

Kushtian Cultural Experience Programme



A Guide For Participants

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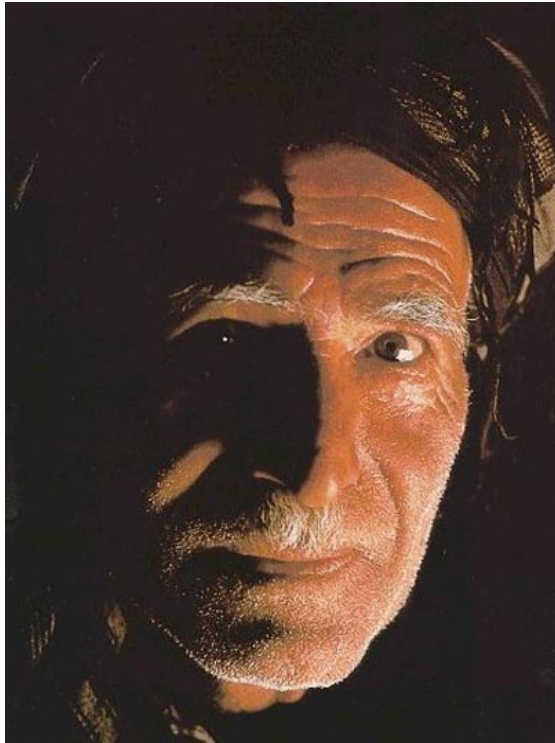
(United Nations Special Envoy for Cultural Heritage)

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This Participant's Guide was developed to assist participants in the Kushtian Cultural Experience Programme. It does not form part of any contractual agreement between scheme participants and the Kushtian Government. Information included in this Guide is for information purposes only. Participants should take such additional actions as they see fit in order to ensure that they will be able to participate fully and gain best benefit from the Programme.

Introduction : The Kushtian Cultural Experience Programme



Kushtia is proud of its distinctive culture and the unique part which women play in our society. Although we recognise that our ways are not the ways of others, we believe our culture has many strengths that promote successful families and harmonious relationships between the sexes. Many women have expressed interest in the Kushtian way of life and we are keen to provide opportunities for cultural understanding. The Cultural Experience Programme has been designed as part of this approach to promoting our culture and lifestyle.

The Kushtian Ministry of Culture is happy to provide this guide for participants in the Cultural Experience Programme. The Programme represents a unique opportunity for those from other lands to become part of and learn from the unique Kushtian cultural heritage and we understand that all those wishing to take part in this programme will need to understand and prepare for the very different world in which they will find themselves.

We are pleased that the United Nations, through UNESCO, has felt able to support this initiative and we are happy to be working with UNESCO to establish the concept of World Heritage Cultures. We welcome their support for this education and experience programme which is intended to demonstrate to the world the value of the traditional Kushtian culture.

This guide has been prepared to introduce those of you that will be taking part in the programme to the information that you will need in order to have an enjoyable and educational experience. Please read it and learn from it. We have tried to provide answers to many of the common questions raised by participants in the Programme. Your sponsor will be able to help you with others.

Kolani Kustanki

Minister of Culture & Council Member

Kushtian Government of National Unity

Foreword : World Heritage Cultures



We have become used to the idea that we need to protect our environment, to conserve natural resources and take care of the world in which we live. We all understand the need to look after rare species of animals in order to prevent their loss to humanity and to the global gene pool.

The same is true of the many and rich cultures that we have upon our planet. Man's social organisations and ways of life represent a wide and richly diverse range of behaviours, a vibrant and valuable range of cultures.

We in the United Nations believe that it is important to celebrate that diversity and to act in order to prevent the creation of a global, homogenised culture.

For that reason UNESCO is pleased to be cooperating with the Kushtian Government of National Unity in creating and developing the idea of World Heritage Cultures. The cultures are ones judged to have distinctive features that contribute to the diversity of human behaviour. UNESCO sponsors programmes designed to strengthen these cultures and to increase understanding of these cultures and their contribution to the human experience.

