

# CaucAsia

international coalition of journalists

international  
information-analytical  
electronic magazine

the ninth issue, September, 2005

**issue subject: Gender and Religion**

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photo by G. Petriashvili, Georgia

# SISTER in CHRIST Always Younger

## WHY

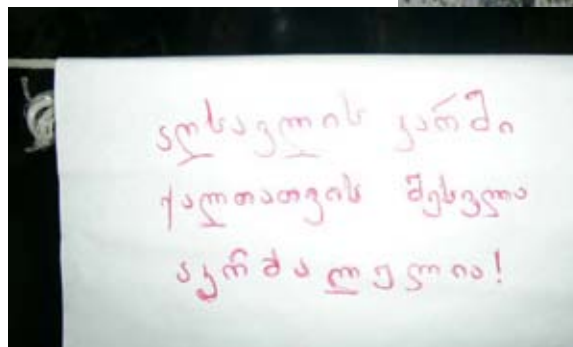
*the Orthodox Church  
always treats the role  
of men and women in a different  
way? What is the nature of these  
differences, who is their 'author' -  
God or people?*

Let a wife be feared of thy man, and become devoted to him - is this Church paternoster really comes from God? Or its major energetic message - the love - had initially been shared among people equally - and later on, as it frequently happened in the history, became a subject for the gender expansion? Somehow or other, but this is a fact - the history of early Christianity has the evidence that women possessed large powers in the Church. They were even allowed to participate in the religious ceremonies; they were even ordained as deaconesses, who actively assisted the bishop during the holy meal. Later, this position was abolished. That is how the women's clergy career ended. It took almost two thousand years to allow women to serve at least in one of the branches of Christianity - the Protestantism.



photos by G. Petriashvili

*Small Orthodox Church of  
the 9th century in the moun-  
tains of Racha region. The  
sign, written in Georgian,  
says:  
women's entrance to the altar  
is prohibited...*



**Kadri PULK,**  
**Student, the Estonian Institute of Evangelic Lutheran Church,**  
**Estonia**

# ON THE BASIS OF FAITH, NOT GENDER

*people should be chosen for serving the God, - women-pastors believe*

On October 12, 1967, the Estonian Institute of Evangelic Lutheran Church adopted the law, allowing women to serve as pastors equally with men. On November 16, 1967, the first Estonian woman - Laine Villenthal - was ordained as a pastor. Today she is retired and says that she did nothing to deserve that position. But she remembers she was very nervous in her ordination day. However, it gave her more courage when she mentioned that the Archbishop's hands were shaking at that historic moment.

Margrit Lail, Pastor of the Kanepi District:

- There had been such facts in my practice, when people would turn away and leave after seeing me. I remember only couple of such facts, not more. I do not see any difference whether a man or a woman is guiding people spiritually. She/he should be sincere in its service to God and assist his or her neighbor. Undoubtedly, working in the Church is more complicated for a woman. We speak a lot about gender equality but in reality the things are too far from that. Certainly, today we have some opportunities earned by women as a result of stubborn struggle. But final outcome still depends on your gender.

In 2007, there will be forty years since the first ordination of female pastor in the Estonian Institute of Evangelic Lutheran Church. Unfortunately, threats to the minimal access of women to professional divine service still exist. The example of neighboring Latvia, where the Lutheran church prohibited female pastorship, indicates the reality of such threats.

The issue of women's ordination for pastor's position is cur-

rently under discussion in the Bishop's Council. So far, a common sense and desire to proceed further are winning. Women's ordinations are continuing. Recently, clergymen came out with a statement, questioning the efficacy of sacraments, conducted by women. Clergywomen try to obtain justice and have appealed to the Archbishop in order to question this absurd accusation. The men motivate their demand for abolishing female pastorship by the fact that different branches of Christianity should become united. They point at the Roman Catholic Church, in which an ecclesiastic should live in celibacy, and demand to make the rules stricter in order to become loyal in the eyes of Vatican. Who is going to deal with us, if female pastors are equally serving with men?!

Estonian clergywomen ask their opponents a reasonable question: who can take a responsibility for claiming that only a male can hear the call of God or that only a male can be chosen for divine service? Martin Luther reformed the church in accordance with the Apostle Paul ideas in the sixteenth century. The Bible contains Apostle Paul's words, that once upon a time Jews and Greeks, free people and slaves, men and women will become equal. It is not out of place to remind that there had been much bigger split between Jews and Greeks in the past, than between men and women today!

