

## Unit 10: Gender Issues

### Objectives

At the end of this unit, you will

### Be aware of the following

- Traditional male dominance in Central/South Central Europe (SCE)
- Emancipation of SCE women outside the home does not equal release from traditional gender rules
- Variety of outlooks toward women within Islam
- Hijab popularity in much of Islamic world
- Importance of female sexual purity to marry Orthodox and Muslims
- Widespread influence of women in the Roman Catholic Church
- Wide-reaching impact of Mother Teresa
- Feminist theology in Christianity
- Women saints and nuns in the Eastern Orthodox tradition
- Increase in exploitation of women (pornography, prostitution and abuse) in some parts of the SCE since the end of the war
- Detrimental effects of military personnel participating in the sex trade

### Identify

- |   |                    |
|---|--------------------|
| • Territorial Defense Forces (TDF)          | • Martyr           |
| • Socialist Federal Republic of Yugoslavia  | • Theotokos        |
| • Hijab                                     | • Dowry            |
| • Saints                                    | • Bride stealing   |
| • Apostles                                  | • Religious Orders |
| • Ottomans                                  | • Canonize         |
| • Mother Teresa of Calcutta                 | • Vracara          |
| • Lay ministries in Roman Catholic practice |                    |

## Realize

- Though possessing equal rights, most SCE women are employed in low-level positions
- Feminist perspectives in the industrialized SCE
- Rising awareness of violence against women, especially in Slovenia and parts of Croatia
- Religious orders and lay ministries open to women in Roman Catholic practice
- Folk medical practice by older women

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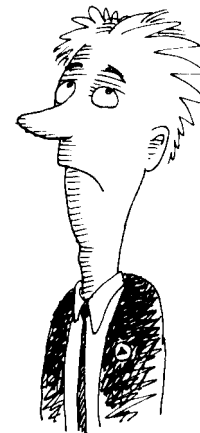
*"In a dramatic crucible, after Bosnian Serb forces seizing Srebrenica in July 1995 massacred thousands of Muslim boys and men, Bosnian Muslim women were asked if they could work with Bosnian Serb women also searching for missing loved ones. The women nodded, then added, 'We are all mothers.'"*

-- Swanee Hunt, "Women's Vital Voices," Foreign Affairs, Jul/Aug 1997, p.6.

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This unit surveys the role of women within the SCE region. Throughout the region, males often dominate, despite ethnic, religious or economic position.

After providing a general overview, this section addresses the nature of Eastern Europe's traditional "man's world." It next looks at positions taken by the areas' three major religious persuasions--Islam, Roman Catholic and Eastern Orthodox. Then, it speaks to specific practices of mountain/rural dwelling peoples. Finally, it treats pornography and prostitution's impact.



### I. Overview

#### 1. Recent History

**a. Gender roles** *"Traditionally, women played subservient roles in Yugoslavia's patriarchal families, especially in the country's backward mountainous regions. In the interwar period, specific legislation protected women's subservient status within the family."*

*Rapid industrialization and urbanization in the communist era broke down traditional family patterns in varying degrees among the land-less inhabitants of rural and mountainous areas. This trend was most pronounced in the more developed northern and western urban areas.*



*The number of women employed outside the home rose from 396,463 in 1948 to 2.4 million in 1985. As women began working away from home, they developed a more independent identity." (Unless otherwise stated, quotes come from Library of Congress Country Study--Yugoslavia).*

**b. Rights** *"Since World War II, women in Yugoslavia have won complete civil and political rights and gained access to education, employment, social welfare programs, health care, and political office. Although women became better educated and increasingly employed, however, they did not generally win full equality in the job market or advancement to high social and political positions. In the 1980s, the percentage of women in low-level political and management positions was quite representative, but their representation declined toward the top of the administrative pyramid."*

**c. Workforce** *"Women accounted for 38 percent of Yugoslavia's nonagricultural labor force in 1987, up from 26 percent thirty years earlier.*

*The participation of women in the Yugoslav workforce varied dramatically according to region. In Slovenia, women made up 43.9 percent of the workforce; in Kosovo, 20 percent.*

*In 1989 Yugoslav women worked primarily in three fields: cultural and social welfare (56.3 percent of the persons employed in the field), public services and*

public administration (42 percent), and trade and catering (41.8 percent). Almost all Yugoslavia's elementary schoolteachers were women."

