

Editorial

THE GERM

Bitterness was a persistent trait in my young friend. When she was a student at college, whenever we met, she had something to complain about. Unfair grades, teachers' bias, students' folly and pseudo-modernism. She herself was against irrational traditions and prejudices, yet she adhered to certain traits, good or bad, inherited from her environment.

I attributed her bitterness to certain frustrations connected with her school work. But this condition persisted in spite of a successful marriage and comfortable family surroundings. Material success became to her a means of compensation for intellectual mediocrity. She became infected with the political germ, involved in party politics, not because she was particularly qualified to play a political role, nor because she was interested in public welfare, but because she thought, as did those who pushed her forward and whose game she was playing, that politics was the shortest way to power, glamour, enormous wealth and unique privileges; this being the concept of political activity in an underdeveloped country.

My friend was not happy and will probably never be. She was the victim of unquenchable lust for importance. She would equally be a source of unhappiness for others because she did not refrain from exploiting them for her own ends.

Most of the troubles of the world, as it seems, come from people who, as individuals or as groups, develop a mad thirst for domination and self-aggrandizement, leading them to commit all sorts of infringements in order to attain their goals.

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Zahia Salman Promoter of Child Welfare in Lebanon

In the field of child welfare, Mrs. Zahia Salman's name represents a highlight. Ever since the foundation of the Lebanese Child Welfare Association in 1936, she has striven to organize and pool the efforts and means of both government and non-governmental organizations through private initiative as well as through legislation.

At the beginning, her main concern was to point out the importance of the preschool age in forming the future citizen. Through her initiative, the first day care centers were established in Lebanon in 1937 and supported by the Lebanese Child Welfare Association.² These centers were also used to educate mothers as how to feed, clean and raise their children in a proper and healthy way.

One of the projects that cater to the needs of unprivileged youth was a study in which she proposed the establishment of a girls' reformatory to house delinquent girls instead of putting them in women's prison. This proposal has been accepted and is being studied by the Ministry of Social Affairs.

Among her many accomplishments, the following are most noteworthy:

- Instituting Child's Day in Lebanon, 1937. This day falls every year on the 22nd of March and has been extended into "Child Week". Mrs. Salman founded the National Committee for Child's Day, of which she became president.
- Participating in the foundation and activities of several associations, including The Lebanese Protection Association, The Lebanese Committee for Fighting Illiteracy and The Family Planning Association.
- Membership in the Women's League, the International Council for Women, the International Union for Child Welfare and the Asiatic Women's Council Headquarters, London.
- Representing Lebanon at a large number of national

and international conferences on child welfare.

- Vice-presidency of the National Commission for the IYC.

In recognition of her multiple services, the Lebanese Government has granted her the Medal of Golden Merit, 1948; the Cedar Merit (officer's grade), 1958; the Public Education Medal, 1963; the Cedar Merit (commander's grade) 1969; the Golden Merit of Lebanon, 1974.

She also holds two decorations (1963, 1974) from the International Organization for Peace, Arts, Education and Civil Rights, head-quartered in Paris.

In spite of fifty years of relentless activity, Mrs. Salman refuses to lay down arms and insists on continuing the struggle which the present circumstances require in Lebanon.

Equal Rights to Social Security Between Sexes in Belgium⁽¹⁾

According to the Belgian official bulletin, the husband will have the choice from now on (June 1980), to remain at home as housekeeper and benefit from social security granted to his working wife.

Before now, the husband performing house duties had no right to social security unless he was unable to do outside work. In 1978, the European Economic Council urged Belgium to give up sexual discrimination regarding social security. The husband's right was recognized last summer by two Belgian courts which confirmed the claims of two husbands to social security while the S.S. Fund had denied it to them.

1. Al-Anwar, Beirut, June 1980.

(1) From an Interview by Nagla Husni (IWSAW).

(2) Al-Raida Vol. II, No. 8, May 1979, p. 5.



ANISSA NAJJAR

A social work veteran who, for twenty five years directed a successful village welfare project in Lebanon.

As a student and graduate of the American University of Beirut, Anissa Rawda Najjar actively participated in the Village Welfare projects initiated and sponsored by AUB during the thirties. Her interest in village welfare persisted after her marriage, when she joined a group of women volunteers who had formed the nucleus of a welfare project for a few Lebanese villages located in three districts of the country.

In 1951 the group created the Village Welfare Association, opened a central office in Beirut and started clubs for village women between fifteen and twenty-five years of age, giving them instruction in hygiene, nutrition, child care and sewing. They soon found out that to ensure the continuity of the work they should approach the younger generation by opening for them regular schools in their villages. Mrs. Najjar was able to convince the members of the group that the project should meet the village needs and provide the village girls with instruction which government schools did not offer. "The literacy of the mind" was the thing they needed, i.e. knowledge which would awaken their initiative and help them to improve their living conditions. They should be taught to be money earners and share in the household expenditures. Besides courses in health, nutrition, first-aid, child care, budgeting and civic education, they were taught household crafts such as jam making, canning, farming, pottery, sewing and other money making activities which paved the way for reading, writing and arithmetic. As soon as the programs were set, they were put into practice. The problem of housing arose but the joint efforts of the volunteers were able to solve it. A subsidy from the government and grants from various donors allowed them to build two schools, one in Knaisseh, the other in Deirkusheh, on land offered by the villagers. Both schools are in the Chouf mountainous district. The first is elementary, the second includes intermediate classes.

They are provided with teachers who prepare students for the Rural Certificate which requires the holder to remove the illiteracy of at least one person in her village or district. The Rural Brevet is prepared by the Deirkusheh school. A book was compiled and published for the use of the teachers. It supplemented government textbooks with practical knowledge needed by the villagers. Another book, **Ten Stories from the Village**, was made to give comprehensive and practical lessons in public health. Mrs. Najjar was president of the Association from 1956 to 1959 and again from 1960 until now.

Between 1960 and 1974 the work expanded. Dispensaries were created. Besides the project carried out in the Chouf district, 25 villages in other parts of Lebanon were covered by an itinerant group of paid workers including a nurse and teachers who taught housekeeping and household arts. New money-earning projects were introduced: poultry raising, bee keeping, basket-making, silkworm raising and silk weaving which led to the production of silk mantles or abayas.

The finances of the Association depend on subscriptions and donations from the Association members and supporters, volunteer work, government subsidy and a yearly contribution varying between LL 1000 and 3000 from UNESCO as a result of Mrs. Najjar's effort when she visited the United States by invitation in 1960. Her membership in the Women's International League for Peace and Freedom gives her the opportunity to receive certain gifts in kind for the project. The two schools in Chouf now accommodate more than a thousand students who come from nine villages in buses provided by the V.W.A.

The war years have retarded the work and created new needs. Fewer women and men are now willing to do volunteer work and Mrs. Najjar has to face heavier responsibility. But to her this is an incentive for further activity.

