



W I S E

Women's Islamic Initiative in
Spirituality and Equality

**American Society for Muslim Advancement
Women's Islamic Initiative in Spirituality and Equality
WISE Framework for Change**

WOMEN'S ISLAMIC INITIATIVE IN SPIRITUALITY AND EQUALITY (WISE) CONCEPTUAL FRAMEWORK FOR CHANGE

INTRODUCTION

ABOUT WISE

The Women's Islamic Initiative in Spirituality and Equality (WISE) is a global program, social network, and grassroots social justice movement led by Muslim women. WISE is dedicated to empowering Muslim women to fully participate in their communities and nations and amplifying their collective voices.

Muslim women's movements remain hampered by their inability or unwillingness to confront destructive religious interpretations. Activists have tended to ignore or avoid religion, thus failing to mobilize large portions of their grassroots constituencies who draw upon religion within their daily lives. WISE, in contrast, provides an alternative approach by offering a Muslim voice. It directly addresses the need for a Muslim women's movement with religious legitimacy and authenticity. It recognizes the importance of religion in the day-to-day lives of women, both promoting Islamic arguments to demand the human rights of women and facilitating the dissemination of these arguments to the larger WISE network. WISE believes religion can be part of the solution to current problems facing women in the Muslim world.¹

WISE VALUES

The WISE Compact embodies our values and principles, beginning with the belief that gender equality is an intrinsic part of the Islamic faith. In the Compact, WISE women affirm the conviction that Muslim women hold fundamentally equal rights to exercise their abilities and talents in all areas of human activity and that these rights are embedded within the Qur'an and form the spirit of Muslim religious law (*maqasid al-shari'a*).

Muslim women have enjoyed a rich legacy of excellence in their roles as leaders, professionals, caregivers and activists, and Islamic history is an impressive record of their remarkable contributions as teachers and scholars of sacred text and law. WISE represents an authoritative Muslim women's movement to reclaim this legacy to realize gender equality in the Muslim world.

WISE VISION

WISE envisions:

- Reinterpretation of religious scripture that incorrectly justifies gender inequality within Islam.
- Dissemination as well application of these reinterpreted text in efforts that also take into account other social factors, such as education, income and race, in promoting women's rights.
- Greater spaces for Muslim women, of a diversity of ideologies and demographics, to share their voices and to be heard.
- Increased education about Muslim's women's past and present history as empowered leaders in the public and private sphere.

¹ For the purposes of its work, WISE defines religion as the social and institutional formations around belief in a divine power, including religious laws, rituals, and systems of worship. Spirituality, connected to religion but distinct from it, can be described as the more subjective and emotive personal connection to the divine.

WISE FRAMEWORK

We believe a global, cohesive, and goal-oriented movement, which bridges the secular/religious divide in social activism and uses a framework for change built on **COMMUNICATION, COLLABORATION, INTERPRETATION, and ACTION** can sow the seeds of this change within three years and realize measurable change across the world within ten years.

The rest of this paper explicates the WISE framework for change, and situates the current WISE projects, objectives, and justifications within it.

WISE PROJECTS AND THE FRAMEWORK FOR CHANGE

WISE activities include:

Annual global and regional convenings, which bring together the WISE network to strategize for women's empowerment, facilitate collective knowledge sharing and skill-building, and launch specific WISE projects;

