

Why so much fuss about 'a piece of clothing'?

In Defense of Banning Veil for Young Girls

By Azam Kamguian



Some feminists oppose the law to ban veil in state schools and institutions on the grounds that it will strengthen Islamism. But high-ranking Islamic clerics strongly dispute this assertion.

In France and elsewhere in the west, teachers have a hard time with girls who come to school wearing the veil, who refuse to attend gym or biology courses, and who won't read Voltaire because he was a non-believer.

In my speech, I will argue for banning the veil for young girls. I will refute views that promote and support veiling for young girls and try to demonstrate how banning the veil is vital for the advancement of children's rights and the progress of our civil society.

and argue that banning the veil is a direct attack on Islam. Western leftist intellectuals apologists for Islamism say that "whatever the rationale among progressives for supporting the ban, it cannot be judged apart from its role in the rising tide of racism against Muslim populations throughout the world. They further argue that "In this context, France's ban on the veil can only further inflame anti-Muslim racism and that no law reeking of such racist hypocrisy is intended

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Freedom lovers and socialist women join May Day under the banner of universal human rights!



Freedom lovers and socialist women join the May Day celebrations with the flag of universal human rights!

All Freedom lovers and militant women! This year while we are organizing to celebrate International worker's day, Iran's society is under unique circumstances due to imminent threat of a US military action in the near future.

Even though Iran is a country with the population of 70 million it is still perceived as a military threat to the USA. Nevertheless, the Iranian govern-

ment is thinking of taking advantage of this situation. It must be noted that the Iranian people are increasingly becoming the subject to the dreadful system of oppression, gender discrimination, absolute lack of rights for women and contempt. Nevertheless, the Islamic government in Iran is using this atmosphere of military threats and psychological militarism created by the USA to suppress workers protests and struggles. The Islamic republic of Iran has proclaimed a war against women

to further impose its compulsory veiling on women. Here, our first priority is to organize May Day Celebrations across the globe in as many different cities as possible to break the fearful atmosphere that the Islamic regime has attempted to create. It is our aim to strive towards the goal of gathering a vast number of workers, worker's families, freedom loving women, and also the general public to celebrate May Day. Rallies, social gatherings, different ceremonies, and all demonstrations of

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Happy International Worker's Day!

why.from.pg.1 advance other religious sym- girls and women in have sufficient educa- pression outside the

the cause of women's bols in state schools Islamic communities tion and knowledge at the home - and young girls

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hostility to Islam." citizens: schools and Of course, Islamists, ardent Muslims and they are veiled, it is *veil is anything but a*

Apologists claim that universities, in particu- apolo- gists will tell us their parent's decision, not theirs. Banning *choice*. Veiling women

veil is worn voluntar- lar, are open to all. apolo- gists will tell us their parent's decision, not theirs. Banning and the Koran's and

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lim women around the world as a symbol of marks of denomination and distinctive signs should be excluded. I How can one believe that a little child would pun on an "attire" that deprives her from playing freely and openly with her friends? Not to be able to adjust her dress to the changing weather, not to be able to swim, climb a tree or pat a cute animal or do what children always have done all over the world! I ask why subject any young girl to this ancient curse? But, sadly and unfortunately, it has become a standard in our society to force and coerce a young child under a veil. It really is inhu- mane and socially un- acceptable. It is said that girls choose the veil willingly. How do we expect a child to resist veiling? Can anyone really expect a loyal and loving child to stand up and rally against the strong will of her parents and thus be able to escape from being confined inside the veil? Up to the age of 16, most children merely reflect the religious views of their parents. Most children do not

opposition to western imperialism. Along with the Islamists who marched against the ban in the streets of Paris and London, these apologists call the ban a 'racist law.' Apart from this bizarre apology for the Islamic reaction by western 'intellectuals' and 'feminists', when one sees girls as young as four years old wearing the veil in the street of Paris and London, for example, can anyone seriously claim that they are doing this voluntarily, expressing their religious beliefs? Is this heated debate surrounding the veil "a fuss about a piece of clothing"? Is banning the veil in schools and state institutions as proclaimed by Islamists and apolo- gists for Islam, a 'restriction of religious freedom'? Is it a 'restriction of freedom of expression'? Or is it 'religious intolerance'? Or is it 'a violation of Muslim women and girls' rights'? Or is it 'racist'? I start with the law banning the veil and