THE NINTH CONGRESS OF THE GENERAL FEDERATION OF IRAQI WOMEN

An international congress which brought together women delegates of 75 countries and gave them the opportunity to set forth their activities and their claims which represent those of a majority of women all over the world.

The Ninth Congress of the General Federation of Iraqi Women, held in Baghdad March 11-18, 1980, was in fact an international congress, celebrating the eleventh anniversary of the Federation (founded 1969) and reviewing its accomplishments during the last two years, with the aim of seeking guidelines for new plans and further progress in the near future.

The delegates numbered over 300, representing 75 countries, besides international women's organizations. They came from all parts of the world: from the Arab countries, the Middle and the Far East, Africa, Australia, Europe and the Americas. Simply dressed, serious looking, they represented the militant class of women who are struggling to liberate themselves and their countries from ignorance, injustice and exploitation. They all spoke, and their speeches, brief or long, revolved about similar topics, reporting on women's efforts toward liberation, their problems and their claims, their faith in women's potentials and in the fruitfulness of their cooperation.

The speakers gave the audience valuable information about women abroad, but most important was the information given about the Iraqi Federation itself, whose objective is "to strive for the purpose of improving in every way the status of Iraqi women so that they may be qualified to enjoy equality with men and participate in all development projects open to the other sex."

The Federation displays intense activity in carrying out an extensive program through the coordinated action of nine secretariats branching out all over the eighteen Iraqi districts. First among them is the Training Secretariat which organizes training workshops for groups of leaders and teachers in charge of wiping out illiteracy, organizing training courses in sports, social activities, health, general culture and basic-living skills. About sixty varieties of handicrafts and vocational training courses are given to adult women, including car-driving, use of the tractor, photography, first-aid, hair-dressing, flower-making, penmanship, designing, chess, foreign languages, applied electronics, ceramics, rug-weaving, etc.

Other secretariats include the one which recruits new members by trying to reach the masses of Iraqi women and

enroll them in the Federation. A monthly women's magazine is published by the Information Secretariat, which is also in charge of television, radio and theatre programs for women, including those in Kurdish and Syriac, in addition to Arabic. Research is carried out by the Research and Studies Secretariat. Health and Child Care also have a secretariat of their own.

Besides the organized activities of its secretariats, the Federation supervises a folkloric center where folkloric costumes, crafts and arts are being revived and developed through the efforts of specialized artists and designers.

The recommendations presented by the Federation Council were inclusive and progressive in nature and aims.

The Federation decided to implement the recommendation of the United Nations regarding the establishment of an information bureau for women. It will continue the steps already made toward execution of the U.N. recommendation formulated in the Declaration of the Rights of the Child. Several decisions were taken with the view of improving the personal status of women through such measures as giving a woman's testimony at personal status courts the same value as that of a man, restricting arbitrary divorce and issuing a law by which husband and wife should be equal sharers of money and property earned after marriage. Improving the conditions of rural and laboring women and wiping out class differences received special emphasis in the long list of the Council's recommendations which covered more than fifty pages.

As we strolled along the streets of Baghdad, we did not come across any veiled women. The "abaya" or large black mantle is still used by women while in the streets but with no veil covering the face. Universities are co-educational. Theatre programs and folkloric dances join together boys and girls.

This glorious past of Iraq springs through the old Sumerian, Babylonian and Assyrian monuments that have been preserved or restored. It lives in statues and memorial sculptures recently erected for great historical figures. Its influence permeates modern Iraqi architecture, painting and music.

In spite of its attachment to its past, modern Iraq is open to foreign influences. It has recently founded in Baghdad a university of technology and established at Baghdad University a department for foreign languages and translation. The international character of the Ninth Congress already described bears witness to this progressive trend, equally experienced by the author of this article, who represented IWSAW at the Congress.

The Role of Women in Jordan Society

Nineteen delegates from eleven Arab countries, participants from UNESCO, UNICEF, UNFPA and ILO, together with numerous Jordanian observers, attended the Seminar on the Role of Working Women, which was held in Jordan on April 26-29, 1980.

The Seminar was organized by the Department of Working Women in the Ministry of Labor, in cooperation with the United Nations Funds for Population Activities (UNFPA).

Papers presented by delegates gave valuable information on working women and their problems in the Arab World but more particularly in Jordan.

An exhaustive paper on voluntary organizations and working women in Jordan including both East and West Banks, was presented by Mrs. Intissar Jardaneh. After emphasizing the importance of women's voluntary work in its capacity of supporting women in employed work, Mrs. Jardaneh called for the construction of strong bridges between it and the formal bodies on the one hand and between it and the public on the other.

The material information, administrative and technical backstopping of voluntary work are, according to her, a basic support for its development. She also stressed the necessity of doing away with cliques which retard voluntary work, of working toward the prevention of overlapping and the establishment of coordination among organizations.

Dr. Mallalah, director of the Jordan Institute of Management, gave a paper on working women and the Jordanian economy, including only those working for a salary. They form, as he said, 19% of the employees working in institutions employing 5 or more people, and the vast majority are in Amman.

Offering employment to women in rural districts is therefore necessary to limit their migration to town. Employed women, like employed men, are primarily attracted to public administration and social services. The industrial sector is equally attractive for both sexes; banking and finance are the third largest occupation for women.

Mr. Munther Masri, director of the Vocational Training Association, opened his talk by outlining the strides made in women's education between 1970 and 1978. He then discussed the post-high school vocational training for women, pointed out the problem of providing

vocational guidance in schools and the necessity of orienting girls toward applied science, so that they may not concentrate on humanities and pure sciences.

The Seminar's main recommendations are briefly condensed in the following:

- 1 – The new labor code which is now being prepared in Jordan should increase the working women's maternity leave to make it twelve weeks, with a minimum pay of 75% of the normal salary.
- 2 – Eliminate sex discrimination regarding job opportunities, wages, termination of service compensation, training and education promotion, among others, sex labelling of occupational fields as exclusively appropriate for males and females.
- 3 – The principle of equal pay for equal work must be applied regarding women by the ministry of Labor as well as by the private sector.
- 4 – The ministry of education should develop a vocational guidance program to help students choose suitable careers.
- 5 – Extend vocational training for girls in secondary schools and suggest new fields for women's employment.
- 6 – The ministry of education should organize study projects of woman's image in school books and curricula with the aim of changing the traditional image which repeats the sex-stereotyped roles of men and women in society and replacing it by one which projects new roles played by women of to-day.
- 7 – Adequate training should be provided for kindergarten and nursery school teachers and training courses organized to improve their capacity.
- 8 – The ministry of social development and women's working and voluntary work organizations must agree on a clear strategic plan for voluntary work which would ensure the upgrading of its productive capacity.
- 9 – The Arab countries and concerned organizations should support the Institute for Women's Studies in the Arab World, founded in Beirut 1973, by cooperating in its activities and providing it with documents and information necessary for its effective functioning.

