



Dining for Women

***Making Connections
January 2008
Northern Pakistan***

When I was a little sort of girl and I would see a gentleman or a lady (from outside)... I would run away and hide my face. But after I graduated from the Korphe School, I felt a big change in my life. I felt I... could go before anybody and discuss anything.... And now... I feel that anything is possible. –Jahan, CAI alumna

Note:

News of the assassination of former Prime Minister of Pakistan and democratic leader Benazir Bhutto came while I was working on this. Many throughout the world felt that Bhutto was the best hope for instituting democracy in Pakistan and limiting extremism. As the world waits to see what will happen next in Pakistan, as many mourn the death of the first internationally prominent Muslim woman political leader, Central Asia Institute will continue its mission to educate girls, to create more potential for women's leadership. Let's hope and support efforts to ensure that Bhutto's vision of a democratic Pakistan free of terrorism and poverty and Jahan's optimism will rule the day in the end.

Our Program Fact Sheet gives a basic overview of Pakistan as well as CAI. For continuing updates, concise analysis and more background on the developing situation in Pakistan, see the BBC website @ http://news.bbc.co.uk/2/hi/south_asia/6653475.stm

CAI founder Greg Mortenson was in Pakistan and on his way to a party celebrating his 50th birthday with other CAI staffers when the news came. For his observations about reactions in Pakistan and what this may mean for its future, see <http://www.bozemandailychronicle.com/articles/2007/12/28/news/10greg.txt> .

DFW last supported CAI in July 2006. Because so many of you have joined us since then, I repeat and update some material from that edition of MC here.

By way of introduction, we begin with our monthly book recommendation. We've chosen *Three Cups of Tea* by Central Asia Institute founder Greg Mortenson and journalist David Oliver Relin. Inspiring, informative, and hard to put down, it tells the story of how Mortenson found his life's work in building schools—and especially in empowering women through education—in northern Pakistan and Afghanistan. This is the first time we've had the opportunity to read a book directly tied to an endeavor we're supporting; but it's an unusual recommendation for us in other respects as well. Normally, we choose books in which women in our focus area tell their own stories so that we might "hear" their voices as directly as possible. *Three Cups* is not only authored by two American men but also it focuses mostly on the acts—albeit laudable and

sometimes amazing—of men on behalf of women and girls. The women of northern Pakistan speak directly to us in only a few places in the book. Perhaps this is a rather sad irony: a story of empowering women in which women are mostly spoken about.

Yet there are valid reasons why the story of *Three Cups* is told the way it is. We raise this point not to criticize the authors, but rather because it highlights so much of the reality of women's lives in northern Pakistan—a reality that CAI is striving to change. While there is ample literature both by and about women in Pakistan's cities, the village women of the North have lacked the means to tell their stories to the outside world and few outsiders have taken interest in them. Elements within their culture try to suppress their voices and wills. And yet, from the few times we do hear them in *Three Cups*, there is plenty of evidence that they have much to tell and much to contribute. The quotation at the top, from sixteen year-old Jahan, shows their eagerness to be heard and to hear others and how education provides the means to make connection. In *Voices*, we'll return to the women in *Three Cups*, what they tell us about themselves, and how they are participating in their own empowerment and bettering their communities.

FYI: The Situation of Women in Pakistan's North Country **Law, Custom, and Religion**

The situation of women in Pakistan is intricately linked to questions about how Islamic law (*Shariah*) should be interpreted in the modern state and the legacy of how those have been answered over the past several decades. It is also tied to traditions of patriarchy and family honor held by ancient tribes, which struggle to maintain identity in the face of attempts at political-cultural unification and encounters with western “secular” ways. Some of these traditions have been incorporated into or validated by Islamic teaching, although they predate Islam in the region. Some laws and traditions are contested by Muslims who argue that they are not really “Islamic” as well as by human rights activists. Others see the same traditions and laws as essential to Muslim identity or family honor.