W o m e n h a v e 'accepted' the veil under an enormous pres- sure, if not through acid throwing, threats and intimidations. Few women have the real freedom not to wear the veil. The very same Islamists who brutally impose the veil on women and girls through acid throwing, flogging, imprisonment and torture in Iran, Iraq, Algeria and Afghanistan, oppose the banning of veils for young girls in schools in the west, and call it a restriction of freedom of expres- sion. This is utterly hypocritical. Contrary to what the opponents of banning the veil claim, main- taining secularism has nothing to do with racism. It is in fact racist to create different legal systems for different religious communities in the West. This would hinder women and girls' access to the advances of civilized societies. Defending the ban on veil is not defending the imperi- alist cont,on.pg.6

Stolen Away

As criminal gangs run amuck in Iraq, hundreds of girls have gone missing. Are they being sold for sex?

By BRIAN BENNETT/BAGHDAD

The man on the phone with the 14-year-old Iraqi girl called himself Sa'ad. He was calling long distance from Dubai and telling her wonderful things about the place. He was also about to buy her. Safah, the teenager, was well aware of the impending transaction. In the weeks after she was kidnapped and imprisoned in a dark house in Baghdad's middle-class Karada district, Safah heard her captors haggling with Sa'ad over her price. It was finally settled at \$10,000. Staring at a floor strewn with empty whiskey bottles, the orphan listened as Sa'ad described the life awaiting her: a beautiful home, expensive clothes, parties with pop stars. Why, she'd be joining two other very happy teenage Iraqi girls living with Sa'ad in his harem. Safah knew that she was running out of time. A fake passport with her photo and assumed name had already been forged for her. But even if she escaped, she had no family who would take her in. She was even likely to end up in

prison. What was she to do? Safah is part of a seldom-discussed aspect of the epidemic of kidnappings in Iraq: sex trafficking. No one knows how many young women have been kidnapped and sold since the fall of Saddam Hussein in 2003. The Organization for Women's Freedom in Iraq, based in Baghdad, estimates from anecdotal evidence that more than 2,000 Iraqi women have gone missing in that period. A Western official in Baghdad who monitors the status of women in Iraq thinks that figure may be inflated but admits that sex trafficking, virtually nonexistent under Saddam, has become a serious issue. The collapse of law and order and the absence of a stable government

have allowed criminal gangs, alongside terrorists, to run amuck. Meanwhile, some aid workers say, bureaucrats in the ministries have either paralyzed with red tape or frozen the assets of charities that might have provided refuge for these girls. As a result, sex trafficking has been allowed to fester unchecked. "It is a problem, definitely," says the official, who has heard specific reports from Iraqi aid workers about girls being kidnapped and sold to brothels. "Unfortunately, the security situation doesn't allow us to follow up on this." The U.S. State Department's June 2005 trafficking report says the extent of the problem in Iraq is "difficult to appropriately gauge" but cites an unknown number of Iraqi

women and girls being sent to Yemen, Syria, Jordan and Persian Gulf countries for sexual exploitation. Statistics are further murky by tribal tradition. Families are usually so shamed by the disappearance of a daughter that they do not report kidnappings. And the resulting stigma of compromised chastity is such that even if the girl should resurface, she may never be taken back by her relations. A visit to the Khadamiyah Women's Prison in the northern part of Baghdad immediately produces several tales of abduction and abandonment. A stunning 18-year-old nicknamed Amna, her black hair pulled back in a ponytail, says she was taken from an orphanage by an armed gang just after the U.S. invasion and sent to brothels in Samarra, al-Qaim on the border with Syria, and Mosul in the north before she was taken back to Baghdad, drugged with pills, dressed in a suicide belt and sent to bomb a cleric's office in Khadamiyah, where she turned herself in to the police. A judge