Estonian clergywomen and supporters of women's service in church pin hope that the Apostle's prediction will come true and become fundamental when choosing people for God's service - basing not upon their gender, but their faith.

## IN ARMENIA APOSTOLIC CHURCH VARIABLE TOWARDS WOMEN

Christianity was brought to Armenia by the associate of Christ, apostles Faddey and Varfalomey. This is the reason why Armenian church is called Apostolic. Back in 301, Christianity became the state religion of the country, this happened, besides other, due to the efforts of Grigori Enlightener and women, who were actively spreading Christianity.

In 300, 33 women Christians from Kapadokia, were hiding in Armenia from the pressure of Romans. Armenian tsar Trdat felt in love with one of them, Repsime. The beauty disliked the tsar, and the latter ordered to kill all women refugees. But soon after his order was implemented, Trdat fell ill, and Grigori Enlightener was the one who cured him. He also buried the bodies of the killed women. Trdat accepted Christianity, and ordered to build the church at the place of the women's death, and placed memorial plate with the names of Gayane and Ripsime, great martyrs. The first Catholicos Grigori Enlightener ordered every kings and patriarchs to respect the names of the women.

Early Armenian church had also formed the positions of God Mothers for women. Early Armenian Christianity women used to priest in the church, and used to be called sarkavags (deacons). The main function of these women was reading Bible and holding christening for women.

The attitude towards women had changed in the 5th century under the influence of Assyria church. Since than, there were no female saints in the church. The new rules also included that women and men should be standing separately in the Church, the middle part of the church was designed for men, while women had to go up stairs. Certain sources point out that women were even forbidden to enter the church and to kiss the cross.

Source: Vardan Atsuni, *Armenian Woman in History*, Venice, 1936.  
 prepared by Lilit Zakaryan

**Vafa SALEKH, Lala MUSAEVA,  
Azerbaijan**

**optimistic**

## NOT TO KEEP SILENCE, OBEYING THE OPPRESSION, BUT FIGHT

WOMEN ARE CALLED UPON BY THE KORAN

*it just takes to learn the Holy scriptures well...*

During the Soviet period, the religious canons and norms were significantly forgotten by the majority of population in Azerbaijan. Recently, we have been observing an evident thirst for religion, especially among young people. This process is not very simple. The people, completely uneducated and lacking the corresponding knowledge in the field of Islam, are acquiring quite negative traces. If the religious norms are misunderstood and mistreated, it leads not just to violation of women's rights, but opens a way for spreading family hostilities... And the other way, good knowledge of Holy scriptures may let a woman to protect her rights within the frameworks of Islamic tradition.

For instance, woman's dress. How many reproaches have been hurled, how many tears cried about it? The Koran says: "Wear the best adornments and best dresses. Who banned these beautiful gifts that God prepared for you on this Earth?". According to this verse, woman should always pay attention to her appearance and wear nice dresses. This rule should definitely be followed during religious ceremonies.

Islam says about mother: "Under mother's feet is a paradise". It means that each person who wants to be in paradise should, first of all, be kind to his/her mother, make her happy. When the Prophet Mohammed was asked who the person should care about most of all? "About Mother", - he answered. Who else? "About Mother", - he repeated. After mentioning the mother three times, he spoke about the father and others. Let's draw attention to another moment in Islam, which is in the agenda today, being the subject for long discussions. It is related to the man's ability to marry several women. The Holy Book says: "...If the wife cannot bear a heir or does not want children anymore, and, at the same time, agrees that her husband may take second wife. But he should protect and take care of the both equally".

In Islam, a woman is making a marriage agreement before the wedding. It includes conditions, raised by a woman, the issue of damage compensations in case of any incident. The agreement defines husband's and wife's responsibilities and other moments relevant for joint life.

However, rarely the men follow these agreements. And women either are not aware of their rights or do not demand to follow the agreement. As a result, these norms are ineffective and society forgets about them.

The Koran's first verses contain the address to husbands and fathers: "Women are the gift, sent you by Allah. Protect them!". According to another postulate: "If the man brings up two girls, educate them and marries them off - this man will get to heaven".

