



For activists and academics — and everyone in between

Who Said This?

"The role of women in scientific research is generally marginalized and few women reach high positions; and when the society of male scholars and researchers (*ulamā' rijāl*) dismiss female scientists they do so for the reason that the majority of this society is male (*dhukūr*)."¹



Lihadh al-Gazali
Page 8

Opportunities

Call for Papers

The Institute for Women's Studies in the Arab World at the Lebanese American University is hosting a conference entitled "**Upholding Gendered Peace at a Time of War: Academics and Activists Speak Out on the Shifting Places of Women in the Arab World**" - Beirut, Lebanon, June 2-4, 2015.

Submission deadline: February 20, 2015. Click [here](#) for more information.

Call for Papers

The BRISMES Annual conference 2015: Liberation? Will be hosted by the LSE Middle East Centre on 24-26 June, 2015.

Submission deadline: February 20, 2015. Click [here](#) for more information.

Spotlights on 16 Days of Activism

Page 4

The Heartless Father: A Glance at the Phenomenon of Filicide in Iran

Atefeh is not the first daughter who has been murdered by her father, and she certainly will not be the last one either. Atefeh, a 17 year old young woman from Kangavar (a city in Kermanshah Province in the Western part of Iran), was stabbed to death by her father on 24 May 2014. While confessing to his crime, Atefeh's father said: "I could not stand it any longer. I lost all control. My mental stress and pressure, and my fear of disgrace led me to decide to kill my daughter. I stabbed her several times. Initially, I had intended

to strangle her with the headscarf that I had wrapped around her neck, but as it happened, she died as a result of the stab wounds I had inflicted on her."

In addition, five days before this incident, two other young girls were also murdered by their father in the town of Torbat- Jaam in the Khorasan Razavi Province. Once again this was a case of another father having had enough of the "moral disgrace" caused by his daughters.

A girl called Donya was another female student who was sacrificed for the honour of the family on

25 June 2013. In this murder case file, the names of the victim's brothers were mentioned as accomplices of their father.

However, what was even more horrifying was the case of the murder of Maryam in March 2002 in the city of Ahvaz. Maryam was only 7 years old when she became the victim of her father's suspicion who thought she had been raped by her uncle [the brother of her mother]. This father was arrested while he was still holding the severed head of Maryam. At the time, he was saying: "Just let me be! It was my own child, and I cut off her head. I own her blood rights, and there is no one else pressing any charges.

According to Iran's Criminal Code, a father or a paternal grandfather who kills his own child or grandchildren will not be subjected to *Qesas*. Therefore, a father who kills his daughter under the pretext of restoring his reputation and protecting his honour will be treated with relative judicial leniency, in comparison with other murder convicts. This factor can in itself be seen as a kind of licence for this particular type of crime.

There are many factors involved in honour killings. However, social control, and people meddling in the personal lives of others are among the most important factors in that connection. This is because the sense of fear and worry about "what people might say", and the will to protect one's "honour"

and reputation are the main motives for the murder of innocent girls by their fathers. For instance, in the case of the murder of Atefeh Navidi in Kangavar, her mother told Iranian journalist Masih Alinejad in an interview: "My daughter was pious, innocent and chaste. However, people had been telling a lot of lies about her to her father." Atefeh's mother was quite emphatic in wanting to describe as "innocent" (within the framework of her own traditional lexicon) the relationship that her daughter had had with a boy who was arrested by the Guidance Patrols [*Gasht-e Ershad*: the state's moral and cultural watchdogs], simply because she was still worried about "people talking".

The practice of fathers murdering their own children under the pretext of protecting their honour and their sense of worry about people's idle talk, enjoys its own special characteristics, which clearly distinguish it from cases of ordinary murder. For this reason, the law must designate a separate criminal label as well as a different kind of punishment for it. In essence, the concept of "honour" [*Namus*] has not been defined in Iranian laws. However, the definition which is generally provided for "honour" makes it synonymous with values such as nobility, ardour and manliness, and in view of the connection between some of these words with women, a sizable proportion of men believe that in order to guard and defend their "honour", they should build a "protection fence" around women.