gave her a seven-year jail sentence "for her sake" to protect her from the gang, according to the prison director. Two other girls, Asmah, 14, and Shadah, 15, were taken all the way to the United Arab Emirates before they could escape their kidnappers and report them to a Dubai police station. The sisters were then sent back to Iraq but, like many other girls who have escaped their kidnappers and buyers, were sent to prison because they carried fake passports. There, they wait for the bureaucracy to sort out their innocence. What happened to the gang that took them? The sisters hear rumors that the men paid their way out of jail and are back on the streets. "I don't know what to do if the prison administration decides to release me," says Asmah, pushing back her gray head scarf to adjust her black hair. "We have no one to protect us." Women's advocates are trying to set up halfway houses for kidnap survivors. The locations are secret to keep the women safe from both



Women's Rights are Universal!

Stand against the Islamic Republic's attack on women in Iran

Compulsory veiling is imposed on women in Iraq after the occupation by the US military. With the threat of US military attack on Iran, women's struggle against compulsory veiling is under extensive suppression. Recently another intense threat against women has been started. The Authorities have stated that each Hezbollah (Islamic government's supportive) in the society has religious duty to threaten or punish women who are not wearing a "proper Islamic veil". At the same time in the news there was a report that the bodies of five women and one girl

who had been tortured and strangled with rope were found in south of Tehran. These cases maybe the beginnings of chain murder of women in Iran. Also, Talaei, one of the Islamic republic's authority figures, announced that the police forces have prepared 50 *Ershad* units for the investigation, arrest and punishment of any women who is caught not following Islamic rules. The regime's hijab police are also responsible for the death of numerous women in the past years. They are also fueling the fire by rallying against "badly veiled women" and are demanding punishment for them.

After Ahmady Nejad reaches the power, women continue to resist and trample Islamic rules by not wearing the "proper Islamic veil". Islamic authorities are not able to defeat this resistance. Nevertheless the military threat from the United States and the risk of UN sanctions against Iran, has given the Islamic Republic an opportunity to practice its plans for suppressing people. In this way, the United States threats have become a blessing for Islamic republic. In 1981, the Islamic republic imposed the compulsory veil on women under the threat of executing thousands people by

strangulation. Now Islamic regime plans with the possibility of United States military strike, the Islamic Republic wants to destroy more than two decades of people's resistance. Moreover, they want to suppress the disobedience and objections of militant women and men. *The Organization for Emancipation of Women* is calling on the people of Iran to stand against the Hezbollah's attack on women to defeat the Islamic regime's oppressive agenda. People's resistance against the Islamic regime can neutralize both United States threats and also the advantages that the

Islamic regime plans to gain from it. We must defeat the Regime with extensive struggle and protests against all attacks on women's rights. Also by not wearing veil or improper veiling, we can resist regime's attacks. It is natural that the young men must also support women's struggle and stand against Hezbola. *OEW* has informed *Amnesty International* of the murder and attack of women, and has requested an immediate act from their organization. *The Organization for Emancipation of Women* April 21, 2006

Survivor of Mullah Terror By Jamie Glazov



Frontpage Interview's guest today is Minoo Homily, a former political prisoner in Iran who is now the Toronto Branch Director of the International Organization of Iranian Refugees. Her contact email is hmomaily@yahoo.com.

FP: Minoo Homily, thank you for joining Frontpage Interview.
Homily: My pleasure.
FP: Tell us the background to how you were first arrested.
Homily: In the beginning months after the Islamic Revolution in Iran, there was a bloody conflict between armed forces of the regime and the civilians in many parts of the country especially in Kuridstan. I was a teenager during this chaotic situation and worked as a

paramedic in a hospital, trying to help injured civilians and to gather dead bodies from streets. How I could manage to survive these dangerous missions is a long story. But, after the city Sanandaj was occupied by governmental forces, many doctors and nurses were arrested and some of them were executed (Shahin Bavafa, supervisor of the "Shohada" hospital in Sanandaj was one of them). I could not be excluded

