



# al-raida

BEIRUT UNIVERSITY COLLEGE

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## Forward

The increasing consciousness of the important role that women can play in world-development today, finds its expression in various ways, one of which is the Women's Liberation Movement that is successfully organizing its activities in strategic areas of the more developed countries. Another major influence is the growing interest of the United Nations Organization, promoting the education of women and encouraging their full participation in multiple and varied women's program development. Both cultural forces reflect the changing image and status of women in world society.

The Institute for Women's Studies in the Arab World (IWSAW) has repeatedly pointed out this new identity through current newsletters and other forms of media publicity. It is a shared effort to promote the increasing awareness of the role that women should play in the Arab World. Already the IWSAW projects in the field of documentation, research and information are progressing, in spite of current conditions in Lebanon where the main activity is centered. In this newsletter issue, some information is given about these active projects, while other Institute ideas mentioned remain in the planning stage. For example 1) a Literacy Project or Basic Living Skills program was submitted to a number of U.N. and other international organizations by the Director of the Institute, Dr Julinda Abu-Nasr, presenting a comprehensive integrated program. It addresses the needs of Arab Women in health, nutrition hygiene, child care, housing, budgeting, management, rural skills, community development and general education; 2) "The Children's Literature Project for the Arab Countries", also proposed by the Director of the Institute and submitted to the Arab Fund, to the United Nations, and to other international organizations. It proposes the creation of models for quality children's books and educational programs in Arabic.

Success of these two vital projects depends on donations expected from Arab nations, the U.N. and International Funds. It is the hope of IWSAW that persistent solicitation and repeated stress on the social value of these projects will persuade more donors to fund these critical needs and to provide the Institute with the necessary operating budget for project completion.

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## Helen Khal's study on "Women Artists in Lebanon"

(A study with documentation and accompanying color transparencies.)

This book-size study of about 150 pages aims at tracing "the background, development and documentation of the present status of women artists in Lebanon, with specific reference to those artists who have made significant contributions in the field".

The number of women in Lebanon who practice the plastic arts — painting, graphic design, ceramics, pottery, sculpture and jewelry — numbers about 40 artists. The author, with the help of art critics and other authorities on art in Lebanon, has limited her study to 12 of them, "whose contributions and influence were believed to be of special significance and whose evolution thus merited closer attention".

The remaining women artists, 21 in number, are accounted for in the last section of the study, with one biographical page about each artist, giving her address, her background, her activities and a personal statement on her creative intention.

Due to the shortage of records and publications on the artists in Lebanon, the author relied on personal investigation, interviews with art critics and others, and meetings with the artists themselves. Definite questions were addressed to them concerning influences which led them to choose an artistic career. The questions also traced the artist's evolution, her specific accomplishments and how the sensibilities of women artists differed from male artists in Lebanon.

The study presents the following facts about the relatively large number of women artists



in Lebanon:

1. Almost one-third of the artists are of non-Lebanese origin (either Arab or foreign).
2. Almost half of the artists received their training outside of Lebanon, while another fourth are self-taught or received private instruction.
3. Many of the artists, whether of Lebanese origin or not, spent their formative years in a country other than Lebanon.
4. Almost all the artists came from family backgrounds whose economic status was either average or above average; whose parents (one or both) were educated; and whose childhood environments provided general cultural exposure and sometimes actual experiences in the arts.

Besides these facts, Ms. Khal remarks that Lebanon for the

past thirty years presented favorable conditions for the entry, formation and optimum functioning of women in most professions. Change is particularly noted in art, because artistic expression lends itself to a "high level of social freedom and of modernization and a backdrop of ethnic and religious diversity which lends unique flexibility to the progressive life of the country".

There were five institutes and universities teaching art in Lebanon, and other private centers that offered complete art courses.

Today, the proportion of widely recognized women artists among the artist community in Lebanon is greater than in most other countries in the Arab World or in the West. Of the twelve leading artists of Lebanon, four are women.

Other reasons may be mentioned for this unusual number of women in this field. According to the author, Ms. Khal:

"It is an easy, fashionable diversion which adds glamour to their lives."

"It is something they can do at home, which permits them to exercise their individuality without endangering their protected position."

"It is one of the few permissible windows in the woman's harem. Through it she can directly express all that she feels and thinks."

Generally art critics consider the woman artist in Lebanon worthy of respectful consideration. Through her art

women have endeavored to assert themselves to establish their identity and to communicate their private feelings. The intensity of such effort and its serious purpose deserve social recognition.