Moreover, when they feel that they have been unsuccessful in shielding their women who are carriers of their honour by placing them inside the confines of the fence, then as a way of compensating for that perceived failure, they resort to violence and set out to "physically" eliminate their source of "dishonour". According to the mentality of these men, the elimination of women, who in their eyes are the harbingers of shame and disgrace for them, is the only solution which will enable them to maintain their status, pride and success.

Acts of murder known as "honour killings" are not a phenomenon which takes place only in Iran. According to reports by the United Nations, these murders happen also in several other countries including Bangladesh, Britain, Brazil, Ecuador, Egypt, India, Israel, Iraq, Jordan, Pakistan, Morocco, Sweden, Turkey and Uganda. Of course, in a number of these countries, local laws condemn these kinds of murders, and the governmental institutions, with the help of non-governmental organizations, are trying to prevent these crimes by raising public's awareness and understanding.

Furthermore, relevant international conventions join governments to take the appropriate steps towards the elimination of violence, or towards changing the conditions which lead to the propagation of violence against women and girls.

For instance, Article 5 of the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) calls on its member states to adapt all appropriate measures to modify the social, behavioral and cultural conducts of men and women, with the aim of achieving the elimination of prejudices, and all other practices which are based on the perception of the inferiority or the superiority of one gender compared to the other, or on stereotypical perceptions of the roles for men and women.

Furthermore, in Point 1 of Article 19, the Convention on the Rights of the Child asks signatory states to take all appropriate legislative, administrative, social and educational measures to protect the children (who include individuals under the age of 18) from all forms of physical or psychological violence, injury or abuse, and similar maltreatments. In Iran today, many minor girls are facing the danger and threat of "honour killings", while some of them have already been the victims of that practice. Since the Iranian government is a signatory of the Convention on the Rights of the Child, it has a duty and commitment to confront this calamity, in accordance with the provisions of Article 19 of the Convention.

Although the acts of murder known as "honour killings" take different shapes, which can find their victims from among the wives, sisters and mothers

of a family, here we are specifically referring to the phenomenon of "filicide".

Filicide is a deep-rooted social phenomenon. In addition to the need for cultural and social programmes to put an end to fanatical and erroneous perceptions, some serious steps should also be taken towards reforming the laws. The motive of "protection of honour" for these murders must be considered as a factor that should in fact add to the seriousness of that particular kind of homicide. Or perhaps the law should even go further and come up with a separate criminal label and description for the phenomenon of filicide, rather than continuing with the current practice where the law treats with relative leniency a father who kills his child in order to protect his honour, and in this way, makes it possible for the criminal to escape punishment.

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Call for Papers

The editorial committee of *Al-Raida* invites submissions to a non-thematic, double-blind, peer reviewed issue.

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Spotlights on 16 Days of Activism

The 16 days of activism against gender based violence (From November 25, marking the International Day for the Elimination of Violence against Women, until December 10, marking Human Rights Day), is a time when international as well as local human and women's rights NGOs hold activities and launch media campaigns to raise awareness about gender based-violence and encourage societies all around the world to take action to end violence against women and girls. On this occasion, the *AMEWS E-Bulletin* decided to cover some of the initiatives that occurred in some countries.

Nazra For Feminist Studies and the Center for Egyptian Women's Legal Assistance (CEWLA) Launch "Qanun Nashaz" for the Elimination of Legalized Violence against Women

In conjunction with the International Day for the Elimination of Violence against Women, the [Qanun Nashaz](#) Campaign was launched on November 25, 2014 by [Nazra For Feminist Studies](#) and the [Center For Egyptian Women's Legal Assistance](#) (CEWLA) as part of their contribution to the annual 16-day Campaign for the Elimination of Violence against Women, which ended on December 10, 2014. The *Qanun Nashaz* Campaign tackled legal issues which legitimize violent practices against women, in both public and private spheres.

