



al-raida

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FUTURE PLANS FOR IWSAW

It was in an atmosphere of impending political trouble, in 1973, that the Institute for Women's Studies in the Arab World came into existence. The result of a daring step, it has been able to go on in spite of war conditions which have prevailed in Lebanon for seven years. As Dr. Albert Badre, BUC President, said in a lecture he gave at Goethe Institute on "Science Programs at BUC": "IWSAW has gained recognition in Arab and Western countries."

Faithful to its initial plan of concentrating on three important activities, research, documentation and communication, the Institute has tried to expand within those limits.

First, in the field of research, on-going projects will continue and new ones will be initiated: "Factors Affecting the Employment of Women in Lebanon", "Tasks of Women in Industry", "Effect of Male Emigration on Women's Productivity and Status in Jordan and Lebanon", "Effect of War on Children".

Second, in the field of documentation, new books and documents will be added continuously to the library. The Documentation Center will be opened to the public twice a week regularly, otherwise by appointment.

Third, in the field of communication:

a. Al-Raida will continue to be published in English probably in an enlarged form. Each number will also include a 4-page leaflet in Arabic. It is our hope that it will have a wider circulation and that it will be possible to publish it again in Arabic if funds are secured.

b. Monograph series: two more in English will come out, one on contemporary women poets in the Arab world, another on contemporary women novelists and short story writers. Other monographs in preparation are: "Sex-Role Orientation of Arab University Students", "Image of Woman in Arabic Textbooks for School Children", "Legal Status of Women in Lebanon".

c. Books to be published: "Women Artists in Lebanon", "Women Employment and Development in the Arab World", "A Bibliography on Women in Egypt", "A Biography of Salwa Nassar".

d. A course on "Women in the Arab World" will be given in 1982 at BUC, for the fourth time, as part of the Women's Studies Program.

e. A travelling seminar will be organized in three member institutes of the AWI (Asian Women's Institute).

f. A regional conference on Continuing Education will take place next Fall. In addition to these usual activities, action projects will be initiated, including "A community development project in South Lebanon", "A television program for women", and "A radio program on nutrition and child rearing".

Still relying on the support of our many friends, we hope to continue our forward march, particularly if the year 1982 succeeds in bringing peace to Lebanon and to other parts of the world suffering from war, a wish that every one should take much to heart.

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Mehranguise Irani relates her experience with Art at BUC

- An enterprise whose success is due to dedication.
- A reflection of the art movement in Lebanon.
- A profession which can yield bread and butter.

Founded in 1950, the Art Department at BUC (Beirut University College), went through a steady development which was in line with the progress of the art movement in Lebanon. The story of its expansion is here related by Professor Mehranguise Irani who, for twenty years, has dedicated her efforts to this absorbing task.

After a B.A. in art at the American University of Beirut, Miss Irani went for further study at Cranbrook Academy of Art, Michigan, U.S.A., where she received an MFA (Master of Fine Arts) degree in 1960. But she did not stop at that. In 1962, she spent a year on a Ford Foundation grant at Perugia Academy of Art, Italy. Since then she has kept continuous relations with Italian art centers and made several study trips to Italy.

About the evolution of the Department she says that, when it started, it was affiliated with the Home Economics Program, because it offered home decoration and design besides art history and painting. Physical expansion and independent work were possible with the erection of the Fine Arts building in 1970. Ceramics, sculpture and art education (children's art) were then introduced. A three year sequence, leading to a B.A. in art, includes the following courses: Drawing I and II, Design I and II, Sculpture I and II, Painting I, II, III and VI, Graphics and Art History. A large variety of methods are available: oil, water-color, gouache, collage, crayon, pastel, charcoal, etc.

• What schools of art enjoy more popularity in your Department?

— Our interests constitute a sort of response to the general trend, an answer to current demand. The students are a source of inspiration to us. Lately, they have shown great interest in portraits; they have been



producing them in sculpture and in painting. This fad may change after a while.

• Some time ago, the Department was invaded by the wave of abstract art, then by surrealism. How did the change occur?

— Abstract art was a temporary wave which soon gave way to all sorts of trends: the figurative, the symbolic, the expressionist. In general, the present move is toward realism.

• Of course this does not exclude other trends. Now may I ask about your criteria in evaluating a work of art?

— In my opinion, the most important aspect of an art work is its formal treatment, regardless of theme or style. By form I mean color, line, shape, light and its effect on color and atmosphere. It is a thorough knowledge of the structural elements and the manner of coordinating them.

• I remember that in 1968, the Department gained a real triumph when it obtained three prizes out of four in an inter-university contest organized by A.U.B. Now it has a well-established position. Evidently a main factor in this success is your persistent and tireless effort. Will you give us an idea about the teaching methods you apply? In other words

about the secret of your success?

— Here we first study the student's background and, through intensive training, try to wipe out the effects of a defective basis. In many cases, we have to start from zero. New students are required to take drawing and fundamentals of design as prerequisites. We emphasize drill, hard work, repetition, keen observation, creativity. We condemn imitation and copying. A lot of emphasis is also placed on direct study from nature, with the aim of promoting visual awareness. Developing the esthetic sense and the personal touch are as important as the teaching of technique. We encourage the student's freedom of expression if it is disciplined and creative.

• How do you explain the flourishing art movement in Lebanon in spite of the war atmosphere?

— Right before the war, the artistic movement in Lebanon was in full swing. It attracted many artists from outside, from the Arab countries and elsewhere, who came to settle here. The war drove away many excellent artists. But war conditions have stimulated new activities. They encouraged the production of committed, humanitarian art. You know that the same thing happened in the literary field. The multiplicity of publishing houses, especially those that publish children's literature, requires a multiplicity of illustrators. War millionaires have been financing new art and literature projects; they are paying large sums of money for art works, but they sometimes encourage poor art and pseudoartists.



• People usually think that art does not give bread and butter; that artists are generally beggars who feed on air and water. What do you think?

— The increasing number of art students in our department and elsewhere proves that this idea is wrong. Many of our art graduates occupy lucrative posts or are pursuing higher studies in Europe and America. Others have obtained recognition as painters or ceramists and presented successful exhibits of their works. Two of them are illustrators of children's books for an international publishing house. Another has created an advertising firm. One of our graduates is a fashion designer in Paris for Christian Dior. A variety of areas are open to those who are willing to work: teaching art at all levels, advertising, fashion design, industrial art, furniture design, ceramics industry, cartoons, art work for social projects. When talent and will combine, success is sure to come.

• What is your final remark?