When discussing the accomplishments of these women, art critics attempt to base their evaluation on characteristics which distinguish them from male artists. These differences have been summarized by the author as follows:

1. Women are artistically bolder, experiment more with different techniques and materials, and do not hesitate to explore new ideas. In this respect, men are more traditional in the arts.
2. Men are more politically and socially engaged, are more motivated by intellectualism, ideology and problems of the human condition. They are concerned with the world around them, its events and the physical environment, whereas women express a more private vision, are more personal and introspective in their creative intention.
3. Some women artists are exploring areas of sensibility that have not traditionally concerned men in art. Women are expressing very directly the intimate, sensual, and emotional responses they have as women toward the male-female relationship. They don't hesitate to communicate these feelings publicly in their work.
4. In approach, women artists generally are more meticulous and more patient in their attention to detail and the finish of a work. They have greater awareness for the physical properties of their medium.

## Study on a Woman Pioneer Writer: May Ziadeh

Rose Ghurayyib\*

Since May Ziadeh's works, twelve or more in number, have been reedited by Naufal Publishing House in Beirut, Rose Ghurayyib has prepared a study analyzing the personality and works of this famous Lebanese author who spent most of her life (1886-1941) in Egypt and who distinguished herself as an orator, essayist, critic and stylist. Her wide culture, reflected in her mastery of five foreign languages, besides Arabic, allowed her to write in various languages and her first published work was a collection of poems in French: "Fleurs de rêve" (Flowers of Dream), after which she devoted herself to writing in Arabic. She shared a contribution to the emancipation and modernization of Arabic literature and thought with the Lebanese Emigrant writers who were mainly established in the Americas. She also cooperated with early Arab feminist groups in their pioneering efforts toward the emancipation of the Arab woman.

Her works consisted mainly of essays which had been published in leading Egyptian magazines dealing with travel, literature, art criticism, linguistics

and social reform. Some of these works took the form of lyrics or prose-poems about romantic and metaphysical topics. All her writings bear the mark of an original style, characterized by her finesse and sense of humor.

\* Rose Ghurayyib, a graduate of the American Junior College, (now Beirut University College), received her B.A., then took an M.A. in Arabic literature from the American University of Beirut. She has recently retired from a long teaching career at various institutions, including Sidon Girls' School; Mosul Secondary School, Iraq; French Protestant College, Beirut; and Beirut University College. She taught Arabic at BUC for about 20 years. Along with her academic work, she took up writing as a hobby and, since 1948, has published a large number of books for children and young people, including songs, poems, stories and plays. In 1952, she published her M.A. thesis on "Aesthetic Criticism in Arabic Literature", followed by several books on Arabic composition, rhetoric, an introduction to modern literary criticism, and a study of Gibran's works. In magazines she published a number of articles dealing with literary criticism and with the Lebanese woman's status and similar problems.



# ADJUSTMENT OF WOMEN STUDENTS IN AN ARAB COLLEGE (BUC)

RESEARCH REPORT BY:  
GHASSAN RUBEIZ —  
ASSISTANT PROFESSOR  
OF SOCIAL WORK AND  
PSYCHOLOGY,  
BEIRUT UNIVERSITY  
COLLEGE,  
BEIRUT — 1975

This study deals with the adjustment problems of college women in an Arab university (BUC). It tries to examine these problems within the following areas: dating, academic concerns, personal concerns and relations with family and society. The data collected in the study, except for occasional comparisons, were all based on questionnaires, because prior behavioral research on the Arab world is rare. Particularly, the research on behavioral adjustments of young Arab women is scarce.

The sample of respondents is comprised of 262 BUC women students, consisting of two sections: section 1, made up of 104 respondents, was questioned in 1974 on problems of dating and section 2, of 158 respondents, was questioned in 1975 on other aspects of social adjustment.

Respondents of the 1974 sample were selected from the four academic levels of the College: Freshman, Sophomore, Junior and Senior. Nationalities represented were Lebanese, 51%; non-Lebanese Arab, 35%; non-Arab, 14%. The religions represented were Moslem (including Druze), 45%, and Christian, 54%. Most of the respondents were day-students (59%) while 41% were campus boarders.

The 1975 sample was composed of 158 women students, including representatives from all college levels, 58% of whom were boarders, the remaining group living off campus. Ages ranged from 18 to 25 or more. The largest nationality represented was non-Lebanese Arab, 50%; followed by the Lebanese, 25%; and non-Arab, 23%. The Christians represented 53% of the sample and Moslems, 46%.

## Procedure of Testing:

Some questionnaires were mailed and some were handed-

out personally. Confidentiality was preserved by having the subjects return unsigned questionnaires in coded envelopes.