from this flood of arrests; but, fortunately, they did not recognize me as a paramedic who had been opposing the regime by helping people. So I was released after 2 days. Months later, however, I was arrested again. And this time it was very serious because I was carrying a leaflet from an oppositionist group.
FP: I apologize for discussing things that must be excruciatingly painful for you. Could you kindly tell us about

your ordeal after your arrest and your experience in the Iranian Gulag?
Homily: I was never in a "Gulag" or a labor camp. It was more like the Auschwitz. I actually spent a long time in solitary confinement and also in public prisons. Different sorts of physical and mental tortures were and are the routine in prisons of Iran. We were whipped; we were deprived from visiting our

Stop Compulsory Veiling!

Stolen.from. Pg.3

trafficking gangs trying to cover their tracks and outraged relatives who may try to kill the women to restore their clans' reputation. But the new Iraqi government has set up several bureaucratic roadblocks. Even organizations that do not receive government money have to secure permission from four ministries and the Baghdad city council for every shelter they hope to operate. Wringing her hands in exasperation, activist Yanar Mohamed says, "They want to close our women's shelter and deny our ability to open more." That means that for girls like Safah, there are few havens left in

Baghdad. In 2003, after Safah's father died, her grandmother took her to House of Children No. 2 orphanage in Adhamiya without the knowledge of most of her family. At the orphanage, she was befriended by an affable nurse who spent hours chatting up Safah, a fresh-faced girl whose fingers are still pudgy with baby fat. The nurse's modest hijab framed a sweet face that made Safah feel that the nurse was a good, spiritual woman, one she could trust. The nurse convinced Safah that she could be killed over the shame her disappearance had brought to her family. The nurse offered to adopt her. But official chan-

nels would have taken too long, so the nurse told Safah to hold her lower-right abdomen, scream and writhe on the carpet of the orphanage director's office, pretending to have appendicitis and requiring emergency medical assistance. Once at the hospital, the nurse whisked Safah into a waiting car. The next three weeks were the worst in Safah's life. "I was tortured and beaten and insulted a lot in that house," Safah says. She wouldn't provide many details about what happened in the whiskey-soaked den in Karada. But she says that when it became apparent to her that she was about to be sold to Sa'ad, the man

on the phone from Dubai, she became desperate. She passed word of her confinement to a neighborhood boy, who reported it to the local police station. Officers raided the place and arrested the nurse. Bureaucratic red tape somehow kept Safah and the nurse in the same prison for six months before Safah was finally released back into the custody of the orphanage a month ago. At the orphanage, nestled behind a 10-ft. wall on the breezy banks of the Tigris, Safah can take computer classes, practice sewing and paint portraits of the family she wishes she had. But she doesn't feel as safe

as she used to there. A social worker tells her that the nurse wasn't at the Khadamiyah Women's Prison during her last visit. Suddenly Safah rushes out of the room, crying and beating her head with her hands in the hallway. "If she is released," says Safah, her eyes darting back and forth in a panic, "I'm not staying here." But deep down she knows she has nowhere else to go.

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PRINTE-MAILMORE
BY AUTHOR**
Posted Sunday, Apr. 23, 2006
With reporting by
Yousif Basil/ Baghdad,
Assad Majeed/Baghdad

free.from.pg.1 existing militants workers, working and socialist women, should be supported in factories, schools, universities and all public places. By supporting and reinforcing different networks of progressive and socialist workers, which has a place and has been influenced by socialist women, will become a gateway to create an opportunity

for meetings, participating, and organizing towards future struggles. The participation of progressive women, with the slogans of women's movements, is an important part of the struggle and is a significant component of the modern manifest of humanity against oppression and suppression of capitalism. In the workers gatherings on May Day,

passing resolutions and the freedom seeking women and socialists recognize our rights, women's rights, and human rights. On this note we will declare that we will not retreat from our goals to free humanity from the suppression and shackles of capitalism. On this day we will also announce that the representative and spokesperson of humanity will resist and

defeat the reactionary and barbarism of capitalism. We will also strive for the elimination of the fearful atmosphere of war that is created in Iran. We are struggling to attain workers and women's rights. **Long live May Day!
Long Live Freedom and Equality!
The Organization for Emancipation of Women**