This is an illustration of woman's protection by the religion in a material, physical and moral way. Women just should know their rights and fight for them. They can significantly improve their lives if they are aware of the religious canons. Besides, a little bit of courage and firmness in fighting for their rights would be good. Because the Koran also says: "God does not like those who obey the oppression".



photo by U. Akhmedova, Uzbekistan

**Rinata GALIEVA,  
Uzbekistan**

**paradoxically**

## THE STUDIES IN HIGHER EDUCATION INSTITUTIONS MAKES MANY MUSLIM WOMEN MORE RELIGIOUS

*although the opposite should logically be expected*

It is getting more difficult to enter the higher education institution for provincial girl in our country. But if she manages to do so, her aspiration for following the Islamic traditions increases. It is considered by girls and their milieu as a desire to get closer to God. Thirst for Islam is a kind of fashion in the capital. For someone it comes from the bottom of the heart and is a real spiritual necessity, someone just wants to keep pace with her contemporaries. But those are not the only reasons: humbleness and severe life in the city is the best protection from suspicions. Besides, it is easy to mention that the institutions and dormitories benefit from a religionism of female students.

Almost each female student tries to follow the Muslim fast - Uroza Hayit. So-called khashars (cleaning of the dormitories and the territory around them) at 4:00 a.m., is widely spread. Allah will thank them for this and the institutions successfully solve the personnel problem and saves on charladies. It just takes to deprive female students from a few ours of sleep by convincing them that it is wanted by God. "Are you Muslims or not, why are you wiping so badly?!", - shouts the dormitory warden at the half-awakened girls. The girls are submitting silently.

Khidzhab is not included in the dress code, which should be followed by Uzbek women. But here each girl behaves

according to her spiritual logics and moral. The men have recently been welcoming a piety on the part of their future wives. They will also find how to deal with them in case of disobedience.

The Islamic University, recently opened in Tashkent, is probably the most prestigious and popular institution. International relations, legal studies, international economic relations - this is the range of specialties offered by the university. But religion and the Koran studies is the main bias. At the same time, the number of girls willing to study here is increasing each year. Khidzhab is a popular dressing attribute here. Female students are taught to be modest as a main part of Muslim woman's virtue. No fashionable jeans or tops! The girls are trying to follows all orders of the Koran.

And then, as the most of women do - marriage, children, husband. It does not matter if he is loved or unloved. As a rule, there is no chance to work somewhere out of door, by profession. But if a graduate of prestigious institution starts working, notorious modesty is unlikely to assist her in making a good career.



photo by U. Akhmedova



photo by M. Andersen, Denmark

# FEMALE PRIESTHOOD:

## THE PROGRESS WILL NOT BE STOPPED

*Although it is being demonstrated only by one branch of Christianity*

The church activity in the Christianity remains one of the most unattainable areas for women. At the same time, women constitute the most part of parishioners in all temples. They are involved in the majority of daily church activities.

In the XX century, one of the three Christianity branches-Protestantism - with its more liberal approach to dogmata, has turned out to be more prepared to perception of changes in life.

### How started?

The way to equality in the Protestant denominations began to strengthen among the British Quakers. The founder of this movement, George Fox, allowed women to become pastors in XVII century. Thus, he acquired a huge number of unclaimed talents for serving the Church.

A decisive step for the equality confirmation was made by Christian philanthropic organization "Salvation Army" in 1860-1870's of XIX century. Here half of the corps, conducting clergy functions, has always been constituted of women.

By the end of XIX century, women's rights for pastoral activity were acknowledged practically in every British Protestant mission abroad. It was conditioned by extremely difficult situation, in which missionaries had to act.

### Church Feminism in an English Way

The movement for women's equality in Anglican Church was running in parallel to the development of the same movement in high life. The church feminism was based on two sources. On one hand, equality tendencies were strengthening among the lay-women. On the other hand, more and more women were unofficially getting into low ranks of the church structure, and in some cases it led to establishing the de-facto balance.

In the early XX century the priority goal for the church feminism, which reached its maturity, became a provision of gender equality in the right of electing and being elected in all spheres of the church administration. The developments of those events took place against the background of the Anglican Church's fight for autonomy. Those processes were going in parallel to the suffragette movement.

The decisive moment, which defined a turn in the church policy, was the 1918 parliamentary decree on granting the electoral rights to women. "It would be an anomaly, - said Bishop Kempthorn in relation to that, - if women had been granted the right to be elected in the parliament, but refused a right to become a member of the National Assembly of Anglican Church".

In 1919, the Council of Church Representatives decided on women's equality in the church administration. The same

year, the Church of England received autonomy in a form of the National Assembly after the Parliament's decree. The news supreme body gathered in summer 1920 for the first time. The House of Laity consisted of 357 representatives, among them - 85 women. Therefore, the church feminist movement of Great Britain fulfilled one of its goals in the early XX century. However, it was just a beginning of fight which continued during the past century.

the first time, and in 1990s, Karolina Kruuk was elected as a senior priest of the Dom Church in Stockholm. In 1980-1990s, women comprised 15-20% in theological institutions. In total, 731 female -pastors were serving for the Swedish Lutheran Church, which made 24% out of the total number of priests.