## Results of Dating Questionnaire: Study I:

On the whole, the respondents showed an open-minded attitude toward dating, considering it a necessary social practice for present and future adjustment. Most of them expected men to ask them for dates and rejected the idea of allowing women to do the asking. 58% of them preferred group-dating while 38% preferred the private form. The majority of them preferred the educated man to the rich or the handsome as a prospective husband. When the women were asked about appropriateness of some pre-marital sexual experience for both men and women, 44% said yes, 49% no.

The majority (54%) said they had no preferences as to the religion of their dates; declared the same attitude toward the nationality of the partner.

Concerning the attitude of their families toward dating, 57% reported family approval. Of this group, 70% belong to Christian families. 64% of the whole group of respondents expressed their independence by saying that they would date someone whom their parents disapproved. As to their family backgrounds, the answers showed that the majority of them belonged to well-to-do families, and had educated, moderately strict parents.

## The general adjustment questionnaire revealed the following results:

Concerning the academic section of the questionnaire, the answers showed that 48% of the respondents had chosen a major in social science (history, politics, social work, psychology); 17% in science; 34% in

other liberal arts such as literature, communications, and the fine arts.

Judged by the evidence of daily study sessions, these sample students do not seem to be scholarly and the majority are poorly motivated for academic work outside the classroom. The non-Arab group showed a higher academic standing. 56% of them were on the Dean's list (honor list), while only 18% of the Lebanese and 18% of the other Arab students had their names listed.

Student apathy might be explained by the general trend of undergraduate academic response all over the world, as well as by the fact that 40% of the respondents are engaged in some kind of work for the experience, for money or for supporting themselves.

As to their personal and social life at College, most students reported a fair and happy adjustment. Most were satisfied with limited academic competitiveness, the intimacy of the environment and the relative freedom of living as compared to family life. Many said they missed their family and home friends; on the other hand, they found no difficulty in forming and building friendships at College. 76% indicated that there was a good deal of affection between them and their families and stated that going to college had no effect on their family relations. A minority of 6% felt that college education had a weakening effect on family ties.

Most of them have taken to the modern habit of smoking. To resolve personal problems, the majority resort to friends instead of teachers as a source of counseling. 68% of them attended the cultural events on BUC campus. Most were involved in social activities on campus and outside, but club life, on the whole, was not an important feature for them.

## Salwa Nassar: Lebanon



The year 1977 marks the tenth anniversary of the premature death of Dr. Salwa Nassar, an internationally known nuclear physicist, and it seems appropriate, in this issue of al-Raida, to provide a glimpse into the life of this pioneer who devoted herself to active service particularly in the fields of scientific research and education.

Born in a family of moderate means, from Dhour Shweir, Lebanon, she worked all through her college years to earn the expenses of her education. After receiving her B.A. in physics with honor, having spent two years at the American Junior College (BUC now), and two at the American University of Beirut, she worked four years as a high school teacher to raise the necessary funds for resuming her studies in the United States. At Smith College she obtained her M.Sc. in physics and at the University of California, Berkeley, she had in 1945 a Ph.D. in nuclear physics, thus becoming not only the first Ph.D. in this discipline in Lebanon but the first and only nuclear physicist in the whole area. Thereafter, she devoted most of her time to scientific research in various centers, attending conferences on atomic studies, studying and continuing her research in the United States (Ann Arbor, Michigan), in England (Harwell and Bristol universities), in

Paris, (Ecole Polytechnique) and in Beirut, Lebanon. For 3 years she was head of the science department at Beirut College for Women, and for 15 years, professor, then chairman, of the physics department at AUB.

Her publications in the *Physical Review* and in other science journals dealt with atomic energy, cosmic rays and other technological topics. She represented Lebanon in more than ten international conferences on atomic physics.

But her interests outgrew her laboratory. As a professor she was a friend and guide to her students, trying to inculcate in them her love for science and her faith in it as a factor in shaping a modern personality and a force operating for the peace and welfare of the world.

As president of BUC during the last two years of her life, she laid out ambitious plans for the development of that institution and was able to create and endow the Salwa Nassar Foundation for Lebanese Studies. She organized the first lecture series for it, a few months before she died.

Salwa Nassar's life and achievements remain a source of inspiration to her friends and students who, we hope, will pass on her example to each new generation.



## The First Woman Minister in the Syrian Government

In the Arab World today, Women's claims for political rights seem to be reaching fulfillment. After the appointment of a woman to the ministry of social affairs in both Egypt and Iraq, Syria followed suit in 1976 by appointing Dr. Najah Attar to the ministry of culture and national counseling.