**d. Awareness** "Although women's groups had formed in Ljubljana, Zagreb, and Belgrade, and a number of female political columnists advocated the feminist cause, as of 1990 the women's movement had yet to achieve significant power in Yugoslavia.

Feminist commentators observed that Yugoslavia's rapid industrialization had not eradicated traditional patriarchy, but had instead created a new form of patriarchal society in which women were treated as sex objects exploited in the workplace and at home.



Those allegations were backed by the wide availability of hard-core pornography everywhere in the country, and the fact that most working women were still expected to do traditional household chores."

**2. Variety** The degree of gender equality, in both law and practice, varies within the SCE.

State Department Human Rights Reports indicate that Slovenia and parts of Croatia offer the most in equality and opportunities for women. Serbia, Montenegro and Albania are less progressive.

While anecdotal evidence abounds, statistics for Bosnia and Herzegovina are nonexistent.

**3. Socialist Equality** Throughout the former Yugoslavia, the socialist constitution declared women to be equal to men. During Tito's post World War II era, women's education and employment opportunities increased. By 1970, women comprised over 60 percent of the agricultural workforce.

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Since the formation of the Territorial Defense Forces in 1968--Tito's "vehicle for mobilizing able-bodied civilian males and females to participate in national defense"--a large percentage of the TDF personnel were women.

Women made up 30 percent of the former Yugoslavia's guest workers, who were those Yugoslav citizens who emigrated throughout Europe to acquire jobs.

Yet, the constitutional equality principle also inflicted a burden upon women. In the strongly patriarchal, traditional SCE culture, women gained some equality in agriculture, industry, civilian and military life. Privately, however, their emancipation in the home did not come about. Too often, husbands, fathers and male clan heads expect women working outside the home to also carry out cooking, washing and gardening duties.

### 4. A Man's World



**a. State Department Assessments** Excerpts for the U.S. Department of State's Country Reports on Human Rights Practices for 1997 strongly support the argument that in much of the SCE, men still "reign supreme."

*"Women do not enjoy status equal to men in the Federal Republic of Yugoslavia...Traditional patriarchal ideas of gender roles, which hold that women should be subservient to the male members of their family, have long subjected women to discrimination. In some rural areas...women are little more than serfs without the ability to exercise their rights to control property and children" (Serbia Human Rights Practices).*

From Bosnia, "Women are generally underrepresented in government and politics...male-dominated societies remain in all of the entities, with few women in

*positions of real economic power." In Croatia, "...informed observers believe that violence against women, including spousal abuse, is common...The law does not discriminate by gender. In practice, however, women generally hold lower paying positions in the work-force."*

**b. Employment** In employment, women often must work harder to prove themselves professionally. Unemployment statistics are higher as women are usually the first to be laid off or fired.

### c. Roles

Traditional roles prevail throughout most of the region. Many prefer sons to daughters. Prestige accompanies maleness. The double standard of virginity and sexually moral women with "wild oats" sowing men still occurs. Homemaking and childbearing functions--with increasing additions of fieldwork or outside the home employment--are commonly assigned women.

**d. Awareness** shifts in attitude and practice are occurring however. In some cosmopolitan centers, feminist thought and practice attracts a significant following. In Slovenia, "The awareness of spousal abuse and violence against women is on the rise" (Human Rights Report--1997).

Women fortunate to receive full education, are doctors, leaders in human rights awareness, lead in political awareness and throughout the countries in transition are often partners in bringing about political change.