It is appropriate to mention here that IWSAW was represented at this Seminar by Dr. Julinda Abu Nasr who presented a report on its activities.

CAREER COUNSELING WORKSHOP B.U.C.⁽¹⁾

A career counseling workshop for secondary school teachers was held at Beirut University College on March 12, 1980. The purpose of the workshop was to help teachers to identify students interests and aptitudes and use career information effectively. Dean Riyad Nassar welcomed the participants who were designated by their schools to attend the workshop. These teachers all advise students who are making career choices. Several also have administrative responsibilities. The group included seven males and fourteen females and fourteen held at least a Bachelor of Arts degree.

The day-long workshop began with small group discussions of factors affecting the participants' choice of a career. A summary of their discussions indicated that the most influential factors in their career decision making were events, personal choice, and people, in particular family members and teachers. Following these discussions a paper, **Career Guidance and Counseling: An Overview**, was presented by Evelyn Richards.

After coffee with members of the BUC Executive Council, the teachers were introduced to some self-assessment techniques. These included an Interest Check List and a presentation of some typical personality types by BUC students coordinated by Mrs. Maha Khuri.

The afternoon session focused on career information and resources. A brochure, **Careers**, developed at BUC and based on a recent research project was presented to the workshop participants. The brochure was used to demonstrate how to use occupational resources in studying an occupation.

The program concluded by summarizing the problems students face as they are making career choices. Some of these problems are:

- Family pressures
- Status of occupations
- Finances
- Lack of information about self
- Lack of information about occupations
- Lack of alternatives
- Lack of trained guidance personnel
- Early choice between Arts and Sciences
- Competition (entrance examinations).

A summary of the participants' evaluation indicates that they attended the workshop primarily to gain information. The **Career** brochure and discussion of personality types were the most valuable parts of the workshop. A large majority of them would like more and longer workshops.

The Guidance Office Staff appreciates the enthusiasm and interest of the participants and looks forward to working with the Secondary Schools as they continue to develop career guidance programs in the future.

(1) E. Richards, guidance office, BUC, May 5, 1980.

"DEVELOPMENT PLANNING FOR WOMEN"⁽¹⁾

In defining "development planning" the lecturer says that it does not necessarily mean westernization. She defines it as a "creative process to liberate men and women and equip them with the necessary skills to be both participants and beneficiaries of development." She describes the backward condition of women in Arab countries, the high rate of female illiteracy, their lack of participation in leaderships, the lack of women's awareness of their conditions, their lack of training, the inadequacy of data regarding their status and needs.

Society with its burden of traditions, stands as a handicap to women's integration in development. It should stop regarding women's work as mere decoration or assistance to the husband, and considering the success of women in terms of their success as wives. It should give up alienating women workers and closing to them key positions, especially in science fields.

In two fields, women's social and economic functions must be recognized. First in home-making where she is regarded as an unemployed woman though she should perform a full time job. Second in agriculture, where her participation in third world countries may reach about 50 percent, as in Iraq,² yet she is deprived of regular salaries and of the right of land ownership because the new Agrarian Reform Law of 1958 and 1970 has allowed registering the land in the name of the husband.

As a solution, Mrs. Sharif, recommends the following:

1. The modification and implementation of laws regarding women, including the recognition of the housewife as a worker deserving social security and of the rural woman's right to remuneration and ownership.

2. Data should give factual information on women's conditions and needs, especially on women in rural districts where health conditions are relatively poor.

3. More adequate training should be given to women planning to work; it should aim at developing their self-confidence as well as their talents.

4. In Arab countries, the organized and systematic reciprocity in resources requires regional and integrated planning which cannot be reached as long as the people do not control their destinies and their national resources. Hence the political issue is central to all development planning.

1. Condensed from a lecture given by Thoraya O. Sharif, UN Commission for Western Asia, in the Women's Studies Lecture Series, B.U.C., May 24, 1979.

2. See *Al-Raida*, Feb. 1979, Vol. II, No. 7, p. 10.

Women, Employment and Development in the Arab World⁽¹⁾

Female economic inactivity represents a major means by which a large proportion of Arab society is deprived of a basic need.

An increase in female employment opportunities results in a widening of social and economic options for women, enabling them to have greater economic independence, stronger and more rounded personalities and better appreciation and comprehension of reality.

In spite of these advantages, Arab women have played an extremely small role in the economically active labor force. Their activity rates are one third to one fifth the magnitude of female activity rates in Africa, Latin America and the Far East. Why?

1. The Purdah system which usually requires women to be veiled, is still practiced in many Arab and Moslem countries. This condition restricts women's appearance in public and their participation in development. Moreover, it limits any opportunity for education. Female illiteracy rates in Arab countries are among the highest in the world, higher than in Latin America and the Far East, reaching in many cases over 70 percent.

2. The high value of children in Arab culture, a trait inherited from tribal life, has contributed to the appreciation of early marriage and the insistence on a high level of fertility, thus preventing the wife from devoting any portion of her time to work outside the house.

3. Another motive for woman's seclusion and veiling is the idea that this condition is a safeguard of her virtue. Public opinion condemns woman's working outside her home because it endangers her chastity and threatens the "family honor."

4. The poverty which still prevails in many Arab countries is an obstacle to girls' education and work. Parents who may be willing to educate their daughters are compelled by poor economic conditions to limit their expenditure to the education of their male children, leaving the females illiterate.

Factors Contributing to the Increase of Female Employment

First among these factors is the eradication of illiteracy and the spread of education for both men and women. Fertility seems to be inversely related to the educational attainment of couples. Advanced education spurs women's

ambition to prepare for and occupy career jobs and to abandon traditional home employment such as sewing, embroidery, farming and underpaid employment like elementary or secondary school teaching, nursing and widowery.

Work before marriage encourages a woman to continue it after marriage, while those who try to acquire working experience after marriage find it difficult to succeed.

Other factors encouraging female labor are the existence of adequate child care centers and flexible working hours allowing women to work part-time when necessary.

Influence of Economic Structure

Industrialization and urbanization tend to favor women's participation in development because urban life encourages education and breaking away from tradition. The high cost of living in towns obliges women to become money-earners and share in supporting the family.

On the other hand, rural life covers the largest portions of Arab countries, allowing women's wide participation in agricultural activity (30-50 percent), but it has the disadvantage of encouraging high fertility and of depriving women of wages because their contribution is then considered as part of their housework.

Influence of Male Migration

Lately the increasing migration of young men from rural to urban areas or to the oil-rich countries of the Arab East has made the agricultural sector increasingly dependent on women in Jordan, Egypt, Lebanon, Syria and Yemen. Employers are finding it more convenient to employ women without running the risk of having them migrate after being trained on the job, for the more lucrative offers of work in the oil countries.