Najah Attar belongs to the new generation of progressive intellectuals in Syria. Born in 1933 in a family known for its openness to modernism, she distinguished herself during her school days by participating in the students' political movements and collaborating to various magazines. Her family has produced a number of prominent writers. After obtaining

a licence in literature, from the Syrian University of Damascus, in 1954, she decided, in spite of her marriage the following year, to work for a Ph.D. in literature at the University of Edinburgh, England. In 1958, she received her degree and for 3 years she occupied a leading position at a government secondary school. She was promoted to the post of secretary and, later on, to that of director of the ministry of culture and national counseling. While in this position, she continued her literary activities, became a member of the Executive Council of the Arab Authors' Union, published articles in papers, prepared literary studies and joined in the publication of two books entitled: "Who Remembers Those Days?" and "War Literature".

When she was appointed minister in 1976 she defined her policy by saying that her chief concern would be the abolition of illiteracy and ignorance in its various forms. The cultural identity she aimed to create was one of liberation and progress.

In her declarations she condemns the idea of art for art's sake. "The people of the Third World", she says, "cannot afford to encourage aimless, non-committed cultural production. Their press, their literary output and the rest of their mass media should aim to free the masses by carrying out a campaign against under-development. It should free men and women from slavery to the past, and awaken a consciousness of needs and potentialities".

## Dr. Julinda Abu Nasr's Trip to the United States

Dr. Abu Nasr, director of the IWSAW, undertook an informative trip to the U.S.A. for seven months, during which she attended several women's conferences. Among these were, 1) The Conference on Women and development held at Wellesley College, and reported on in this issue; 2) The "Workshop on Arab Women Studies", also held at Wellesley College and reported on elsewhere in this issue; 3) The International Wingspread Conference, where women from the Third World met to discuss and set guidelines for cooperation among countries in research in identifying needs and sharing information.

The Director visited women's groups in different parts of the

U.S.A., and shared in discussions about the following subjects: adult education, new areas in vocational training, critical reviews of children's books and programs presenting a stereotype image of woman, women's study centers in universities, research on women, women's areas in government departments, national commissions, on the observance of International Woman's year, documentation, etc.

Among other activities were included, 1) her meeting with U.N. Commission for Women and other U.N. agencies concerned with the integration of women in national development, 2) her meeting with the

Executive Committee of AWI, to discuss plan of cooperation among 9 women's colleges in Asia, 3) a survey of literary programs and collection of information about this activity, 4) contacts with women's magazines ready to publish research or information about Arab Women and send the Institute informative material in Arabic or in English, 5) lecturing to different groups on the Institute and on the status of Arab women 6) meeting church groups who indicated interest in supporting the Institute's project. Finally, the prospects of fund raising and preparation of projects for the Institute absorbed a large share in her IWSAW activities.

## The Wellesley Conference on Woman & Development June 1-6, 1976

The Institute for Women's Studies in the Arab World (IWSAW) was invited to participate in the Wellesley Conference on Woman and Development in the first week of June 1976, at Wellesley College, U.S.A. The Conference was attended by 400 women researchers from various universities, institutes and research centers in Asia, Latin America, the Middle East, Europe and North America.

The IWSAW was represented by its director, Dr. Julinda Abu Nasr and the IWSAW secretary, Miss May Rihani. The papers presented contained comparative studies on the participation of women in the social development process and the impact of this participation on her role and status in society. Information contained analytical studies of countries, classes and cultural backgrounds as a basis for assessing the value of evolution and its orientation, as well as providing a criterion for comparing various types of cultural evolution which occurs today in developing countries.

The main work of the Conference concentrated on a definition of the relation between scientific research and the basic decisions which determine the societal processes. In other words, the main objective of the Conference was to determine the influence of research — its conclusions and recommendations — on basic state policy.

Sixty conference papers were presented, most of them by researchers from academic

centers of the First World. Academics who represented the Third World called for more opportunity for themselves to present their studies prepared on development activities in their own countries and their women's role.

