ARIZONA STATE UNIVERSITY

GENERAL STUDIES PROGRAM COURSE PROPOSAL COVER FORM

Courses submitted to the GSC between 2/1 and 4/30 if approved, will be effective the following Spring.

Courses submitted between 5/1 and 1/31 if approved, will be effective the following Fall.

(SUBMISSION VIA ADOBE.PDF FILES IS PREFERRED)

DATE March 21, 2011

1. ACADEMIC UNIT: Women and Gender Studies

2. COURSE PROPOSED: WST 345 Gender, Religion and Global Violence 3
   (prefix) (number) (title) (semester hours)

3. CONTACT PERSON: Name: Amanda Smith Phone: 5-3897
   Mail Code: 4902 E-Mail: amanda.a.smith@asu.edu

4. ELIGIBILITY: New courses must be approved by the Tempe Campus Curriculum Subcommittee and must have a regular course number. For the rules governing approval of omnibus courses, contact the General Studies Program Office at 965-0739.

5. AREA(S) PROPOSED COURSE WILL SERVE. A single course may be proposed for more than one core or awareness area. A course may satisfy a core area requirement and more than one awareness area requirements concurrently, but may not satisfy requirements in two core areas simultaneously, even if approved for those areas. With departmental consent, an approved General Studies course may be counted toward both the General Studies requirement and the major program of study. (Please submit one designation per proposal)

   Core Areas
   Literacy and Critical Inquiry—L □
   Mathematical Studies—MA □ CS □
   Humanities, Fine Arts and Design—HU □
   Social and Behavioral Sciences—SB □
   Natural Sciences—SQ □ SG □

   Awareness Areas
   Global Awareness—G □
   Historical Awareness—H □
   Cultural Diversity in the United States—C □

6. DOCUMENTATION REQUIRED.
   (1) Course Description
   (2) Course Syllabus
   (3) Criteria Checklist for the area
   (4) Table of Contents from the textbook used, if available

7. In the space provided below (or on a separate sheet), please also provide a description of how the course meets the specific criteria in the area for which the course is being proposed.

   CROSS-LISTED COURSES: □ No □ Yes; Please identify courses: ____________________________
   Is this a multisection course?: □ No □ Yes; Is it governed by a common syllabus? _______

   Chair/Director (Print or Type) ____________________________ Chair/Director (Signature) ____________________________
   Date: 3-22-11 ____________________________

Rev. 1/94, 4/95, 7/98, 4/00, 1/02, 10/08
Rationale and Objectives

Human organizations and relationships have evolved from being family and village centered to modern
global interdependence. The greatest challenge in the nuclear age is developing and maintaining a global
perspective which fosters international cooperation. While the modern world is comprised of politically
independent states, people must transcend nationalism and recognize the significant interdependence
among peoples of the world. The exposure of students to different cultural systems provides the
background of thought necessary to developing a global perspective.

Cultural learning is present in many disciplines. Exposure to perspectives on art, business, engineering,
music, and the natural and social sciences that lead to an understanding of the contemporary world supports
the view that intercultural interaction has become a daily necessity. The complexity of American society
forces people to balance regional and national goals with global concerns. Many of the most serious
problems are world issues and require solutions which exhibit mutuality and reciprocity. No longer are
hunger, ecology, health care delivery, language planning, information exchanges, economic and social
developments, law, technology transfer, philosophy, and the arts solely national concerns; they affect all
the people of the world. Survival may be dependent on the ability to generate global solutions to some of
the most pressing problems.

The word university, from universitas, implies that knowledge comes from many sources and is not
restricted to local, regional, or national perspectives. The Global Awareness Area recognizes the need for
an understanding of the values, elements, and social processes of cultures other than the culture of the
United States. Learning which recognizes the nature of others cultures and the relationship of America’s
cultural system to generic human goals and welfare will help create the multicultural and global perspective
necessary for effective interaction in the human community.

Courses which meet the requirement in global awareness are of one or more of the following types: (1) in-
depth area studies which are concerned with an examination of culture-specific elements of a region of the
world, country, or culture group, (2) the study of contemporary non-English language courses that have a
significant cultural component, (3) comparative cultural studies with an emphasis on non-U.S. areas, and
(4) in-depth studies of non-U.S. centered cultural interrelationships of global scope such as the global
interdependence produced by problems of world ecology, multinational corporations, migration, and the
threat of nuclear war.
Proposer: Please complete the following section and attach appropriate documentation.