## II. Religious Perspectives

### 1. Islam

#### a. Helpful outlooks



**(1) Variety** Islam in SCE incorporates practice and thought derived from pre-Ottoman and Ottoman eras. While the Qur'an, hadith, and Sharia give distinct instruction concerning a woman's role and position, there is diversity when implementing this guidance in regions of the former Yugoslavia.

Customs vary concerning women's dress. Some fundamentalist extremists seek to impose strict Islamic social codes requiring head-to-foot shrouds. They would restrict women to the practice of nursing or medicine alone. Progressive women seek reform in restrictive clothing practices, and in economic, education, and decision-making policies.



No single Muslim position on women exists.

**(2) Western media negativity** Our media often portrays Muslim women as victims of Islamic resurgence. Negative treatments of polygamy, divorce by simple repudiation, veil wearing, segregation of the sexes, imprisonment in household tasks, dependence on the husband and lack of legal rights are the focus. The positive, stability enhancing, personally fulfilling dimensions of the discussion are often overlooked.

#### **(3) Complementary roles**

*"Tradition-oriented [Muslim] men and women do not view the social customs and restrictions as repressive,*



*but as complementary to the status and nature of women. They see the restrictions as providing protection for women so that they need not be subjected to the stress, competition, temptations, and possible indignities present in 'outside' society." (Margaret Nydell, Understanding Arabs, p. 55.)*

**(4) Assumption of male/female emotional and physical differences** Most interpreters of the Qur'an accept the notion of radical, distinct emotional as well as physical differences between the sexes. (See Dr. Gamal Badawi's The Status of Woman in Islam.)

Three treatments of Islamic women's rights--the traditional, fundamentalist, and progressive--assist our understanding.

## b. Traditional views of the status of women

The Status of Women in Islam, a pamphlet by Dr. Gamal A. Badawi, published by The Muslim Students Association of the United States and Canada, outlines conventional perspectives on Islam's treatment of women. Dr. Badawi's perspective is instrumental in understanding traditional women's roles. His views seem to accurately portray traditional Muslim positions.



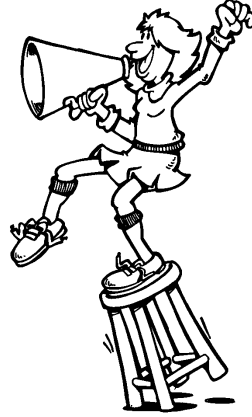
**(1) The historical context** Given the dismal status of women in seventh century Middle East society, Islam did much to restore dignity and individual rights.

**(2) Spiritual equality** Before God, men and women are on equal footing.

*"The Prophet said, 'All people are equal, as equal as the teeth of a comb. An Arab is no better than a non-Arab, nor is a white person over a black person, nor is a male superior to the female. The only people who enjoy preference with God are the devout.'" (Hadith as quoted in Marston Speight, God is One, p. 50.)*

**(3) Social position in the home** *"The Qur'an clearly indicates that marriage is a sharing between the two halves of the society, and that its objectives, beside perpetuating human life, are emotional well-being and spiritual harmony.*

*Its bases are love and mercy... 'And among His signs is this: That He created mates for you from yourselves that you may find rest, peace of mind in them, and He ordained between you love and mercy. Lo, herein indeed are signs for people who reflect.'"* (Sura 30:21, Badawi, p. 16.)



**(4) Economic position** *"According to Islamic Law, a woman's right to her money, real estate, or other properties is fully acknowledged. This right undergoes no change whether she is single or married...*

*With regard to the woman's right to seek employment...Islam regards her role in society as a mother and a wife as the most sacred and essential one. Neither maids nor baby-sitters can possibly take the mother's place as the educator of upright, complex-free, and carefully-reared children. Such a noble and vital role, which largely shapes the future of nations, cannot be regarded as 'idleness.'*



*...there is no decree in Islam which forbids a woman from seeking employment whenever there is a necessity for it, especially in positions which fit her nature and in which society needs her most. Examples of these professions are nursing, teaching (especially for children), and medicine. Moreover, there is no*

*restriction on benefiting from woman's exceptional talent in any field. Even for the position of a judge...we find early Muslim scholars...holding there is nothing wrong with it." (Badawi, p. 22.)*

**(5) Political dimensions** Political involvement--election, nomination to political office, participation in public affairs--in some Islamic circles is not limited to men alone. However, throughout the Middle Eastern world and much of Southeast Asia, most Muslim women are ineligible to become heads of state.