Conclusions

To encourage women's participation in development the following policy proposals are given:

1. Besides wiping out illiteracy, constitutions and laws should stipulate full equality between men and women with regard to their rights and obligations.

2. Arab countries should be urged to ratify the ILO conventions relating to conditions of work, protection of workers, motherhood and equality of remuneration, if they have not already ratified them.

3. Rural women should be more fully integrated by permitting them to own agricultural land and to share in the wages received by their husbands in case they share in rural work.

4. Non-traditional employment for women, in the field of social services and public administration, should be encouraged, while traditional occupations such as teaching and nursing should be better remunerated and offer adequate training and promotion opportunities.

5. Oriental men should start giving more time to housework and child rearing in an effort to reduce the double burden of their working wives.

6. Finally, the provision of nurseries and child care centers is a necessary measure, not only to help working mothers but also to share with parents and guardians the important task of rearing and socializing the new generation.

1. Condensed from a lecture by Henry Azzam, manpower regional advisor, International Labor Organization, Beirut, in the Women's Institute Lecture Services, BUC, May 24, 1979.

Role of Radio Broadcasts in Modifying Traditional Attitudes Toward Women

The above is the title of an extensive field study carried out in a South Egyptian village by Mr. Atef el-Abd, who presented it in 1979 to the Information Department, Broadcasting Service, at the University of Cairo, as a requirement for obtaining an M.A. degree in mass communication.

The study covers 469 double-space stencilled pages, plus an appendix of statistical tables containing results of questionnaires and other forms of study.

The author carries out a detailed analysis of social conditions in the Egyptian village, the traditional attitude toward women, the factors leading to its persistence and, finally, the role played by radio programs in modifying it. This last topic includes four chapters discussing the relationship between radio listening and the social conditions of people included in the study.

Statistical Figures

The place chosen as a field of study is a small village of South Egypt with 4800 inhabitants (1976 census), mainly Moslem (95%); principal occupation: farming 45%; percentage of working power: 98% for men, 1.3% for women, with almost all women classified as housekeepers. Among the housekeepers are those who help men in farming activities without any remuneration. The 1.3% who are classified as workers include a woman teacher and ten women who are paid for farming activities.

According to the study, the village has 50 divorced individuals of whom 70% are women. Out of 298 widowed people, the proportion of widows reaches 70%. Widows rarely remarry. They generally replace their husbands in farming tasks and responsibility for the family.

The percentage of illiteracy in 1960 was 88% for those over 10 years of age. In 1976 it fell to 82% with a higher percentage for women.

Distribution of Property

Twenty percent of the population own less than a feddan (about 400 square meters); 50% own 1-3 feddans; 12%, 3-5 feddans; 7%, 5-10 feddans, 8.6%, 10 or more feddans.

Education is restricted to 3 primary schools for teaching the Quran and reading and writing and one government elementary school accommodating 395 students, 89 of whom are female.

Information media are highly limited. Twenty percent read papers, 13% go to the cinema; 8% benefit from television programs. The radio is the most available means of information. Seventy six percent listen to radio programs, 62% of the villagers own radio sets.

Status of Women

Though the author used his own village for his sample study, he points out the difficulty he met in interviewing the village women. Their attitude was generally negative.

The few interviews he had with them took place in the presence of men, hence they tended to lack accuracy.

Men monopolize leadership in the village. It is important for social workers and leaders engaged in the task of woman's emancipation to try to convince male villagers of the benefits they would derive from women's education and participation in development.

Role of Radio Programs in Changing Attitude.

This role may be described through the following sub-topics:

- a. **Women's education.** Nearly 65% of the respondents were in favor of girls' education, 35% had a negative attitude. A positive association was found to exist between radio listening and the first attitude. The same attitude applies to those who listened to the housewife's programs.
- b. **Women's employment.** Approximately 66% of the respondents declared their approval of women's employment outside the home while about 35% were against it.
- c. **Woman's right to choose her mate.** About 75% of the respondents confirmed a woman's right to choose her life mate or to be consulted regarding this choice.
- d. **Women's right to vote.** Seventy percent approved women's participation in elections. Arguments supporting this activity: it is legally recognized, women form half of the population, their votes are needed for municipal elections. Arguments against it: impact of tradition (91%), woman's place is at home (30%), women have a defective mind (16%), religion forbids it (5.7%).
It is noteworthy that a positive association was detected between radio listening and a favorable attitude toward woman's employment outside the home, her right to choose her mate and her right to participate in elections.
- e. **Preference for male children.** Around 60% preferred male children; 2.4% preferred females, 39.4% showed no preference.
No relation was found to exist between radio listening and sexual discrimination. On the other hand, a positive relation was confirmed between listening to the radio and sharing woman's opinion in family questions.
- f. **Increased information about women.** No significant association was detected between radio listening and information about women's organizations and their activities. Newspaper reading was confirmed as a factor in this connection.

When asked if they had heard about a woman occupying a minister's position in the government, 58.4% said they had heard the news; 78% knew the name of the woman minister and maintained the existence of a positive association between radio listening and given information.

Women as Peace Makers

Are women more inclined to peace than men?

Recent Studies show that little girls are more passive, less turbulent than boys of the same age, but we cannot prove that this peculiarity is inherent in them and not caused by the different treatment they receive.¹

In mythology and in ancient religions, women have often been represented as domineering and militant goddesses, sorceresses and amazons. Some examples are Hera, Athena, Medea and Circe in Greek mythology; Urmutter in Babylonian mythology and Kali, the terrible Indian goddess of vengeance and destruction. They probably represent prehistoric times when the matriarchal system dominated tribal society.

During the last 8000 years which form what we call "the patriarchal period," women have developed certain peaceful traits, due to their lack of participation in war. According to a contemporary writer, Francoise Giroud, women rulers would be more likely to reject violence because, traditionally, they have been its victims, not its initiators. A woman, on certain occasions, may be led to violence, but, on the whole and under normal conditions, she respects life more than man does. Whether the causes are biological or cultural is of no importance as long as she succeeds in abating the bloody virility of her mate.

In history, women have dealt with the oppressiveness of combat structure in two ways: first by non-compliance, as in the *Lysistrata* comedy of ancient Greece. Second, by the so-called "works of mercy," established to prevent social collapse following conquest and destruction.

During the last 150 years, a current of internationalism developed with the active participation of women who, concerned with slavery (Harriet Stowe), child labor and oppression of workers (Elizabeth Browning), war horrors (Florence Nightingale and Jane Addams), were thinking in terms of global systems rather than national welfare. In speech and in writing, women denounced the nationalist chauvinism of the majority of their male colleagues. Most noteworthy among them was Austrian Bertha Sutner who in 1894, raised the slogan "Down with arms" and persuaded Alfred Nobel to found a peace prize, which was given to Jane Addams in 1931.