— While I appreciate the growing interest of students of both sexes in taking art as a profession or as a hobby, at the College or elsewhere, I strongly oppose the wave of snobbishness and bad taste. In the absence of a solid culture and through the scarcity of art criticism, anarchy and fraud are apt to prevail.



A Unique Photographic Exhibit of Cultural Life in the Beka'a Region —

Presented by Dr. Aida Kanafani

The Lebanese war, by reducing many parts of Lebanon into heaps of ruins, has aroused in the population a strong desire to save what has been left and to revive traditions and art work threatened by disappearance. Plans for post-war reconstruction include research work and investigation projects, particularly in rural regions where the traditional cultural heritage is supposed to be better preserved than in urban regions. The Arts and Crafts Associations (artisanats) have been diligently working on the revival of local crafts. For this purpose they have created several centers and organized impressive exhibits of their works.

The exhibit presented by Dr. Aida Kanafani, November 18-30, 1981, at Epreuve d'Artiste gallery, Beirut, is a unique achievement, because it introduces, through a collection of enlarged, color photographs, the outstanding features of a cultural heritage that grew in a relatively ignored district, the Beka'a valley of Lebanon, and is now on the verge of disappearing. The exhibit includes also specimens of locally made household articles and metal work. But, says Dr. Kanafani, the characteristic of the exhibit is that it tries to express the soul and the particularities of the Beka'a village. It brings out a way of life, a native culture growing from the soil like flowers. The photographs try to capture the beauty and talent represented in these products of human energy and initiative.

First come the housing arts, with a vineyard on top or in front, the wooden ceiling which gives warmth in winter and coolness in summer; the mud roof with the stone roller, the wooden ladder standing against the outside wall; the carved wooden doors with semi-circular arched tops and, inside the house, the alcove, the wall closets, the round windows piercing the tops of the wall, the home-made chimney, the goat-skin and sheepskin covering the floor.



Besides the housing arts, the photographs also present the important culinary arts performed by women: preparation of «Kishk», the delicious food made of fermented laban and wheat; «Burghul», boiled and crushed wheat, used for «Kobbeh» and «Tabbouleh»; the large tender «markouk» loaves, baked on a large domed tray, over a stone fireplace.

The Bedouins of the Beka'a have their share in the exhibit. Besides original photographs of Bedouin girls, of sheikhs fingering their beads, of women pounding coffee, there is a display of beautiful reed screens covered with woven colored wool.

The exhibit also contains specimens of pottery in varied forms, copperware, tiny household articles, women's cosmetics and so on.

How did Dr Kanafani get interested in such a project?

She says that, after specializing in sociology at the Lebanese University, she was sent on a scholarship to Texas University, U.S.A., where she got a Ph.D. in anthropology. Another scholarship from the Lebanese University permitted her to make an ethnic field-study of people in the Arab Emirates; this study will soon be published in a book. Her experience there aroused her interest in making a similar study in Beka'a, Lebanon. The artistic photographs are the fruit of a 14 months' research in that area.

• Did you take special courses in photography?

— No, but I practiced it as an amateur. In the States, I won the Nikon prize in a photography contest.

About the aim of the exhibit, Kanafani says: It is my wish that it will help to awaken people's interest in the esthetic and historical value of this heritage and lead them to study the possibility of preventing its dying out, because they would discover that it is worth keeping and reviving, in its present form or in an improved one. Such an interest should cover not only Beka'a but every part of Lebanon. Research will show that the Lebanese districts, in spite of physical differences, have a common cultural heritage which must be preserved.



Seminar on the "Arab Woman and Her Role in the Arab Unity Movement"

Organized by the Center For Arab Unity Studies⁽¹⁾, a seminar on the general topic of the Arab woman and her role in the Arab unity movement was held in Beirut, Lebanon on 21-24 September, 1981. Participants in the seminar included a mixed group of Arab scholars, academics, researchers and consultants to social projects, representing various cultural institutions and organizations in Arab countries.

Fifteen papers were read and each was commented upon by two or more of the participants, then generally discussed by the whole group. The papers revolved around three important items: First, a review of the historical background of the Arab woman; secondly, a brief analysis of her problems and needs, including the causes for her present inferior status, and, thirdly, strategic plans of cultural, educational and political reforms, aiming at a full integration of women in the process of national development.

It should be clear from this précis that the lectures and discussions were not limited to the political aspects of women's role as the general topic might suggest. Indeed, they covered the evolution of the Arab woman's status in history, the social structure and its impact on women's status, a comparative study of the personal and family status in the Maghreb states, women's image in the Arab cultural output (and in mass media), the influence of the "oil culture" on the status of women in the Gulf countries, the future of education in the Arab world (including its role in the evolution of woman's status), and a strategic policy for the integration of women in national development.

The general treatment of the various topics reflected a revolutionary attitude emphasizing a desire for radical change, as well as a certain effort toward an objective and factual handling of the subjects. The participants claimed complete equality of rights between the sexes, including those regarding personal status laws. The tendency to blame those in authority and to indulge in indictment, along with self-criticism, was more evident than a positive search for solutions.

This article will try to condense the contents of a majority of the papers presented, while a few of them will be summarized in separate articles.

Historical Background

In pre-Islamic days, the bedouin Arab woman was relatively more free than the city woman of later

periods, who gradually adopted the veil and was secluded in the harem. Arab women poets appeared in the Jahiliyya (pre-Islamic period) and in the semi-bedouin society of the Omayyad period. According to Dr. Ali Shalaq, who treated this topic, Islam laid the foundations of family and social laws which were elucidated by Muslim lawyers and remain until now the rule of conduct for Muslim society: The marriage contract; the Mahr or bride-price; divorce primarily a man's privilege; polygamy restricted to four wives; inheritance laws; responsibility of the male family members for the minors, the aged and the sick; and condemnation of celibacy. The veil was not instituted by the Koran, but by Muslim jurists who require that a woman's head and arms be covered, allowing only the face and hands to be shown. This form of dress is what the Iranians call the "chador" or "sheidor".

The woman in Islam was encouraged to seek knowledge like a man, but girls' schools in the Arab world did not exist until the middle of the nineteenth century. Family laws have undergone little change even though claims for further change have been presented by women's unions and leaders of thought in many parts of the Arab world. While some of the speakers rejected the theory that considers religious laws partly responsible for woman's inferior status, others attacked the rigid attitude of interpreters and jurists, and condemned the misuse of religion for political ends. On the other hand, they agreed that Arab history should be carefully investigated for the purpose of pointing out the achievements of prominent Arab women throughout the various periods of Arab supremacy.