### ASU-[G] CRITERIA

#### GLOBAL AWARENESS [G]

<table>
<thead>
<tr>
<th>YES</th>
<th>NO</th>
<th>Identify Documentation Submitted</th>
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<tbody>
<tr>
<td>![X]</td>
<td>![ ]</td>
<td>Syllabus and examples of text provided. Statement regarding this criteria is found in the course objectives. Required readings and online readings are highlighted on page 1.</td>
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</table>

1. Studies **must** be composed of subject matter that addresses or leads to an understanding of the contemporary world outside the U.S.

2. Course must be **one or more** of following types (check all which may apply):

   a. In-depth area studies which are concerned with an examination of culture-specific elements of a region, country or culture group. The area or culture studied must be non-U.S. and the study must contribute to an understanding of the contemporary world.

   b. Contemporary non-English language courses that have a significant cultural component.

   c. Comparative cultural studies in which most, i.e., more than half, of the material is devoted to non-U.S. areas.

   d. In-depth studies of non-U.S. centered cultural interrelationships of global scope, such as the global interdependence produced by problems of world ecology, multinational corporations, migration, and the threat of nuclear war. Most, i.e., more than half, of the material must be devoted to non-U.S.
Explain in detail which student activities correspond to the specific designation criteria. Please use the following organizer to explain how the criteria are being met.

<table>
<thead>
<tr>
<th>Criteria (from checksheet)</th>
<th>How course meets spirit (contextualize specific examples in next column)</th>
<th>Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Studies must be composed of subject matter that addresses or leads to an understanding of the contemporary world outside the U.S.</td>
<td>The majority of the class focuses outside of the U.S. The best examples of how this course meets the spirit of this criteria can be found in the required readings for the course. Examples of text provided and additional online readings can be found in the course schedule. All of the readings are current (published w/n last 10 year except for the piece on Polygamy).</td>
<td>Course Syllabus provided: the course objectives on page 1 makes a statement demonstrating this criteria. Also on page 1 of the syllabus is a list of the required course reading and examples of the readings are attached. The statement in the course objectives and the specific readings are highlighted and marked G1.</td>
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<tr>
<td>Comparative cultural studies in which most, i.e., more than half, of the material is devoted to non-U.S. areas.</td>
<td>Course compares violence against women in different countries and in different religions using a human rights framework.</td>
<td>Course Syllabus provided: the course objectives on page 1 makes a statement demonstrating this criteria. The statement in the course objectives is highlighted and marked G2.</td>
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<tr>
<td>In-depth studies of non-U.S. centered cultural interrelationships of global scope, such as the global interdependence produced by problems of world ecology, multinational corporations,</td>
<td>Course focuses on the interconnectedness of religious based violence against women and the efforts to end this violence. The course also focuses on strategies to end violence against women using</td>
<td>Course Syllabus provided: the course objectives on page 1 makes a statement demonstrating this criteria. The statement in the course objectives is highlighted and marked G2.</td>
</tr>
</tbody>
</table>
migration, and the threat of nuclear war. Most, i.e., more than half of the material must be devoted to non-U.S. cultural relativism and international human rights law.
WST 345: GENDER, RELIGION, AND GLOBAL VIOLENCE  
Spring Semester 2010  
Mon & Wed 2-3:15 pm, SS 211

Dr. Alesha Durfee  
Email: alesha.durfee@asu.edu  
Office: WEST 216  
Office hours: Mondays, 3:30-4:30 and Wednesdays, 12-1 (or by appointment)

COURSE OVERVIEW
This course will focus exclusively on forms of gendered violence in which religion plays a key role in either the practice or perpetuation of that form of violence. We will examine a number of social behaviors that are often considered “gender violence” in a myriad of cultures and contexts. In each of these areas, individuals and institutions use religion and/or religious intolerance to incite, condone, and condemn violence against women and girls, as well as to refute the very classification of certain practices as violent.

Sources to be used in this course include academic articles written by scholars in a number of disciplines, including sociology, history, law, political science, international studies, religious studies and public health; reports written by activists, advocates, and non-governmental organizations; fictional and non-fictional literary works and poetry; and visual media, including photography and film.