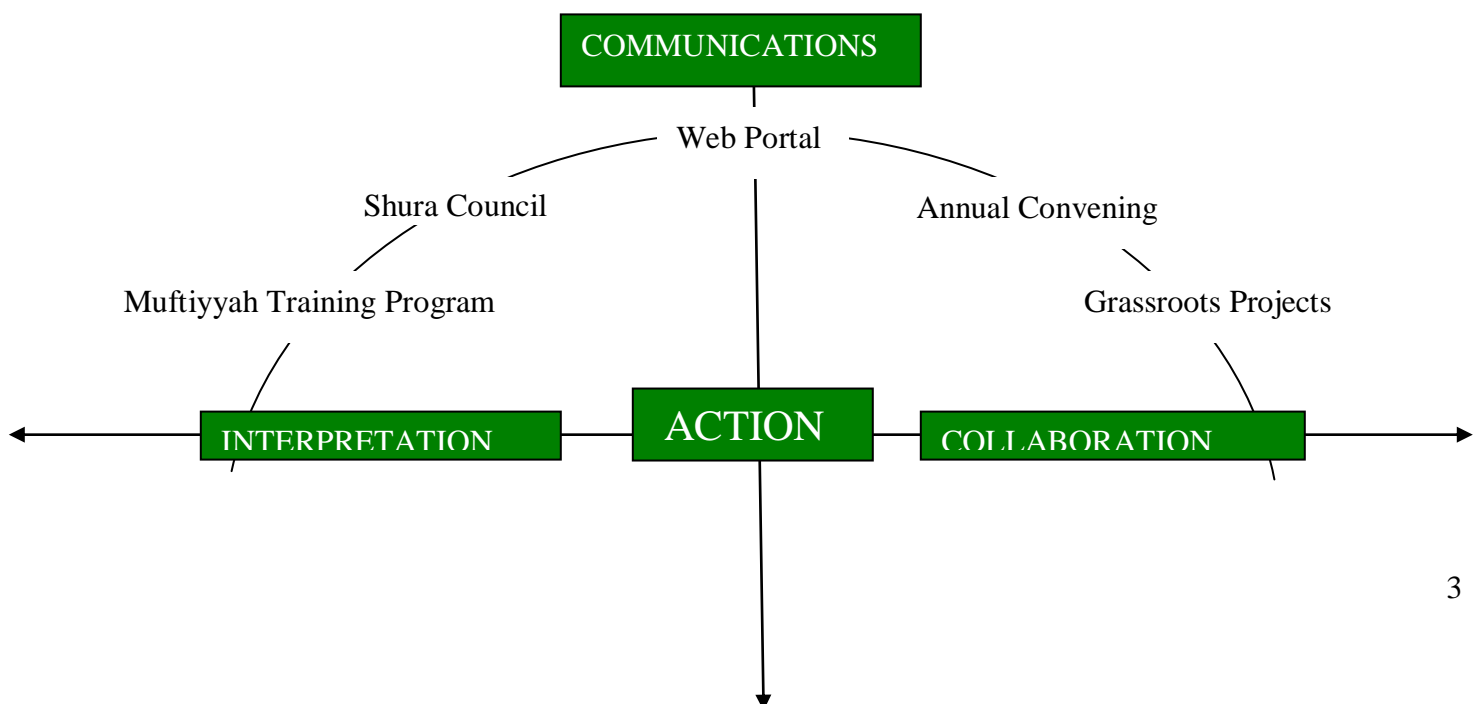
Grassroots Muslim Women's Projects that are strategic Muslim women led collaborations in targeted countries including a pilot project to eradicate Female Genital Cutting (FGC) in Egypt, a domestic violence awareness campaign in Pakistan and mobilization of Imams for women's rights in Afghanistan;

The Muslim Women's Web Portal, the first-of-its-kind educational tool and comprehensive online source of information and resources for Muslim women, as well as the central communications hub for WISE;

The Global Muslim Women's Shura Council, which focuses on the promotion of women's rights within an Islamic legal framework through education and advocacy activities including its first campaign *Jihad Against Violence*;

The Muftiyyah Training Program, an academic program to train contemporary Muslim women jurists equipped to address the complex issues of the 21st century.

The graph below depicts how these projects fit within the WISE framework.



WISE FRAMEWORK FOR CHANGE

Change Through Communications- Change Through Collaboration – Change Through Interpretation – Change Through Action

COMMUNICATIONS:

It was indeed a pleasure to be at the WISE conference and I have come back with a lot of new ideas and renewed commitment to continue my work, which is to sensitize the media on women's issues and also to change the mindsets of listeners through our radio programs on crucial women and human rights issues.

-Tasneem Ahmar, Director of Uks Research Centre on Women and Media, Pakistan

The WISE framework emphasizes the importance of **communications** both among Muslim women and their allies and to media and the larger public.