The *Qanun Nashaz* Campaign, under the motto "**behind every abused Woman, there is a Law**", was conducted in light of the increasing number of gang rape and sexual assault survivors, with more than 500 cases documented between June

2012 and June 2014, let alone the other violations and practices of sexual, physical, and verbal violence which women suffer on a daily basis in both the public and private spheres. Existing laws fail to protect these women or hold the perpetrators of such crimes accountable in a manner which ensures the effective administration of justice. The *Qanun Nashaz* campaign attempted to address all the legal issues associated with violence against women, by highlighting flaws in existing laws. For example, the Penal Code was amended on June 5, 2014 by adding Articles '306 bis A' and '306 bis B' (jointly referred to in the Media as the "Harassment Law"), through Presidential Decree-Law no. 50/2014 promulgated by the former interim President Adly Mansour. Nevertheless, the fundamental precepts of the Code with regard to rape, sexual assault, and harassment remain flawed and inadequate. Moreover, there exists a body of law which provides a legal umbrella for violence against women in the private sphere, giving such violence the semblance of legal acceptance. Consequently, the rights of many abused women are undermined, particularly in connection with the use of Article 60 of the Penal Code to justify domestic violence, and of Article 17 of the same code in commuting sentences, especially in cases of rape. The primary goal of the campaign was, therefore, to push for legal amendments that would prioritize Women's rights and their

NGO Highlight

Association Voix de Femmes [Aswat Nissa]

Association Voix de Femmes [Aswat Nissa], was established in 2011 by a group of women and men whose objective is to fight all forms of discrimination based on gender, work for the promotion of a culture based on gender equality, encourage the participation of women in public life and advocate for the integration of gender equality in public policies.

Click [here](#) to know more about the association and its projects.

protection from violence. Moreover, the *Qanun Nashaz* Campaign sought to shed light on the need for developing and implementing a comprehensive national strategy to ensure that state institutions engage with this important matter, and that Personal Status Laws and the Penal Code are amended to properly address violence against women in general, while guaranteeing that women are provided with the necessary support to uphold their inherent right to physical and moral integrity.

The 16-day *Qanun Nashaz* Campaign sought to engage different segments of society in a

variety of discussions about violence against women and its legal dimensions, through a multiplicity of media and artistic channels, such as blogging, tweeting, interactive presentations, storytelling, articles, visual arts, and graffiti. The first event of the campaign was launched on November 25, 2014, with an opening conference at the Cairo Swiss Club in El-Kitkat, followed by an interactive presentation and a number of art shows, dealing with differing aspect of violence against women.



Another poster portrays the inequality between men and women in cases of adultery:

Man: This is Aziz! He was found innocent for killing his wife after catching her with another man.

Woman behind bars: This is Aziza! She was sentenced to life imprisonment for killing her husband after catching him with another woman



A poster from the campaign against rape reads:

First Policeman: This criminal caught a woman from the...and he put the in her mouth ...and pulled a knife and ripped the clothes under the...she was assaulted ...andand bleeding and...and....

Second policeman: Then it should only be considered an indecent act!



Another poster on adultery reads:

Woman: aren't you afraid your wife might catch us?

Man: Relax, the law is on my side!

Women’s Learning Partnership: 16 Days of Activism with Partners around the world.

This year, several of *Women’s Learning Partnership’s* partners in the Global South participated in the 16 Days of Activism Campaign by holding workshops, public discussions, and organizing marches to raise awareness on the impact of violence against women on their societies and the ways to combat it. Below are some activities that took place in Jordan, Morocco, Palestine, and Malaysia:

WLP Jordan/Sisterhood Is Global Institute (SIGI/J):

On December 7, 2014, SIGI/J held a training session for families of female victims of violence on their role in providing support for these victims. The training served as one of several held by SIGI/J focused on eliminating violence against women in Jordan.



SIGI/J training for families of female victims of violence

On December 7-8, 2014, SIGI/J launched a two-day training session on using real-life stories and case studies for research and lobbying to help prosecute offenders and protect survivors of sexual violence. A number of experts shared different mechanisms for effectively using case studies according to Jordanian national laws dealing with victims of violence.



SIGI/J two-day training session using real-life stories and case studies

On December 8, 2014, SIGI/J held a workshop focused on child protection, particularly the protection of young girls from all types of violence. Participants presented case studies to lay out the existing reality of this issue in Jordanian society. They also proposed various recommendations to help eliminate violence against children in Jordan.

More on Page 9

Who is She?