We hope that participants in the Kushtian Cultural Experience Programme will gain valuable insights into the Kushtian culture and that this helps to spread the understanding of the value of cultural diversity.

Anders Johansson

United Nations Special Envoy for Cultural Heritage



The Programme : What Is It All About?

The Kushtian Cultural Experience Programme allows programme participants to experience and develop their understanding of the unique role of women in Kushtian society.

Under the programme, participants travel to Kushtia and live as a member of a Kushtian household, experiencing the same conditions as family members and those working in the household. Participants are subject to Kushtian law and are, of course, expected to conform to local cultural practices.

Kushtian society is heavily focused around the idea of the household and the head of a household has considerable influence in the day to day life of members of the household. Under the Programme you will be assigned to a household and the Head of Household will be your Programme Sponsor. You will live in the household and be part of their daily life. Although the Programme is managed and administered by the Kushtian Ministry of Culture, participants will mainly be in contact with their sponsor and other members of the household.

The Kushtian way of life is also heavily based around an acceptance by women of the dominant role of the male in Kushtian society. The relative position of men and women is enshrined in Kushtian law and in many Kushtian traditions and practices. Participation in the Programme will require a considerable effort on the part of those brought up in western societies to adapt to this very different view of the world. Participants are reminded that the purpose of the programme is to provide them with an opportunity to experience the Kushtian way of life, attempts to import western values, attitudes or modes of behaviour into the household where you are placed are unlikely to be welcomed by either the women or the men of the household. You should also be aware that activities that appear perfectly normal in western societies are discouraged or even illegal in a Kushtian household. Additionally, you may find that the reverse is also true.

During their placement on the Programme, participants can expect a wide range of experiences that are unique to the way in which life is carried on in Kushtia. Participants are required to commit to completing the programme.

What happens if I find that I am not enjoying my participation in the programme?

Kushtian women cannot suddenly decide that they no longer enjoy the Kushtian life. A stoic acceptance of life's problems is an important part of our culture and we expect participants to accept hardships and difficulties as part of the experience. It will not normally be possible to cut short the Kushtian Cultural Experience. You should only agree to take part in the programme if you accept that you will be required to complete it. Participants are advised to check the exact terms of their participation in the Programme Agreement which you will have already signed.

The Roles of Women in Kushtia: Opportunities for Participants

The roles taken up by women in Kushtian society are to a great extent a reflection of their political and social position. They also reflect the hierarchical nature of Kushtian society. For adult females there are three main roles, the wife, the concubine and the doenya. Of these most participants take on the role of doenya.

The role held in highest esteem is that of **wife**. A Kushtian male may have several wives, though it is unusual for a man to have more than three. A wife plays the key role of child bearing (only children born of a married woman can inherit under Kushtian law) and child raising. The senior wife in any household is the mother of the first born son. Other wives range in seniority according to the number of (male) children born by them to the Head of the Household.

A further important role, given the desires and drives of Kushtian men, is that of **concubine**. The concubine is not only a sexual plaything (in fact any woman is subject to the sexual desires of the males of the household) but has the purpose of providing amusement for the males of the household. Concubines may be

skilled dancers, story tellers, acrobats, jugglers or other entertainers in addition to possessing sexual skills.

Of least status, though of considerable importance to the economy and functioning of the household, is the **doenya** (pronounced “doe-en-ya” approximately, “servant”, plural doenyas, pronounced “doe-en-yes”). The doenyas are those women, neither wives nor concubines, that perform the essential domestic tasks of running the household. A doyenya may also be expected to perform tasks outside the home for example in offices or other work places, contributing economically by their efforts, bringing their wages to the household.

The role that you take up will depend on the decision of your sponsor. Initially it will almost be certain to be that of a doyenya. In large households there may be the opportunity to specialise in a particular role while in smaller ones the women will be expected to perform wide range of duties, giving the participant a broader experience of Kushtian life. A few participants have been offered roles as concubines.