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Long Live Freedom and Equality!
The Organization for Emancipation of Women**

The new leadership structure in the Organization for the Emancipation of Women (OEW)

We are announcing that during the annual OEW

central committee meeting on February 2006, sixteen members were elected. Nahid Ryazi, the temporary chair person of the OEW, stated that she will not be running for the position this

year. Furthermore, on March 28 2006, Azam Kamgouyan nominated herself to be the secretary of OEW and she was successfully elected by acquiring the maximum number of votes. On

April 09 2006, during a central committee meeting, Malekeh Ezati was designated to be the vice-president of the organization and Nahid Ryazi, Minoo Hemati, and Ladan Davar were

elected to the action committee of the OEW. From a period prior to the leadership conference, the OEW has had many successful discussions in relation to the process **cont.on.pg.7**

An objection to veiling, religious symbols, and the presence of an Islamist veiled host in Denmark's television channel

Denmark's television channel called Channel #1, hired Asma Abdolhamid as a new host for the channel's T.V shows. Asma Abdolhamid is the first host in the history of Denmark's television to be covered in a veil. Moreover, Asma Abdolhamid was the leader of the 21 Islamic groups that organized demonstrations and protests opposing the newspaper posting of Mohamed's cartoon. Nevertheless Asma Abdolhamid is the spokesperson for the 21 Islamic groups and she exhibits herself with a veil in the T.V program. Nahid Ryazi the secretary of the Organization for the Immigrated Women and from the Organi-

zation for the Emancipation of Women in Iran rejected and opposed the decisions of Denmark's Channel #1 management. Furthermore, Nahid Ryazi declared that the TV show hosts should not wear any religious symbols such as cross, hat or veil. In addition, she stated that the TV shows should not be hosted by any Islamist or Nazist activists. This opposing act of Nahid Ryazi was broadcasted extensively by the media which created challenging discussions in different publications, political parties, and social assemblies on the subject of accepting or rejecting veiled hosts on TV shows. It should also be noted

that many other different women organizations have also objected to this TV channel's decision. Nevertheless, Asma Abdolhamid has caused many rejections to invitations of the show by refusing to shake hands with men on the program; these guests included a well known Danish member of the parliament. Furthermore, organized objection to this TV channel has increasingly become an obstacle to the management of the program. The Management of the channel as well as Asma Abdolhamid, claimed that having veiled women as a host was done as a form of reconciliation with Islamists after the publication of Mohamed's cartoon in Pos-

ten publication. This however can be interpreted to mean that with this act, Danish television wants to illustrate the special position of the Islamist. Danish government, political groups and the media, hypocritically claim that the Middle Eastern people are supportive of the Islamic groups. These three groups would like to give tribunes to the Islamic groups under the name of immigrant Muslims who are supposed to be "representatives" of all Middle Eastern people. This is the first time that the media has trampled secularist policies of the public media by displaying such a religious symbol in their

show. Nevertheless, this can only deepen the religious based gap between people. Moreover, public media has to be free of any form of dependency on religion, and nationality. The hosts of the TV shows should not be allowed to display their religious, or national dependency on public media, they must be prohibited. The Association in Defense of Immigrant Women are collecting signature in an objection to the Denmark media. The address below is provided for those who would like to join this action.