The following list includes most of the topics discussed in the conference papers:

- Rural Women: Power, Status and Self-Perception
- Rural Women: Economic Activity
- Changing Roles of Women in the Structure of Production
- Impact of Religious Ideology on Sex Roles
- Impact of Changing Women's Roles on Family Structure and Family Dynamics
- Regime Strategies Toward Women in Relation to Development Goals
- Political Participation
- Women's Education and Labor Force Participation
- Informal Labor Markets
- Law as an Instrument on Social Change
- Methodology and Data Collection
- Women and Migration
- Informal Association Among Women
- Historical Study of Women and Family in Development
- Women's Association in the Public Sphere
- Women Elites: Routes to Power
- Protest Movements
- Legal Status of Women: The View from Below
- Women in Urban Occupations
- Fertility Decision-Making

At the end of the Conference after all the papers were presented, the participants stressed the following general topics in the summation for future conference emphasis:

- "Orientation of future Scientific Research".
- Looking Ahead. Research and Action on Women and Development".

## "WORKSHOP ON ARAB WOMEN STUDIES" WELLESLEY, U.S.A. JUNE 6 - 8, 1976

This workshop was organized by the "Institute for Women Studies in the Arab World" in collaboration with the Ford Foundation. The Institute was represented by Dr. May Ahdab-Yehia, consultant to the Ford Foundation, who acted as director; Dr. Julinda Abu Nasr, Director of the Institute, who acted as co-director, and May Rihani, staff member of the Institute.

The workshop was attended by nine participants who represented Arab universities located in Egypt, Jordan, Kuwait, Lebanon, Syria, and Tunisia, besides six local and international observers.

In her opening speech, Dr. Abu Nasr stated the objective of the I.W.S.A.W. which is "to encourage and evaluate research into the history, conditions and evolving needs of women and children in the Arab World". For this purpose it has started a documentation center in the BUC Library, containing an extensive collection of books and periodicals relating to women and family in the Arab World. Equally important is the preparation of an extensive bibliography of research and publications on Arab women since 1950. This bibliography will soon be available on request.

The main activity of the workshop consisted in the preparation of an outline for a university course focusing on the "comparative analysis of the change in women's status and their role in contemporary Arab society".

**Other Activities:** The participants attended a conference on "Women and Development", June 2-6 and joined in the Wingspread Workshop sponsored by the Johnson Foundation.

# Dr. Abu Nasr Activities in Egypt as

During her stay in Egypt, December 23, 1975 — February 19, 1976, Dr. Julinda Abu Nasr was asked by the Ford Foundation in Cairo to act as a consultant on women's affairs and to try to find possibilities of mutual aid between Egyptian women's organizations and the IWSAW. Here is a brief summary of her activities as related in her full report.

## Objectives of her research:

1. To locate information on projects about Egyptian women.
2. To get a better understanding of projects being conducted by women.
3. To spot local leaders and potential researchers.

4. To secure written documents which may be of help to the Institute for Women's Studies.
5. To identify needs and areas where the Foundation and the Institute may be of help.
6. To recommend projects that may be undertaken.

Dr. Abu Nasr was able to contact a good number of men and women leaders who have been notoriously active in women's affairs, locally and internationally. The more prominent among them are: Aziza Hussein, who has been, since 1962, Egypt's representative to the U.N. Commission on the status of women, Amina-

el-Said, journalist and pioneer in the women's liberation movement; Dr. Sumaya Fahmi, a child psychologist and professor at Ain-Shams University; Dr. Suhair al-Kalamawi, chairman of the Arabic Literature Department at Cairo University; Margaret Abdel Ahad Penner, from the Voice of America; Government officials like Dr. Aisha Rateb, Minister of Social Affairs, and many other leaders in universities, research centers, women's clubs and organizations, Socialist Union, church groups and Arab League offices.

Dr. Abu Nasr was impressed by the large number of institutions and leaders concerned with the improvement of the conditions of women in Egypt.

## RECOMMENDATIONS OF THE AFRO-ASIAN SEMINAR REGARDING WOMEN'S SOCIAL DEVELOPMENT

The Afro-Asian seminar was held in Alexandria, March 1975. A number of recommendations were submitted by the group for implementation in Afro-Asian countries. The main issues are the following:

1. Confirmation of women's right to work and to enjoy legal protection of this right; abolition of all forms of discrimination against women regarding remunerations and salaries; ensuring equality of rights to social security.
2. Granting women political rights in Afro-Asian countries where they are still denied those rights, allowing the same access as men to all political functions and recognizing their full rights as citizens.
3. Making all necessary efforts to raise the standard of women's education, recognition of their right to higher and technical education and providing them with better opportunities for vocational training.
4. Immediate application of the



principle of free compulsory education on the elementary and secondary level.

5. Execution of effective and immediate projects for fighting illiteracy where it prevails in all regions.

6. Recognizing the same right of women and men to marriage, to have free choice of a spouse, to have equal rights and responsibilities in the family; the same right to divorce, to enjoy and exercise full legal capacity relating to their personal and property rights, including the right to acquire, administer, dispose of and inherit property; also recognition of the rights of unmarried mothers and protection of their interests.