**(6) Hijab** (HEHZH-yahb) Analysts often interpret the growing, widespread popularity of hijab (traditional Muslim dress for women, including covering of the head), as indicating a rise of traditionalist Islam.

Judith Miller, in describing the difficulty of assessing the depth of what some depict as the growing Islamic fervor, outlines the following reasons for a woman's use of traditional dress:



**(a) Expense** Cost of cosmetics and trips to hairdressers is greatly reduced by wearing traditional garb.

**(b) Psychological distance** In crowded living conditions, hijab maintains a safe haven--even in the midst of congested conditions.

**(c) Safety** Traditional dress says "This is a devout woman. Leave her alone."

**(d) Mobility** In conservative cultures, the chador (woman's shawl) allows a woman to venture outside the confines of her home.

(e) **Fashion** For some women, wearing hijab is a statement of fashion and generational rebellion. (See God Has Ninety-Nine Names, pp. 469, 470.)

### c. Fundamentalist outlooks



In Afghanistan, recent imposition of strict Sharia ruling bars most women from working outside the home or going to school. Taliban clerics and militia seek to reestablish medieval guidelines within this war-torn country. Perceived discrimination against women is the result.

On 7 Oct 1996, the United Nations formally objected to this extreme treatment, warning that foreign aid programs may be disrupted unless change incurs.

### d. Progressive views

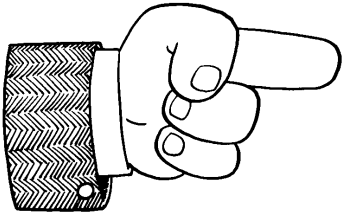
One of this century's first progressive women was Egypt's Huda Sarawi (hoo-DAH sah-RAH-wee). In 1923, she threw her veil into the Mediterranean, becoming one of the first women to become unveiled.



In response, her husband quickly divorced her. In time, she founded the Egyptian Feminist Union, which promoted nationalism, education for women, and an outlawing of the veil.

Today, a broad based woman's group, the "Sisters in Islam," advocates laws against domestic violence. They promote Qur'an interpretation by women textual critics.

Advocates of Muslim women's rights seek equality in education, property rights, and business opportunity.



*"They also want reform in Muslim family laws that often leaves them at the mercy of men who can divorce them without warning, take away their children, deny them the right to travel and bequeath them as chattel to the next male relative."*

(See Barbara Crossette, "Women's Rights Gaining Attention Within Islam," New York Times, 12 May 1996, p. A3.)

## e. Bosniak realities

**(1) Sexual purity** Chaplain (LTC) Jo Ann Knight, in her background notes for the former Yugoslavia, calls attention to distinct Muslim practice which affects women, especially victims of the atrocities of war. Writes Chaplain Knight,

*"Female sexual purity is of major importance to the...Orthodox and Muslims. Witness the reactions of the people to the rapes ordered by Bosnian, Croatian and Serbian forces against the women who were either captured or left behind enemy lines. What will happen to these unfortunate women probably won't be sorted out until after the hostilities have ended.*

*Under normal circumstances, the Muslim woman would simply be shut off from society. If married, her husband would not have sexual relations with her again. The best she could hope for would be that the husband would provide her with the basic necessities. If single, no male would ever marry her. The best the woman could hope for would be a quiet existence with her family; the worst, the life of a prostitute or death for dishonoring the family.*

*If a child is conceived and born as a result of the rape from an enemy, the mother's treatment is*

*harsher. The child would normally not be accepted by the family and would receive no assistance (food, shelter: the basics). Abortion would be the preferred action, if at all possible. Women may be much more likely to commit suicide, rather than face the dominant males in their family."*

**(2) Education** According to the Library of Congress Country Study--Yugoslavia, Muslim parents in the SCE region historically have a suspicion of education for women.