COURSE OBJECTIVES
By the end of the course, students should be able to apply the theoretical frameworks, concepts, and definitions covered in class to critically analyze violence at the individual, institutional, and societal level. Students will also be able to explicate how religion and power are used to define social phenomena as “violent” or “nonviolent”. Finally, students will be able to analyze current responses to gender violence and propose new approaches to combating or redefining these forms of violence, emphasizing the need to understand and respect the religious and cultural contexts in which these actions occur.

READINGS
There are four books required for this course:

2. *'Honour': Crimes, Paradigms, and Violence Against Women*, edited by Lynn Welchmann and Sara Hossain
4. *Born in the Big Rains*, by Fadumo Korn
NOTE: The first three books have been placed on reserve at Hayden. The Krakauer book is also available electronically through the ASU library.

In addition to these books, we will also read a number of articles that cover certain aspects of the course in greater detail. For your convenience I have placed them on Blackboard under “Course Documents.” It is your responsibility to download, print, and read these articles prior to the assigned class session.

COURSE REQUIREMENTS

Attendance
Students are expected to come to each class session on time and be prepared to discuss the readings. If you miss more than two class sessions, and those absences are not due to University-approved activities or for University-approved reasons, your final grade will be deducted by 1/3 of a letter grade for each absence. For example, if you earn an A for the course, but do not come to 4 class sessions, your final grade in the course will be a B+.

Reading Quizzes
Over the course of the semester, we will have periodic quizzes that test your knowledge of the readings. These quizzes will be brief, and may contain multiple choice and/or short answer questions. The quizzes as a whole are worth 20% of your final grade.

Group Presentation
During the last two weeks of class we will have a series of group presentations about efforts to end violence against women. Groups will consist of 3-4 students; you will be given the opportunity to sign up for groups during the second week of class. Each group will give a 15-20 minute PowerPoint presentation on the topic of their choice—the only restriction is that it must be about efforts to end some form of violence, and that either the violence or the efforts to end violence must be religiously-based. A good place to start is to look over the chapters in ‘Honor: Crimes, Paradigms, and Violence Against Women and Religious Fundamentalisms and the Human Rights of Women. There are many examples of organizations working to bring about change in countries such as Egypt, Palestine, Israel, Jordan, India, Bangladesh, etc. Your presentation should include:

1. Information about the form of violence the group is working to end, including a description of the violence, prevalence, and how it relates to the class.
2. Information about the group—how did it start? Who founded it? How is it funded? Is it still operating? How large is it? Have their efforts been successful?
3. Information about how interested students can get involved.
4. If they have a web page, include the web address on the last slide of your presentation.

Each group is REQUIRED to meet with me during office hours no later than April 19th to discuss what they will be presenting. If your group does not come and meet with me, your grade for the presentation will be reduced by one letter grade (i.e., from an A to a B, from a B to a C, etc.). Be sure to bring your presentation on a USB flash drive—don’t rely on emailing it to yourself—Internet connections in classrooms are notoriously unreliable. If you are unfamiliar or uncomfortable with PowerPoint, please come by my office hours or make an appointment and I
can assist you. Each group should use at least six academic sources for their presentation, and, on the day of their presentation, will hand in a “References Cited” page including the full bibliographic information for each source used. Please use APA style for your “References Cited” page. You can learn how to cite properly using APA style at http://owl.english.purdue.edu/owl/resource/560/01/. The presentation is worth 30% of your final grade.

Research Project
The scope of the course is massive; we could easily spend several semesters exploring various forms of gendered violence. I realize there are some topics that are of interest to you that are not covered (or not covered in a depth that reflects your interest). This project will allow you to do additional readings and research on the topic of your choice related to gender, religion, and violence. There are two phases to the project: the paper abstract and the final paper.

**Paper Abstract**
An abstract is a summary of your proposed paper. In your abstract, you should explain and include:

1. the topic you have chosen,
2. how it relates to the course,
3. a clear thesis statement,
4. citations for at least four academic articles, books, and/or reports you will use when writing your paper, and
5. a rough outline of your paper.

The more detailed your abstract, the more feedback I can give you. Abstracts should be typed using 10 or 12-point font, and are due at the beginning of class on February 15th. I will not accept late or emailed abstracts. The paper abstract/summary is 10% of your final grade.