Will I be expected to undertake domestic duties such as cooking and cleaning?

Assuming that you are assigned the role of doyenya, this is highly likely. Child care is carried out by the wives but other household tasks such as cooking, cleaning, care of clothes, etc. all fall on the doenyas. Some participants assigned as doenyas may spend some of their working time in conventional office jobs or other work outside the home but this will usually be in addition to some household duties.

Can I decide which tasks I undertake?

As a rule the junior doenyas in a household have very little opportunity to select which tasks they are to perform. You will be expected to follow the direction of the more senior doenyas, the overseer and others in the household. An important part of the Kushtian experience is developing an acceptance of the direction provided by others.

I don't know anything about Kushtian food. How will I cope with cooking?

As is the case of all tasks you can expect to receive very clear direction and correction in the event of mistakes. You are unlikely to be the only doyenya in a household and will learn from the others around you. The emphasis in the Programme is on learning from others, you can expect this to be the usual way of becoming familiar with the Kushtian way of doing things.

Are participants ever taken as wives?

Although this is theoretically possible it is not the objective of the scheme to provide sponsors with additional wives and it would be most unusual. A proposal of marriage from a sponsor would normally require acceptance but most Kushtian men choose Kushtian girls as the mothers of their children.

Are participants ever taken as concubines?

Yes, but be aware that “concubine” in Kushtian has a broader definition than in English. If there are particular attributes in your personal profile (for example performing skills, musicianship, dance, etc.) that suggest you might be suited for such a role your sponsor may ask for these to be assessed prior to your arrival. Normally however a participant is expected to start as a doyenya and would only be promoted to the role of concubine after at least a probationary period.

Dress & Appearance

Kushtian dress for women reflects the cultural and social attitudes of the country. Although there is no religious stricture governing the appearance of women the ways in which different aspects of the woman's appearance have been deemed attractive dictate conventions of appearance that are observed strictly. As a participant in the programme you will be expected to conform to these conventions.

Women of the household family (wives and unmarried daughters) conventionally dress with modesty in flowing robes that do not reveal the figure and cover their arms and legs. They wear gloves in public. Women below marriageable age do not wear a veil. A femnyette (unmarried woman of marriageable age) will often dress in a garment that combines robes and a veil; the chanoosh.

The doenyas wear dress appropriate to the tasks they must perform, often similar in nature to that of the family. If of marriageable age she will wear a form of chanoosh. Traditionally women have gone naked beneath the chanoosh but in recent times western forms of undergarments have become popular across all levels of Kushtian society.

For concubines, dress and appearance generally relate to their specific skills and talents and is, of course, intended to heighten the sense of physical allure as well. Sleeves of a concubine's costume may be slashed to provide a glimpse of the fore-arm, the belly may be left bare and jewellery worn in the navel, they may wear a divided skirt showing much of the legs, their veil may reveal a hint of the features beneath, she may wear fingerless gloves and so on. The dress of a concubine to a large extent reflects the tastes of the Head of the Household but of course many Kushtian men have tastes in common. Wrists, arms and shoulders are considered attractive, as are the breasts, the belly, the lower back and upper part of the buttocks. Much attention is paid to the eyes with exaggerated eye make-up a common feature of a concubine's appearance.

Many Kushtian women of all classes wear wrist and ankle shackles. Wives of the highest status and some concubines may wear gilded or jewelled shackles, sometimes extending into decorative chains and rings for the fingers or toes.

All Kushtian women also wear the properta. This is a medallion (often gold) that is usually worn in the centre of the forehead hanging from a chain that is worn around the crown of the head or around the neck. The properta is engraved with the symbol of the Head of the Household to which the woman belongs.

Will I be expected to wear a veil?

