society of North America*
12. Valerie Curtis-Diop (Attorney): *The Role of Islamic Law in Immigration Cases*
13. Jimmy E. Jones (Manhattanville College): *How Effective Has the United States System of Justice Been in Accommodating Islam?*
14. Khalid Abou El Fadl (Princeton University): *Does Islamic Law Apply in Non-Muslim Territories? Between Dictum and Reality?*
15. Kathleen Moore (University of Connecticut): *Law and the Transformation of Muslim Life in the U.S.A.*
16. Zene Neme (Litigant, Dearborn, Michigan): *Treatment of Muslims by the Police*
17. Akbar Muhammad (Binghamton University): *Muslim Americans and Islamic Law: A Need for a Broader View or Reinterpretation?*
18. Fatima Agha Al-Hayani (University of Toledo): *Problems of Misunderstanding and Coercion*

19. Mark D. Issa Smith (Computer Consultant): *Native American Courts and Islamic Mediation*
  20. Yahya J. Abdullah (New York State Department of Corrections): *Muslim Rights Within Penal Institutions*
  21. Imam Salahuddin M. Mohammed (New York State Department of Corrections): *I Played Three Roles: Imam, Chaplain, and Inmate*
  22. University of Connecticut: *The Historical Context: Prisoners and Civil Rights Movements, Evolving Race Relations, and the Rise of Black Nationalism*
  23. Abdul Jalil Sabree (Chaplain, State of Georgia): *American Muslims and the Penal System: A View From the South*
  24. Albert Mokhiber (American-Arab Anti-Discrimination Committee): *Defending Muslims in Penal Institutions: A Lawyer's View*
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## **Muslim Women's Voices: Old Issues, New Responses**

**University of Georgia Athens, Georgia**  
**June 4, 1994**

1. Dr. Azizah Al-Hibri (University of Richmond): *Islamic Law as a Foundation for Muslim Women's Self-Realization and Full Participation in Society*
  2. Dr. Aminah Beverly McCloud (DePaul University): *Self-Representation of African-American Muslim Women*
  3. Dr. Amina Wadud-Muhsin (Virginia Commonwealth University): *In Search of a Woman's Voice in Qur'anic Hermeneutics*
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## Past Alerts for Action

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*Appeal in support of the Chadian film maker Zara Yacoub, October 1995.*

*Initiated by Women Living Under Muslim Laws, Coordination of Africa Region.*

### APPEAL FOR URGENT ACTION

Dakar, 29 October 1995

#### Fatwa Against Zara Mahamat Yacoub

Dear Friends,

We have just learnt that a fatwa has been pronounced against Zara Mahamat Yacoub, after the showing of her film *Dilemne au Feminin* (Feminine Dilemma). This film was made in November 1994. After its runaway success in Ouagadougou (Burkina Faso) and Montreal (Canada), the Chadian High Council of Communication authorised its showing via a letter addressed to the administration of television in Chad.

On Friday October 13 1995, 13 days after the film was shown, by order of the High Council of Islamic Affairs and the Imam of the Grand Mosque of Ndjamena, the 15 mosques of the town of Ndjamena, cursed, excommunicated and condemned Zara Yacoub in their sermons.

For showing a scene of an excision (i.e. the amputation of a female clitoris, and hence nudity) and an interview with the Chief Imam in her film, she is accused of an offence against the Muslim religion and of tarnishing the image of Chadian Muslims for having had the film shown abroad.

We note that a fatwa is a call for death launched by any religious authority which judges some act as blasphemous. The fatwa gives any person the right to kill with a clean conscience in the name of their religion. It is often even stipulated that any person who kills an individual condemned by a fatwa will go to Paradise. It is thus a form of action which is absolutely arbitrary and dangerous.

In a letter addressed to the Chadian people, an association calling itself the Union of Young Chadian Muslims has declared that the film is against good morals, human values and divine law. They have demanded that severe administrative sanctions be taken against Zara, and against the Director of Television in Chad.