According to recent change theories, to prevent stagnation and backtracking in social change and to foster replicating and expansion of successful strategies, supporting ideas and research must be made widely available and proactively disseminated. Agents for change must be able to reach newest data in social research and learn about specific political developments in a fast manner. Communication must be egalitarian and participatory and focus on empowerment rather than feelings of isolation and helplessness.² To facilitate dialogue and knowledge-sharing, WISE sponsors **global conventions** to allow a diverse spectrum of participants to strategize on the most critical issues facing Muslim women, enable the sharing of best practices and facilitate partnerships between otherwise fragmented groups. Local meetings also foster greater communication among WISE members for brainstorming context-specific problems and solutions in a particular region.

A 2006 study by The Sister Fund on secular and faith-based feminisms recommended feminist activists utilize new media (i.e. blogs, websites, podcasts, e-conferences etc) to reach and foster wider communities.³ WISE has developed a state-of-the-art Muslim Women's **Web Portal** to serve as a clearinghouse of information relating to Muslim women including a searchable archive of Muslim women leaders (past and present), current issues facing Muslim women, a talent bazaar of artwork created by Muslim women, a directory of Muslim women's organizations and links to other resources. The portal also serves as a tool for connecting members of the global WISE network. At the 2009 WISE conference, approximately 83 percent of attendees found the WISE Web portal "important" or "very important" for their work as Muslim women activists.

² Thomas Tufte, Paolo Mefalopulos, Participatory Communication: A Practical Guide (World Bank Working Paper series, 2009); ProChange Behavior Systems, "Transtheoretical Model," <http://www.prochange.com/ttm>.

³ Healers of Our Time: Women, Faith, and Justice Study, www.faithandfeminism.org/mapping study (2008).

COLLABORATION:

In Australia we are rarely invited to these events and for the Council especially, we often feel extremely isolated with our work on early marriage, family violence and polygyny...It was really important for me to be around other women who do this work. It was wonderful to feel part of a bigger community and have the opportunity to discover other women's work and discuss issues without defensiveness and anger.

-Joumanah El Matrah, Executive Director, Islamic Women's Welfare Council of Victoria, Australia

WISE believes that lasting change can only be realized through strategic partnerships, including with other global and local Muslim women's organizations, men, and non-Muslims dedicated to gender equality and social justice.

Increasing and connecting stakeholders in all projects offers WISE greater legitimacy amongst various groups, many of which may not be familiar with WISE or skeptical of its mission and activities. The international entities with which WISE currently collaborates or plans to collaborate include the United Nations Population Fund (UNFPA), Women's Learning Partnership, and Women Living Under Muslim Laws.

WISE is equally committed to collaboration with local organizations, which use local strategies for empowerment and have context-specific foci.⁴ This will ensure WISE programmatic work is better accepted in local communities and more effectively executed. Through its global network WISE has identified, and continues to identify, partners at the local and grassroots level.

In addition, WISE recognized the importance religion plays not only for Muslim women, but for women of all faiths. Thus, WISE is committed to working with different interfaith partners to promote gender equality for all women. This is particularly important in many communities where Muslim and non-Muslim populations exist next to or amongst one another.

In a survey following the 2009 WISE conference, participants expressed particular interest in collaborating with WISE on an in-country project. WISE has initiated three in-country collaborative efforts, involving trainings, capacity-building and consultative activities, led by key leadership and women's organizations. Currently WISE is collaborating with the Egyptian Association For Society Development (EASD) in Egypt, Bedari in Pakistan, and Noor Educational Centre (NEC) in Afghanistan.

INTERPRETATION:

I think everyone understands that there's a real need to have interpretation and give some of the tools we should use in order to do that, so it was really good to get encouragement, support and strategies on how to re-interpret and approach the Qur'an."

-Faeza Vaid, Coordinator of the Muslim Women's Network UK

WISE advocates change through a holistic approach, bridging the secular/religious divide, and mobilizing change through religious interpretation and reinterpretation. WISE also seeks to mobilize spirituality as a source of strength and empowerment.