Influence of the Social Structure

Halim Barakat, professor of sociology at the Lebanese University, discussed the role of the family organization in enslaving women and impeding the development of national unity. The system of domestic production, which for a long time prevailed in Arab lands, established not only the division of labor but also the restriction of women to household duties. Tribal division and clan loyalty contributed to general disruption. The practice of endogamous marriage, for the purpose of keeping the solidarity of the tribe, enforced

(1) P.O.B. 113-6001, Beirut, Lebanon.

the domination of tribal traditions which, again, confirmed male superiority. Another cause of women's enslavement was the emphasis placed on reproduction and fertility, particularly in rural and bedouin communities which greatly depend on male effort for protection and defense against an adverse physical and social environment.

Woman's Image in Mass Media

Woman's image in Egyptian mass media, as presented by Dr. Awatef-Abdul-Rahman from Egypt, seems to concentrate on her traditional role as wife, mother and housekeeper. It gives priority to questions of beauty, fashion, emotional problems and neglects the needs of working and rural women. The influence of family ties appears in the practice of nepotism in the choice of editors and other positions of influence, all of which lead to a lowering of the quality of work.

The same tendency appears, but on a wider scale, in the mass media of the Gulf countries where the traditional image of woman as wife, mother and housekeeper obliterates her image as student or employee. With the exception of one magazine, **Al-Azmina-al-Hadeetha (Modern Times)**, all the magazines address the urban woman in particular, emphasizing her traditional role and upholding the strict attachment to presently practiced religious traditions.

Woman's Image in Contemporary Fiction

In describing woman's image in contemporary Arab fiction, Dr. Lateefa-al-Zayyat (Egypt) showed the impact of class antagonism on woman's status. Pushed by jealousy, members of the working class and of the little bourgeoisie, crave intermarriage with the class of landlords and rulers on the ground that such an alliance would raise them to the rank of their superiors. Conquering one of their women symbolizes for them the conquest of the whole class. This type of relationship between classes can take a racial dimension which often exists between a dominated and a dominant race. It explains the desire of Egyptians to marry Turkish women with the idea that dominating a Turkish woman in bed symbolizes the domination of the whole Turkish race. In the story, "Season of Emigration to the North",⁽²⁾ by the Sudanese author, Al-Tayyeb Saleh, the hero Mustapha Said embodies the mentality of the oppressed becoming an oppressor. His desire to destroy his imperialistic rulers leads him

to torture and destroy his English wives or mistresses and, finally, to destroy himself. In the same story, the narrator who represents a younger and more tolerant generation, succeeds in adopting a more humane and moderate attitude. He thus evades the terrible fate of Mustapha Said.

Political Activity

Several papers dealt with woman's participation in political action. In the 19th century, woman's activity took the form of charity organizations. In the early twentieth, women took part in political demonstrations. Besides their verbal support of political claims, they asserted their right to education, and demanded the restriction of divorce as well as the abolition of the veil. According to Linda Matar, President of the "Lebanese League for Women's Rights", the Arab Women's Union was created in 1944 at a conference which revolved around the Zionist danger. In her paper, she indicated the negative influence of the socio-economic structure and of the political system on woman's cause. Political, economic and ideological contradictions in the Arab world are reflected in women's organizations which become tools of publicity for party politics and neglect their own demands regarding woman. She remarked that western-inspired ideas such as the approval of sexual freedom, struggle against the male sex, and dissociation of women's problems from those of men, did not succeed because they did not spring from local needs.

Najla N. Bashshur, from the Center for Arab Unity Studies, said that women have been active participants in recent political and nationalistic struggles in Algeria, Iraq, the PLO, South Yemen and elsewhere. Yet women's role in party leadership is insignificant. Dr. Hafiza Shoucair, from Tunis School of Law, pointed out that the women's organizations in the Maghreb states have been subordinated to the ruling political parties. Their function is to support the government without paying any attention to the women's needs. "Unless these organizations gain their independence from government control, they will be unable to produce any change", she said.

Woman and the Impact of Oil

Dr. Rumeihi, from Kuwait University, discussed the negative influence of oil on women's status. Increased wealth has contributed to the spread of luxury and extravagance among the rich. The Mahr (bride-price) has been raised, women are given to leisure and distaste of work, especially manual work. A new wave of traditionalism has invaded oil countries as a barrier against presumable revolts aiming the political ré-

(2) In Arabic: "Mawsim el-Hijra Ila-sh-Shamal".

gimes. In Saudi Arabia, complete separation of the sexes is required in schools and universities. To the speaker, women's participation in development is particularly needed as a partial solution to the problem of the preponderance of foreign workers in the oil countries.

Women's Legal Status in Maghreb: Tunisia, Algeria, Morocco

Dr. Hafiza Shoucair, from Tunis School of Law, made a comparative study of woman's legal status in Tunisia, Algeria and El-Maghreb (Morocco). She said that though the constitution in each country affirms equality of rights between the sexes, the personal status laws are far from applying this principle. Even when the law endorses this equality, courts are not always ready to put it into practice.

Unrestricted divorce is forbidden in all three countries. In Algeria certain contradictions exist. In El-Maghreb the law defines the cases that allow a woman to claim divorce. In Tunisia adequate compensation and alimony are required for the divorcée.

Inheritance laws: In the three countries a woman inherits half of a man's share. In Tunisia this law has undergone certain amendments.

Polygamy is absolutely forbidden in Tunisia, but is allowed in El-Maghreb as well as in Algeria, by permission from the judge.

In Algeria and El-Maghreb a Muslim woman has no right to marry a non-Muslim. In Tunisia, no restriction is made along this line, but religious courts refuse to recognize it.

The Mahr or bride-price is still required everywhere in the marriage contract. Some emancipated families, however, ignore it because it confirms woman's inequality with man. Dr. Shoucair approves its abolition, because it maintains woman's treatment as an object.

On the whole, in spite of the fact that Tunisian laws grant women certain advantages over those of the other two countries, equality of the sexes is not recognized. The law requires a woman to obey her husband, to obtain from him permission to travel and to work. Under all circumstances she is obliged to perform family duties and to serve her husband, children, and in-laws. Man is the sole provider of the family; the woman is free only to share in the expenses, or to withdraw her financial help.

Family status laws in other Arab countries were not discussed because most of them are being revised and have not taken a final shape. Mrs. Laure Mughazel, a Lebanese lawyer and feminist, mentioned the recent progressive amendments made to these laws in South Yemen, Iraq, and Egypt⁽³⁾. She said that the inequality of the sexes in the personal status laws is not only a flagrant violation of human dignity, but it is also a chief

obstacle to woman's participation in the political, social, economic and cultural development of her country.