Most definitely. All femnyettes (unmarried women of marriageable age) of whatever rank are expected to veil the lower half of their face in public. Beyond that it will depend on the attitudes and traditions of your sponsor, their household and your workplace. Some households relax the requirement within the privacy of the household but others, favouring a more strict observance, a full face veil covering the eyes as well as the nose and mouth is worn at all times. If you were to take up the role of concubine you would find greater freedom in your dress and in the wearing of the veil. For example those involved in acrobatic display may simply wear a chain draped from the ears and across the nose as a simulation of the veil. A doenya working in an office environment, for example will often wear a veil in addition to conventional western office attire.

I have seen pictures of Kushtian women in chains. Is this normal?

Kushtian women often wear wrist (manuses) or ankle (ancluses) shackles. Sometimes these are fashion or symbolic items but on occasion they may be genuine restraints, locked in place and with a key held by the Head of the Household or, sometimes, his Overseer. In general women are free to wear chains or not as they desire. Sometimes the Head of the Household requires the wearing of manuses and / or ancluses. Enforced use of the manuses and ancluses is usually only a requirement for appearance in public or as a consequence of some disciplinary transgression for which restraint has been prescribed as punishment (see below).

Can I wear my own clothes?

It may be possible for you to wear some western fashions if, for example, as a doenya you have to perform an office job but many participants will not get the opportunity to wear western clothes. Western underwear however is highly prized by Kushtian women and even if not worn by the participant may be useful for barter.

Property & Assets

Kushtian women do not own property. They may be granted the use of property by the Head of Household. It may even be given to them for their exclusive use but it remains the property of the Head of the Household. Thus a wife's jewellery, clothes, furniture for her apartments and so on are all owned by her husband.

Implicit in this is that such property can be sold or its use withdrawn at any time.

The participant should not bring with them any personal property as ownership will transfer on their arrival to their sponsor. This includes any personal financial assets. Kushtian women are not able to have bank accounts or to access credit cards. You should only bring with you such clothing as you will need and your passport which will be held on your behalf by the Ministry of Immigration.

I understand that I cannot have a bank account but as a doenya I am working as a secretary in an office. What happens to my wages?

The doenya working outside the household does so to contribute economically. Your wages will be credited to the head of your household who provides for your feeding, housing, well being and comfort.

What happens to any savings I make while I am a participant in the programme?

Since payments are not made to participants the issue does not arise.

I brought clothes with me but the other girls in the household have stolen them. What can I do about this?

Because the concept of a woman owning property is not recognised, others in the household will not have thought they were "stealing" something of yours. You can take things back when you wish to use them without fear of offending the others; they will accept that if you wish to use them you can take them. You can gain face in the household by encouraging others to use things that they have taken from you. A sign that you accept the customs of common property will be welcomed as demonstrating that you are embracing the life of the household in a whole-hearted manner.

About Your Sponsor

Each participant has an assigned sponsor that takes the participant into their household as if they were one of their own women. The sponsor is invariably a Head of Household. All sponsors are registered with the Ministry of Culture. The Ministry vets all sponsors in order to ensure that they understand the nature of the scheme and that they are able to cope with a non-Kushtian in the household. In this respect the Ministry aims to ensure that sponsors have had experience in running a household of five or more doenyas and concubines and that the household has the resources to support an additional individual. One sponsor may take a number of scheme participants. It is probable, however, that you will be the only scheme participant in your household.

The sponsor undertakes to provide for the participant in the same way that he would for any other woman of

the household. You will be clothed, fed and assigned a role. You will be given a *properta* – the medallion which indicates to others who your sponsor (Head of Household) is. Your sponsor will also act as your guide and mentor (however see, language) and will be able to counsel you in the event of any problems that you may face with other members of the household, for example.

Your sponsor may delegate many tasks in the running of his household to his Overseer this can include maintaining discipline within the household and providing for the needs of programme participants.

My sponsor tells me that I am being transferred to another householder and that I must now exchange his properta for one from my new sponsor. I have made many friends in the household here, can I refuse to go?

No. The Head of Household (your sponsor) has the absolute right to decide whether you remain in the household. He is only required to ensure that your new household is approved as a sponsor under the programme and that the transfer is registered with the Ministry of Culture.