**What is the attitude of modern society?**

In short, people of older generation are harder adapting to innovations, including female pastors or senior priests, than younger parishioners. Men's negative attitude can be observed more frequently in the State Church, rather than in free communities.

Some observations, related to the speeches of female pastors and their comparison with the male pastors' speeches already have already been made. It turned out that woman was more open for a dialogue with parishioners and easily establish contacts with people of different ages.

On the whole, the presence of women at different levels of the church is viewed as natural and positive event in the West, reflecting the democratization of society.

(materials prepared by Galina Ostapenko and Olga Chernyshova "Female Priesthood": pro and con", Universal History Institute, Russian Academy of Sciences).

**On the North of Europe**

The dividing line between religious and high lives in Sweden, Finland, Norway and Denmark was much smaller than in Great Britain. Granting electoral rights to women eliminated a problem of their election to the positions, not requiring their ordination.

The law, allowing women rights to occupy positions in public service equal to men, was adopted after the World War II. Thus, the female-pastors issue was given a legal background. Nevertheless, long and intensive discussion continued till 1958, when the law on women's right to be ordained as pastors was adopted. For the first time, three Swedish women were ordained in 1960. However, the part of clergymen treated this innovation negatively and, despite the law, was causing setbacks.

In the 1980s, female pastors - senior priests appeared for



photos by M. Andersen, A. Bekturganova-Andersen, Denmark

**APROPOS**

Current Pope does not approve any attempts to modernize the Roman Catholic Church; he spoke against imposing priesthood on women, stamped "radical feminism" as an ideology, destroying the family background. He also strictly objects canceling celibacy for the Catholic priests. The Roman Catholic Church has recently been facing scandals, related to the charges against many priests in homosexuality and even pedophilia. The opponents of celibacy claim that it happens only because the priests are not allowed to get married. The Late Pope John Paul II had remained an uncompromising supporter of celibacy throughout his lifetime. And the new Pope Benedict XVI is likely to continue the same policy.

**Rano BOBOJANOVA,**  
**Tajikistan**

**choice**

**Islam allows polygamy,**

**BUT**

**WELCOMES MONOGAMY**

*if you are afraid of being unfair, marry only one*

Since coming in power of Tajikistan's criminal code in 1998, there were 268 criminal cases brought against those who practices polygamy. This is a special article of the criminal code. For one crime, a person is punished only once, but the article 170 foresees multiple punishment. The subjects of punishment are only men, however oftentimes women agree to polygamy and become the third or the second wives voluntarily. Logically, subjects of the crime are both, men and women, but the law punishes only men. This fact is an indirect proof that a man is the head of the family, who defines a woman's status. He makes a marriage proposal, and he is the one who decides wither to get married or not.

The spread of polygamy in Tajikistan is usually viewed in the context of local civil war, when a lot of men died, while their wives were left without sources of living. From the other hand, parents were likely to push their daughters to get married to keep their daughters' honor. Than, girls were likely to get married at the age of 13-15. Demographic misbalance remained during post-war years as well. Men of marital age began moving from the country looking for a job, and there were a lot of young girls left without men in the provinces. Traditionally, a girl can be viewed as the 'old maid' starting from the age of 20... Polygamy did exist during Soviet times as well, but was always being hidden. The state used to support single mothers, but the latter represented not local population and the society disliked them. The attitude towards the second or the third wives is way more loyal nowadays. Nargis, who is now years old and has a higher education degree says that "it is not right to judge people, as nobody can be insured from polygamy." Khurinisso, 46 years old, a journalist hates all those women who are the second wives and says

that they have been ruining the families. Abdumannon, the state official, says polygamy is the solution of many problems, including amorality and debauch. He considers that polygamy helps to rise children better and helps to avoid prostitution.

But the facts are different. History had proved, that the children, who grew up in the polygamist families are at enmity with each other. Wives in polygamist families, as a rule, hate each other. Koran also welcomes monogamy, saying that "if you are afraid of being unfair, marry only one woman." In a human's life, it is impossible to be fair to two persons at a time. Koran gives direct and clear hint to what is more preferable for a believer.



photo by U. Akhmedova

## **IN INDIA**

### **THE MOSQUE FOR WOMEN**

#### **is being under construction**

The organization of Muslim women, sometimes named by people as a "groups of the shadows", addressed to its coreligionists with a sensational proposal to build a first ever Mosque for women in India. In India, the "shadows" are treated in different ways: for some people they are "crowd of crazy feminists", for others they are the "reformers, fighting for women's rights". The "shadows" explain necessity of the Mosque construction as "unsuccessful attempts to protect themselves from unfair decisions of court".