Lihadh al-Gazali, an Iraqi scientist, who works in the pediatrics department of the medical school at Al-Ain University in the UAE, helped establish the first Arab medical centre for clinical genetics in Dubai as well as the Arab Centre for Genome Studies, which is dedicated to studying genetic composition from the biological and medical perspectives. Her regional academic and medical experience is apparent in her research, which has uncovered the natural history of many of the genetic syndromes found in the Arab region. In its 25th March 2006 issue, the Lancet medical journal devoted its biographical page on famous doctors to al-Gazali, and she was awarded the 2008 UNESCO L'OREAL award for the Arab region. The statement accompanying this award praised the team she supervised for the identification of fifteen regressive genes and the mapping of seven genes. It stressed the need to know what genes are

and the effect on society of genetic diseases such as haemoglobin disorder, birth defects resulting from regressive genes, and metabolic disorders, and their relation to the high percentage of consanguineous marriages in the Arab World.²

For over 17 years, Professor al-Gazali worked on consciousness raising among Arab families who suffer from hereditary diseases as a result of consanguineous marriages. She introduced and promoted the importance of genetic tests applied for couples before marriage as part of preventive medicine. She established a new system, which was considered the first of its kind in the Arab World, whereby cases of deformation among newborns in the United Arab Emirates are studied. As a result of this, she earned a membership in the "International Center for Genetic Diseases" in Rome and the L'Oreal-UNESCO Award for leading her team and successfully accomplishing the surveying and diagnosis of inherited constituency that lead to hereditary diseases.

Lihadh al-Gazali graduated from the Faculty of Medicine in Baghdad University and studied Pediatrics and Genetics at the universities of Edinburg and Leeds in Great Britain. In 1990, she joined the Faculty of Medicine at the University of UAE in Al-Ain as a professor and founded the first office in the region to document, record and treat inborn physical deformations which are prevalent as a result of consanguineous marriages. Her scientific findings and publications, reaching 150, won her the status of a pioneering Arab innovator in genetic science. She is considered an important scientific source on genetic diseases in the Arab world.

Lihadh al-Gazali's advice to the new generation of women researchers is to focus on their objectives with will and determination, and to be immune against frustration. She added, "If experience does not kill me it certainly enriches me".³

Dr. Hosn Abboud, Ph.D.

Author & lecturer on gender issues in Islam and literature

¹ C.f. an interview in Arabic with Lihadh al-Gazali, *Sirat hayat 'alimat al-jinat al-'Iraqiya al-'alamiya Lihadh al-Gazali* www.youtube.com/watch?v=CcK5X-hKIw

² See "Pioneering Arab Innovators in Genetic Science" in Chapter five of the *Arab knowledge Report 2009*, <http://www.arab-hdr.org/akr/AKR2009/English/AKR2009-Eng-Full-Report.pdf>

³ See "Insights into the life of Iraqi genetic scientist" [Lamahat min sirat 'alimat al-jinat al-'Iraqiya Lihadh al-Gazali]. https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=6&cad=rja&uact=8&sqi=2&ved=0CDEQFjAF&url=http%3A%2F%2Fwww.iawww.com%2Fvarieties%2F311-2013-01-24-23-44-42&ei=eWu9VN_cAqXW7gaK3oHoDg&usq=AFQjCNGh7YZFcOI8R5kyCg9f3mcScuK6Xw&sig2=QxwgYXpMCpfasqdsnmwibQ

WLP/Morocco/Association Démocratique des Femmes du Maroc (ADFM)

On November 25, 2014, WLP's Moroccan partner, ADFM, launched 16 Days of Activism Campaign by directing an open letter to the Moroccan Prime Minister listing their concerns over the Moroccan government's "foot dragging" regarding pending anti-violence against women initiatives and legislation, as well as the lack of the implementation of effective policies to protect Moroccan women from violence and discrimination. The letter urged the Moroccan Prime Minister to abide by the country's constitution and take all the necessary steps to ensure Moroccan women's lives are free from all types of violence. [Copy of the open letter on page 11].

As part of ADFM's "Campaign for Equality in Collective Lands in Morocco," the organization held a conference on November 29 focusing on *Soulaliyates* women and land rights. *Soulaliyates* women have been deprived of any form of inheritance in Moroccan collective lands because of their gender. The conference discussed the current status of the ethnic group and laid out a plan of action to protect the rights of these women. Following the conference, a group of *Soulaliyates* women participated in a play that was fully scripted and staged by the women themselves as a way of empowering and encouraging them to voice their concerns and their demands.