Women's Education

The paper presented by Dr. Hisham Nashabeh, Dean of Education at the Maqassed Association in Lebanon, opened with a warning against looking backward and a call to concentrate on the future. "It is useless to lay on religion or on the cultural heritage the responsibility of the Arab woman's inferiority". It is true, he said, that women's education is still behind that of men, but encouraging signs are already in view: First, the growing interest of women in higher education; Secondly, their recent interest in science as a field of specialization; Thirdly, the decision of many of them to take up a profession; Fourthly, the growth of co-education in most Arab countries.

To Dr. Nashabeh, co-education has not been a problem and has met no opposition except in Saudi Arabia. He recommends the eradication of illiteracy in its various forms by means of informal or adult education, including the creation of cultural and recreational clubs, the elaboration of cultural programs and the use of mass media for educating the public. He advises teachers to study the modern techniques of audio-visual education and current means of renovating knowledge.

In commenting upon the lecture, Dr. Hamed Ammar, U.N. Regional Counselor to ECWA, stressed the importance of character building in the process of education, the necessity of developing a scientific approach, a realistic outlook and a human spirit in to-day's youth. The same idea was expressed in Dr. Rumeihi's paper when he warned against the negative results of biased, indoctrinated educational programs.

This is a brief and inadequate account of a seminar which succeeded in bringing together a group of Arab intellectuals who did not represent a single party or tendency, and yet were able to agree on one and the same ideal, namely the support of woman's right to freedom, education and work, on an equal basis with man, in legal, economic, social, and cultural fields.

The following points comprised the main areas of general agreement:

- a. Illiteracy as a chief cause of woman's underdevelopment.
- b. Danger of misusing religion for political ends.
- c. Failure of the Arab revolutionary movement to liberate women.
- d. Necessity of rehabilitating woman's role in Arab history.

For further information regarding this seminar, there is published elsewhere in this issue abstracts of papers dealing with the following topics: "Woman's participation in the Arab labor force" by Dr. Henri Azzam, "Strategic Plans for Woman's Integration in Development" by Dr. Nawal Saadawi. Other papers will subsequently receive equal attention.

(3) See Al-Raida, nov. 1980, vol. III no. 14, pp. 9 and 11.

The Arab Woman's Participation in the Labor Force⁽¹⁾

Introduction

The integration of the Arab woman in the development process depends primarily on her participation in economic production and on the extent of her sharing in the labor force. Her paid work outside the home has a political and social significance in addition to its economic value. It puts her in a position of strength and gives her the right to share in man's political, social, and economic rights as she shares in his duties and obligations.

To evaluate the significance of her participation in the labor force one should remember: First, that the number of women in the Arab world is 80-90 million out of a total of 160-180 million. At least, 40 million women are of working age; Secondly, the developing Arab world is in bad need of all its working force, including women, particularly in the oil countries which suffer from a shortage of local workers.

Rate of Arab Women's Participation in the Labor Force

The general average of female workers in Arab countries is 9%, while in other developing countries it is 26%. In Africa the average reaches 39%; in Asia, 47%. In developed countries of Europe and America, the proportion of women workers is between 32% and 37%.

During the last five years, 1975-1980, however, statistics presented to the Mid-Decade Conference at Copenhagen showed a rise in the average number of Arab women workers among more active developing countries, to 25% in Lebanon, 18% in Iraq, 15% in Jordan, and 8.2% in Libya.

Distinction must be made here between woman's paid work in industry and in the services sector and her free participation in rural work. The latter is considered as part of her family duties, and thus reaches high proportions: 66% in Iraq, 69.8% in Jordan, 92% in Somalia, 87% in Sudan, 87% in North Yemen.

The larger share of women's work is taken up by the services sector: Domestic service, teaching, nursing, secretarial work. Women have a low participation in the industrial sector and an insignificant role in leadership positions.

Household duties, in which they all have to share, whether they are married or celibate, absorb all or a large part of their time. These duties like rural work, receive, no remuneration and ironically are not considered as real work.

Attitudes Toward Woman's Work

An investigation project, made in 1975 pertaining to the Arab world, showed three attitudes toward woman's work: First, the conservative or reactionary attitude which condemned women's work outside the home; Secondly, the tolerant attitude which admitted a relative freedom for woman and allowed her to work within certain conditions; Thirdly, the liberal attitude representing those who believed in the equality of the sexes.

Seventy percent of the respondents were in favor of women's work, provided it would be limited to teaching or government positions.

The majority considered housework more important than employment.

Woman's Education: How It Affects Her Attitude Towards Work

The Arab world was the first region in the Third World to reduce the proportion of illiteracy among its men during the sixties and early seventies but it has been the last to bring about this reduction among women. The proportion of illiteracy among adult Arab women was 85% in 1970 versus 60% in other developing countries.

Women's education in the Arab world has been following a slow pace, especially at the upper level. The enrollment of girls has achieved, since 1975, an increase of 38%, 33% and 28% respectively in the first three primary classes but the number of drop-outs among them has increased in the same proportion. Discrimination between girls and boys regarding

(1) Condensed from a study presented by Dr. Henry Azzam, ILO adviser, at the Conference organized by the Center for Arab Unity Studies, mentioned elsewhere in this issue.

opportunities for education is more noticeable in rural districts.

The enrollment of girl students is in inverse proportion to the class level. However a certain progress has been made on the university level when the proportion of university students in Arab countries rose from 24% in 1971 to 28% in 1976. In Kuwait it reached 63%, and in Qatar 67%, but only 5% of the graduates are engaged in professional activities.

Surprisingly, vocational training is equally limited. Only 4-15% of Arab women receive vocational training, which is generally restricted to sewing, teaching, nursing and secretarial work.

Various causes lie behind this condition. Society is apprehensive regarding woman's education and vocational training because they seem to threaten her traditional role for early marriage and fertility. Woman's upbringing directs her towards homemaking. Thus, education is considered a pastime and work is temporary. Therefore, if a woman is conditioned to lack strength and faith in herself, her life revolves around the male members of her family.

Economic Development Creates New Needs

Recent economic development in the region has created new professions, industrialization has made new demands on woman's work in Arab countries. Emigration of young men from less privileged regions to the oil countries has obliged women to replace men as household providers.

To encourage woman's involvement in labor, the following aids are necessary:

First, the government should create a favorable atmosphere for woman's integration in development through: Utilization of mass media; preparation of statistics and reports about it; providing equipment and human cadres for the planning and execution of laws; amending the labor code and the laws regarding maternity leaves in favor of women.