In WISE polls, Muslim women activists have repeatedly expressed the belief that harmful religious interpretations form the greatest hindrance to women's rights in the Muslim world. At WISE's second global conference, "Muslim Women: Building Institutions, Creating Change," which brought together more than 200 women from 42 countries

⁴ *Women Empowering Themselves: A Framework that Interrogates and Transforms*, Women's Empowerment in Muslim Contexts (Pakistan, 2008), 7.

from July 16 to 19, 2009 in Kuala Lumpur, Malaysia, 74 percent of participants identified “harmful religious interpretation” as the biggest barrier to advancement in their country. Women’s leadership in religious interpretation and spirituality and correct interpretation, in contrast, was found to have the greatest potential for positive change. At the same event, 83 percent of participants found it “very important” that Muslim women “take leadership roles in religious interpretation and spiritual equality.

WISE believes Islamic (re)interpretation, when combined with secular arguments, will have a great chance of succeeding in situations when secular arguments alone have failed. (See more about this topic under “Religion as Solution: Bridging the Religious/Secular Divide”).

With this belief, WISE has created a global Muslim women’s Shura Council, an all women’s advisory council made up of Muslim women scholars and activists, which promotes women’s rights within an Islamic framework through education and advocacy activities.

WISE recognizes the political necessity of making egalitarian religious interpretations widely accessible. The Shura council, made up of illustrious Muslim women scholars and activists, utilizes religious interpretation alongside secular knowledge and serves as an example of such collaboration. Shura council statements, written in accessible, clear language and disseminated through a variety of methods, further bridge the divide between scholars, activists, and other audiences.

In July 2009, the WISE Shura Council launched the Jihad Against Violence Campaign, challenging violent extremism and domestic violence through a religious and historical interpretive framework. The Jihad Against Violence Digest, disseminated through the portal and media, reclaimed the definition of the term *jihad* (“striving or endeavoring in the way of God”) as well as Islam’s non-violent vision, in keeping with the principles laid out in the Qur’an, the Prophetic traditions, and the six principle objectives (*maqasid*) of the Shari’ah, or Islamic law.⁵

The Shura Council also spearheads the development of the Muftiyyah Training Program, which will train and mentor Muslim women jurists educated in Islamic law and secular disciplines of relevance. These women, who will enjoy full legitimacy from the perspective of the Islamic legal traditions,⁶ in addition to their proficiency in other critical fields such as international affairs and national and international law, will be capable of issuing fatwas that can guide Muslim women in their own societies. Once this initial group of muftiyyas is trained, an Ifta’ Council may be established with the requisite legitimacy to issue fatwas, i.e. non-binding learned opinions. As a Council comprised exclusively of women, it would represent the first-ever global, institutionalized body of Muslim female scholars, an authority for Muslims around the globe.

ACTION:

Our aim is to be a guiding light, representing not just scholars, but activists and historians and anthropologists and other grassroots. And we don’t want to stick to scholarly work, but to distil it into language everyone can understand, and transform it into action.

- Daisy Khan, WISE Founder, US

The Holy Qur’an emphasizes the necessity for personal responsibility and proactive action in achieving positive change: “Verily never will God change the condition of a people until they change that which is in themselves” (The

⁵ For more, see, WISE Shura Council, “Jihad Against Violence: Muslim Women’s Struggle for Peace”,
[http://www.wisemuslimwomen.org/images/uploads/Jihad_against_Violence_Digest\(color\).pdf](http://www.wisemuslimwomen.org/images/uploads/Jihad_against_Violence_Digest(color).pdf) © ASMA.

⁶ Abou el-Fadl, Khaled, *Speaking in God’s Name: Islamic Law, Authority and Women* (Oxford, UK: Oneworld Publications, (2001); Dr. Muhammad Zubayr Siddiqi, *Hadith Literature: Its Origin, Development, Special Features & Criticism* (Cambridge: The Islamic Texts Society, 1993), 117.

Qur'an 13:11).

WISE projects apply the principle of goal-oriented, context-based adaptability and action, considering Islamic ethics and universal human rights principles, as well as the contemporary day-to-day experiences of men and women. WISE seeks to empower women through education, communication, and capacity-building in order to support them as actors within their communities and global civil society.