As the secretariat of the Spring of Dignity Coalition, ADFM mobilized civil society organizations, activists, intellectuals, and artists to take to the streets in support of the Orange National March for women's rights and the fight against violence. The march, was also a response to the United Nations' call to "Orange Your Neighborhood". It called for reforms including:

- Adoption of legislations and policies that protect women against gender-based violence
- Acceleration of the pace of reforms announced but not yet implemented



WLP Palestine/Women's Affairs Technical Committee (WATC):

On November 27, 2014, WATC hosted an evaluation study on the current status of gender-based violence in Palestine and the services provided to victims. The workshop focused on developing policies to ensure full access and delivery of services to victims of gender-based violence. The conference was attended by the Palestinian Minister of Women's Affairs, representatives from the institutes that provide these services, and gender-based violence survivors.



On December 8, 2014, WATC held a 3-day Training of Trainers using WLP's manual on gender-based violence (*Victories over Violence: Ensuring Safety for Women and Girls*) which adopts WLP's participatory leadership methodology to discuss the importance of providing a safe society for women and girls. The training was attended by a number of practitioners, gender based-violence survivors, and women who work in places where they are regularly subjected to violence. Participants were able to exchange experiences, share ideas, and recommend solutions to eliminate violence against women in Palestine.



WLP Malaysia/All Women's Action Society (AWAM):

During the campaign period, AWAM hosted discussions on "Violence Against Women: Can Men Play A Role To Stop Violence?" and "Domestic Violence: Is Our Home Safe?" where experts shared and exchanged their experiences and recommendations on each topic with the audience.

AWAM also hosted an exhibition booth in a local mall where people were invited to speak of their experience with gender-based violence and learn about ways to combat it in Malaysia.



An Open Letter to the Honorable Prime Minister

Today is the International Day for the Elimination of Violence Against Women, and today also marks the third year of your presiding over the Moroccan government. To mark these occasions the organizations listed below wish to register their concern over your administration's continued stalling and foot dragging in implementing programs to protect women from violence and discrimination, and give women's issues the role they should have in public policy and government programs, particularly those related to the constitution and to international treaties to which Morocco is a signatory. Procrastination by the government is evident in the following ways:

1. The delay in forming an equality-committee to fight all forms of discrimination against women.
2. The continually unstable status of initiatives to end violence against women despite the findings of a study completed by the High Planning Commission, in addition to the cases reported daily by women's centers, the courts, the police, the gendarmerie, and the newsmedia.
3. The ending of government programs that were launched with the necessary human and material resources.
4. The huge delay in producing comprehensive violence against women legislation that would meet international standards and address the concerns of the constitutional bodies that provided advice to craft a law in agreement with the aspirations of the women's movement.
5. The continued use of the current criminal code regarding violence against women despite demands for reform by women's groups because there can be no criminal justice reform without justice for women, and without deep and comprehensive amendments to criminal law and procedure.
6. The absence of a collaborative approach in implementing and following up on public policy, and an unwillingness on the part of the government to share information.

The Spring of Dignity Alliance, comprised of the women's rights, Berber rights, pro-development, and human rights organizations signed below, wishes to state the following: Mr. Prime Minister, we are waiting for you to speed up these initiatives, and we are waiting for you to take the necessary steps to realize true equality between men and women, ensure dignity for all Moroccan men and women, and to ensure they can live their lives without the threat of violence. Women's human rights are required both by the Moroccan constitution and by international agreements to which Morocco is party to.

Through Violence..Nobody comes to a Head

The ultimate responsibility is putting an end to violence against women

For the fourth year in a row, ABAAD - Resource Centre for Gender Equality led a nation-wide campaign on the occasion of the International 16 Days of Activism to End Violence against Women (VAW). This year's campaign slogan carried ample weight; its message was to end violence against women and girls in Lebanon. The international theme of the 2014 campaign was 'From Peace in the Home to Peace in the World'. In Lebanon, the theme focused on taking violence against women from the realm of silence into the heart of the public sphere of State accountability, in order to mobilise public opinion, actors at the State level, and women's human rights stakeholders. The message clearly defined the "responsibility" each individual within a society has in ending violence against women. It stripped violence of all "social privileges" related to it, especially the patriarchal domination of men over women, and set indicators to eliminate violence through endorsing commitment to the necessity of putting a stop to VAW, and put it within the framework of accountability.