**Final Paper**
You will compose a 5-6 page paper on the topic of your choice related to gender, religion, and violence. Your paper could be on a form of violence, a particular religion or religious practice, or an organization devoted to combating gender violence. These papers should be typed, double-spaced, use 10 or 12-point font and formatted using APA style guidelines. This should be a research paper, not a “topical” paper: we will discuss the difference between the two in class. The paper should also include a list of references (not included in the page count). You should use at least six academic sources for your paper, four of which must be sources other than the class readings. I will read and give comments on a draft of the paper by prior arrangement; if you are interested in this option, please indicate that on your paper abstract. Final papers are due by 4 pm on Friday, May 7th. Please turn in a paper copy to the WST main office (West Hall 205) and turn in an electronic copy via Safe Assign on Blackboard. Again, both copies must be turned in by 4 pm on Friday, May 7th or you will receive a zero for your paper (you may turn in your paper earlier if you so desire). The final paper is worth 40% of your final grade.
ACADEMIC DISHONESTY
In the “Student Academic Integrity Policy” manual, ASU defines plagiarism as

“using another's words, ideas, materials or work without properly acknowledging and documenting the source. Students are responsible for knowing the rules governing the use of another's work or materials and for acknowledging and documenting the source appropriately.”

You can find this definition at: http://provost.asu.edu/academicintegrity

Academic dishonesty, including inappropriate collaboration, will not be tolerated. There are severe sanctions for cheating, plagiarizing and any other form of dishonesty.

It is expected that you will integrate other people's ideas into your work. When you use someone's ideas, you simply need to cite them. If you use the same words they do, please make that clear by putting those words in quotation marks and listing the reference. You can do this by putting the author’s last name(s), the year, and the page number in parentheses at the end of the sentence or section. This should look like:

“prior to 1976, victims could only access legal protections during divorce proceedings, and then only in a limited number of jurisdictions” (Capshew & McNeece 2000).

At the end of the paper, you should include a list of references that contains the full citation for each source. If you have additional questions about this, please feel free to ask me at any time.

NOTE: This means that if your paper has a direct quote from another source, and you do not put it in quotation marks and cite your source, you are committing plagiarism. You will get a zero and the incident will be reported. You can avoid this by citing your sources.

EVALUATION OF STUDENT WORK
I will not accept late or emailed assignments under any circumstances. I will evaluate your class participation and written work in terms of how well you use relevant concepts and theories from lectures, discussions, and the readings to address the question(s) or assigned topic(s). Your familiarity with the course material and your opinion/evaluation of that material should be evident in your written work—if not, you will receive a far lower grade. The following will be used to calculate your grade:

<table>
<thead>
<tr>
<th>Component</th>
<th>Percentage</th>
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<tbody>
<tr>
<td>READING QUIZZES</td>
<td>20%</td>
</tr>
<tr>
<td>GROUP PRESENTATION</td>
<td>30%</td>
</tr>
<tr>
<td>PAPER ABSTRACT</td>
<td>10%</td>
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<tr>
<td>FINAL PAPER</td>
<td>40%</td>
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<table>
<thead>
<tr>
<th>Grade</th>
<th>Percentage</th>
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<tr>
<td>A+</td>
<td>97-100%</td>
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<tr>
<td>A</td>
<td>93-96%</td>
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<tr>
<td>A-</td>
<td>90-92%</td>
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<tr>
<td>B+</td>
<td>87-89%</td>
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<tr>
<td>B</td>
<td>83-86%</td>
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<td>B-</td>
<td>80-82%</td>
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<td>C+</td>
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<td>C</td>
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<td>D</td>
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<td>E</td>
<td>&lt;60%</td>
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**Disability Accommodations:** Qualified students with disabilities who will require disability accommodations in this class are encouraged to make their requests to me at the beginning of the semester either during office hours or by appointment. Note: Prior to receiving disability accommodations, verification of eligibility from the Disability Resource Center (DRC) is required. Disability information is confidential.

**Establishing Eligibility for Disability Accommodations:** Students who feel they will need disability accommodations in this class but have not registered with the Disability Resource Center (DRC) should contact DRC immediately. Their office is located on the first floor of the Matthews Center Building. DRC staff can also be reached at: 480-965-1234 (V), 480-965-9000 (TTY). For additional information, visit: www.asu.edu/studentaffairs/ed/drc.