All WISE projects, but particularly In-Country Collaborative Projects, which seek to boost local agents, combine a vision and mission with the principle of goal-oriented action and community organizing. Adaptability is an essential element of such action. For example, in the Egyptian context, WISE and its partners have found combined religious, economic, and social incentives to be effective in changing practices and attitudes toward fighting against female genital cutting.⁷ In Afghanistan, WISE and its partner are utilizing an interpretation- and communication-based approach to educating and mobilizing individuals on women's rights, based on published information that "instructions based on their religious values" find easier acceptance in rural Afghanistan.⁸ Due to the vital role played by Imams in Afghanistan, WISE and its partner have implemented an "Imam Initiative for Mobilizing Community on Women's Rights and Elimination of Violence against Women," working with influential Imams in raising awareness of women's rights within Islam. On the other hand, in Pakistan, WISE and the Noor Educational Centre selected a multiple of community-focused routes of activism, education, capacity building, and public awareness in fighting domestic violence.

WISE OBJECTIVES AND INDICATORS

To reach its vision of full gender justice and equality, WISE has developed three-year and ten-year objectives and a holistic, dynamic, vision-oriented framework for change based on bridging the secular/religious divide, encouraging and disseminating egalitarian religious interpretations, fostering communication, collaboration, and action.

WITHIN THREE YEARS	THREE-YEAR INDICATORS	TEN-YEAR INDICATORS	OUTCOMES
COMMUNICATIONS			
Launch a Global Muslim Women's Network and Movement	Web portal launch Convenings connect Muslim women working in different areas of the world	High levels of Web portal use Muslim women activists network online and on the ground through the WISE system	<ul style="list-style-type: none"> - A more cohesive Muslim women's movement - Reduced Isolation - Shared leadership and strategies - Increased effectiveness in every hub due to increased communications - Rise of Muslim women's "adaptive leadership" due to increased

⁷ Ending Female Genital Mutilation in Egypt, The Power of Religious Education and Income Replacement Incentives: A Report on Two Pilot Projects in Giza. ASMA WISE CASE STUDY. © ASMA.

⁸ "In Afghanistan, Mullahs Use Islam to help Women," United Nations Development Programme (UNDP), 11 Mar 2010, <http://www.reliefweb.int/rw/rwb.nsf/db900SID/SMAR-83G5JP?OpenDocument>.

INTEPRETATION

Challenge Harmful Religious Interpretations and claim women’s rights in Islam

Develop the Shura Council

Disseminate Shura council statements opinions

Develop and implement the Muftiyyah Training Program

The Shura Council grows geographically to becomes a recognized authority on Islam worldwide

WISE Muftiyyah graduates work worldwide to realize change from within

-Reduced ability to justify gender violence and injustice via religious rhetoric in the Muslim world due to:

-Increased visibility and authority for Muslim women religious scholars

-Immediate, authoritative, progressive responses issued to problems and problematic statements

COLLABORATION

Launch and see through effective In-Country Collaborations

Develop partnerships with key leadership development and women’s organizations

Formalize and launch collaborative projects in Egypt, Pakistan and Afghanistan

Evaluation of pilot projects

WISE supports more successful grassroots projects across the Muslim world

WISE network expands and develops

WISE recognized as a vital ally and source for capacity-building, consulting, and education by local NGOs

- Seamless integration of the Muslim women’s movements worldwide, detailed context-based activism on the local level balanced with worldwide synergy

- Increased publicity for local efforts through the WISE network

- Reduced gender violence and gender injustice in target areas through on-the-ground collaborations

- Reduced ability to justify gender violence and injustice via religious rhetoric in target areas due to WISE and local collaboration

“RELIGION AS SOLUTION”: BRIDGING THE RELIGIOUS/SECULAR DIVIDE

BACKGROUND AND JUSTIFICATION

- *“I feel at home and find my space, which I have been looking for a long time. I have been engaged in the women’s movement for more than 23 years. And I think WISE is unique since it is strongly coloring the movement with strong spirituality and beliefs in Islam, yet fighting for our women’s rights.”*
- Nani Zulminarni, Indonesia.
- *“For the past nineteen years for me religion was a restraint. However I have undergone a paradigm shift and believe religion to be a liberator as well.”*
- Meeran Karim, Pakistan.

WISE believes religion and spirituality to be important sources for peace and equality and seeks to utilize religious interventions alongside secular, context-specific measures.