At present, Zara is receiving anonymous telephone calls and death threats. The principal actor in the film, a little girl aged 10, has also been threatened and her schooling interrupted.



Despite the gravity of the situation, there has been no official action taken.

We ask you to react as soon as possible by writing to:

*His Excellency Monsieur Idris Deby  
President of the Republic of Chad  
B P 74, Ndjamena, Chad  
Fax: 235 51 45 01 et 235 51 46 53  
Monsieur Maldome Bada Abass  
Minister of Justice of the Republic of Chad  
Fax: 235 52 58 85*

*Monsieur Noudjalbaye  
Minister of Public Security of the Republic of Chad  
Fax: 23552 58 85*

- asking for the annulment of the fatwa against Zara by the High Council of Islamic Affairs, and official protection for Zara and the principal actress and others involved in the film or its diffusion,- pointing out that Zara has committed no offence, but has merely exercised her right to freedom of expression, on of the fundamental human rights recognised by the United Nations and the Constitution of the Republic of Chad
- pointing out also the importance of her work in protecting the rights of young girls and women against the painful and unnecessary brutality of female genital excision.
- asking for assurance that no sanctions will be administered against Zara or the authorities of the Chadian television.

and send copies to WLUML,

*B. P. 5339, DAKAR FANN, SÉNÉGAL or to  
wluml.rw@endadak.gn.apc.org*

Would you also write to Zara, indicating your support for her at

*B P 1312, Ndjamena, Tchad, Fax: 235 525 884*

Thank you for your help and support.

## **Zara Yacoub's case Update**

Dakar, May 14 th, 1996

Dear Friends,

Last October you received an alert concerning Zara Yacoub, a Chadian journalist who had received a death fatwa following her video on female genital mutilation. Zara has written to us to say:

If you hadn't stepped in, there would have been no reaction, and God knows what would have happened to me by now...

Your action has been very effective, there was no official reaction but the letters and faxes sent to the Chadian authorities after your call for action led the President of the Republic to tell the Imam to calm down and forget this case... People's attitude have improved a lot, but there are still suspicious looks...

The situation is now calm. The hardest is past. I have stopped taking [security] precautions and am trying to regain confidence...

It is time to say thank you to all the people who helped... I am still receiving support letters.

She also gave an interview to the Senegalese newspaper *Wal Fadjri/Aurore* (7 March 1996) while in Accra at an international press meeting in March 1996. The article is quoted in part...

**Zahara Yacoub - victim of a fatwa**

Sentenced by a fatwa issued by Chadian imams [clerics], she is neither Taslima Nasreen nor Salman Rushdie. For long weeks, Zahara Yacoub, a Chadian television journalist, has lived in a deadly atmosphere of intolerance. With no support in the face of the threat from the Chadian religious establishment, it is from Senegal that her salvation came<sup>1</sup>, in the form of a lobbying campaign issued by women<sup>1</sup> which pushed President Idriss Deby to put an end to these assaults...

So, as you say, after a month, salvation came from Senegal?

Indeed, one day I received a phone call, during which I was told you are not wrong, you are not alone, we will do our best to help you, explaining that they would send me a fax explaining what actions could be taken in my defence...

Did you know them?

I have never known them. Today there are names that stay with me, that I will never forget. I try to put faces to them. When my family is asked who released Zara from "prison", they talk of these Senegalese women. I am very grateful to them, and I would like to go to Senegal to show my gratitude in person.

How did they act?

They called into play the international networks of women's or human rights associations of which they were part or of which they knew, to put pressure on the Chadian authorities. Thus I received letters of support, and as so did the Chadian authorities, in which they were asked to put an end to the persecutions I was victim of. The letters came from Africa, Europe, USA, from everywhere. They were sent to the President and the Ministry of Justice to tell them they were responsible for my safety. People in the Presidency have told me that, seeing all this, the President called in the Imam, and asked him to stop because the affair was getting out of hand.

How do you feel about this support?