As women believe, men's prejudices are to blame for everything. "When we speak about family relationship inside the Muslim society, the police send cases to jamaat (the Muslim court). The court's sessions take place in the men's space of the Mosque, where women are restricted from entering. "How can we prove our point by default?", - the activists say. The "shadows" group attempted to find a compromise with religious authorities for five years. But no success. Then the idea to built personal mosque came out. The idea of women's jamaat was supported by human right organizations. The Muslim Priesthood spoke of it negatively.

*Evgeny Shestakov. Izvestia.RU*

<http://www.rambler.ru/db/news/msg.html?mid=4157542&s=14>

**deep history**

# MOM IN A ROLE OF POPE?!

*legend,  
wicked calumny  
or historic fact?*

***Popesse Joanna was the only woman, who ruled the Roman Catholic Church for almost two years. According to the legend, spread in Europe for many centuries, she died in time of childbirth which happened during the church service. The ritual of checking whether a new Pope is male is said to appear after that event in order to avoid repetition of a scandal and to prevent woman from taking the Holy See.***



Unordinary story of a woman, who attempted on taking the place of Roman Pope, is one of the most protected secrets of Vatican. To date, it is not clear yet whether this person existed in reality. This matter is about legendary Popesse Joanna (Jovanna, Janna, Anna, Agnesse, Langlua), living in the IX century.

According to Joanna's (Agnessa) first biographers, she was born in 822 in the family of English missionaries in German town of Ingelheim, close to Maintz. When she was 12 y.o., Agnessa fell in love with the young monk-benedictian Frumentius, who returned her affection. Moved by a desire to be close to him, she made a crazy attempt: dressed in a menswear and became a lay brother in a monastery, where she was called Joann Angelicus. She spent seven years in the same cell with Frumentius. Their secret relationship was later revealed. The pair had to leave a monastery and moved to the theological school in Greece. Her beloved was told to fall ill and die on the way, and the girl continued her trip alone.

As religious education was unattainable for women that time, her menswear helped again. Joanna found shelter in monastery. She attended the courses at the biggest French abbeys, intensively learned the history, the art of speech, the philosophy and other subjects. Then she moved to Rome - the religious and cultural center of Europe. She was noticed their not only due to her erudition and religiosity, but also nice appearance.

Some time later, she became a theology teacher at St. Martin's School, and then, having gained a confidence of the Pope Lio IV, became a notary at his court. That time notary also served as a lawyer, secretary, register and advisor. She was responsible for the most relevant documents in the Pope's chancellery. In 855, she was elected a "Father of the fathers" after the Pope's death. This date, as well as the Pope's name, is a real historical fact. Those events coincided with the crisis and disorders in the Roman eparchy. Voting methods and disagreement among the noble Roman families, who concentrated the whole power in their hands, led to particular differences related to the elections of new Pontific, and woman's coronation became possible exactly because of those problems.

Fair-haired woman led the congregation, named Joan VIII, and, according to Emmanuil Roidis, the researcher and author of "Popesse Joanna" book, she became pregnant from Flor, the only son of Lio IV, who willed her to take care of him.

Their relationship was kept secret, as the Pontific's reputation was supposed to be stainless. The pregnancy was covered by wide clothes. But the tragedy occurred on Ascension Day of 858. The Pope's presence was obligatory due to traditions. During religious procession the Popesse was surrounded by officials and people. She fell in the pass between the Coliseum and St. Clement's Church as birth throes started. Having torn her clothes, she gave a birth to a child, having been terribly convulsed. According to a wide spread version, angered priests, who made such a horrible discovery, surrounded poor woman, preventing others from helping her. Hurlled with curses, the Popesse died and her baby was killed. The name of this woman was deleted from the Church records.

Many historians believe that the legend about her was made up as a display of anticlerical mood. There are some versions that this legend came from Constantinople as a result of rivalry between the Orthodox and Catholic churches. Some non-direct evidences prove that the story of Popesse Joanna took place was real. However, it is impossible to find any mentioning of her name in the official records of the Roman Catholic Church. This name is not mentioned in the biographic references and official chronology of the Popes or even "anti-Popes". The Holy See is still actively aggressive against granting women any significant positions in the Church hierarchy. And infamous fact of short presence of charming lady at the Holy throne is being thoroughly neglected even as a legend.