Perhaps the best-known example of how these factors intertwine to create hardship and danger for women is the *Hudood* legislation passed in the late 70s and still in effect. Following *Shariah*, it defines adultery as sexual relations between a man and a woman not married to each other and is punishable by death (more usually, imprisonment or public whipping). Any woman who is pregnant and accused by a man could be convicted of adultery, while a man must be caught in the act by other men. Further, the distinction between rape and adultery is blurred. A rape victim is a victim only when her testimony is corroborated by four Muslim males who have witnessed the rape. Without their testimony, she may be accused and convicted of adultery. Thousands of women and girls are imprisoned in Pakistan because of the blurred lines between rape and adultery, both legally and in the honor culture tradition. A national women's commission appointed by President Musharraf condemned the Hudood laws as both “unjust and against the spirit of Islam,” but attempts at legal reform have been blocked by conservative religious parties. Not unrelated is the apparent ease with which women can be seen as *kari* (“sinful” or “blackened”). Honor killings, officially outlawed just last year, still occur for “offenses” such as talking to a man in the street or dancing at a wedding. While honor killing has been condemned by conservative religious leaders as well as outlawed by the government, activists point out that both the persistence of *Hudood* and honor killings stem from the same assumptions about women's place in society *vis a vis* men. And, the

law against honor killing contains a “compoundability clause” by which the killing can be forgiven with a payment to the victim’s relatives (who are usually involved in the killing). In the last four years, 4100 women have died in honor killings.

Women in northern Pakistan are acutely affected by all these factors. Sectarian violence against women is especially threatening in areas such as Baltistan (where Greg Mortenson began his work) as the predominately Shia Baltis have encountered violence from militia and Sunni extremists who have flooded into this disputed region. But just as threatening to the well-being of women in northern Pakistan is the lack of opportunity for education. Observers estimate that women’s literacy in Pakistan is as low as 12% (26% for men) and even lower in the North. Less than a quarter of Pakistan’s primary schools are accessible to girls and in the North, the situation is even more dismal. Many villages in Baltistan lack school facilities or teachers, and even when education is available, it is available primarily to boys. Mortenson found the children of Korphe having “class” without a teacher on the frozen ground. Only two girls were among the several dozen students. In the North-West Frontier Province (NWFP) near the Afghanistan border and in Baluchistan, only between 3 and 8% of women may be able to read and write.

The situation is blamed on many factors: government neglect, poverty, a rural economy in which girls work the fields, and religious and cultural sanctions against women and girls attending school or being educated. The last factor has become even more pronounced as Muslim radicals have gained strongholds in the North. (Islamic scholars and moderates point out that Islam encourages learning for both women and men.) Recently, however, some religious fundamentalists have changed their strategy. Ironically, they have come to realize the same thing that has propelled Greg Mortenson to focus on educating girls: women are critical fosterers and transmitters of culture. They interpret and pass on values to their children. Fundamentalist *madrassas*, religious schools that usually train boys and have been cited as nurseries for terrorism, are being founded to educate girls in the worldview of radical Islam.

Key Concept: Purdah

Crucial for understanding the situation of women in Pakistan is the concept of *purdah*, which literally means “curtain” or “veil.” It centers on the protection of family (male) honor by limiting women’s visibility and mobility and particularly, contact with men.

Purdah most likely originated in Persia and spread to Middle Eastern cultures. It was the cultural norm long before Islam developed, but has become part of religious tradition and law—although interpretation and practices associated with it have varied as Islam has developed and spread. Generally, it involves the segregation of women from male-occupied “public” space and the veiling of women’s bodies in some manner, ranging from covering the hair to everything but the eyes. Scholar Ibrahim Syed notes that only one verse in the Koran pertains to veiling, in which Prophet Mohammad’s wives are required to cover themselves when men visit him at home. Islam, he and others argue, requires modesty for both men and women but does not teach the confinement of women or require extremes of covering. On the other end of the spectrum, the Taliban required strict separation and covering of women. A range of interpretations and practices exist in Pakistan today. Tribal and family traditions, class, and other factors also influence the practice of *purdah*. In some areas of Pakistan, “eye *purdah*” (women lowering their gaze in the presence of men or when they go out in public) is most common. In the NWFP and Baluchistan, women seldom leave their homes. *Purdah*

became much stricter in nineteenth-century Pakistan during colonial rule and the pressure for stricter observance comes today in the wake of western influence.