Secondly, joint efforts among industrialists, government and syndicates should succeed in creating nurseries and kindergartens for the children of working women; also they should encourage return to work by women after the expiration of maternity leave. In some cases, women's work could be organized in a way that allows its rotation between two of them, thus allowing them to benefit from a part time job which does not interfere with their household duties. In many cases, the father's and the children's sharing in housework permits the mother to keep her double task of housekeeper and career woman.

Thirdly, the syndicates' role in solving the working woman's problems should concentrate on two things: Helping her to occupy leadership roles; and, putting an end to discrimination against her in matters of salary and promotion.

A Strategy for the Integration of Arab Women in the Arab Unity Movement⁽¹⁾

Women's participation in the Arab national movement has taken a passive and marginal aspect and her role in national organization has been that of a follower. Revolutionary slogans raised by Arab progressive socialist parties, which aimed to do away with exploitation in all its forms, remained a dead letter.

Throughout their recent history, women have been excluded from political activity. Feminine organizations created in post-revolutionary periods reflected the influence of the ruling class. In the early part of this century they consisted of wives of pashas and other high dignitaries. Later on, they included the wives of the military. Even so, their role was restricted to charity works. Their number was highly limited; their aim was to support programs initiated by men.

The ruling class in Arab countries refuses to recognize the existence of a sexual conflict. Political leaders concentrate on class struggle; they pretend that women do not form a class by themselves, since they are natural partners to men in family and society. This means that they should be followers and have no right to form a party or to acquire political power.

International imperialism, which tries to spread its international effectiveness by enforcing free trade and economy, aims at the same time, and through calculated plans, to wipe out national and local culture in developing countries. While it preaches unity of mankind, religions, and cultures, actually it tries to oppose local unity movements such as Arab unity. It encourages religious and sectarian division with the aim of using religion in its reactionary form as a power against progressive movements.

The Arab women's movement today should beware of submitting to these tactics of imperialism. It should not aim at fighting religion per se, but it should fight its exploitation for subversive ends. This movement must include not only bourgeois women but also those of the laboring masses.

Reinvestigation of Arab History

A rereading of Arab history will show that a militant, progressive trend permeates its pages since early Islamic days. Women who embraced Islam in the Prophet's day, claimed the same rights as Muslim

(1) Summary of a paper presented by Dr. Nawal Saadawi at the Seminar of the Center for Arab Unity Studies, 21-24 September, 1981, Beirut, Lebanon (See elsewhere in this issue).

men. Consequently, special reference to them was made in the Koran, such as: "Muslim men and women", "Men and women believers". Aisha, the Prophet's favorite wife, used to argue with him about certain questions and protest against some of his decisions, even if they were religiously confirmed. Muslim women took part in political as well as in military and cultural activities.

Meaning of Democracy

True democracy means equality and close association between leadership and infrastructure in the process of planning and decision-making. Women's problems do not relate only to their inability to read and write. There is also political ignorance and a whole past of oppression which has resulted in deforming their nature. All this has led many of them to enjoy masochism and hero-worship of their enslavers.

A democratic women's movement should struggle to free women from mental slavery. It is not enough to claim political, social and economic freedom without freeing the soul, thus breaking inner chains.

The chief defect of Arab revolutions has been the monopoly of authority by a minority group, while the majority, including women, were forbidden to rebel. The ruling minority understands its function as a political dictatorship, allowing its members to impose their will and banish all opposition.

Injustices of the Patriarchal System

This system which gives men complete control of the family, weighs on women not only in capitalistic countries but also in socialist ones. According to this system, women and children are the property of the male (father or husband) and, as such, he has the right to handle them in whatever way he likes. Family honor is exclusively the man's honor. If the woman defiles it by misconduct, she incurs the penalty of death. The same property right permits him to make her work in his house and in his field freely, without any remuneration except food and lodging. It is such injustice that women's organizations should fight independently from political parties dominated by men, too many of whom are totally unmindful of woman's problems.

The Family System, a Factor of Woman's Enslavement

The family is to most people a sacred institution which should not be touched. When an emancipated woman tries to free herself from family duties and to

practice an independent profession, she is accused of encroaching on man's rights and of trying to assault the sacredness of the family system. Critics ignore the fact that this system has lived on woman's slavery and has been responsible for many family tragedies. To treat family problems women must organize as a separate group and find the way of making marriage laws more just and humane. Equal rights must be given to them in all aspects of family life. Divorce should not be the husband's sole privilege. Responsibility for the children must be shared by both parents in an equal manner.

Organization of the Women's Movement: Creation of Local Groups

The first characteristic of women's movement should be its democratization, i.e. its ability to bring together all classes of women, urban, bedouin and rural. They could form local groups, similar to "people's councils", where women can discuss their problems and initiate their own plans and solutions.

Such groups are actually developing in many parts of the Arab world. The success of the Women's Regional Conference in the Gulf states, March 1981, was due to the pressure of those women's groups and to their ability to direct meetings, initiate ideas and impose women's demands on the Conference. "Women's groups" were able to act independently and to recommend the gradual formation of a network of them, which model will be disseminated all over the Arab countries. Each group will benefit from a democratic structure and will have the power to make its own plans independently from outside pressure. Democratic organization and democratic politics, free from minority dictatorship should be the distinctive trait and the ultimate goal of the present women's movement.

A Bastard

What is a bastard?
A law was established, Its explanation
exists no more
All men are my father
I was born without having one
Of what use is this?
I do not know
All men could be my father
Each tells me he has got one
They relate their stories in lively tones
Yet I see them lonely
They all look like bastards...

Hoda Adib
Translated from French

Influence of the Arab Woman's Education in Helping Achieve General Development⁽¹⁾

**By Dr. Saliha Sankar,
Damascus University, Syria**

Educational planning should take into consideration the following points:

1. Meeting the needs of the various development sectors and particularly the rural sector which yields the largest share of national income.

2. Developing educational programs to include adult education, continuing education, and technical training as aspects of the general campaign for wiping out illiteracy.

3. Considering the importance of woman's role in the general process of development.

Compared to developed countries of the world, the Arab woman's participation in the labor force is still very low.

Recent statistics, however, reveal the existence of a general trend toward an approval of woman's work with a view to improving the family income.

In Syria, a recent study shows that 73.3% of secondary school students are in favor of women's work outside the home. The vast majority of women students favor women's work before marriage. In spite of problems faced by working women, 75% of them showed their willingness to keep on working after marriage (1980 inquiry).

Participation of Arab women in development is seriously hindered by their high rate of illiteracy. Their reduced share of education compared to that of men, and their highly limited number in institutes of higher education (especially in science departments) are added debarring factors.