In 1915 the Women's International League for Peace and Freedom (WILPF) was founded by the women members of the International Peace Movement. Ten other international women's organisations participated in peace research carried out by several international associations. Women's international non-government organizations (NGOs) cooperated in fighting such international evils as alcoholism, prostitution and urban misery. These organizations are called transnational i.e., transcending national boundaries, hence they have been helpful in promoting world peace. They flourished in the 19th century, attracting a million women in service sisterhoods. Besides secular and religious organizations, they include professional and cultural ones. Strongly committed to the problems of the young working woman and the deserted widowed and single woman, they

extended their activity to the fields of international peace and social service.

In the 1960s, new women's peace organizations included La Voix des Femmes, Women Strike for Peace and Another Mother for Peace. They emphasized the mother role as the basis for an international anti-war movement. As groups and as individuals, they fought for social justice on an international basis. Recently, a philanthropist, Mrs. Fran Hosken, has undertaken by her own means an extensive research on circumcision and infibulation of women in Africa and Asia. She has succeeded in founding Women's International News, a periodical which reports on women's problems and needs all over the world.

The Big Challenge

The challenge for peace-makers, both men and women, is now much more pressing than it has ever been. War has given way to *terrorism* which is much more dangerous and devastating because, unlike war, it obeys no international laws and follows no established principles. Demagoguery and racism have their fascination on autochthonous masses, more particularly on the young, who are ready to deliver authority to the most violent and to replace a moribund racism by another much more virulent. Sophisticated weapons, more deadly than any preceding ones, are encouraging wholesale slaughter and destruction. In the Third World, a hundred and twenty-five wars have occurred since 1945, killing more victims than World War II. Third World countries have spent three times as much on armaments as they have received for development projects.

States, security forces and political parties have been nearly incapacitated against terrorism. It is a moral problem, requiring concerted action for a revival of public spirit and a firm belief in truth and justice as necessary requirements in a socialized group. The deflection of all our skills, energy, know-how and social idealism into systematic militarization of the planet is the ultimate pathology of the age.

What Women Can do

As writers, journalists and researchers, as leaders and members of non-government organizations, women have actively contributed to the recent anti-war movement. While they continue along these lines, they are expected to look for other fields of effective participation in international peace projects.

Andree Michel, in her book *Le Feminisme*,¹ recommends cooperation between women sociologists and economists of East and West, North and South, asking them to join hands in fighting war and armament, excessive accumulation of wealth, political repression, social and international inequality.

(Continued on page 10)

1. See *Al-Raida* Vol. II, No. 8, p. 13

Sexual Exploitation in a Third World Country

In the Philippines, the political and economic systems pave the way for exploitation which, in the case of women, assumes a double proportion.

Two and a half percent of the 44 million population control the means of production. Foreign control of the economy hampers economic development and succeeds in widening the gap between the rich and the poor. Martial law is applied for the suppression of human rights in the name of national safety.

Prostitution and Tourism

According to the latest statistics, the tourism industry in the Philippines has been, since 1970, the largest dollar earning industry. As 75% of the tourists come for pleasure and 70% of them are male, they have brought about an enormous increase in bars, hospitality girls, hostesses, club waitresses, sauna bath attendants and prostitutes. Thousands of girls from the provinces are herded to Manila and other urban centers where they are exposed to systematic exploitation and at the same time contribute to the spread of venereal disease.

Prostitution and Military Bases

The presence of foreign troops in the country creates another area for women's exploitation. There are two military bases, Angeles and Olongapo, where most of the foreign troops spend their rest. In Olongapo alone, there are 16,000 prostitutes and several thousand illegitimate children. The club girls receive no salary but depend for their living on ladies' drinks for which they receive 50% commission. If a man desires to take a girl out, he pays a bar fee of 60-200 pesos. It often happens that prostitutes become

exploiters themselves. Customers become victims of theft and robbery, other crimes may also occur.

Opening of Foreign Firms

Incentives to foreign investment have favored the mushrooming of industrial establishments bringing both ecological and moral pollution. For 300 pesos per month, young girls become maids and prostitutes. Few formal complaints are made because the fear of expulsion causes them to hold their tongues.

Imposition of State Control

Quoting from Susan Brownmiller's book *Against Our Will* (N.Y. 1975), the author of this article says: "In time of war, the power of the gun provides men with a tacit license to rape... and with perfect psychological backdrop to give vent to their contempt for women."² In some way similar to this phenomenon is the sexual exploitation of women in the imposition of state control when it is threatened by dissent or actual subversion. Torture is used for extracting information and, in the case of women, torture may be physical or sexual.

The author says in conclusion that her article gives only preliminary information on the dehumanization of the economically and politically dominated. She hopes that it will invite further research and investigation of the areas briefly touched. Documentation is sadly lacking because of the reluctance of victims to talk about their experiences.

1. Condensed from a paper sent to the Institute by sister Mary John Mananzan, (OSB) Feb. 25, 1980.
2. Susan Brownmiller, *Against Our Will*, Penguin Book. N.Y. 1975, p. 14.

Women as Peace Makers

(Continued from page 9)

Elise Boulding, in *Women in the Twentieth Century World*,² thinks that militarization of the world is a side effect of the centralization of national economies and of the increasingly tight organization of regional alliances, associated with the world arms trade. Centralist dominance should be replaced by a decentralized, participatory, non-bureaucratic model of social organization in a still interconnected and interdependent world.

As women's resources for peace work she recommends:

1. Closer cooperation between women scholars and activists; effective network skills; collaboration intended to develop new networks and learn new skills from Asia, Africa, etc.

2. Encouraging women's engagement as futurists whose strength lies in their commitment to a different future. Every profession, every community, every non-government organization needs women futurists. The

Institute of World Order finally, in 1975, added women futurists to its team.

3. A necessary sex ratio has to be achieved in any group for women's more nurturant, interactive styles to alter the behavior of a predominantly male group. In the family, in school, and in the community, women should play an equal role with men and try to create a new group of androgynous leaders, joining the nurturing qualities of women and the self-reliance of men.

Women in the United Nations

Since women have as a rule been absent from the top echelons of the United Nations, there is substantial scope for reconceptualization regarding woman's role. Helvi Sipilä is the first woman assistant secretary general of the U.N. Another indicator of the new trend has been the celebration of the International Woman's Year in 1975, and the elaboration of the World Plan of Action which should be carried out over a span of ten years. The plan requires the participation of all states in implementing world peace and calls for the participation of women, as groups or as individuals, as employees or as volunteers, in all efforts to promote and maintain peace.

2. Elise Boulding, *Women in the Twentieth Century World*, Wiley, N.Y. 1977.

Women in Science Academies⁽¹⁾

For the first time in the history of the French Academy of Science, founded about 300 years ago, its doors have been opened to receive a woman.