You cannot imagine... All this came at a time when I could not hold on any longer. I was close to cracking up. If I am here today in Accra talking about it, I know to whom I owe it.

I must confess that once in a conference in Bangkok I had received leaflets concerning this association WLUMML, which launched all this. But I didn't pay any attention to it than to any other leaflet.

Today I am convinced that the struggle for women's rights is an issue beyond national boundaries

*1 The action was launched by the international solidarity network of Women Living Under Muslim Laws (WLUMML).*

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Extracted and translated from the French original which appeared as 'Zahra Yacoub: Victime d'une fatwa au Tchad', *Journal L'Aurore*, Thursday 7 March 1996, No. 1195, pages 6 and 7.

*Appeal in support of pro-democracy women activists from Bahrain, October 1995.*

*Initiated by Human Rights Watch Middle East.*

## **Bahrain-Harassment of Pro-democracy Women Activists**

(New York, NY, October 12, 1995)- Human Rights Watch wrote today to His Highness Shaikh 'Isa ibn Salman al-Khalifa, Emir of Bahrain, to express its concern over the suspension of Dr. Munira Ahmed Fakhro from her teaching position at the University of Bahrain. On October 2, she was notified of the suspension after she had refused to withdraw her support for an April 1995 petition (the "Bahraini Women's Petition") signed by over 300 Bahraini women calling for restoration of democracy in Bahrain, respect for human rights and women's political participation. Two other women who also signed the petition - Aziza Hamad al-Bassam and Hessa al-Khumairi - have already been dismissed from their government jobs. The action taken against the women activists represents a new escalation of the government's crackdown against the opposition.

Human Rights Watch called on the Bahraini government to rescind the actions taken against the three women. The letter is attached.

Letters of concern may be sent to:

*His Highness Shaikh 'Isa ibn Salman al-Khalifa,  
The Emir of Bahrain,  
The Amiri Court, Rifa'a Palace,  
P.O.Box 555, Manama, Bahrain.  
Fax: 973 668-884*

*His Excellency Shaikh Muhammad ibn Khalifa al-Khalifa,  
Prime Minister of Bahrain,  
P.O.Box 13, Manama, Bahrain.  
Fax: 973 276-765*

*Dr. Muhammed Abdel-Ghaffar,  
Bahrain Ambassador to the United States,  
3502 International Drive, NW,  
Washington, DC 20008, USA.  
Fax: 202 362-2192*

Letters of concern may also be sent to Warren Christopher, United States Secretary of State, and to Malcolm Rifkind, the Foreign Minister of the United Kingdom, Bahrain's closest Western allies.

October 13, 1995

His Highness Shaikh 'Isa ibn Salman al-Khalifa  
The Emir of Bahrain  
Manama

Your Highness:

We write to your highness to express our concern over the suspension of Dr. Munira Ahmed Fakhro from her teaching position at the University of Bahrain. On October 2, she was notified of the suspension after she had refused to withdraw her support for an April 1995 petition (the "Bahraini

Women's Petition") signed by over 300 other Bahraini women calling for restoration of democracy in Bahrain, respect for human rights and participation of women in the political process. Two other women who also signed the petition - Aziza Hamad al-Bassam and Hessa al-Khumairi - have already been dismissed from their government jobs.

Dr. Munira Fakhro is a well regarded academic. Since 1987, she has taught sociology, social work and social development at the Department of General Studies, University of Bahrain, and has authored numerous works on issues related to the cause of women and democratic change in Bahrain. She is the author of *Women at Work: the Case of Bahrain* (1990, in English), and *Civil Society and Democratic Transformation in Bahrain* (1995, in Arabic). A highly regarded expert on social development in Bahrain and the Gulf, Dr. Fakhro has participated in international and regional conferences and served as a consultant to the United Nations on issues related to her field. Dr. Fakhro received her Ph.D. from the School of Social Work at Columbia University in New York in 1987. She received an M.A. in community development from Bryn Mawr College in Pennsylvania and a B.A. from the Beirut University College in Lebanon.