**COURSE SCHEDULE**

<table>
<thead>
<tr>
<th>Week 1</th>
<th>1/18</th>
<th>MLK Holiday—No Class</th>
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<tr>
<td></td>
<td>1/20</td>
<td>Overview of Course, Syllabus, Defining Violence, Gender</td>
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<td>Week 2</td>
<td>1/25</td>
<td><strong>Gender Roles and Religious Traditions</strong></td>
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<tr>
<td></td>
<td>ONLINE</td>
<td>Zaidi et al, “Sexual Rights and Gender Roles”</td>
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<tr>
<td></td>
<td>RFW</td>
<td>Chapter 1, “Fundamentalism”</td>
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<td></td>
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<td>Chapter 3, “What is Your Tribe?”</td>
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<td>1/27</td>
<td><strong>GROUP SIGN-UPS</strong></td>
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<td><strong>Intersectionality</strong></td>
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<td></td>
<td>RFW</td>
<td>Chapter 5, “Relativism, culture, religion, and identity”</td>
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<td>Chapter 7, “Gender Apartheid”</td>
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<td></td>
<td>ONLINE</td>
<td>Chapter 8, “Different but Free”</td>
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<td></td>
<td></td>
<td>Okin, “Is Multiculturalism Bad for Women?”</td>
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<td>Week 3</td>
<td>2/1</td>
<td><strong>Writing an Academic Paper</strong></td>
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<td>Class will meet in Hayden Library</td>
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<td>Come to class with three ideas for your paper—you can turn them in for extra credit (be sure to type them).</td>
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<td>RFW</td>
<td>Chapter 6, “Cultural Relativism and International Law”</td>
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<td>Chapter 9, “Safeguarding women’s political freedoms”</td>
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<td>Chapter 10, “Religious reservations to the Convention”</td>
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<td>2/3</td>
<td><strong>International Law, Human Rights, and Violence Against Women</strong></td>
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<td>ONLINE</td>
<td>Marthoz and Saunders, “Religion and the Human Rights”</td>
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<td>Arat, “Women’s Rights as Human Rights”</td>
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<td>Week 4</td>
<td>2/8</td>
<td><strong>Sexuality, Virginity, Purity, and Honor</strong></td>
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<td>Movic: <em>Crimes of Honor</em></td>
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<td>HONOUR</td>
<td>Chapter 1, “United Nations Approaches’”</td>
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</table>
Chapter 2, “Crimes of honour: value and meaning”

2/10 RFW Chapter 18, “Reconciling the Opposites”
ONLINE Sev’er and Yurdakul, “Culture of Honor”

Week 5

2/15 PAPER ABSTRACT DUE
RFW Chapter 2, “Christian Fundamentalism”
HONOUR Chapter 16, “Finding Our Feet”
HONOUR Chapter 3, “The role of community discourse”

2/17 Understanding Female Genital Circumcision / Cutting / Mutilation
Read 1-58 from Born In The Big Rains
ONLINE Oba, “Female Circumcision as Female Genital Mutilation”

Week 6

2/22 Movie: The Day I Will Never Forget
Read 59-104 from Born In The Big Rains

2/24 Finish movie: The Day I Will Never Forget
Read 105-168 Born In The Big Rains
ONLINE Sussman, “Contending with Culture”

Week 7

3/1 Read 169-179 Born In The Big Rains
ONLINE Grande, “Hegemonic Human Rights”

3/3 “Creating a Moral Panic”: Religion, Homosexuality, & HR
Movie: Fall From Grace
RFW Chapter 21, “Challenging Christian Fundamentalism”

Week 8

3/8 Finish movie: Fall From Grace
ONLINE Rosenbloom, “Unspoken Rules”

For information about specific countries, the entire report from “Unspoken Rules” can be found at: http://www.iglhr.org/site/iglhr/content.php?type=1&id=80&print=1

3/10 GROUP WORK—NO CLASS

SPRING BREAK MARCH 14-21

Week 9

3/22 Religion, Sexuality and Power: Sexual Abuse in the Catholic Church
Movie: Deliver Us from Evil
ONLINE Clark, “Gay Priests and Other Bogeymen”
ONLINE Congregation For Catholic Education, “Instruction”

3/24 Finish movie: Deliver Us from Evil
ONLINE Dale and Alpert, “Hiding Behind the Cloth”
Movie: Under One Sky
RFW Chapter 11, “Women’s equal right to freedom of religion”
ONLINE Çinar, “Subversion and Subjugation”

3/31 ONLINE Saktanber, “Women and the Iconography of Fear”

**NOTE: the file contains multiple articles. You only need to print and read pages 21-31.

Week 11 4/5 Marriage and Family Formation
Begin reading Under the Banner of Heaven
ONLINE UNFPA, “Child Marriage Fact Sheet”
HONOUR Chapter 14, “Of consent and contradiction”