The new member is Mme. Yvonne Choquet-Bruhat, a mathematician specializing in relativity, elected to this distinguished academy on May 18, 1979.

Yvonne Choquet-Bruhat had occupied since 1978 the position of correspondent which had been formerly denied to Marie Curie and Irene Joliot-Curie, both eminent scientists. Bruhat's success shows a change in the mentality of the Academy members since 1972, when two outstanding women scientists were refused membership.

There are five academies in France, two of which include women members: Jacqueline de Romilly in the Academy of Inscriptions and Belles Lettres (1975), and Suzanne Bastid in the Academy of Ethical and Political Sciences (1971). Marguerite Yourcenar is expected to soon obtain membership in the French Academy of Literature, since her candidature is strongly supported.

At France's National Center of Scientific Research, women play an important role. Numbering 2500, they represent 30 percent of the research staff.

In the biology department they make a proportion of 45 percent; in the human sciences, 35 percent. But their ratio drops in engineering and the physical sciences to 9 percent, and in nuclear physics to 13 percent. However, a number of women scientists occupy leading positions at the above Center as directors and head researchers. One of them, Mme. Any Chantal Levasseur-Regourd, is a researcher in aeronomy and one of five women astronaut candidates specially trained to make a space trip in the company of a Soviet cosmonaut.

If women's representation is limited at the National Center of Spatial Studies and the Department of Nuclear Energy, four of them occupy highly responsible positions in these two centers. One of the four is in charge of the scientific satellite "Starlet", the second is a geo-physicist responsible for the scientific promotion of the Center, the third is in charge of studying the planet Venus, while the fourth, a graduate from the Polytechnic School, is a specialist of the phenomenon of Pogo vibrations which affect rocket motors.

The participation of women in scientific research has gained importance since they were allowed in 1972 to join the Polytechnic School, which had been the exclusive privilege of men, and counts at present a large number of women students.

1. *Le Réveil*, January 7, 1980.

News in Brief

- In Jordan, three women have been appointed as members of the Advisory Council. The Cabinet includes a woman minister.

- Women have recently obtained suffrage in Iraq, Jordan and North Yemen.

- In Indonesia, women participate in elections at the rate of 80 percent and represent 38 percent of the parliament membership.

- In Lebanon, the Women's Rights Committee presented, on March 20, 1980, a draft proposal for a remodeling of present legislation, mainly in the field of personal status. It claims the elimination of all discrimination on the basis of sex currently autho-

rized in the penal code, in civil law and in personal status laws. The minimum age for marriage should be raised to eighteen. Complete equality between the sexes is claimed regarding family rights and duties, divorce, rights of inheritance and family possessions.

- In Zghorta, North Lebanon, two women have been elected as members of the new municipal council.

- Out of 250 newly elected members to the Iraqi Parliament (June 21, 1980) twelve are women, including Mrs. Manal Yunes, president of the General Federation of Iraqi Women. This is the first time that Iraqi women participate in elections.

Echos

The following paragraphs report answers given by Mrs. Sonia Beiruti, journalist and radio-program director, to a set of questions presented by a group of secondary school girl students in Saida, Lebanon.

1. The first question dealt with the meaning of social equality claimed by women.

Answer: Social equality means abolition of the double standard which urges society to give women a different treatment from that of men and to adopt toward them a discriminatory attitude.

The traditional attitude may be either the romanescque, chivalrous one which idolizes woman in the manner of medieval knights, or the contemptuous attitude which treats her as an inferior. Both of these attitudes are wrong. The right attitude is to treat both sexes equally; hero-worship of males has served to spoil them and turn them into domineering and despotic individuals while the traditional treatment of females has suppressed their talents and crushed their personality.

2. The following clarification was given concerning women's organizations in Lebanon and other Arab countries.

First, we have two kinds of women's organizations: the charity associations which perform certain philanthropic activities, for example, village welfare, child welfare, Red Cross work, etc. Though they are headed by women, these associations are not concerned with the promotion of women's rights and demands.

Secondly, the women's organizations derived from certain political parties, which try to carry out the parties' programs and are not directly involved in woman's needs and problems.

There is a third type of women's organizations which we do not have in Lebanon. This type concentrates on the scientific study and treatment of women's problems. Some attempts have been made to create an awareness concerning the need for such organizations. Let us hope that the attempts will bear fruit in the near future.

3. Do you consider the western woman an example to be followed? Do you think that she has achieved true liberation?

The answers tended to be negative. Though the Western woman enjoys more freedom than her Eastern sister, she has almost as many problems to handle as the latter. Like her, she chooses work not as a means of self-

realization but because she is compelled to make a living. Like the Eastern woman worker, she is overburdened by a double load in and outside the home. Sexual freedom, which Western women are supposed to have acquired, has been given exaggerated proportions and, in any case, has been a source of trouble to them. On the other hand, many of our journalists who have discussed this question do not differentiate between sexual freedom and prostitution. A point to be considered is that a woman who practices sexual freedom in an environment which condemns it, will have to face contempt and social ostracism because people incriminate her alone while they justify her partner's conduct.

4. How do you explain sexual discrimination which parents still practice in relation to their children?

Answer: This attitude derives mainly from the parents' fear that equal treatment of girls and boys would lead the former to rebellion and turn them into social outcasts as a result of their independent behavior.

The harmfulness of sexual discrimination has been pointed out in the answer to the first question.

5. Women's work outside the home. Is it a real need?

Answer: It is an imperative need because it is a means of personal growth, economic independence and future security. It allows them active participation in their country's development, while restricting half of the population to household duties deprives society of their varied talents and multiple contributions.

Pithy Sayings

"All Knowledge is a process of borrowing."

Rashid-Uddin Khan U.N.U. Newsletter, vol. III,
no. 1, Jan 1979

Your rulers are replicas of yourselves. If they misbehave, you share the responsibility.

— Arabic Proverb —

Envy not the ignorant rich, ye men of knowledge; Your lot is more enviable. Money is bound to vanish, Knowledge is a permanent companion.

— Ancient Arabic Verse —

Practice rough living; a life of ease is sure to end in deprivation.

— Muslim Tradition —

"Even with consent, a life of dependency can be lived only in fear and servility."

Simone de Beauvoir

"A primitive, when unable to beat his enemy, will pine away and die."

— Modern Anthropologist —

Meeting of Experts on Research and Teaching Related to Women

Unesco, Paris, May 1980

A meeting of experts on Research and Teaching Related to Women: Evaluation and Prospects, was held at UNESCO, Paris May 5-8, 1980. The group consisted of about twenty scholars representing different parts of the world. The Institute for Women's Studies in the Arab World was represented by its Director, Dr. Julinda Abu Nasr. The conference was organized as a contribution to UNESCO's program in the social sciences dealing with the status of women. At this meeting, the Committee of Experts noted with satisfaction that the International Congress on the Teaching of Human Rights (Vienna, 12-16 September 1978) had recommended that women's studies be treated as a special branch of research contributory to the development of human rights teaching. Women's studies programs are one of the means to secure women's complete equality.