In Syria, however, recent reports show a rising proportion of women students in the classes of applied science. In 1979, this group reached 63%, while those enrolled in the humanities divisions were 45%. Another sign of awareness among Syrian women is the increased ratio of their participation in the labor force: 21% in 1975 against 10.7% in 1970.

Women's choice of a field of specialization is still

affected by public opinion and by the facility of combining her work with her home duties. When the government allowed women pharmacists to own pharmacies, where their work could be limited to mere supervision, the number of women students in this field registered a noticeable increase.

Women's future role in development will imply a decrease in the number of women workers below 18 years of age, a higher proportion of literate women, a larger number of training centers, a closer relationship between higher education and local development needs.

In the rural sector where women workers constitute a large proportion (35%), there is room for women specialists in rural fields of study, such as rural engineering, research, scientific study and supervision of production.

As rural engineers, women can play a significant role in guiding consumers and training them in principles of dietetics such as food planning, preparation of balanced meals and calculation of calories, and rational budgeting.

Woman's role is equally significant in the industrial sector, particularly in house planning and in projects of maintenance, improvement, and repair.

Most significant is her contribution in the educational field, where she may have a double role as house manager and school teacher. In the fields of public health and welfare, protection of the environment, general cleanliness, civic training programs, her services are most needed.

Such a far-reaching goal requires a general survey of the present status of women's work in the Arab world, including numbers of actually active and potentially active women, those whose vocational training qualifies them for work, and housekeepers who are ready to engage in certain forms of activities leading to development.

Women's participation in the labor force implies, first and foremost, her freedom to choose and to act, which is not only a necessary condition for integration in development, but also for the upbringing of free future generations.

(1) Condensed from a paper presented at the Second Regional Conference for women of the Gulf Countries, 28-31 March 1981. See *Al-Raida* nov. 1, 1981, vol. IV, no. 18, p. 4.

Is Teaching in Algeria an Ideal Female Profession?⁽¹⁾

The aim of the study, as presented by the author, is to grasp a vision of what may be called an ideal female profession, as well as to find out whether the various points of view regarding the question are so divergent as to be irreconcilable, or sufficiently congruent to create a single concept.

The work is made-up of 145 stencilled pages, divided into three parts: Dominant opinion; practice of the profession; and vision of the teachers, followed by an annex on holidays and absences.

The social representation of women's occupation in Algeria is studied under three headings: 1) The contents of school reading books; 2) the press; and, 3) the investigation of general opinion.

School reading books tend to eliminate women from extra-familial activities or to restrict their activities to teaching.

In the press can be distinguished three conceptions of the Algerian woman's emancipation. The first, influenced by socialist principles, considers woman as an equal participator in general development. The second, derived from the declarations of political leaders and leading journalists, presents certain reservations regarding woman's role and tries to circumscribe it within Arabo-Islamic limits. The third, emanating from religious circles and seminars on Islamic thought, represents woman as the guardian of tradition and the spinal cord of the family. To this group, the basic domain of woman's activities should be the home.

Al-Jazairiyyah, the magazine sponsored by the National Union of Algerian Women, focuses on legal reform and the handling of family problems created by present social changes. Its articles deal with the specific work problems in a general manner and are often limited to recommendations and warnings addressed to working women.

The inquiry about public opinion which tried to cover the largest possible number of social strata, aimed to disclose the interviewees' opinions concerning woman's work and the profession which fitted her best. The teaching profession was often pointed out as an ideal feminine profession.

The reasons lying behind this idealization are, first of

all, the identification of the teaching profession with the domestic activities, including child rearing and family direction. "The teacher considers her pupils as her children and her profession as an extension of domestic work or a preparation for motherhood". In corollary, those who believe in the existence of a "feminine nature", requiring a particular orientation and treatment, approve of teaching as a type of work which does not require the exertion of excessive physical activity. From the social point of view, it keeps women in contact with innocent creatures, the children, and prevents their exposure to harmful influences. "Teachers are expected to have an exemplary conduct, above suspicion. This is a source of ease and satisfaction for their families".

Another reason for the idealization of the profession, is the relatively reduced number of work hours that a teacher is required to spend in the classroom. In addition, the teacher may ask for a work schedule adapted to her home duties, thus allowing her an adjustment between outside and domestic work. The long vacations which are a teacher's privilege constitute a further reason for making the teaching profession attractive to homemakers.

Professional practice:

The Practical Aspect of Teaching

According to recent statistics (1966-1977), women teachers are preponderant at the primary level and their number in this sector continues to increase.

This condition does not apply to the intermediate and secondary stages except in Oran (1975-1976). But on the whole, there is a sizable proportion of women in each of the two categories.

The author of the study tried to check the veracity of the belief that the relatively shorter work periods are a factor in the popularity of the profession. The inquiry showed that the lump number of hours required of women teachers, including the classroom hours and the additional ones, revolves around 44 per week, which means that it is not different from that of other categories of employment except in the fact that the teacher spends less time in her center of activity, i.e. in the classroom.

Another factor already referred to is the availability of family duties to the teacher. In most cases, it is possible for her to intermix two types of work, for example the preparation of a course and the cooking of a dish. This divided activity, however, brings about an additional amount of nervous fatigue.

THE TEACHERS' POINT OF VIEW:

Is teaching an ideal profession for women?

To this question the majority of primary teachers replied that they considered teaching as a suitable

(1) Abstract of a study prepared by Zineb Guerroudj, as a requirement for the "Diplôme d'études approfondies", University of Oran, Algeria, 1979.

profession for women because every woman is a potential mother. Moreover it is approved by society.

For teachers of intermediate and secondary classes, teaching is one profession among many. Since it is widely practiced by women, it is apt to be depreciated by society.

How do they assess their work?

All the teachers think that their profession interferes less than any other with their family duties.

Those of the secondary classes are satisfied with the particular organization of their schedule which insures harmony between two types of activity.

Intermediate school teachers complain of the monotony and closed atmosphere in which they live. Secondary school teachers, on the other hand, enjoy the totally different ambiance which, in the higher level courses, constitutes for them a change from static family life.

All of them complain of nervous fatigue, of the extra-curricular duties, of the large number of hours spent in preparing courses and grading papers. They all consider the long vacations as an advantage and a well-deserved privilege.

Group activities and projects planned to maintain the vitality of the institution, are very rare. This state of stagnation is partly due to the division existing between men and women teachers, and between Arabophones and Francophones.

What is their outlook on the future?

Primary and intermediate school teachers do not envisage any change of profession in the future, first because they are not academically prepared for the change. Secondly, they are accustomed to their work and are encouraged by their family circles to continue it.