4/7 HONOUR Chapter 15, “From fathers to husbands”
Chapter 16, “Tackling forced marriages”

Week 12 4/12 Domestic Violence
Continue reading Under the Banner of Heaven
ONLINE Fortune and Enger, “Violence Against Women”
HONOUR Chapter 13, “There is no honour in domestic violence”

4/14 ONLINE Gillam et al, “The Importance of Spirituality”

Week 13 4/19 LAST DAY TO MEET FOR GROUP PRESENTATIONS
Polygamy: Empowerment or Oppression?
Movie: The Mormons

4/21 Finish reading Under the Banner of Heaven

Weeks 14 & 15, 4/26, 4/28 & 5/3 STUDENT PRESENTATIONS

FINAL PAPERS DUE FRIDAY MAY 7TH AT 4 PM (you may hand them in earlier if you wish). Remember to turn in two copies: a paper copy to West 205 and an electronic copy via Safe Assign (blackboard).
BORN IN THE BIG RAINS
A Memoir of Somalia and Survival
FADUMO KORN

"Moving, enthralling, and informative"
—People Magazine, starred Critics Choice

An "Impassioned, beautifully written memoir"
—Publishers Weekly, starred review

A Kirkus Reviews Top Pick for Book Clubs

WITH SABINE EICHRODST - TRANSLATED AND WITH AN AFTERWORD BY TOBE LEVIN
THE WORLD APPLAUDS AN "INDISPENSABLE TESTAMENT" IN THE FIGHT AGAINST FEMALE GENITAL MUTILATION (FGM) BY SOMALI FAADUM KORN

During Korn's childhood training for marriage, she was told by her father and uncles that cutting her genitalia was a religious requirement. She was taken to the capital city, Mogadishu, where the ritual was performed.

"I was in the hospital for 17 days," she says. "They cut my face, my ears and my hands." Eventually, Korn left for the United States where she worked in refugee medical centers and became a spokesperson for FGM.

Currently, in action with an international organization, Korn's mission is to inspire and educate. Her own personal experience has inspired her to speak out and reach the world. "Human Rights People Magazine" named her a "Champion of the Year."

"I am a testament to the fact that every girl in the world has a shoulder to stand on," she says. "I am a living example of the power of determination and courage." - Publishers Weekly starred review.

FGM is a trauma in many ways. It's the trauma of the society. It's trauma to the family. It's trauma to the community. It's trauma to the individual. - Faadumo Dorkenoo, an activist for women's health.

FAADUM KORN works for FORWARD, the organization that advocates for women's rights. She lives with her husband and two children in New York City. She is the author of 'Painful Past: My Life as a Survivor of FGM' and 'The Fight Against FGM.'

READER'S GUIDE INSIDE

THE FEMINIST PRESS
at the City University of New York
www.feministpress.org
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'Honour'
CRIMES, PARADIGMS, AND VIOLENCE AGAINST WOMEN
LYNN WELCHMAN AND SARA HOSSAIN
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RADHIKA COOMARASWAMY

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JANE CONNORS

2 ‘Crimes of honour’, value and meaning 42
PURNA SEN

3 The role of ‘community discourse’ in combating ‘crimes of honour’: preliminary assessment and prospects 64
ABDULLAHI AHMED AN-NA’IM

4 ‘Honour killings’ and the law in Pakistan 78
SOHAIL AKBAR WARRAICH

5 Murders of women in Lebanon: ‘crimes of honour’ between reality and the law 111
DANIELLE HOYEK, RAFIF RIDA SIDAWI AND AMIRA ABOU MRAD
Religious Fundamentalisms and the Human Rights of Women

Edited by Courtney W. Howland
"Howland's book is valuable for the insights that its essays offer into the devices and arguments that extremists use in different religious settings (Buddhism, Christianity, Hinduism, Islam and Judaism) to camouflage male dominance and package it as sacred, eternal and transcendent divine law. The book clarifies underlying similarities among the religions, while also noting some striking areas of divergence."

—FATEMA MERNISSI,
Institut Universitaire De Recherche Scientifique,
Université Mohamed V, Rabat, Morocco

"This book is essential reading for anyone interested in understanding the significant dual role that religions play in both disempowering and empowering women in different societies."

—REBECCA J. COOK,
University of Toronto

"This book is a fascinating collection of essays representing perspectives of anthropology, law, theology and philosophy. It is a must for anyone interested in feminist studies, cultural relativism or human rights. The diversity of approaches to a complex phenomenon is truly astounding."