"Through Violence... Nobody comes to a head. The ultimate responsibility is putting an end to violence against women." This declaration was made by His Excellency Former Lebanese

President General Michel Sleiman who carried the message to the public.

Although there are still many necessary reforms that need to be instituted in Lebanon, and important legislation to be established, President Sleiman's term in office along with the joint effort of civil society initiatives, is marked by a number of advancements and legislative reforms related to women's rights. Additionally, the President also endorsed the passing of the long awaited law that criminalises domestic violence against women.

There are three implications to the President's statement: **First**, that ending violence is the responsibility of men in general, and decision-makers (on both the legislative and executive levels) in particular. **Second**, that ending violence is also the responsibility of the Presidency of the Lebanese Republic, as an executive authority. **Third**, that matters pertaining to violence against women should be turned into social, protective, and preventive policies. The national campaign calls for political action to end violence against women, and to handle women's issues in a more inclusive and sustainable manner. This means that the issue of violence against women needs to be taken out of the confines of women's organisations, and must no longer be dealt with as a woman's issue exclusively.

ABAAD's campaign thus aimed to encourage the Lebanese decision makers in the State to exercise



**Former
Lebanese
President
General Michel
Sleiman:**

**Through
Violence...
Nobody comes
to a head**

**Responsibility...
is about
stopping
violence against
women**



**# Stopping
violence against
women is your
responsibility**

due diligence. The Lebanese State is therefore accountable, as its responsibility is to defend women's rights at the legislative level, and to continue such efforts until these theoretical rights become a reality. The campaign was also designed to elicit a proactive response from the State and the general population alike, by raising awareness on the prevalence of gender-based violence (GBV) in Lebanon, as well as on the need to take action to protect survivors of GBV while simultaneously working on the rehabilitation of perpetrators of GBV.

Through this campaign, whose main component was a [public service announcement](#) in addition to billboards and unipoles, the President played an influential role in calling upon men to become engaged in ending VAW. The ABAAD campaign sheds light on the importance of engaging men to end VAW as a key element in the effort to end GBV in Lebanon and the region. It is also a national reminder that remedying and ending violence is the responsibility of all, especially the State, headed by the President.

In conclusion, ABAAD underlines, through its 2014 media campaign, the importance of the role played by decision-makers in the collective responsibility of ending violence against women and girls in Lebanon. The campaign's messages define responsibility from a perspective of the Lebanese state's efforts to end this violence by promoting preventive measures against violence,

protecting women, and providing specialised holistic services for women survivors of violence, as well as for perpetrators of violence.

*Click [here](#) to learn more about ABAAD-Resource Center for Gender Equality, or follow ABAAD on Facebook: <https://www.facebook.com/abaadmena>

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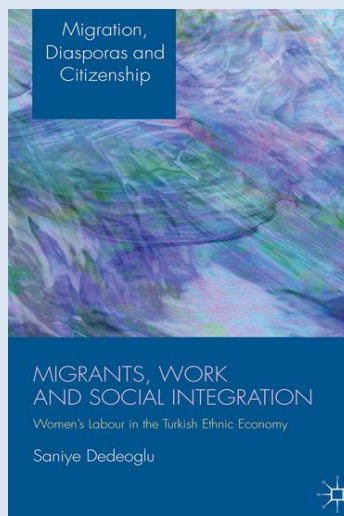
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Highlights



Migrants, Work and Social Integration: Women's Labour in the Turkish Ethnic Economy

Author: Saniye Dedeoglu
Year of Publication: 2014
Publisher: Palgrave Macmillan

Exploring recent contemporary debates on gender and migration, this book scrutinizes the relationship between women's work in ethnic economies in Europe and social integration. Based on extensive ethnographic fieldwork in London, it critically engages with the contemporary political discourses of integration and the ways in which

the Turkish community constructs their own forms of integration through the expansion of the ethnic economy. The book shows how women are silent contributors to the ethnic economy and how women's work and their role in the maintenance of social ties and networks play an important role in the economic success of the Turkish community. Questioning the role of the ethnic economy in increasing emphasis on women's traditional gender roles as mothers and wives and in representing ethnic/national identity, this book provides evidence that Turkish women in Britain zig-zag their way to social integration and underlines the need for context-specific integration policies in Europe.

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