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The Organization for
Emancipation of Women
April 10.2006
www.rahai-zan.org

Why. from.pg.2 French government. It is about progressive human values, it is about children's rights. Here, I would like to briefly address one related issue which is the issue of Islamic schools. I believe that protecting minors, particularly young girls from undue influence by bizarre metaphysical dogmas, at least in their formative years, will ultimately benefit society. Moreover, it may well stop certain kinds of discrimination

on the basis of religious affiliation. The most fundamental freedom we should seek to protect is freedom of thought. To deprive children of this most basic human right is unethical. Children are not "born Muslim" or anything else. Rather, juvenile indoctrination is the primary mechanism of religious propagation. Religion is illogical, irrational and harmful - especially to young, impressionable minds. It has no place in the public school system,

which remains the last, desperate hope to establish an open-minded quest for knowledge in our kids. Religious dogma should be strongly countered in schools. Funds should be allocated for this very purpose. The importance of rational thought, critical thinking, and the scientific method is enormous, and theocratic worldviews are so harmful. Theocratic views do not deserve equivalency. Let's not turn our schools into balkanised religious

cliques. Children must be free from religious indoctrination. So, Islamic schools must be banned altogether. Looking closely at this business of veiling, we realise that it doesn't simply violate the secular and modern law and culture; it is above all, an insult to oneself; it is a violation of human liberties. In conclusion, let me say that religious beliefs that impose the veil on girls and women, reveal a mentality that is not content merely with veil-

ing girls and women, but seeks to shroud men, society and life. Veil must be banned for young girls. It is the duty of the state to safeguard children rights by banning veil and enforcing the ban.

Adapted from the speech delivered at the third international conference of Children First, on 11 & 12 February 2005, in Stockholm - Sweden.

Surv.from.pg.4 families; we were kept in solitary for long periods. But these were not all of it. Describing the horror of the situation is not easy. I witnessed lots of my cellmates being taken execution. The executioners would sometimes force us to eye-witness the massacre of political prisoners in the courtyard of the prison. And I will never forget their devilish laughter while they washed the blood from the ground.

FP: Could you speak a bit about Fazilat Darayi, who is known to be one of the greatest soldiers of freedom?

Homily: She was only 18 when they executed her. She was no criminal, nor had she engaged in any sort of armed activity against the government. They killed her just for her beliefs.

She could have saved her own life if she had abided by the will of the Islamic regime and rejected her beliefs. But she resisted to the last moment, never giving up loving her ideals and exclaiming this love.

She was a heroine, yet she was only one of the thousands of women who fought for freedom and gave their lives for a better tomorrow.

FP: After your years in prison, you became stuck in an abusive marriage. What happened?

Homily: Well, my adolescence had been spent with the smell of blood, prison and torture, execution and gunpowder, having made a rough personality out of me. Consequently, after the prison, I was kind of immature in my natural instincts and with regard to the relationship between man and woman.

This inexperience put me in another prison named marriage, for my marriage was the fruit of a hasty decision without enough knowledge about my husband or about any man at all.

A male-chauvinist traditional man was now my new warden. And he wasted some more years of my life by beating, harassing, and humiliating me. More painfully, the current rules and laws of the society supported this man and not me. Therefore I had no choice but to take my little child and escape from the country.

FP: How did you escape from Iran?

Homily: I escaped via human smugglers. Having a little daughter, being chased by a sick and violent husband, having no passport without the permission of my husband, and being a former political prisoner who was watched by the Intelligence system made my escape a dangerous, breath-taking venture; not to mention the danger of being caught by border police either in Iran or in Turkey. But I made it, and I could introduce myself to the office of the UNHCR, applying for refugee status.

FP: Could you tell us the road to how your application for refugee status was finally accepted.

Homily: Having received a negative answer from UN, I was completely disappointed as I decided to get support from oppositionist political parties and human rights organizations.

They supported me by holding international campaigns over my refugee status, and it worked! UNHCR was finally

forced to reopen my case and to give me my very basic right of being accepted as a refugee.

In fact, the hardships I went through during that difficult and disastrous time in Turkey made me committed to start a broad activity in support of all Iranian asylum seekers. There are many asylum seekers now in Turkey, exactly in the same situation in which I was trapped or even worse. There are journalists, authors and writers, students, and activists, not being really heard by the UNHCR. They are in a very fragile situation and could face the danger of deportation at any moment. Moreover, some refugees even have the acceptance from UNHCR, yet the government of Turkey doesn't allow them to leave Turkey. This specific group of Iranian refugees about 1200 people including women and children, entered Turkey from northern Iraq, and they have been in this hard situation for years and years with no end.