—CHRISTOPH H. SCHREUER,
School of Advanced International Studies (SAIS),
Johns Hopkins University

Dialogue on the conflict between religious fundamentalism and women's rights is often stymied by an "all or nothing" approach: fundamentalists claim absolute religious freedom, while some feminists dismiss religion entirely as being so imbued with patriarchy as to be eternally opposed to women's rights. This ignores, though, the experiences of religious women who suffer under fundamentalism and fight to resist it, perceiving themselves to be at once religious and feminist. In Religious Fundamentalisms and the Human Rights of Women, Howland provides a forum for these different scholars, both religious and nonreligious, to meet and seek common ground in their fight against fundamentalism. Through an examination of international human rights, national law, grassroots activism, and theology, this volume explores the acute problems that contemporary fundamentalist movements pose for women's equality and liberty rights.

COURTNEY W. HOWLAND is a Visiting Scholar in Residence at the International Women's Human Rights Center at Georgetown University Law Center.
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"Brave, inspiring, and beautifully written... Narrated in clear, vigorous prose, it traces the author's geographic journey from Mogadishu to Saud Arabia, Ethiopia, and Kenya, and her desperate flight to the Netherlands to escape an arranged marriage."

— The New York Times

Includes a reading group guide

INFIDEL

AYAAN HIRSI ALI

AUTHOR OF THE GAGED VIRGIN

Foreword by Christopher Hitchens, author of God Is Not Great
"A forthright memoir of growing up
harshly amid revolution and religious restraint . . .
with harrowing details, Hirsi Ali's account is a
significant contribution to our times."
—Kirkus Reviews (starred review)

ONE OF TODAY'S MOST ADMIREDB AND CONTROVERSIAL
political figures, Ayaan Hirsi Ali burst into international headlines following the
murder of Theo van Gogh by an Islamist who threatened that she would be next.
She made headlines again when she was stripped of her citizenship and resigned
from the Dutch Parliament.

Infidel shows the coming of age of this distinguished political superstar and
champion of free speech as well as the development of her beliefs, iron will, and
extraordinary determination to fight injustice. Raised in a strict Muslim family,
Hirsi Ali survived civil war, female mutilation, brutal beatings, adolescence as a
devout believer during the rise of the Muslim Brotherhood, and life in four troubled,
unstable countries ruled largely by despots. She escaped from a forced
marriage and sought asylum in the Netherlands, where she earned a college degree
in political science, tried to help her tragically depressed sister adjust to the West,
and fought for the rights of Muslim women and the reform of Islam as a member
of Parliament. Under constant threat, demonized by reactionary Islamists and poli-
ticians, disowned by her father, and expelled from family and clan, she refuses to
be silenced.

Ultimately a celebration of triumph over adversity, Hirsi Ali's story tells how a
bright little girl evolves out of dutiful obedience to become an outspoken, pioneering
freedom fighter. As Western governments struggle to balance democratic ideals with
religions pressures, no other book could be more timely or more significant.
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On July 24, 1984, a woman and her infant daughter were murdered by two brothers who believed they were ordered to kill by God. The roots of their crime lie deep in the history of an American religion practiced by millions . . .
Jon Krakauer's literary reputation rests on insightful chronicles of lives conducted at the outer limits. He now shifts his focus from extremes of physical adventure to extremes of religious belief within our own borders, taking readers inside isolated American communities where some 40,000 Mormon Fundamentalists still practice polygamy. Defying both civil authorities and the Mormon establishment in Salt Lake City, the renegade leaders of these Taliban-like theocracies are zealots who answer only to God.

At the core of Krakauer's book are brothers Ron and Dan Lafferty, who insist they received a commandment from God to kill a blameless woman and her baby girl. Beginning with a meticulously researched account of this appalling double murder, Krakauer constructs a multilayered, bone-chilling narrative of messianic delusion, polygamy, savage violence, and unyielding faith. Along the way he uncovers a shadowy offshoot of America's fastest-growing religion, and raises provocative questions about the nature of religious belief.

"This year's most audacious work of nonfiction. A white-knuckle mix of true-crime reporting and provocative history." — New York Post

"Scrupulously reported and written with Krakauer's usual exacting flair, Under the Banner of Heaven is both illuminating and thrilling. It is also the creepiest book anyone has written in a long time.

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