Throughout most of the twentieth century religion, on the institutional level, and spirituality, on the personal level, have been perceived as hindrances to gender equality.⁹ However, the inability to engage religion has left many secular gender movements stunted, unable to reach large segments of women and men. Today, more and more social justice movements are realizing that ignoring religion reduces the effectiveness of their movements.¹⁰

WISE believes that Islam, considered a hindrance to women’s rights by many, can be a force of positive change, as it was when it was first revealed in 6th century Arabia, giving women rights of property ownership, inheritance, education and divorce far in advance of other societies.¹¹ Islamic history testifies to the important role Muslim women have played in all areas of human activity.¹² Moreover, as explained in the WISE Compact, Muslim women’s rights as embedded within the Qur’an and religious law (*maqasid al-shari’a*) overlap with the current secular consensus on women’s rights as declared in international law.¹³

A contemporary Islamic framework gives WISE three types of advantages in enacting change: Rhetorical, Political, and Psychological.

⁹ Chilla Bullbeck, *Re-Orienting Western Feminisms* (Cambridge University Press, 1998)

¹⁰ Network of Spiritual Progressives, Core Vision Statement, <http://www.tikkun.org/article.php/core>.

¹¹ Maan, Bashir and Alastair McIntosh, "'The Whole House of Islam, and We Christians with Them': An interview with 'the Last Orientalist' - the Rev Prof William Montgomery Watt." Internet version from www.alastairmcintosh.com. Also published in *The Coracle*, the Iona Community, summer 2000, issue 3:51, pp. 8-11.

¹² Leila Ahmed, *Women and Gender in Islam: Historical Roots of a Modern Debate* (New Haven: Yale University Press, 1993); Fatima Mernissi, *The Veil and The Male Elite: A Feminist Interpretation of Women's Rights in Islam* (New York: Basic Books, 1987); Asma Barlas, "Believing Women in Islam," In *Islam: Unreading Patriarchal Interpretation of the Qur'an* (Austin: University of Texas Press, 2002); Sumbul Ali-Karamali, *The Muslim Next Door: the Qur'an, the Media and that Veil Thing* (White Cloud Press: Ashland, 2008); Amina Wadud, *Qur'an and Woman* (Oxford, 1999); Reza Aslan, *No god but God: The Origins, Evolution and Future of Islam* (New York: Random House, 2006).

¹³ See for example, UN Convention on the Elimination of All Forms of Discrimination Against Women, <http://www.un.org/womenwatch/daw/cedaw/>, and Millennium Development Goal (MDG3) <http://www.undp.org/mdg/goal3.shtml>.

A. Rhetorical:

As long as the name of God is used to justify gender inequality, women's rights activism cannot afford to ignore this important element. As some Muslim scholars have noted, religious individuals will continue to follow what they believe is supported by their faith despite coercive secular rules: to implement real and lasting change, we need to re-define what these individuals understand to be accepted and promoted within their religion.¹⁴ This cannot be done through an exclusively secular framework that bypasses the very language used by these individuals.

By reclaiming women's rights in Islam through sound interpretation (*ijtihad*), democratic consultation (*shura*), alliance of religious authorities, and appeals to personal morals/spirituality, WISE "recontextualizes" the field of the struggle.¹⁵ Women's rights can no longer be perceived as a secular concept outside of the religious framework, rather one that applies to both contexts.

B. Political:

Muslim communities remain among the greatest violators of women's human rights. In fact, 18 of the 25 lowest-ranking countries on the World Economic Forum's 2009 Gender Gap Index, which ranks women's participation in society, are Muslim-majority countries. Although these women's lives are influenced by a complex interaction of religious, cultural, social, economic, political and other factors, Islam wields enormous influence, and it is drawn upon to both empower and oppress women. Since Islam and politics in many Muslim societies are often closely intertwined, a framework for change that leverages religion is more likely to also offer Muslim women greater political empowerment.¹⁶

C. Psychological:

A well-supported truism of social change is that social justice movements must be able to reach hearts and minds, develop organically from the local contexts, and show cultural sensitivity.¹⁷ While laws imposed from the top, down can have some positive impact in many areas of the world, many well-meaning initiatives have failed to reach the truly needy because of their inability to speak the language of local communities and reach consciences.¹⁸

History contains many instances of social movements that have succeeded through the combination of spiritual/moral and secular rhetoric, including Abolitionism, the Suffrage Movement, and The Civil Rights Movement in the West and anti-colonial independence movements in the East. Islam has similarly been a vital source in fostering social justice within non-Western contexts.¹⁹ One recent example is Saba Mahmood's study *Politics of Piety*, which observes how

¹⁴ Azizah Y. Al-Hibri, "An Introduction to Muslim Women's Rights," in Gisela Webb, ed., *Windows of Faith* (Syracuse UP, 2000), 55.