## 2. Roman Catholic Thought and Practice

**a. Introduction** Some may see Roman Catholic practice--especially the inability of women to become priests--as serving to limit gender freedom, especially in Croatia and Bosnia/Herzegovina. Historically however, women possess great positions of power and authority within the church. This section addresses the following subjects--religious orders, Mother Teresa, lay ministries, saints and feminist theological thought. It argues that gender issues applying to women in Catholic practice may be more nuanced than initially appear.

### b. Religious orders

Both men and women enter religious orders, communities of Christians who live as active witnesses to Jesus Christ and who observe vows of poverty, chastity and obedience. Monastics, who stress community living, prayer, reflection and solitude, often follow the Rule of St. Benedict. Nuns as well as monks are part of these holy orders.



**c. Mother Teresa** One of the 20th century's most respected women, born in Skopje, former Yugoslavia, is Mother Teresa of Calcutta.

Originally named Agnes Gonzha Bojaxhiu, Mother Teresa's father was an Albanian grocer who lived in Skopje.

After travels to Ireland to join the Institute of the Blessed Virgin Mary, she went to India to work with the poorest of the poor there. She founded the Order of the Missionaries of Charity, which numbers over 700 nuns, operating 60 centers in Calcutta and some 100 world-wide centers.

**d. Lay ministries** Service given to the church, in response to a personal call to witness, constitute lay ministries. According to the Concise Catholic Dictionary for Parents and Religion Teachers by Reynolds and Rosemary Ekstrom, the following four lay ministries are open to both men and women within the Catholic Church (See pp. 92-94).

**(1) Minister of Hospitality** These ushers welcome worshippers to church, collect offerings and set a positive tone for worship.

**(2) Minister of the Word**  
Readers or lectors proclaim the first and second scripture readings during Mass.



**(3) Minister of Bread and Cup** These extraordinary ministers, or special ministers of the Eucharist, help distribute communion. Within military circles, they may provide consecrated bread and wine to Catholic service personnel. A rite of institution, often approved by the bishop, provides official church sanction for these assistants.

**(4) Minister of Music** Roles of musician, choir director, song or sung prayer leader help worshippers deepen their faith through worship.

**e. Saints and apostles** Within Roman Catholic circles, there is an increased awareness of women apostles (early disciples of Jesus). Some theologians suggest Mary of Magdala, Junia, who is mentioned in Romans 16:7, and Phoebe (Romans 16:1) were apostles. *"New Testament evidence indicates that both men and women were apostles in the primitive church."* (Concise Catholic Dictionary for Parents and Religion Teachers, p. 15).



In addition to the early apostles, many saints are women. Martyrs for the faith, or those who have lived a life worthy of imitation by all the faithful are canonized as saints. During this process, the church studies the person's life and history. Then, in successive stages, declares them "blessed," "beatified," and canonized.

A few of the early women saints include Helena, mother of Constantine and discoverer of the cross (A.D. 326); Agnes, a child martyr (292-304); Anne, the mother of Mary; Monica, the mother of St. Augustine; Dorothea, victim of fourth century persecution; Gertrude (d. 664). Later women saints, of interest to Americans, include Elisabeth Ann Seton, the first native-born American citizen to be canonized (d. 1821); and Kateri Tekawitha, the first Native American lay person, to be beatified.

## f. Feminist theologians

Within Christianity at large, some feminist (or "womanist") theologians argue that women must see religion through the lens of their own personal experience. God's grace and holy baptism--foundations of the faith--are readily embraced. Yet different meanings may be attached to these ideas and rituals.



A radical feminist Roman Catholic theologian, Mary Daly, authored two books, The Church and the Second Sex (1968) and Beyond God the Father (1973). Though Daly left the church, her ideas inspired a series of reforms. One wonders about the long-term impact of such thinking even in such places as Bosnia or Eastern Europe.