7. Fixing a minimum age of marriage by law, with the possibility of using strong measures against infringement of the law.

8. Dissemination of knowledge regarding family planning as a means for the development of enlightened and responsible motherhood.

## How the Asian Women's Institute came into Being

At a colloquium held by 50 women educators in Memphis, Tennessee, U.S.A., on October 1974, the theme: "Women's higher education, new challenges in a changing Asia-Middle East" was discussed by the participants.

Out of the 50 representatives of various women's colleges in Asia, Africa, Latin America and the U.S.A., the representatives of nine Asian colleges introduced the group to their respective institutions and presented the plan for an Asian Women's institute which would



# Consultant on Women's affairs

It was encouraging, as she says, to see the leadership role that some women are taking and the help provided by the Egyptian government in the form of services and financial assistance to a number of women's groups and the organization of a special committee to follow up the recommendations made by the International Women's year Conference at Mexico.

The fact remains, however, that the problems of women in Egyptian society are overwhelming, the illiteracy percentage is high, (80%), the living conditions among the working classes are deplorable and the needs are pressing along the following lines: 1) Literacy programs including not only reading and writing skills but

also hygiene, nutrition, budgeting, family planning, family guidance, cleanliness, child rearing and vocational training. 2) Educational materials which need modernization. 3) General programs needing innovation and more creative work. 4) Better staff training. 5) Making better use of technology. 6) Seeking to alleviate the burden of working women. 7) Providing better quality nurseries and day care centers.

Dr Abu Nasr recommends:  
1) In the field of research, a general survey of existing literacy programs, evaluating physical facilities, program content, number and quality of staff, educational materials used.  
2) Investigating what assistance may be provided by universities,

government offices and women's organizations, in the form of experts, researchers, writers, etc.  
3) Designing more pilot projects to evaluate the effectiveness of modern technology in mass media in community development, from the point of view of content and medium used. In her conclusion, she emphasizes first the need for research in the ways and means to reach the millions of illiterate women, second, the development of materials to be used in educating them. According to her, small grants can be helpful, but "a series of small grants without follow up will be less effective than a carefully formulated project which may include exploratory research, pilot studies and a series of evaluation workshops".

promote the welfare of Asian women and enable them to render more valuable service to their communities.

"The proposed institute would be engaged in research on women in the Asian society, would provide consciousness raising materials and programs, would build channels, of communication and would provide an educational laboratory".

In response to the proposal, a findings' committee was created, whose function was "to recommend objectives which the different educators and educational institutions needed to implement in their particular locations with unique programs relevant to their different cultural and geographical situations".

The "Findings Committee" made up of 5 members of the colloquium drew a long list of recommendations concerning Asian Women's education, including the development of the plans for the Asian Women's

Institute, so that it may begin work in 1975.

They stated the objectives of the Institute as "to assist the women of Asia in their groping for self-fulfillment and in their outreach for the fullness of life for all".

Their main activities would be used for the implementation of these objectives: documentation, research, communication (including conferences, discussion groups and panel discussions, publication of pamphlets, newsletters, etc.)

The nine participating colleges in Asia would be divided into three main areas as follows:

**Area A:** BUC Beirut, Lebanon  
Daravand, Tehran, Iran  
Kinnaird, College,  
Lahore, Pakistan

**Area B:** Isabella Thorburn,  
Lucknow, India  
St. Christophers, Madras, India  
Wonen's Christian College Madras, India.

**Area C:** Ewha Women's University  
Seoul Women's College  
Tokyo Women's Christian College,

The structure of the Institute was planned, providing for the appointment of a director for each local institute, the three directors of each area forming a unit, an overall representative. A field coordinator would be appointed by the administrators of the nine colleges, whose function would include planning, advising areas and local institutes, and establishing liaison with various international Women's organizations such as the "Association of North American Cooperating Agencies of Overseas Women's Christian Colleges" and others.

The members participating in the planning Committee represented India, Korea, Pakistan, Thailand and Lebanon. Their plan was adopted by the Colloquium members and the Asian Women's Institute started working in 1975.

# "Family Planning Association Conference"

May 12-14, 1977

The "Family Planning Association," in Lebanon which was founded in 1969, organized an important conference on May 12-14, 1977, at the Carlton Hotel, Beirut, to discuss the general topic of "Demographic Policies in Lebanon". The conference was held under the patronage of Prime Minister Salim Al-Hoss and attended by a large audience representing the ministers of health and interior, the various religious institutions, universities, workers' syndicates, specialized associations, U.N. agencies, experts in development, economics, sociology and education.