¹⁵ Marshall Ganz, "Interpretation II: Strategy, Analytics, Meetings," *Organizing Notes* (2000), <http://comm-org.wisc.edu/syllabi/ganz/notes7.htm> (reached online March 13, 2010).

¹⁶ *Women Empowering Themselves: A Framework that Interrogates and Transforms*, Women's Empowerment in Muslim Contexts (Pakistan, 2008), 7.

¹⁷ Stephen Hart, "The Cultural Dimension of Social Movements: A Theoretical Reassessment and Literature Review," *Sociology of Religion* 57.1 (1996): 87-100

¹⁸ Compare for example, the ineffective series of laws against Female Genital Cutting, beginning in the late 1970s, with the local approaches that seem to be working much better. Agency for International Development, *Abandoning Female Genital Mutilation/Cutting: An In-Depth Look at Promising Practices* (Washington DC, 2006),

¹⁹ Ziauddin Sardar, *What do Muslims Believe: The Roots and Realities of Modern Islam* (New York: Walker and Company, 2009); Also Graham E. Fuller, "Islam, A Force for Change," *La Monde Diplomatique* [September 1999], <http://mondediplo.com/1999/09/16islam>.

contemporary Egyptian women have found in the women's mosque movement an effective strategy with which to expand their status, influence, and authority.²⁰ The 2008 documentary, *Pray the Devil Back to Hell*, poignantly showed the power of women's non-violent religious protest, by documenting how Muslim and Christian Liberian women came together in prayer and protest to bring peace to their country. *Veiled Voices*, a 2009 documentary directed by Brigid Maher, similarly observes how women religious leaders in Syria, Egypt, and Lebanon are reclaiming a central role in Islam and their communities across the Middle East.

Increasingly, progressive social justice movements are realizing that a truly successful and stable movement must meet the less tangible yet vital needs for its constituents, also known as "spiritual or meaning needs," which foster feelings of connectedness and gratefulness and integration.²¹ Published research suggests that Islam can be an overwhelmingly positive psychological force in human lives.²² WISE believes in leveraging the moral vision of Islam to create lasting social change and reach the consciences of individuals and communities and build a movement that succeeds on micro as well as macro levels.

CONCLUSION

Women's rights in the developing world remain one of the most important human rights issues of our era, influenced by many socioeconomic, cultural, religious, and political factors. WISE is unique in that it is authentic to the Islamic tradition. Virtually all WISE projects utilize the WISE dictum that religion and spirituality can be vital sources for ending injustice and violence when utilized alongside secular incentives and context-specific measures. WISE is also comprehensive and holistic. Though numerous organizations have wrestled with Muslim women's disempowerment, rarely have they taken into account the various factors in a holistic manner. WISE considers the many interrelated factors that contribute to gender-based inequality. Lastly, unlike secular movements WISE breaks ground as an initiative that includes the voice of Muslim women. Drawing in women from across a wide spectrum of ideologies, professions and nationalities, it has fostered cooperation amongst divergent and sometimes opposing groups. Facilitated by this national, ideological and professional diversity, WISE women have united behind Islamic ideals and the commitment to creating positive, sustainable and much-needed change.

²⁰ Saba Mahmood, *Politics of Piety: The Islamic Revival and the Feminist Subject* (Princeton: Princeton University Press, 2005)

²¹ Network of Spiritual Progressives, Core Vision Statement, <http://www.tikkun.org/article.php/core>.

²² Hisham Abu-Raiya; Kenneth I. Pargament, "Empirically-based Psychology of Islam: Summary and Critique of the Literature," *Mental Health, Religion & Culture*, (February 2010): 1469-9737