My sponsor paraded all of the household in the courtyard yesterday. One of the concubines was led out in manuses. Her properta was taken from her by my sponsor. Another man appeared and put a new properta on her. Then she was led away. Now my sponsor tells me I am to be his new concubine. Can I refuse?

What you saw is a common Kushtian ceremony where a woman is transferred from the care of one household to that of another (often money may be exchanged as well). You could theoretically resist a change of role to that of concubine but, in practice, since this is seen as a promotion in status within the household it would be most unusual for you to do so. If there was a dispute it would need to be resolved by the Ministry of Culture. So far, all cases referred to the Minister have resulted in the change of status for the programme participant being approved since the view is taken that the participant could have been allocated that role on first joining the household.

My sponsor does not provide me with sufficient clothes or food.

The programme requires that you are treated equally with other women of the same status in the household. If this is not the case you may appeal to the Minister of Culture. However, please remember that accepting a programme participant places an additional drain on the household's resources. It may take some time for them to adapt to their new member and you should give your household time to adjust to you as you must give yourself time to adjust to Kushtian ways. Also remember that what is normal in Kushtia may be very different from what you are used to at home.

Language

The languages most widely spoken apart from Kushtian are Russian and then English. However, you should not assume that your sponsor or any of the household will speak much or any English. The Kushtian Ministry of the Interior does not check whether there are any English speakers in your household but will make available translators in the event of disputes or difficulties, if so requested by the sponsor. You should make every attempt to become familiar with common Kushtian words and phrases before starting your placement. You will find that your experience is much improved if you learn what you can of the language from other members of the household. Life in a Kushtian household is very simple and a small vocabulary will allow you to cope with most day-to-day problems. You should focus on learning words relating to your daily duties, food, cooking, cleaning and so forth, this will be sufficient in almost every case.

Will I have the opportunity to attend Kushtian language classes?

The more that you can learn of the Kushtian language, the more comfortable your time in the programme will be. However, you should not expect there to be formal classes in the Kushtian language. You may be lucky

and find an English speaker in your household, otherwise you will have to manage to learn the language as best you can. This has been the tradition for many years when women from outside Kushtia joined a household. If your sponsor seeks to have you work in some office or clerical role is it possible that you will attend formal language classes.

Sex and the Kushtian Woman

Kushtian women expect to be the sexual playthings of the men in their lives and Kushtian men expect to take the leading role in sexual activities. Although wives are seen as the bearers of children and concubines are often skilled in the sexual arts, all women of marriageable age are expected to respond to sexual advances from Kushtian men. The sexual approaches of Kushtian males can appear basic and uninvolved or even coarse to westerners but this is expected by Kushtian women and is generally welcomed as a compensation for their frequency. Sexual activity is not confined to penetrative actions; groping and fondling are commonplace. A woman's acceptance of sexual contact is a virtue highly regarded by Kushtian males and is a sure way to gain status in the household.

Sexual contact can appear to be quite casual to western eyes. A doenya serving tea to the Head of Household might be required to lift her skirts for his amusement; a male delivering food to the kitchen might take his pleasure by caressing one of the girls responsible for cooking or cleaning pots.

This convention of Kushtian culture is enshrined in Kushtian law. A femnyette or wife may not refuse the sexual advances of one of the males of the household. A Kushtian man is entitled at law to take reasonable measures to restrain a woman that refuses such advances in order that he can satisfy his desires.

As a general rule the women of a household are only subject to the males of that household or those that serve in some way the Head of the Household. It would be most unexpected (and offensive) for a male of one household to take sexual advantage of a woman wearing the properta of another household.

Kushtian sexual activity often seems disturbingly perfunctory to westerners. Foreplay is rarely engaged in (except with concubines). The act from penetration to orgasm is usually short, withdrawal is swift and post coital contact brief. It is unusual for Kushtian men to embrace, kiss or otherwise stimulate a woman and the woman is generally expected to be a passive partner in the process. Although Kushtian males (and some concubines) can be ardent and acrobatic lovers this is the exception rather than the rule.