Women's studies, which have developed independently in various countries, have already shown that they can enrich both scholarship and social policy, demonstrating their dynamic force in the development of new forms of knowledge.

The intellectual purposes of these studies are concerned with correcting and completing the record of women's activities. As we know, women have commonly been omitted from the scholarly record; for example, their contribution to historical events and to literary work is frequently ignored. Topics are often defined in such a way as to exclude women's activities; for example the omission from national income statistics of women's unwaged labour in the home, in the care of children, the old, the sick, in family businesses and subsistence agriculture. Similarly, our understanding is distorted by subsuming women into the categories of the men to whom they are attached by family ties; such is the case of sociological theories of stratification. Different standards and criteria are also applied to men and women.

The committee is in complete agreement on the necessity for women's studies to be both interdisciplinary and multi-disciplinary, since the specificity of the conditions of women encompasses all disciplines. Women's studies, like other studies of an interdisciplinary nature, question the concept and structure of knowledge contained within the disciplinary boundaries and the power of those who define these boundaries and what comes within them. The same can be said for women's studies within disciplines. By their interdisciplinarity and in raising such points, women's studies could help bring about a restructuring and reunification of knowledge and scholarship at present increasingly fragmented, despite the fact that much of the most fruitful development is taking place between the boundaries of established disciplines.

Women's studies aim at bridging the gap between subjective or experiential knowledge, and academic knowledge. Academic knowledge, in its search for sustainable certitudes and truths that can be proved, tends to devalue subjective and experiential knowledge equating these to prejudice.

The relevance and the credibility of teaching and research on women depend on their close links with the activities of women who are outside the academic structure and who may be involved in women's movements, associations, groups, etc. The mutual criticism and exchange that take place between those within and outside the academic structure and the dialectical process which is engaged, are essential to the transformation of knowledge and thought. In this way, women participate actively in the development of the social changes that affect them.

It is apparent to us that all forms of socio-economic planning, if they are to be successful, must take account of the findings of research related to women. It follows, therefore, not only that such research must be developed in all regions but also that its results must be disseminated through teaching and other mechanisms.

The objectives of programmes for teaching and research in women's studies may be summarized as follows:

1. to raise fundamental questions about women in society, using a scientific and academic approach;
2. to stimulate interest in and support of research topics relevant to women and social change;
3. to investigate socio-political and cultural backgrounds and their effects on the status of women;
4. to engage in a continuous evaluation of research into the history, conditions and changing needs of women;
5. to promote the understanding of the historical and contemporary role of women in society;
6. to encourage a new and full recognition of the contribution of women to human achievement;
7. to ensure that women and issues of gender are studied in a non-discriminatory manner as part of the curriculum, either in separate distinguishable women's studies courses or in courses so transformed as to give women's perspective its rightful place;
8. to strengthen and widen women's rights by providing the conditions which allow women to exercise those rights;
9. to ensure the equality of all individuals without distinction of race, sex, age, language or religion, and thus transform society.

To meet the above mentioned objectives the

Committee suggested the following recommendations:

1. The inclusion of Women's studies in the Plan for Teaching of Human Rights drawn in the international conference on the teaching of human rights held in Vienna, Sept. 12-16, 1978.
2. The compilation of directories on teaching and research on women
3. The provision of professional assistance from UNESCO in the following areas:
 - a. curriculum design for women's studies
 - b. research tools to collect base-line data necessary for teaching and action programs
 - c. preparation of curricular materials for the teaching of women's studies

4. The organizing of regional and trans-regional seminars on women's studies teaching and research. Such seminars may have a two-fold objective of training participants in the development and teaching of women's studies' programmes and providing leadership training for future efforts in this field.
5. The establishment of scholarships to enable women from areas where there are few, or no women's studies courses or programs, to attend those existing in other countries.
6. The encouragement of visiting professorships to assist in the establishment of women's programs and also to help initiate new or additional research programs.
7. The increase of publications which will provide information on women's studies on a wide scale.

MESSAGE FOR COPENHAGEN⁽¹⁾

The tragic condition of Lebanon today is poignantly portrayed in these poetic lines written originally in French by the Lebanese poet and journalist Claire Gebeyli.

If I could go to Copenhagen, speak for the women of my country before all those who carry to the platform their wild whirl of claims and complaints; unfold like a rug our six years of woe.

Carry to the Conference all our worries and convulsions, the anxiety of a march with no apparent meaning.

The present for us is all too grave to permit any claim for rank or liberation. How obsolete seems to us the echo of the old refrains versus the sneaky movements of the world chess-board.

If I could go to Copenhagen, speak of the women of my country.

A chime, an upward step and the panic clutches the hearts. Will it be the turn of my child? Is it really mine? Or somebody else's?

The smoke is too thick for us to see through, too thick to show whence comes death.

Turning our backs, facing the wall, we can only sigh.

Waiting.. Between one wound and another passes the year. Six more months, then weeks fall, sticky like dead leaves. No issue. No dawn.

What shall we say to the boys who would like to return? Where to hide the little ones who threaten to grow?

The naked names on the marble of tombs; the mothers, fragile shadows with no power and no weight. Here we are, an obscure mass, showing our limbs burned by fireblasts, and our children, broken to pieces, their inaudible cry hushed in the depths of their souls.

If I could go to Copenhagen, scream to the world the fate of our women, say to all those running after illusions, that a large gray shadow locks for us the gates of sleep; that all their addresses, their banquets, their disputes sound on our walls like the noises of bottles. And in the evening cold, how lonely is our gaze.

Claire Gebeyli

L'Orient-Le Jour
Beirut, July 24, 1980

IWSAW PUBLICATIONS, 1979 – 1980

- **May Ziadeh, At Tawahuj Wal Uful**, a study of the life and literature of the Lebanese writer, in Arabic, by Rose Ghurayyib, 1978. (price LL. 10).

IN THE PRESS :

Books:

- **Contemporary Arab Women Poets**, in Arabic, by Rose Ghurayyib, 1979.
- **The Status of the Arab Woman: A Selected Bibliography**, in English, by Samira Meghdessian, 1979 (Mansell Publishing House, London).
- **Image of Women in Lebanese Children's Textbooks**, in Arabic, by Ilham Kallab, 1979.
- **Arab Women in Population Employment and Economic Development**, in English, by IWSAW and the ILO (comparative study of 6 Arab countries), 1979.

Monographs:

- "Position of Moslem women Between Tradition & Personal status"
- "Women and Work in Lebanon", in Arabic and English, 1979.
- "Arab Women and Education", in English, 1980.
- "Young Child Study", in English, 1980.