Most of secondary school teachers would like to change for a more interesting and better remunerated career, but they have little chance for it because of financial reasons, family dependence, influence of habit, and inadequate preparation for other types of work.

What do they think of the feminization of the profession?

To some of them, feminization of the teaching profession would mean its devaluation. "A woman's job is a marginal job".

To the majority of them, feminization of the profession would be a result of prejudices against other professions for women. Other causes are family pressure and easy access to teaching.

Conclusions

To summarize the result of the inquiry concerning the teachers' assessment of their work, we may say first that primary school teachers are generally satisfied with their profession which they consider as an equivalent to motherhood. They represent the static conventional group of teachers and they form the majority.

Teachers of secondary classes do not consider teaching as an ideal feminine profession. They all would have made another choice but circumstances did not help.

As to the intermediate category, they oscillate between the other two groups and do not show a unified opinion.

In conclusion, the vision of the teachers, as compared with the prevailing or dominant image, emerges as a conventional one, but liable to contradictions. If it does not confirm the dominant image, it does not invalidate it, nor does it elaborate a new one, which would make a counter-image. Those who complain of certain disadvantages do not take any steps to change the situation or to propose any reforms. Their little faith in the possibility of change makes them cling to their work and accept it as it is.

Final remarks

The conventional attitude shown by the interviewees does not apply to the entire teaching body. A certain deviation appears which, by further study, might reveal unexploited reform potentialities. In this connection, the following points remain to be investigated:

1) Is the conventional behavior of the women teachers a reflection of their social behavior as a whole? Their behavior reveals their inability to play a leading, or pioneering, emancipatory role in Algeria. The problem would then be to know which other category of women could play an active role in women's liberation.

2) Algeria is presently facing a channeled evolution of the feminine condition, in which the commanding word belongs to working women. What activities are open to an intellectual class locked within its own contradictions?

3) Is conventionalism a characteristic of women teachers or of the whole teaching body? Regarding the attitude being revealed by middle class individuals, is it applicable to all middle class society in Algeria? Or, is it a resultant of conjectural phenomena at the social level?

Libyan President Mu'ammarr El-Qadhafi, an Ardent Champion of Women's Liberation

A devout Muslim, Colonel Qadhafi believes that fundamental Islamic laws grant women all the rights and liberties claimed by modern feminists. The forms of oppression imposed on Muslim women nowadays were developed in the period of decadence and stagnation which followed the heady days of Muslim expansion. With the recent awakening of Arabs and Muslims, Qadhafi believes that women should recuperate the liberties which they have lost as a result of men's ignorance of and deviation from true Muslim principles.

On the occasion of the September celebrations commemorating the Libyan Revolution, Colonel Qadhafi delivered a speech in which he declared his feminist views in the following terms: "The news I intend to break will not easily be accepted. It is not an ordinary item nor a passing whim. It is the beginning of the end of the harem era, the era of female slaves, and the beginning of women's liberation in the Arab world. It is a bullet that will shake the area, compel the palace prisoners, those slaves of trade markets, to rebel against their executioners, their enslavers and their exploiters."

As a sign of his enthusiastic support of women's cause, when Colonel Qadhafi read the monograph written by Sheikh Subhi As-Saleh on **Woman in Islam**, published by IWSAW, 1980, he was so pleased with the positive treatment of the subject that he requested the Libyan Chargé d'Affaires in Beirut, to buy 100 copies of the book for the generous sum of LL. 5000, more than eight times the official selling price.

Another sign of his sincere interest in women's promotion is his inclusion into the Libyan labor code, of laws granting a number of privileges to the working woman. As an example, maternity leaves have been extended to three months at full pay, while allowing for the right of longer leaves at half pay for cause.

Also, another indication of his feminist enthusiasm is his call to women from all Arab countries to join the Military Academy of Libya, where they would receive the same military training as men and could prepare themselves to share in future liberation campaigns.

It is hoped that President Qadhafi's liberal views will help to produce favorable reactions in other Arab countries.

World Food Day, 16 October 1981⁽¹⁾

"World Food Day can, and should, develop a sense of national and international solidarity in the struggle against hunger, malnutrition and poverty."

These lines constitute the gist of a message by which FAO's Director-General, Edouard Saouma, opened the May-June 1981 issue of FAO bulletin, "Ceres", on the occasion of the World Food Day. This issue of 38 large size pages contains several informative articles on the impending hunger in the eighties and how to confront it, the disadvantages of over-production, the third world food crisis and the consumer action in relation to it. An interesting article, written by Paul Harrison on the "Inequities that Curb Potential" tries to show the falsehood of the widely held opinion that it is impossible to eradicate human hunger. "The world already produces more than enough food to feed all its inhabitants adequately... The problem is not one of total production but fundamentally, one of distributions. Inequalities among countries have contributed to low incomes in developing countries and to low and uncertain returns to farmers for their cash crops.

Inequalities inside countries between urban and rural areas, between men and women, and between rich farmers on the one hand and small holders, tenants and landless on the other, tend to depress food production below its potential and are a major cause of poverty.

Inequality between men and women is one of the serious and underrated causes of malnutrition. Men almost always get priority access to food, both in quantity and in quality. Women suffer more from protein energy malnutrition and anemia than men. Malnutrition among them affects the quality and survival chances of the next generation, leads to low birth weight and often produces handicapped babies with low resistance to disease.

"Women are producers as well as consumers of food". They provide almost half of the resources in the villages of the Near East Region for agricultural and non-agricultural production.

In Africa, they are estimated to produce 70% of subsistence foods and elsewhere they specialize in tasks such as weeding or raising of small livestock. But women in most countries have no title to the land, even when they are acting heads of the households. Extension services, rural development programs, and research are usually designed by men for men. They tend to concentrate on men's crops and men's activities — mechanization, for example, has affected men's heavy duties such as water pumping or land preparation, but has left women's burdens as heavy as ever. Women's productivity lags behind men's, and with it, their share of the family's income. Production potential is wasted and mother and child nutrition suffers. Removal of all these discriminations against women would increase food production and reduce malnutrition considerably."

(1) Excerpts from Ceres May-June 1981, a publication of the Food and Agriculture organization of U.N.

Preview of the World Assembly on the Elderly⁽¹⁾

Full participation and integration of older adults into society would most likely be a major theme of the World Assembly on the Elderly to be observed in 1982, according to Ms. Margaret Kelly, Social Affairs Officer, U.N. Programme on the Aging, Centre for Social Development and Humanitarian Affairs.