In April 1995, Dr. Munira Fakhro joined over 300 other Bahraini women in signing a petition submitted to your highness calling for restoration of the constitution and parliament and calling on the security forces to observe human rights in their dealing with the demonstrations which Bahrain has witnessed since last December. Since the petition began circulating in April, Dr. Fakhro has been repeatedly asked by Bahraini government officials and her superiors at the University to withdraw her support for the petition or risk being dismissed from her teaching post at the University of Bahrain. She was asked to sign a letter of apology renouncing her earlier support and promising to avoid involvement in political activity. After Dr. Fakhro failed to sign such a statement or otherwise express her disavowal for the effort to restore democracy in Bahrain, she was formally notified of the decision to suspend her from her job. On October 2, Dr. Muhammed al-Ghatam, the newly appointed president of the University of Bahrain, informed Dr. Fakhro of his decision to suspend her from teaching "until the issue is finally settled" There is no formal process to appeal the decision.

The sole charge against Dr. Munira Fakhro has been her support of the efforts of Bahraini women and men who have peacefully called for the restoration of the Bahraini parliament and urged security forces to refrain from violating the rights of peaceful demonstrators. In particular, Dr. Fakhro has been asked to withdraw her support of the April 1995 six-point petition signed by over 300 Bahraini women. This petition (also known as the Bahraini Women's Petition) expressed the concern of Bahraini women over the excessive use of force by security forces and lent its support to the movement begun last year for the restoration of the parliament. The petitioners called on the government of Bahrain to:

1. Refrain from using live ammunition in dispersing demonstrations.
2. Treat detainees according to the law, including respect for their civil rights during the investigation, fair trials, and to permit the return of the exiles.
3. Provide job opportunities for the unemployed.

4. Open a national dialogue to strive towards an appropriate solution.
5. Restore the constitution, parliamentary elections and respect for freedom of expression and other civil liberties.
6. Permit the participation of women in political decision making and full utilization of their energies in all fields.

In the April petition, Dr. Fakhro and her fellow signatories repeatedly denounced the use of violence by all sides. Referring to acts of violence attributed to some demonstrators, they expressed the "unequivocal rejection of the methods of terrorism and destruction of public property."

Despite the peaceful nature of their demands, the government of Bahrain has sought to punish those who signed the petition, including professional women, many employed by government agencies. Most have been questioned and asked to withdraw their support. In particular, some ninety women, including many who held teaching posts at the University of Bahrain and public schools, have been instructed to sign statements apologizing for their involvement and promising to refrain from further public activity. Fearing that they would lose their jobs, some have already signed such statements. At least two women who have refused were dismissed from their jobs. Aziza Hamad al-Bassam, a radio producer at Radio Bahrain, and Hessa al-Khumairi, head of adult education at the Ministry of Education, were both dismissed from their posts after they failed to sign statements renouncing their work for democracy and human rights.

To punish Dr. Fakhro and her colleagues for the peaceful expression of her views is a clear violation of Article 19 of the International Covenant of Civil and Political Rights, which is part of customary international law binding on all nations. Article 19 states that,

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.

We respectfully appeal to your highness to order the immediate restoration of Dr. Munira Fakhro to her teaching position at the University of Bahrain. We urge your government to restore Aziza Hamad al-Bassam and Hessa al-Khumairi to their jobs and permit all of them to exercise their internationally recognized right to express their views freely. Since the three women have been informed that there is no formal process to appeal these decisions against them, we believe that your highness's intervention on their behalf is crucial.

Sincerely yours,

*Christopher George*  
Executive Director  
Human Rights Watch/Middle East

**Human Rights Watch/Middle East**  
85 Fifth Avenue  
New York, NY 10017-6104  
TEL: 212/972-8400  
FAX: 212/972-0905

1522 K Street, N.W.  
Washington D.C. 20005  
TEL: 202/371-6592  
FAX: 202/371-0124  
E-mail: [hrwnyc@hrw.org](mailto:hrwnyc@hrw.org)