### 3. Orthodox Schools of Thought

Eastern Orthodox practice adheres to many of the Roman Catholic customs. Women saints receive veneration (to regard with reverence or awe) though canonization is less structured and centralized. Nuns dedicate themselves to a cloistered life in established religious orders. The monastery at Kosovo's Milesevo, the birthplace of St. Sava Nemanjich, or the Device (DEH-vee-chay) convent at Lausa (30 km west of Pristina) are examples.

Mary, Jesus' mother, receives great attention throughout the Eastern Orthodox tradition. Rites and feast days focus on the Theotokos (giving praise to the Virgin Mary as the Mother of Christ).

Yet, given the current realities in Serbia and Montenegro, and the historical, more tradition-bound practice of the church, one wonders whether Eastern Orthodox custom is not more restrictive concerning the position of women than that of the Roman Catholic tradition.

## III. Rural and Mountain Particularities

Though not indicative of all mountainous or rural regions in the SCE, the following gender practices may be found within especially isolated areas. Portions of Albania, Serbia/Montenegro and Bosnia may be singularly susceptible to such ways of life.

**1. Dowry** This custom of a woman bringing money, animals, household goods or land to her husband as part of the marriage agreement has a long historical tradition. In some regions, male heads of households continue to arrange marriages for daughters.



**2. Bride stealing** Otmica (oht-meets-ah), the practice of taking a bride with or without her consent, occurred in parts of Bosnia and Dalmatia. To avoid dowry payment, a form of bride stealing taking place with the approval of the bride (umakniti se, "oo-mahk-nee-tee seh") still occurs in some areas.

**3. Healers** Wise old women, sometimes of gypsy descent, called vracara (vrah-chahr-ah) assist in folk medical practice. These folk practitioners use herbal knowledge and ritual incantations passed on from ancestors to treat the ill.

## IV. Hard Core Pornography and Prostitution

**1. Exploitation** In a disturbing article entitled "Dejected Belgrade Embrace Hedonism, but Still, Life Is No Cabaret," New York Times reporter Chris Hedges describes the prostitution and hard core pornography industry of Belgrade, Serbia.

Bred of the hopelessness and apathy of the recent conflict, the exploitation of women has dramatically increased since the recent, violent breakup of Yugoslavia.



Domestic violence, war issues and sex serve as stimulants to allow people to escape dismal lives and to insulate themselves from examining what occurred in their country (19 Jan 1998, p. A1).

According to Michael Specter, trafficking in Slavic women is the latest prostitution fashion ("Traffickers' New Cargo: Naive Slavic Women," New York Times, 11 Jan 1998, p. A1). Given the sense of societal despair, alienation, poverty and hopelessness experienced by many Balkan area youth--especially women--this disturbing trend may likely continue.

## 2. Impact on Armed Forces Personnel

For isolated, comparatively wealthy, sometimes lonely Armed Forces personnel stationed in Europe or visiting on a short TDY stint, participation in the sex trade can seem an overwhelming and attractive temptation. Consideration of the following issues, in addition to the matters raised above, may assist personnel in dealing with the issue.

**a. Risk** Participating in the prostitution trade--whether legally or illegally--involves physical and emotional/psychological risk. Physical hazards are well-known--exposure to venereal diseases, AIDs, and an underground world lucrative for criminal activity.



Less familiar are the emotional/psychological risks. For married personnel, the dissonance raised in "playing the field" while having wives and children back home can affect emotional ties once a return to CONUS (Continental United States) occurs. Whether single or married, engaging in a kaleidoscopic venue of sexual favors cannot but impact relations involving more long-term commitments.