The Elderly considered to be over 60 years of age are the fastest growing segment of society. In 1970, there were 291 million people in the world over age 60. This figure will increase by 100%, by the year 2000, to 582 million older adults. The increase will be most pronounced in the developing world.

Some topics which will probably be taken up at the Conference are the problems of health, second and third careers for the aging, work and retirement, social welfare, etc.

There seems to be a trend towards flexible retirement in the developed countries, whereas the developing countries are increasingly favoring mandatory retirement at 65 or earlier.

The question of retirement is important, Ms. Kelly noted, because life expectancy is increasing everywhere, therefore, people should have the choice of working longer.

By the year 2000, even in African countries where life expectancy was lowest — Chad and Upper Volta under 40 years — it was anticipated that life expectancy would reach 60.

Some of the reasons for increased longevity are better medical facilities and the availability of other basic services contributing to longer life for a greater number of people.

The gap existing between women and men regarding life expectancy will equally increase in favor of women.

A number of innovative projects have been taken by some countries to avoid institutionalizing older adults. In Japan, which still has strong cultural traditions, as far

as its elderly are concerned, the government has subsidized younger adults to take care of the elderly.

An opinion survey in Japan was made whereby older and younger adults were asked whether they preferred to live with or away from each other. The majority in both age groups answered affirmatively to the proposal of cohabitation.

In the United States, where similar surveys were taken, different results were obtained. Both young and old preferred separate abodes, but were not adverse to living close by.

Another interesting pilot project was started by Australia: housing for the elderly called "granny flats" constructed on the younger person's property, the rent of which is very cheap due to government subsidy.

Britain had followed the example. Sweden, on the other hand, subsidizes monthly young adults who take care of disabled parents.

Australia also introduced a pilot project where they converted the first floor of two nursing homes into day care centers, and the elderly residents had contact with the children. Because of the success of that project, Australia now in the process of extending this pilot project to other nursing homes. The elderly were paid to take care of the children of working parents, which turned out to be a happy arrangement for both parties.

Ms. Kelly then reported that there were areas in the world where people allegedly lived to be well over 100 years old in Soviet Georgia, the Hunza area in Pakistan, and Peru. These areas had three common variables which might have contributed to the longevity of their inhabitants: all were in regions of high altitudes; the elderly worked manually and physically hard and they ate very little red meat.

(1) Excerpts from a summary on the topic, published by United Nations Office of Publication Information, Non-Governmental Organizations Section, 1 May 1979.

Country Papers on Career Services for Women in Asia Edited by Norah Shipstone, Asian Women's Institute, 1980

A book of 125 pages, edited by Mrs. Norah Shipstone, coordinator of the Asian Women's Institute, Lucknow, India, was received. It contains papers on problems of career counseling for women, prepared by representatives of the eight women's colleges and universities cooperating through the Asian Women's Institute and presented at the Career Counseling Conference held at Singapore in 1979.⁽¹⁾ The papers were based on primary and secondary information regarding career counseling services offered in each of

the following countries: Japan, Korea, India, Pakistan and Lebanon. They all reproduce valuable statistics in the fields of Women's education, training and employment.

In introducing the book, Mrs. Shipstone says that a critical appraisal of the facts and figures presented by the papers will show that "the gaps in the field of career opportunities and employment facilities is so wide as to motivate educators to restructure education and curricula for a future of options for all people. Such educational planning will make it possible for all to participate in the decision-making process which concerns their personal and social future."

(1) See "Al-Raida", May, 1980, vol. III, No. 12, p. 6.

«Women, Food Chains and Agrarian Reform» by Ingrid Palmer, FAO, World Day, 16 October.

The food chain means that people need food to get energy to produce food. Women in developing countries have always played an important economic role in producing food for the family. Besides working for wages, they cultivate food crops and manage the family's nutrition. If they suffer from malnutrition and overwork, not only their children are apt to suffer from physical disorders, but the women's work efficiency will be greatly reduced.

In many countries, technology and new niring practices have greatly affected job opportunities. Many women lose their jobs when crop processing is mechanized. Other factors affecting women's economic role are: 1) the increasing number of women who are the acting, heads of the household 2) The splitting of the extended family into nuclear families where the search for jobs obliges them to move or to become itinerant, thus losing the mutual support which the extended family system provided.

Women and Agrarian Reform

Because women provide most of the family's food and grow most of the locally consumed food, it is necessary to give them land title, permitting them to raise credit and purchase seeds and fertilizers.

In 1979, the Program of Action of the FAO World Conference on Agrarian Reform and Rural Development urged the promotion of ownership rights for women including co-ownership of land, the right for women producers with absentee husbands to take decisions on the land they manage; also equitable

access to land, livestock and other productive assets.

Helpful Projects

In several Third World Countries, new projects have been created with the aim of providing women with extension services and credit for new outputs. Such projects serve to raise yields of vitamin and protein rich foods and provide women with a new source of income. Carts and grain mills have been introduced to relieve women of some of their household-associated tasks. Home gardens which are the responsibility of women are receiving more attention.

These ameliorative measures, however, do not incorporate the concept of women's equal rights with men in land and other agrarian reforms. They neglect the question of the nature of year-round sources of food for the landless. New agricultural technologies have caused landless women in particular to lose important sources of income.

Contradictions and Questions

Partial agrarian reform raises the question of whether women will be able to achieve any real profit from the small amounts produced by their owned small pieces of land for cultivation of own consumed food crops.

If they are given equal rights in all land reform, other questions and problems will emerge that require careful study and adequate solutions, placing a high priority on the needs of women.

Afaqu-th-Thamaninat fi-Lubnan Tanzim-ul-Usra (Family Planning) (Prospects of the Eighties in Lebanon) Beirut, 1981.

Prospects of the Eighties in Lebanon is a book of 140 pages reporting on the Seminar organized by the Lebanon Family Planning Association, on the occasion of the Sixth Family Planning Week, 1-3 December, 1980⁽¹⁾. The book was compiled and introduced by Mr. Toufiq Osseiran, general secretary of the Association. It contains a detailed program of the Seminar, the names of speakers, lecturers, moderators and commentators, along with the complete texts

of conferences, reports and discussions revolving around the general topic of the book.

In his introduction, Mr. Osseiran highlighted the importance of the eighties in the evolution of demographic studies which preoccupy a large number of researchers nowadays. He also announced for this decade another international conference like the one held at Bucharest in 1974. He represented the aim of the LFPA Seminar as a serious effort to enlighten public opinion as well as to induce both the authorities and the public to adopt a clearly defined position regarding family-planning.

(1) See "Al-Raida", Feb. 1981, vol. IV, No. 15, p. 11.

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