*Based on internet resources  
Prepared by Tamara Hovnatanyan*



**During several centuries, inquisition killed more people than the plague did.**

**Women were the biggest part of the victims**

*"If you turn your head and see your wife in your bed, don't believe it, as it's not her, it's just the devil's trick. This is the demon, who only uses her body to lie to you; the real wife of yours is presently at the Sabbath... It was proved, that wives fly out from the house every night, and lies to her husband."*

*"Mirror is the tool of Satan, and women use it to speak with her demon, this is why she needs so much time to stay at the mirror. Honest persons do not like mirrors, that's why men do not watch themselves in the mirrors."*

*"Every woman has a pair of strong hoofs and a pair of strong horns. She also has a tail. When going to Sabbath, she washes her face with her husband's blood, which she sucks out of him during the night time."*

## **AGAINST WOMEN**

**Irina LOBUSOVA,  
Russia**

### **bloody history of discrimination**

This is not a crazy fairy tale, this is just a fragment of the book written back in the 15th century by two inquisitors, Sprenger and Institoris. The book, which is entitled the Hammer, of Witches became the terrific tool helping to kill women. Before this book, inquisition used to oppress, mostly, political purposes, and used to kill not only progressive writers and scientists, but also rich vendors and other.

This is how the witch hunt began; it lasted for three centuries.

The newly written book classified all women as witches; and the courts over women were taking place really quickly - as the only evidence proving a woman's guilt was her biological sex. It is proved, that sentenced men had a chance to escape from inquisition, while women never had this chance. Many men had the only one option to help their beloved wives, sisters and daughters to avoid torture - by killing them. And that really was a humanist action.

The hunt was taking place during 15th -18th centuries.

**Svetlana BEISOVA,  
Kazakhstan**

## **personal view**

# Religion does not hamper women's rights this is demonstrated by US Muslim communities

*Muslim communities of the United States have something that we do not have. In particular, they have the development of the Muslim religion. For example, the society and economy of Kazakhstan is being developed really fast, while mosque has the same laws and rules as it did back in the middle ages. Imam, who was the member of our delegation, had also witnessed this specialty.*

In the Muslim community of Dalles (one of the districts of Washington) we saw the work of Muslim Center ADAMS. The center brings together Muslims of the entire district, and occupies quite a large territory, where the mosque, the building for children, gymnasium, cafeteria and several large halls are located. The center also offers children's organizations for boy scouts and girl scouts. The kids study Koran and are involved in variety of useful activities, such as collecting donations for the poor, learn housekeeping, the beginning level of trade etc. The center has something to offer to a person of any age. It is headed by the council, which is elected by the general meeting and consists of 15 persons; 5 of them are women.

The community elects Imam; its members believe that Islam is not only about following religious postulates and praying, they consider that it is indeed the faith and kindness, such as helping others, efforts to keep peace, strengthening cooperation between different confessions. The center has its web-site, which informs a visitor about any news in the center's life. It also has a newspaper.

At the evening of the same day we were invited to the dinner with the members of this Muslim community. I was very surprised about ease and freedom of the woman, who hosted the dinner. It looked absolutely different from our Muslim families, when a woman's role is limited by the kitchen and serving the guests only. When we were at the center's mosque, I was also surprised about the visual freedom of those Muslim women, who were not constrained, and not looking scared, unlike it is in Kazakhstan.

In New York, I was invited for the dinner to the house of Imam Feisal Rauf, and was glad to see there equality between men and women. The housewife, her daughter, niece, Imam and his son were all serving the table talking to the guests. The clothes they wore were modern - the host woman was wearing trousers suit, she was not covering her head with fashion hair stile. Despite of this, the house is in the Eastern atmosphere and Muslim traditions (visitors do not wear shoes in the house, the hosts express purely Eastern honor towards the guests, and pray after eating)

It seems to me that in the US there was a new model of Islamic-American culture, which I liked. It would be very useful, if our country would've introduced this model and its gender positions to its citizens. This is necessary in the case if we want to build purely democratic society which respects any individual.



photo by S. Beisova, Kazakhstan

# SOS

This is the ninth edition of the magazine "CaucAsia".  
The magazine is prepared on volunteer basis.  
The success, which our work has, will hopefully interest some donors.  
We look forward to your proposals!  
Sincerely,  
"CaucAsia"

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