(1) Where the UNO Mid-Decade Conference for Women is taking place: July 14-30, 1980

Report of the National Commission for the International Year of the Child, Lebanon 1979

The IYC National Commission in Lebanon was created on the seventh of September 1978 under the presidency of Dr. Ass'ad Rizk, at the time minister of Education and Public Health, and the vice-presidency of Mrs. Zahia Salman, president of the Child Welfare Association and of the National Commission for the Day of the Child in Lebanon. In 1979, Dr Rizk was replaced by Mr. N. Alkadri, present minister of Labor and Social Affairs.

The report, covering 335 pages, relates the activities of the Commission and the claims and suggestions it presented to responsible men and women on behalf of Lebanese children.

The Executive Body of the Commission included nine private social work organizations besides the National Social Service Council.

The Government delegates represented eight ministries concerned with child welfare and public welfare, the Educational Center for Research and Development, the General Directorate for Youth and Sports and UNICEF.

Seven specialized committees were created to plan the projects and activities to be performed. Thirty organizations and societies were contacted for the purpose of securing their participation in the programs of the IYC Commission.

Main Objectives of the Commission

1. Execution of programs and projects which help to stimulate nation-wide support of the child and spread information regarding his conditions, his rights and his problems.

2. Drawing up a table of the

services available to children and youth in Lebanon with the purpose of improving them according to an agenda starting 1979.

3. Carrying out studies and research work concerning children's needs in Lebanon, particularly cultural, hygienic and social needs.

4. Promulgation of a family-law including the following:

- a. Application of the U.N. Declaration of the Rights of the Child.
- b. Application of the Human Rights Conference Declaration in 1968, and confirming the right of parents to use family planning.
- c. Definition of parents' responsibility toward their children.
- d. Revision and improvement of the school curricula, text-books and school buildings.

The following is a list of the most important activities carried out in 1979 by the IYC National Commission and the other participating organizations:

1. Contests for school children in music, drawing, hobbies and composition.
2. Entertainment programs for children including plays, films, songs and puppet shows.
3. Exhibits of children's books, toys and drawings.
4. An international film festival for children.
5. Summer camps and daily camps for the young.
6. Contests for adults in writing stories and songs for children.
7. Itinerant music programs for children.

8. Workshops and seminars for nursery school, kindergarten and primary school teachers.

9. A financial campaign for the help of needy children, including a national lottery.

10. A "Healthy Baby" contest.

11. An "Arbor Day" for children.

12. Celebration of the Day of the Child on the 22nd of March and of the Week of the Child in every district of Lebanon.

As a final comment we may add that the report succeeds in expounding the efforts exerted by the Commission in view of stimulating nationwide advocacy and action on behalf of children, though its size has been unduly exaggerated and its contents poorly organized.

Zaizaphoon

"Zaizaphoon" is the pen-name of Magdalene Katul Mroweh who has recently published (March 1980) a collection of articles in Arabic also titled *Zaizaphoon*. Previously published in various Lebanese papers and magazines, the articles, covering 166 large size pages, take the form of short letters or messages addressed to some Lebanese leaders and government people, to journalists and poets, and to Lebanese women as a whole, commenting in a free, simple, conversational style on certain political and social questions, problems and events which came into prominence during 1977-1979.

The author, a socially-minded woman, imbued with the spirit of the late militant social leader, Hassib Mroweh, raises her voice in support of national unity and progressive action. She defends woman's cause, confirms her claims and encourages all initiatives favoring public welfare. Comparing herself to a tiny candle trying to shine in darkness, she promises to continue her struggle, to do her "bit." The income of her work will go to the benefit of the war handicapped in Lebanon.

Condition of Woman: Right and Reality

A stencilled publication of a set of resolutions adopted by the seminar organized by the International Association of Democratic Lawyers Conference at Cambridge, September 13-17, 1979, on the "Condition of Woman: Right and Reality." The participants represented non-governmental women's organizations of twenty countries and four international organizations, including UNESCO.

The IADL¹ is a non-governmental organization with a consultative status at the Socio-Economic Council of the United Nations and UNESCO. It is headquartered in Brussels, Belgium.

The following are some outstanding resolutions adopted by the conference seminar:

1. The establishment of a permanent Commission on the Rights of Woman to fulfill certain functions including the preparation of sessions and seminars concerning women's rights, with particular attention to their problems and rights in their work. Some of those problems are: racial discrimination, double exploitation of women workers, genocide, apartheid, acts of aggression, destruction of the family, forced sterilization and excision.

2. The Commission of Woman and the Family in IADL condemns the additional burdens placed upon African women by the apartheid regime.

3. The Commission on Woman in Political life recommends IADL and its member associations to support the participa-

tion of women in political life.

4. The Commission on Women and Work recommends that the role of women in agriculture be fully analyzed; that where social programs such as pension, maternity benefits and disability benefits exist, they should be extended to the agricultural sector and that under no circumstances should women be excluded from legal protections extended to men.

5. The Commission on Woman and the Family recommends the participation of women in economic life as a determining factor in their accession to equality in the family sphere and in that of work and civic rights.

In introducing the texts, the secretary general, Gerhard Stuby, says that the Seminar's work will be followed up in the preparation of the eleventh conference of IADL, which will take place in Malta, November 13-17, 1980.

An Evaluation of Non-Formal Educational Programs of Women in Morocco

A joint report prepared for the Agency for International Development AID by Nadia H. Youssef, Nancy Sadka, and Ernest Murphy.

The report (1977) affirms the urgent need for non-formal education programs for female adolescents in Morocco, both because of the illiteracy rates among women and because of the considerable proportion of girls from the poorer segments of the population who drop out of school before completion of primary education.

It recommends the strengthening of the existing curricula of training centers, the expansion of the current vocational training system to extend industrial training to women, the expansion of commercial training opportunities for them and the establishment of special training programs for rural women in agriculture related fields.

Biography of Shukri Shammas: A Tale of Struggle and Triumph

Written originally in Arabic by Edvick Jureidini Shayboub, this book has been recently translated (1979) into English, in 169 pages, by Mrs. Mona Marwan Iskander and Dr. Suhayl M. Nassar and edited by Mr. Tawfik H. Khabbaz. The book expounds the rare manly qualities which contributed to make of Shukri Shammas a highly successful business man, and a model son, husband, father and friend.

Mrs. Shayboub, a well-known writer, managed to give her work an enthusiastic yet objective, quality. The original has been successfully rendered through the joint efforts of two admirers, one of them being Mrs. Shammas' daughter from a former marriage.

Mr. Shammas is presented by both biographer and translators as an example "for all ambitious young men who are determined to succeed in life."

Apologia

To Dr. Morgan Godwin, co-editor of *Al-Raida*, whose name was misspelt in the last two issues, our sincere regrets.

1. A.I.S.D. in French (*Association Internationale des Juristes Démocrates*)

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