## b. Values

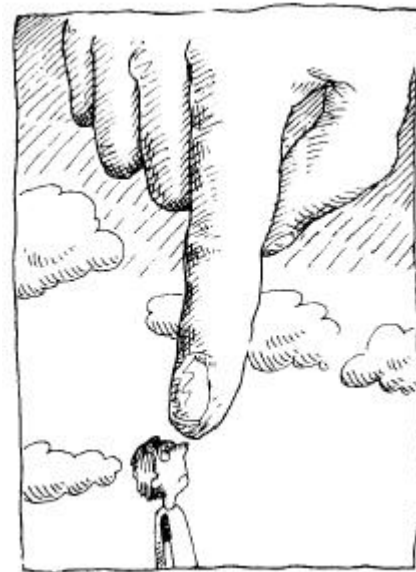
Armed Forces personnel represent the United States. As military members, we possess values--integrity, selfless service, commitment, competence, loyalty--which apply whether in or out of uniform. When participating in a questionable trade, it defames these values.



Marriage vows are dishonored. Religious ethical practice is ridiculed. The illegality of the prostitution trade is increasingly seen as a crime, not only by those who sell the services, but by clients engaging in the business.

**c. System perpetuation** In a recent (25 Mar 1997) U.S. Department of State report to the United Nations Human Rights Commission, delegate Robert Loftus stated, *"If outright chattel slavery has ended in almost every country of the world, there continues to be an alarming number of closely related practices.*

*One of the most reprehensible of these is the trafficking of women and girls for sexual purposes. The responsibility for this loathsome practice, which is particularly prevalent in certain countries of southern and southeast Asia, but also growing elsewhere in the world, is not solely confined to those who conduct the sex trade. Those who engage in sexual tourism are equally culpable."* Military members who engage in the sex trade are guilty of sustaining and maintaining the practice.



## Vocabulary List--Gender Issues

**Apostles** Early disciples of Jesus, sent forth by him to proclaim his teachings

**Bride stealing** Practice of taking a bride, with or without her consent, which occurs in parts of Bosnia and Dalmatia

**Canonize** Process by which the church identifies those who will be saints. Canonization first examines the life and history of the respected individual, then declares them, in successive stages to be blessed, beatified and then canonized a saint.

**Dowry** Custom of the woman's bringing money, animals, household goods or land to her husband as part of the marriage agreement

**Hijab** (HEHZH-yahb) Traditional Muslim dress of women, often including covering of the head

**Lay ministries** Work in the church which is open to non-clergy people

**Martyr** One who dies for their faith

**Mother Teresa of Calcutta** Roman Catholic nun, founder of the Order of the Missionaries of Charity. Born in Skopje of Albanian parents, Mother Teresa became one of the 20th century's most respected women.

**Ottomans** Turkish peoples who built the Ottoman Empire, which flourished from 1300-1919

**Religious Orders** Communities of Christians, within the Orthodox and Roman Catholic tradition, who observe vows of poverty, chastity and obedience. Monks and nuns are part of these holy orders.

**Saints** Persons of exceptional holiness of life, formally recognized as such by the church

**Territorial Defense Forces** (TDF) Marshal Tito's forces for national defense using both men and women

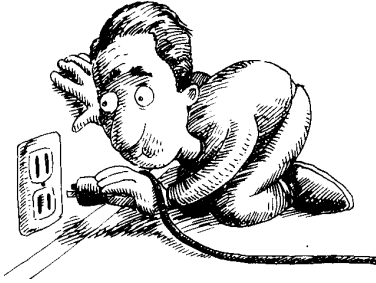
**Theotokos** Praise given to the Virgin Mary as the Mother of Christ

**Vracara** (vrah-chahr-ah) Folk medical practice where elderly women use herbal knowledge and ritual incantations to treat the ill



"Challenge yourself."