Some argue that underlying *purdah* is a basic respect for women. Some argue that veiling is indeed liberating—that women are freed from being viewed as sex objects and more likely to be valued for their character, knowledge, and abilities. Some see it as an important symbol of Islamic identity and resistance to western norms. For the women of northern Pakistan, it is a reality. No doubt, they find some things about *purdah* positive. It can build women's community and give them "space" to themselves. It may encourage women's power—albeit within limits—in the home. But it is also at the core of the problems that women face: limited access to education and justice and increased risk of falling victim to violence and accusation.

(More on our) Recommended Book

As well as telling a remarkable story, *Three Cups of Tea* has become a remarkable story in itself recently. The book received minor attention from the press and major booksellers when first published (Viking Penguin 2006). But due to the support of women's groups, book clubs, and independent booksellers, it's become a bestseller with multiple weeks on the *New York Times* booklist this past year. It's also received critical acclaim as *Time Magazine's* Asia Book of the Year.

Mortenson insisted that the subtitle of the first edition "*One Man's Mission to Fight Terrorism and Build Nation... One School at a Time*" be changed for the paperback edition (Penguin, 2006) to "*One Man's Mission to Promote Peace One School at a Time*." Find out more at <http://www.threecupsoftea.com/>.

Socially Responsible Shopping

Welcome to Carolyn Mayers, our new socially responsible shopper. Her first month was something of a challenge, but Carolyn managed to find two sources for beautiful fair-trade crafts made by women's cooperatives organized and supported by Habitat Integrated Pakistan. Among the options (in a wide price range) are handmade textile purses, quilts, pillows, dolls, clothing, and other items. The focus on textile art is especially appropriate for us this month. You might notice the word "ikat" in CAI's web address. It refers to traditional types of silk weaving and symbolizes the binding strength of the communities that CAI serves.

<http://www.thehabitat.org/organization.htm>

http://www.fairtradequilts.com/kuchi_turkmani_bedspreads.htm

Dining With Women

People around the world enjoy Pakistani food everyday, often unaware of its origins. *Tandoori* dishes, so popular in Indian restaurants here and elsewhere, originated in Pakistan. Balti cooking, all the rage in Britain, is actually a hybrid cuisine create by cooks from the Baltistan region of Pakistan who have blended their native cooking with others encountered there. Each of Pakistan's four provinces has its own particular culinary traditions, from the fish dishes of the Sind coast to the pit-cooked lamb of western Baluchistan. Mogul influence shows up in the elaborate rice creations called *biranyi* that vary from region to region and cook to cook. In general, Pakistanis enjoy *dhal* (lentil stew) and vegetables as everyday fare, along with dairy dishes and wheat

chapatti, a flatbread that serves as both a food and an eating device for scooping up other foods.

In 2006, *Saudi Aramco World Magazine* published a feature on women and food in northern Pakistan. In it, Dr. Julie Flowerly, an anthropologist from the University of North Carolina, discusses tradition and change in the lives and cooking of the women of the Hunza Valley. Complete with breathtaking photographs and doable, delicious-sounding recipes, the article can be found at <http://www.saudiaramcoworld.com/issue/200603/cooking.in.hunza.htm>. It's a rare treat to have such a focus on women and the cultural importance of food from a remote area. Please check out the link and some of the recipes if you're game.

Our menu begins and ends this month with apricots, a major crop in northern Pakistan that figures prominently in its cuisine. Unfortunately, it's not possible to get the wonderful dried Pakistani apricots in the U.S. (although they are available in Europe—even covered in fair-trade chocolate!). Domestic or Turkish apricots will do for the Pakistani-inspired recipes here.

Finally, words of thanks and thanksgiving. First, many thanks to Carolyn Mayers who not only did our shopping for us this month but also tested several of the recipes you'll find below. It's great and great fun to have a "dinner partner"!