For many women in Kushtia more emotionally satisfying and more caring, mutually stimulating, sexual relationships come from other women in the household. There is no stricture against women forming emotional and sexual attachments provided that it neither affects their work nor their duties to the males of the household. Such relationships are rarely forced however and there is no legal framework that would compel, for example, a doenya to submit to a senior wife if she were to be so approached. However, the political realities of the household may lead the doenya to a different conclusion.

I am not a concubine, only a doenya carrying out household duties. My sponsor expects me to satisfy him sexually. Can I refuse?

No. As your sponsor he is entitled to this even if you are not a wife or concubine.

My sponsor's eldest son takes me to his bedroom and asks me to masturbate while he watches. Must I do this?

If the son is above the age of majority (18) then yes, you must do this. Below this age you should not accept the advances of any family member but should instead discuss the matter with your Head of Household.

One of the concubines of the household has developed a crush on me. How should I respond?

You are free to choose how you respond to advances from concubines of the household. Responding to such an approach may, however, enable you to gain promotion in some way or other and thus achieve a better position for yourself.

I am a doenya working in an office as a secretary to a government official. He expects me to have sex with him during the working day. Should I do this?

Normally you are not expected to have sex with those outside your household but an exception is often made in a case like this since your employer is effectively a surrogate Head of Household while you are at work. Your sponsor should make it clear that your employer is entitled to do this. Listen out for such words as "Take her as one of your own household," or "You may add your properta to my own," when you are first introduced. If you are in doubt you can ask your employer if he has this agreement with your sponsor or you may also ask your sponsor.

Since sexual activity is common, what provision is there for contraception and the prevention of disease, especially AIDS?

Even though all Kushtian males are sexually active, because most sexual contact takes place within the household, the problems of sexual disease are limited and AIDS is unknown within Kushtia. Contraception is seen as the woman's responsibility. The contraceptive pill became available in Kushtia during the period of Russian rule and is widely used, although illicitly in some households. Various homeopathic measures are used for spermicidal purposes and to prevent the spread of sexual infection and are seen to be effective. The participant should be guided by the practices of the others in their household.

Accommodation & Travel

The Kushtian household centres around the typical Kushtian estate house, usually ranged around a quadrangle. The family of the householder and his wives and the household's public rooms for entertaining guests occupy one wing, the concubines a wing to the left, the doenyas a wing to the right. The fourth wing is taken up by the household's Overseer and any male workers.

Assuming that you are placed as a doenya you will sleep in a dormitory with the other doenyas of the household and use shared washing and toilet facilities. The wash house, cook house, food stores and other domestic areas for the household are also found in the doenyas wing. In the centre is a courtyard in which the business of the household is dealt with, for example if the Head of the Household or the Overseer needs to address the doenyas and in which any livestock held are kept penned.

As a doenya, unless you have a job which takes you away from the household, or you are part of some family expedition – serving food for a picnic for example - you will not normally leave the estate. The concept of individual freedom of movement is not recognised in Kushtian society, especially for a doenya.

Concubines may be expected to accompany the men of the household on their trips and so may see more of the country.

A Kushtian household living in a town will still have a house of similar design although often smaller, the house taking up one block of the town. Generally windows only open onto the inner courtyard. A single door, usually besides the rooms of the Overseer provides entry to the property.

I want to see something of the country would it be possible for me to hire a car?

No. In Kushtia women cannot form a contract at law and so it is impossible for a woman to enter into a car rental agreement. The only way in which this would be possible would be for you to persuade your sponsor

to hire a vehicle on your behalf. However, independent travel is not recommended for unaccompanied women. You may be lucky enough to join your Head of Household on some trip or other.

Whereabouts in Kushtia will I be based?