The aim of the conference was to catch the attention of the authorities, and to affect public opinion for old demographic problems and new ones created by the war. The problems were fully examined and methods of handling them were proposed in five sessions. Papers were read and discussions were conducted concerning the following topics: demography and development, populations distribution in Lebanon, laws governing demographic questions, industrial concentration and its influence on demographic agglomeration, family planning, educational planning and influence on demographic movement, distribution of health services in accordance with demographic distribution, problems of the displaced and its psychological and social consequences, actual and social services in the light of public needs created by the war.

In the last session of the conference, the participants agreed on the text of the final report condensing the claims and recommendations of the conference members as follows:



1 — That a general census of the population be made, in view of obtaining adequate numerical information which would facilitate efficient social and economic planning.

2 — That regulations and laws concerning demographic problems in Lebanon be made with a realistic and responsible spirit, particularly those regarding minimum age for work, marriage, compulsory education, those concerning contraception, family planning, family structure and evolution.

3 — That scientific research be carried out on a larger scale and steps be taken to modernize and coordinate existing research centers.

4 — That developmental units and projects be distributed in various parts of the country to prevent the concentration of population in cities, and the mass emigration from rural districts into the capital and other urban districts.

5 — Women should be allowed more opportunities for participation in economic and social development. They need

guidance and training which would qualify them for more responsible positions and help them adjust to their particular situation as home-makers and mothers.

6 — An adequate health planning system is needed to allow the Lebanese individual a larger share in public health services and protective measures which will greatly minimize the future need for medical care. A wider geographic distribution of health services must be taken into consideration.

Problems which have a direct effect on family planning received special emphasis in the report: for example, educational planning, civic education in school curricula, public nursery schools, and the problems of displaced families.

Finally it was requested that instruction about family planning be made available to every citizen and that the laws restricting the right to apply necessary measures be amended. A general policy concerning this important question should be adopted by the government.

**A TRAINING PROGRAM  
SPONSORED BY  
LEBANESE FAMILY  
PLANNING ASSOCIATION**

Aida Shamma, Public Health expert employed by IWSAW, represented the Institute at the training program planned for the local leaders of the Zahrani area of South Lebanon, sponsored by the Lebanese Family Planning Association on Saturday, 30th of August 1977, under the auspices of his excellency the Mayor of the South, Mr. Halim Fayyad.

The training session took place in Sidon from 9:00 a.m. to 2:00 p.m. followed by a luncheon. The program entailed a word of welcome and appreciation of the work of the LFPA given by the Mayor, followed by a resumé of the work by Dr. Adnan Mroueh and finally the objectives of family planning in Lebanon by Mr Toufik Osseyran. After a break, a symposium attended by almost 50 people from the Zahrani area was directed by Bishop Gregoire Haddad who gave the point of view of Christianity and family planning. Mr. Toufik Osseyran, who replaced Sheikh Ali Mehdi Ibrahim, gave the point of view of Islam, and Dr. Karam Karam gave the medical view-point. The attendants, experts, and the speakers divided into 3 discussion groups and topics:

1. The social and religious impact on family planning (which Aida joined)
2. The economic and demographic impact.
3. The medical impact on the family planning activities.

Recommendations were made by each of the groups. Reports in the final assembly climaxed the training session.

**NEW LAW FOR EQUALITY  
OF THE SEXES  
IN LEBANON**

Very recently, the "Parliamentary Committee for administration and Justice" in Lebanon has theoretically approved the project of a law which would effect equality of the sexes along certain lines in which the principle of equality is violated. In other words, the project claims the abolition of 1) the law which refuses the testimony of women in real estate courts, 2) the law which prevents women from starting business enterprises without their husbands' agreement 3) the law which requires married women to obtain a permit from their husbands before taking a trip abroad.

**PROGRESS ACHIEVED  
IN WOMEN'S  
STUDIES PROGRAMS**

The number of universities and colleges which offer courses and programs in Women's Studies keeps increasing. According to the Women's Studies Newsletter vol. 4 No. 1, Winter 1976, published by the Feminist Press in N.Y., the number of U.S. colleges and universities offering such a program has reached 150. Since 1973, the plan of the formation of a national Women's Studies Association is being carefully studied and discussed. Women at San Jose University have begun to plan a national conference for this purpose. The same issue of Women's Studies Newsletter published a list of 42 recently published (1968-1974) picture books with female heroes. The authors of these books include both men and women.