Last month in our feature on DFW member recipes, I included an heirloom treasure from Greenville member Sarah Manly. Sarah, in her eighties, sent me the recipe just before she left for yet another adventure in an adventurous and full life—a trip to India with other DFW members. A few weeks later, just as I was finishing a batch of her great grandmother's (wonderful!) cookies, we got word that she had passed away. Sarah was a distinguished educator, a passionate social activist, a beloved wife, mother, grandmother, and friend. She was one good baker too and a DFW inspiration. A really good cookie may not be her most important legacy, but it gives us a delicious way to remember a life well lived and be thankful for it. You might make a batch for your meeting this month to honor this pioneer who embodied DFW's mission to learn about, support, and connect with other women.

Menu

Apricot Chutney with Goat Cheese and Pita Triangles
Lamb Biranyi with Cucumber Raita
Dal Palak (lentils and spinach)
Pakistani Vegetable Stew
Easy Roasted Apricots with Cardamom and Vanilla

RECIPES

Apricot Chutney with Goat Cheese and Pita Triangles

Serve with room temperature goat cheese (or cream cheese or a blend of the two) and crackers or warm pita triangles. Or roll up a little of the cheese and chutney in warm chapatti or roti (for recipe see *MC October 2007*)

2 garlic cloves, finely chopped
2t finely chopped peeled fresh ginger
1 small onion, chopped
1/2 red or green bell pepper, chopped
1T vegetable oil
1t mustard seeds

1/2t hot curry powder or 1/2t sweet curry powder and 1/8 t cayenne pepper (or leave out the cayenne if desired)
3/4c dried apricots (6 oz), finely chopped
1/3c golden raisins (1 1/2 oz)
3/4c water
1/3c vinegar
1/4c sugar
3/4t salt
1/4c chopped cilantro

Cook garlic, ginger, onion and peppers in oil in a 1- to 1 1/2-quart heavy saucepan over moderate heat, stirring, until golden, 1 to 2 minutes. Add mustard seeds and curry powder cook, stirring, until fragrant, about 1 minute. Add remaining ingredients (except cilantro) and simmer, partially covered, stirring occasionally, until almost all liquid is absorbed, about 20 minutes (chutney should be moist). Add cilantro a couple of minutes before done. Cool to room temperature and store in refrigerator. Serve with cream cheese or goat cheese on bread or crackers, with curries, or with roasted meats.

Lamb Biranyi (Pakistani Lamb Pilaf) with Raita

Adapted from Alford and Daguid, Mangoes and Curry Leaves and fxcuisine.com.

Biranyi dishes of rice, roasted spices, vegetables and meats are favorites throughout South Asia and the Middle East. Pakistan, where biranyi is practically the national dish, is certainly no exception. This is a wonderfully aromatic dish with sweet overtones from the spices and raisins. It cries out for something acidic as an accompaniment. The perfect thing is a yogurt and cucumber raita (see <http://fxcuisine.com/default.asp?Display=47>). A vegetable pickle would also go nicely with it. This is great the next day; just rewarm it gently. Lamb is traditional in northern Pakistan but you can substitute boneless chicken cut into bite-size pieces if you prefer.

To see step-by-step photos of the dish, go to <http://fxcuisine.com/default.asp?Display=40>.

2lb lamb shoulder or stew meat in 1" cubes
2c basmati rice
6c thinly sliced onions
1 14 1/2oz. can peeled diced tomatoes
1c golden raisins (or substitute dried apricots cut in pieces)
4 garlic cloves, peeled
1 1/2-inch piece ginger root, peeled
salt to taste
20 black peppercorns
2 tablespoons whole coriander seeds
2 tablespoons whole cumin seeds
1/4t freshly ground nutmeg
6 green cardamom pods
1 bay leaf
1 stick cinnamon
5 whole cloves
1 1/2t ground turmeric

1/4t dried chile flakes, opt.
2c water
vegetable oil or ghee (clarified butter)

You'll need a large Dutch oven or heavy stovetop/oven proof casserole with lid, aluminum foil and a small piece of cheesecloth (opt).

Preheat oven to 325. Wash and drain the rice a couple times, then leave it in a bowl filled with water for 1 to 2 hours. Don't skip this step; otherwise, the rice will not fully cook.