FP: Why do you think the Iranian regime is genocidal? What is at the root of its yearning for mass death and suicide?

Homily: Everybody is aware that Islamic regime of Iran has committed mass murder. Whether or not this is equivalent to the crimes Hitler committed, could be the subject of an academic argument, and I don't intend to open such an argument. The Islamic regime committed group-executions, and it has been executing thousands of political prisoners who had actually been sentenced to prison and not to death. Many of these victims have

been asked three questions, then killed, and then buried in group-graves.

FP: Why do you think that, at the foundation of the Mullah tyranny, there is such a hatred of women and the yearning to humiliate and abuse them? What spawns this instinct of misogyny?

Homily: In 1357 (1979), the people of Iran revolted against the Shah because they were discounted and dissatisfied. Under the Shah's regime, women had only a small part of their rights, like they wished. People revolted in order to improve the economical, political, and social state of the country. People knew about Europe, and they deserved a free life. Once powerful countries decided to strengthen the opposition against the Islamic regime, women were the pioneers of this opposition. Women started to defy from the first days after the revolution, and they stated that "We didn't make this revolution to go backwards."

This objection of women plus the ideological mindset of Mullahs caused the attack on women and all the lovers of liberty in Iran.

Although the ideology of the Islamic regime is anti-feminine, this is not the only reason causing the suppression of women. The Mullahs have to do this also for the sake of their political situation. In fact, there are many Islamic governments, in Egypt for instance, but they don't violate women's right this much, because their political situation is different.

FP: What is the future of

Iran? Is there a way we can help the struggle for freedom there?

Homily: There is surely a way toward freedom, and people are fighting for it. The experience of Iraq, however, shows that people should achieve liberty all on their own. Any sort of help from outside should be aimed at strengthening people for opposing mullahs; for, military attack from an outside power could result in fortifying the bases of the Islamic regime.

There is a way toward freedom. This regime should be taken over, and its constitution and rules should be destroyed to the last particle. And instead, the laws similar to of Northern America, Canada, and Europe should be established. People won't be content to less than this. And they fight for their salvation. These people are to be helped.

FP: Minoo Homily, thank you for joining us here today. You are an incredibly brave survivor of terror and a noble and courageous soldier of freedom.

Homily: Thanks for your time.

Front page Magazine. April.13.2006

The new.from.pg.5 of activities and propaganda of the organization. These discussions will continue into the future as well. We are aiming with all our practical and theoretical possibilities to explore new paths and open additional gateways in our mission to unify women's struggle for the elimination of women oppression.

The organization for Emancipation of Women April. 11.2006

Join the international protest against the execution of Fatemeh Haqiqat Pazhuh

The threat of Fatemeh Haqiqat Pazhuh's execution, whom has been behind bars for more than 4 years, is now alarming. Fatemeh has murdered her husband and has been sentenced to death. This death sentence was authorized by the supreme court of Iran. Moreover, Fatemeh is one of the many thousands of victims to the Islamic regime's torture, retaliation, and execution. Furthermore, up till now many international organizations have objected to Fathema's sentence. However, only a broad international campaign against

Fatemeh's death sentence may create the necessary pressure to stop the verdict and reduce the danger to her life.

The chance to save Fathema's life still exists. *The Organization for Emancipation of Women in Iran* is calling for all freedom lovers and all opponent of capital punishment to join this battle against the death sentence of Fatemeh Haqiqat Pazhuh

By referring to the web site below you can be informed about the demands of *Amnesty International* and you can also sign the online petition to oppose the Islamic Republic of Iran's inhuman verdict.

April. 11.2006

Please sign the petition.

Alert world leaders and human rights organizations.

Please visit the URL Below:

<http://www.ipetitions.com/petition/Save-Fatemeh>

Please contact: Mino Hemati

Tel: 1(801)760-9832 Fax: (309)214-6037

<http://rahai-zan.tv>

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