## Review Quiz: Gender Issues



**Part 1--True or False** Place a T or an F in the blank provided.

1. \_\_\_\_\_ Equal civil and political rights for women in SCE also mean social equality in the home.
2. \_\_\_\_\_ Industrialization increased the number of women in the SCE labor force creating a new exploitation of them-- both at work and at home.
3. \_\_\_\_\_ Traditional sex roles prevail throughout much of the countries in transition.
4. \_\_\_\_\_ Muslim practice concerning women's roles is uniform throughout the world
5. \_\_\_\_\_ Muslim practice often allows for women employment in professions of nursing, teaching and medicine.
6. \_\_\_\_\_ Advocates of Muslim women's rights seek equality in education, property rights, and business opportunity.
7. \_\_\_\_\_ Female sexual priority is a non-issue with Eastern Orthodox and Muslim practitioners.
8. \_\_\_\_\_ Women possess historical positions of influence and service with Roman Catholic practice.
9. \_\_\_\_\_ Nuns cannot be a part of Eastern Orthodox religious orders.
10. \_\_\_\_\_ Mother Teresa was an Albanian born in Skopje, former Yugoslavia.

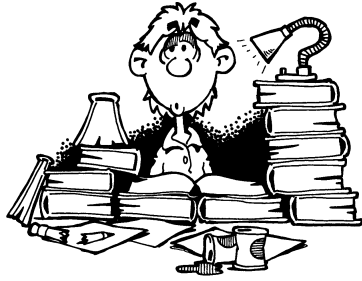


**Part 2-- Multiple Choice** Place the letter of the most correct answer in the space provided.

1. \_\_\_\_\_ During the Communist era in Yugoslavia, industrialization and urbanization affected gender roles--breaking down traditional patriarchal family patterns--most significantly in
  - a. isolated mountainous regions.
  - b. the Dalmatian coastal area.
  - c. northern and western urban areas.
  
2. \_\_\_\_\_ By 1987, women accounted for nearly 40 percent of Yugoslavia's nonagricultural labor force. This participation of women in labor
  - a. varied dramatically from region to region.
  - b. was constant throughout all Yugoslav provinces.
  - c. saw more women employed (40%) in Kosovo than in Serbia.
  
3. \_\_\_\_\_ According to State Department Human Rights Reports, which nations offer the most in equality and equal rights for women?
  - a. Serbia and Montenegro
  - b. Slovenia and Croatia
  - c. Albania
  
4. \_\_\_\_\_ Many tradition-oriented Muslim men and women see set socially restrictive roles for men and women as
  - a. repressive.
  - b. mutually beneficial.
  - c. exploitive.



5. \_\_\_\_\_ According to Chaplain Jo Ann Knight, Muslim women who were raped by Bosniak, Croatian or Serbian forces could
- be simply shut off from society.
  - expect marriage in the future.
  - expect sympathetic treatment, especially if a child was born.
6. \_\_\_\_\_ Concerning Roman Catholic extraordinary ministries, or special ministry of the Eucharist,
- women and men can assist in communion distribution.
  - only men help distribute communion.
  - priests cannot have assistance in distributing communion.
7. \_\_\_\_\_ Eastern Orthodox and Roman Catholic practice
- honors a long tradition of women saints.
  - honor only men saints.
  - recognize no early church women leaders.
8. \_\_\_\_\_ Isolated mountainous regions in \_\_\_\_\_ are most likely to allow for dowry and bride-stealing practice.
- Slovenia
  - Albania
  - Vojvodina
9. \_\_\_\_\_ Hard-core pornography and prostitution in Belgrade, Serbia has
- decreased significantly since the Communist break up.
  - increased significantly since the Communist break up.
  - remained practically nonexistent due to strict Eastern Orthodox social mores.
10. \_\_\_\_\_ A vracara is
- a young medic in the Territorial Defense Force.
  - an older woman who practices folk medical healing.
  - a graduate of Zagreb's medical university.



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## Resources for Further Study

Crossette, Barbara. "Violation: An Old Scourge of War Becomes Its Latest Crime." New York Times, 14 June 1998, pp. 4-1, 6.

Heart-breaking account of rape inflicted during current conflicts, including that in SCE.

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"Make a difference. The time each of us is 'in charge' is short. By leaving things better than they were, you will be making history..."

General John A. Wickham, Jr.