Dry the meat cubes well and season with salt. Thinly slice the onion. Mince the garlic and ginger together or puree with a little water in a mini-food processor or spice grinder. In a spice grinder, grind peppercorns, cumin, and coriander to a powder and add in the nutmeg. This is your "ground spice mix." (You can use pre-ground spices here but the flavors will be muted—adjust by adding a little more of each.) Set all these aside.

Heat the oil in the Dutch oven over medium high heat. Add the cardamom, cinnamon, cloves and the bay leave. Fry until they turn brownish, but be careful not to let them burn. The bay leaves should just change color. If you want to avoid whole spices in the finished dish, remove them now, but wrap them in cheesecloth and reserve. Add ginger and garlic to the pan and cook until it begins to color. Add onions and cook over medium heat until onions are soft, about 10 minutes. Add ground spice mix and cook for a further 2 minutes. Add lamb and brown on all sides. Add tomatoes, 1 1/2t salt, turmeric, and chile flakes if using. Add 2 cups water. Bring to strong boil.

Drain rice and add. Mix well. Wrap a ribbon of tin foil folded 4 times over itself all around the Dutch oven's top to make as tight a seal as you can. Cover and cook in the oven for 40 minutes. Garnish with cilantro leaves if you like.

NOTE: The next two recipes use a spice mixture known in Pakistan and India as garam masala. You'll find pre-blended garam masala in stores, but if you have the whole spices on hand, do as Pakistani and Indian cooks do and make your own. Much more fragrant and cheaper! Cooks personalize their garam masala mixtures but here's a good general recipe:

Pakistani Garam Masala (Spice Mix)

<http://www.angelfire.com/country/fauziaspakistan/garammasala.html>

1T Whole black peppercorns (Saabut Kaali Nirch)

4T Cumin Seeds (Sufaid Zeera)

1t Whole Cloves (Loung)

Seeds from 4 to 5 Black or Green Cardamom pods (Kaali Bari Ilaichi)

Toast everything in a heavy skillet over med-low heat until the seeds begin to pop and become fragrant. Don't let them get too dark—they burn quickly. Grind the mix finely in a coffee or spice grinder and store in a glass jar in a dark place.

Pakistani Style Vegetables

adapted fr. <http://www.angelfire.com/country/fauziaspakistan/pakistylevegetables.html>

A delicious, spicy vegetable stew, and very easy to make. Carolyn already cut in half the amount of red pepper called for in the original recipe. You can cut it further if you want (or spice it up!). Reheats very well.

1 tsp. olive oil (Zaitoon Ka Tail)

1 1/2 onions, chopped
2 tbsp. garlic, minced (Lehsan)
1/4 tsp. coarsely cracked black peppercorns
1 tsp. fresh ginger, minced (Adrak)
1/2 tsp. garam masala powder (use a spice mix or see recipe above)
1/2 tsp. ground turmeric (Haldi)
1 tsp. paprika
3/4 tsp. red pepper flakes (Kutti Mirch)
Salt to taste
approximately one cup water, divided (I used more like 1 1/4c)
1/2 head small or generous 1/4 head large head cabbage, chopped
2 medium potatoes scrubbed and diced
2 - 3 medium canned tomatoes, chopped (Tamatar)
1 1/2 cups frozen green peas (Mattar)

Heat olive oil in a large saucepan over medium low heat and stir in onions, garlic and black pepper. Saute until onions are tender. Stir in the ginger, garam masala, turmeric, paprika, red pepper flakes and a generous pinch of salt, mixing and stirring until the onions are coated with the seasonings. Stir 1/3 c water into the mixture and raise heat to medium-high. Add cabbage, potatoes and tomatoes and stir. Add remaining water and stir. Once mixture reaches a boil, reduce heat to medium low or low, to maintain a low boil. Cover pot and continue cooking, stirring frequently, until vegetables are tender, 15-20 minutes, adding peas during the last 5 minutes of cooking. Serve with rice.