Most participants in the programme will be based in or around the capital Kolin. Kushtia is not a large country but some placements may be made in the Kushtian highlands up to 100 miles north of Kolin or in the agricultural regions of the Central Plain. Since participants rarely leave the estate, your location is not of great importance although those in northern areas can expect greater extremes of climate and those in or around the capital may have greater access to modern conveniences such as electric lighting and running water.

How can I contact my family / have them contact me while I am engaged in the programme?

Communications between Kushtia and the outside world are, at best, unreliable. Telephones are rarely seen outside of government offices and a few corporations. Many villages have none. There is no mobile telephony network in place nor are satellite phones licensed for use in the country. International mail is only available to government departments and large corporations. Because of the limited telecommunications infrastructure email and internet access are virtually unknown, certainly in Kushtian households. If you need to be contacted letters can be sent to you care of the Kushtian Ministry of Culture and you may also send letters home (one per month, with the approval of your sponsor) through this same channel. Letters to and from programme participants are subject to the same rules as other international postal communications and are subject to vetting by the Kushtian Ministry of Communications.

Training & Development of Skills

The emphasis on learning in the programme is through experience. You will learn about Kushtian culture as a direct consequence of being a part of a Kushtian household. As a doenya or concubine you will have the opportunity to apply skills that you already have and to learn new ones. There is little concept of formal education within Kushtian society, children “pick things up as they go along” and you will need to approach your learning in the same way.

However, you should be warned that this is still a culture in which judiciously applied corporal punishment is still considered to be appropriate as a way of deterring undesirable behaviour, rewarding poor performance or encouraging greater attention to details where insufficient care is considered to have been taken. The Ministry is anxious to ensure that no abuse takes place as a result of the use of corporal punishment has taken great care to explain to all sponsors involved in the programme that the use of special disciplinary measures should be kept to an essential minimum and should not exceed the extent to which it is used for other household members. Participants are encouraged to contact the Ministry’s programme help desk if they are concerned but this should only be done for unjustified or apparently excessive punishments. If you are being treated as others in your household it is unlikely that the Ministry will intervene.

Common punishments include the use of the tawensa – the three tongued tawse usually made of thin leather strips - for beatings of up to ten or, in exceptional cases, twenty strokes. Many households will have a male Overseer who directs the doenyas. The Overseer often carries a staff or wand of office which is used to encourage greater activity or efficiency but such direction rarely exceeds single blows.

Kushtian disciplinary measures also include the use of punitive restraint. Decorative versions of the manuses or ancluses may be replaced by heavy iron ones. It is common for a Kushtian household to have a small cage within which the transgressor is required to crouch or sometimes a transgressor may be chained by the neck to a post in the courtyard of the house.

Punishments are often carried out before the entire household so that all may have the opportunity to learn from the mistakes of the miscreant.

I was given five strokes of the tawensa in front of all the doenyas of the household for taking an extra ration of bread. How should I appeal to the Ministry?

The punishment you describe is quite in line with common Kushtian practice. It is unlikely that the Ministry would intervene in this case. Programme participants are encouraged to resolve things within the household rather than by appeal to the Ministry.

Our Overseer caught me talking to another girl after the lights in our dormitory had been turned off. We were both chained to a post in the courtyard with our mouths each filled with a leather plug for two hours the following afternoon. Is this a usual punishment?

The use of the moaungf, the leather plug gag that you describe (it takes its name from the noise made by its wearer), is a common measure where it is felt that excessive gossip or chattering is hindering efficient work or preventing doenyas from taking sufficient rest for the following day's work. It is more usual for the moaungf to be used in conjunction with restraining manuses during work but if the Overseer felt that an example needed to be made this does not seem excessive.

All the doenyas were made to watch one of the concubines being beaten in the courtyard. I find it distressing to watch these punishments. Can I refuse?

You are advised not to try to refuse to watch such a punishment. They are viewed as being a warning for the rest of the household as much as a punishment for the miscreant. To avoid watching is to indicate a lack of respect for the discipline of the house and would be likely to attract punishment in itself.

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