**UNICEF Activities  
for Integrating  
Women  
in Development**

In a recent report on UNICEF activities for integrating women in development, published on July 17, 1977, the Regional Family Welfare Officer, Dr. Hoda Badran, presented a proposed plan for developing women's integration processes in the Eastern Mediterranean Region.

After pointing out the increasing positive attitude towards girls' education and women's employment in Arab countries, the author says that UNICEF will continue to support the two regional centers of Al-Azhar and the league of Arab States in working out programs which they plan to realize by 1980. These includes 1) "Documented and classified true Islamic teaching regarding women in a series of publications", 2) institutionalized special methodologies for working with individuals, groups and communities and for promoting women on the basis of Islamic teaching, 3) a system of collecting data on women for all countries of the region, 4) a system of analysis of such data and monitoring changes and trends in the situation of Arab women, etc.

The report proposes new projects as part of the activities of the International Year for the Child, involving mothers in the designing and delivering of child welfare services, including studies, meetings and workshop training.

1. — "Signs", the "journal of women in culture and Society", was created in 1975 to be published quarterly by a group of university women in U.S.A., assisted by a large advisory board, editorial board, and a number of international correspondents. This magazine, as the editorial of No. 1, Vol. 2 states, aims "to represent the originality and rigor of the new thinking about women, sexuality, sex roles, the social institutions in which the sexes have participated, the culture men and women have inherited, inhabited and created. We also want signs to point to directions modern scholarship, thought and policy can take".

2. — "Journal of the Social Sciences"

"An academic quarterly with articles in Arabic and English, published by the Faculty of Commerce, Economics and Political Science at Kuwait Uni-

versity, concerned with issues pertaining to theories and/or application of theories in the various fields of the social sciences".

Received by IWSAW Vol VI, No 3, 1976, Vol. IV, No. 2 and No. 4, 1977. Address: Kuwait University, P.O.Box 5486, Kuwait.

3. — A voluminous report has been published by Ministry of Labor, Department of Woman Affairs, Hashemite Kingdom of Jordan, on the "Second Symposium on Manpower Development: the role of the Jordanian Woman", held in Amman, April 4-7, 1976.

The report includes the texts of seven research papers on the role of the Jordanian woman in education, social and medical care and mass media; her work within the family, in technical specialties and professions and in economic activities.

## STUDIES AND DOCUMENTS ON WOMEN RECENTLY ACQUIRED by IWSAW Library

### 1. "Women in Islam: Comments and Clarifications"

by Saneya A.W. Saleh  
American University of Cairo, 1976

### 2. Report on the relationship between educational opportunities and employment opportunities for women

Unesco Educational, Scientific and Cultural Organization Paris 1975

### 3. World Conference of the International Women's Year (8 publications)

United Nations Mexico City, 19 June — 2 July 1975

### 4. 1975

#### International Women's Year

A fortnightly bulletin for the news media  
Unesco Features

### 5. Comparative Study of Co-education

Unesco, Paris 1970

### 6. The Contribution of Food Aid to the Improvement of Women's Status

U.N. World Conference of the International Women's Year, 1975

### 7. Talking Family Planning

A fieldwork handbook  
International Planned Parenthood Federation  
London 1975

### 8. A statistical panorama of education in the Arab countries published by:

The Regional Centre for Educational Planning and Administration in the Arab countries  
Beirut 1972

## A Bibliography on the Arab Woman

Compiled by the  
Institute for Women's  
Studies in the Arab World

Considering the scarcity of sources and references on the Arab Woman, and the growing interest in accurate knowledge about her status, activities, and rapid evolution in our present age, the IWSAW has been currently compiling a bibliography on the Arab Woman, due to be published by the end of 1977. It will be in English, including books and periodical articles,

basically covering all aspects of the status of the Arab woman: educational, social, economic, cultural, legal and religious. Countries included are those of North Africa, the Arab Peninsula and the Eastern Mediterranean region.

For more information, please contact:

Dr. Julinda Abu Nasr  
Director,  
Institute for Women's  
Studies in the Arab  
World  
Beirut University College  
P.O.Box 11-4080  
Beirut, Lebanon

## INSTITUTE FOR WOMEN'S STUDIES IN THE ARAB WORLD

P.O.B. 11 - 4080  
Telex : BECOGE - Tel. : 25 25 90  
Beirut University College  
Beirut - Lebanon

## STAFF

Dr. Julinda Abu Nasr - Director  
Miss Rose Ghurayyib  
Mrs. Irene Lorfing  
Miss Nuha Azar  
Miss Mona Barakat

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