Dal Palak (Lentils and Spinach)

<http://www.angelfire.com/country/fauziaspakistan/dalpalak.html>

Even better made ahead and reheated. Serve with rice and raita for a complete meal.
1/2 cup yellow split gram lentils (split orange/red lentils work but not split yellow peas)
2 - 10 oz. boxes chopped frozen spinach (palak) - thawed and drained (squeeze out excess water)
1/2 cup chopped canned tomatoes
1 onion, chopped
2 green chiles, minced (I used seeded jalapenos) (hari mirch)
1 inch piece fresh ginger root, minced (adrak)
2T ground coriander (pisa dhania)
1/2t garam masala (see recipe above)
3T oil or ghee (clarified butter available at Indian or health food stores)

Wash lentils and soak in cold water for 45 minutes. In medium saucepan, heat oil or ghee over medium heat, add chopped onion and saute until golden. Add spices, including chiles, and cook for a few minutes until fragrant. Strain lentils and add to onion spice mixture, stirring to coat with the spices. Add 3/4 cup water, mix, cover and cook for 8 - 10 minutes, stirring occasionally and adding a bit more water if necessary. When lentils are tender, add spinach and tomatoes and salt to taste and cook 5 minutes more, covered.

Easy Roasted Apricots with Cardamom

adapted fr. Sally Schneider and Paula Wolfert in Fran McCullough and Molly Stevens, Best American Recipes 2002-3 (Houghton Mifflin 2002)

This recipe calls for large premium dried apricots but the smaller ones most grocery stores sell in the foil packages work too. With the smaller ones, you may need to separate the halves after soaking; they come apart easily.

8 oz. large California dried apricot halves (about 30)

2 T plus 2t sugar

1/2 vanilla bean (or omit and add 1/2-1t vanilla extract to the

1/2c soaking liquid in step 2)

3 cardamom pods (or use 1/4t ground cardamom to avoid whole seeds in the dish)

2t fresh lemon juice

Combine apricots and 2c water. Soak for at least six hours; overnight is best.

Preheat oven to 400. Drain apricots but reserve 1/2c of soaking liquid. Arrange apricot halves skin side down in a baking dish in one layer.

Place sugar in a bowl. Split vanilla bean and scrape seeds into sugar. Crush cardamom pods. Stir cardamom seeds from the pods and vanilla seeds into sugar. (See ingredient list for alternatives.)

Sprinkle 2T of the spiced sugar over the apricots. Drizzle 6 T of the soaking liquid and the lemon juice over them. Roast the apricots about 30 minutes until tender, spooning the liquid in the pan over them twice during roasting. You may need to add some of the reserved liquid if the juices evaporate.

Sprinkle apricots with the remaining 2t sugar and roast 10 minutes longer until they are glazed and tinged with brown and almost all the liquid has evaporated.

Serve warm or room temp with a good yogurt (or ice cream). These can be roasted up to 5 hours ahead and rewarmed gently on top of the stove if desired.

Resources (Voices follows on the next page)

http://www.zmag.org/content/print_article.cfm?itemID=10122§ionID=1

<http://www.saudiaramcoworld.com/issue/200603/cooking.in.hunza.htm>
countrystudies.us/pakistan/37.htm

www.whrnet.org/docs/interview-asma-0509.html

news.bbc.co.uk/2/hi/south_asia/3244725.stm

womenshistory.about.com/library/ency/blwh_pakistan_women.htm

<http://web.amnesty.org/library/Index/engASA330181999> honor killings 1999

<http://www.islamfortoday.com/women.htm>

http://www.unesco.org/education/efa/know_sharing/grassroots_stories/pakistan_2.shtml

<http://www.islamfortoday.com/pakistanwomen.htm>

<http://www.foodbycountry.com/Kazakhstan-to-South-Africa/Pakistan.html>

http://news.bbc.co.uk/2/hi/south_asia/4258224.stm

http://departments.kings.edu/womens_history/purdah.html

<http://www.islamfortoday.com/syed06.htm>

<http://www.islamfortoday.com/women.htm#Rights>

<http://www.hrw.org/english/docs/2006/01/18/pakist12254.htm>

Greg Mortenson and David Oliver Relin, *Three Cups of Tea: One Man's Mission to Fight Terrorism and Build Nations... One School at a Time* (Viking Penguin, 2006).

Wynne Maggi, *Our Women are Free: Gender and Ethnicity in the Hindukush* (University of Michigan, 2001).

Lawrence Ziring, *Pakistan: At the Crosscurrent of History* (Oneworld, 2003).

Voices: Hearing the Women in Three Cups of Tea

Here we lift up the voices of women from the pages of Three Cups of Tea. While written by CAI founder and mountaineer Greg Mortenson and a male co-author, it is ultimately the story of Pakistani women, their hopes, their determination, and how they inspired Greg to feats much higher than the mountains he climbed. Hearing them means hearing not only a hero's tale but also a story about women active in their own empowerment.

1. Their ideas, their space, their work...

Hawa and Sakina sat boldly down with the men and asked if they could speak. "We appreciate everything you're doing for our children," Hawa said. "But the women want me to ask you for something more."

Wives of prominent village leaders, these two mature women carved out a space for the women of Korphe by violating the restriction of space under *purdah*. What did they want? A women's center, where they could be together to sew during the winter months and to contribute to their families' incomes. They knew how to empower themselves and weren't afraid to ask for help. They knew that not only is it important to support the development of children but also to find ways to develop themselves. The idea hadn't occurred to Mortenson, but now he builds a women's vocational center wherever he builds a school.

2. A new concept of honor...

"At first, when I began to attend school, many people in my village told me a girl has no business doing such a thing," Shakeela says. "They said you will end up working in the field, like all women, so why fill your head with the foolishness found in books? ...Now when I return to my village, I see all the families sending their girls to school. And they tell me, 'Shakeela, we were mistaken. You were right to read so many books and brave to study so far from home. You're bringing honor to the village.'"

Shakeela became a pioneer at age 8, when her father enrolled her in Hushe's new school built by CAI. Now pursuing further studies and aspiring to a career in medicine, Shakeela is a model for her village—a new model of the honorable woman.

3. Women helping other women...

"It's my great interest to continue to develop myself in this field... and to pass on my training to other women. Now that we have made such progress, not a single person in this area believes women should not be educated."

Aziza is a 28 year-old mother and healthcare worker in Zuudkhan, a remote village that is two days' drive (when roads are passable) from the nearest medical facility. Since receiving training and medical supplies through CAI, no mother or baby has died in an area where maternal and infant mortality had been high. The value of education is tangible in Zuudkhan and Aziza embodies it. All the women who speak in *Three Cups* in some way make it clear that their own empowerment is not an end in itself; each expresses a keen sense of responsibility to their village and especially to other women. Tahira, among the first graduates of the Korphe school, is enjoying her expanded sense of self and the world as she continues her studies away from home. But she plans to return to teach alongside her father in the school: *"I think every girl of the Braldu deserves the chance to come downside at least once. Then their life will change. I think the greatest service I can perform is to go back and insure that this happens for all of them."*

4. From self-confidence to leadership...

"I want to be a ... 'Superlady'."

Jahan got us started in this edition of *MC* and she'll have the last word here as well. Her self-confidence and "anything is possible" attitude, which she attributes to the education she received in the Korphe school, is what inspired the journalist who wrote about CAI for *Parade Magazine*, bringing it to national attention and securing its financial viability through the outpouring of contributions from readers. Here's how he describes her "attendance" at a meeting between Mortenson and village elders in Korphe:

Here comes this teenage girl, in the center of a conservative Islamic village, waltzing into a circle of men, breaking through about sixteen layers of tradition at once... She didn't defer to anyone, sat down right in front of Greg and handed him the product of the revolutionary skills she'd acquired—a proposal, in English, to better herself, and improve the life of her village.

Jahan's initial proposal was to continue her education in basic maternal healthcare. She continues to live even larger, however. Her program complete, she now plans to pursue a degree in health administration, so that as a "superlady" she can "*look over the health problems of all the women in the Braldu.*"

Education is making it possible for Jahan to grow her self-confidence and determination into leadership. But she already had deep roots even before the Kushe school—she is Sakina's granddaughter. As Jahan puts it, "*Education is like water.*" May she and the other women and girls of northern Pakistan thirst no more.