



## What is Development ?

The concept of Development is appearing more and more in the feminist literature. Integration of women in the development process is now considered an essential first step toward their liberation, an important element in national build-up and a necessary prerequisite to the fulfillment of world needs. The call for women's participation in development has received special emphasis in UNO publications, in the World Plan of Action and in the Program for Women's Employment for Equality, Development and Peace.

Yet the process of development itself has been little discussed or explained. What do we mean by development? What preliminary steps should be taken to ensure its success? Is it possible for a woman to participate in it without previous preparation?

In a message based on experience in the field of world cooperation and sharing, Canadian President Marcel Massé tries to answer those questions. He notes that in the early days of cooperation, development meant something tangible, like founding a new school, or erecting a dam or a bridge. Over the past three decades, a profound change has taken place: development is no longer thought of in material terms but rather as a qualitative change in the way people think, act and relate to their environment. It was once assumed that a sufficient influx of capital investment would make people succeed. Now we know that money is not enough. Third World nations are short of human resources. They lack people trained to create and run the systems, institutions and machines that have invaded their countries.

Another prerequisite for the success of development is an understanding of people's background, of their cultural heritage, which would make possible the adaptation and harmonization of the new with the old.

The few studies that have been made on women's status and background in the Arab world are weak. A critical study of recent research on women and children in Egypt, as summarized in this issue of *Al-Raida*, reveals important defects in methodology and conclusions.

As Mr. Massé, taking into account the cultural roots of development, points out, growth for growth's sake must give way to a deepening awareness of the social dimension which in turn leads to a more complete vision. "The essence of development is people"; development demands greater participation of the people themselves in the life of their own nation. In understanding other cultures, Westerners will become aware of the relativity of their own values and culture. "In this sense, development is a two-way street. It changes and challenges Western experts as it does the citizens of the Third World". It is up to the latter to provide the former with ample and accurate information about themselves and their cultural heritage.

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*Dr. Leila Khoury*

## Women and Science at BUC



*Dr. Layla Nehme*

**Women to-day don't need to be encouraged to take science; they are doing it by their own choice.**

**One does not gain a knowledge of science merely by attending math and science courses. He or she gains it by developing a spirit of scientific curiosity, rational thinking, objectivity, truthfulness and readiness to acknowledge one's mistakes.**

A survey on women's rights conducted by the National Labour Women's Committee in Great Britain, 1980, revealed a general agreement on the necessity of encouraging girls to "go in for science and technology at all levels from birth to university".<sup>(1)</sup>

This "general agreement" induced us to contact two science professors at BUC in order to find out how women, who constitute half of the student body, are progressing in their study of science, what their motives are for choosing science as a major and what obstacles they are finding in their way. We also asked general questions about the math/science program at BUC, in order to provide a context for our findings.

First we talked with Dr. Leila Khoury, Associate Professor of Mathematics at BUC, and also chairperson of the Natural Science Division, who obtained her Ph.D. in Mathematics from Indiana University in 1966. In her office in Sage Hall, we conducted the following interview:

**Q. Why should women be encouraged to take science, and why is there a general demand that they should do so?**

**A. Women these days don't need to be encouraged to take science; they are doing so on their own and by their own choice. Times are changing; as more families can afford to send their children to college, they are encouraging both their sons and daughters to get an education. More and more women are being drawn to the study of science, and quite a large number of them are entering this field.**

**Q. Do our secondary schools give the students adequate preparation in science and mathematics? Are they provided with good laboratories?**

**A. One cannot generalize completely. However, the level of Mathematics in our Lebanese schools, is generally higher than that of science. There is a scarcity of laboratories and equipment in our schools. While this scarcity does not affect a theoretical field like math, it does hinder the quality of scientific education.**

**Q. Compared with colleges abroad, how would you evaluate the math/science program at BUC?**

**A. We do not have a math department or a math major at BUC, but we do have a good computer-math program within the Natural Science Division. We also offer a B.S. degree in Computer Science.**

**Our students are carefully screened from the very beginning. Through our guidance system, we usually can tell in their sophomore year whether they're fit for that major or not; if not, we advise them to change majors.**

**Q. What proportion of the students in science courses are female?**

**A. Roughly, an equal number of males and females attend our computer science classes, and they do equally well. Most of those who go abroad, including boys and girls, seem to excel in the best universities.**

**Q. How are the job opportunities for science/math majors?**

**A. Job opportunities are excellent for math-computer and computer science majors. Often they are employed even before they graduate as programmes and systems analysts. Opportunities for other science majors are also good. They may teach, or work in hospitals or industrial labs.**

**Q. How do you view the future of the math/science program at BUC?**

**A. Our aim at present is to enlarge our computer/math offerings and develop a Master's program. We may institute it as early as next year. People with degrees in computer science to-day are**

(1) Bulletin of "Socialist International Women" no. 5, 1981, London, England, pp. 59-67.

in great demand all over the world. We also hope to introduce a B.S. degree in Biology and a two-year program in Food Science and Nutrition.

From Dr. Khoury, we moved to Dr. Layla Ne'meh, Associate Professor of Physics at BUC. She earned a "Diplome d'Etudes Approfondies" in Mathematics from the Sorbonne, and a Ph.D. in Physics from Utah State University in 1975.

Dr. Ne'meh stated that it is difficult for Lebanese secondary school girl graduates to pursue a career in Science. She explained that because Science has not been a part of the traditional education of women here, families tend to discourage it.

She gave herself as an example, saying that only after a struggle could she convince her parents to allow her to pursue a major in a scientific discipline.

Dr. Ne'meh stressed that a knowledge of science entails more than a knowledge of the mathematics and scientific material. She offered the view that the spirit of scientific curiosity, keen observation, rational thinking, objectivity, truthfulness and readiness to acknowledge one's mistakes, should be cultivated in students from the earliest years and that this spirit should infuse not only science courses but courses in all disciplines. She stated her belief that the development of scientific thinking is the basis of true citizenship. She concluded from this belief that if our leaders and administrators were to be trained in this scientific spirit, they would then become more

honest in their dealings and more objective in their judgments.

About the Natural Science Division, Dr. Ne'meh gave the following information:

There are around 15 full-time and part-time professors, four of whom are females. Lab facilities are limited, due to budget cuts, but the computers are reasonably good. Because of budget problems and the situation in Lebanon, Professors are not able to do much research here. In order to engage in serious research, they must go abroad.

Dr. Ne'meh believes that the Natural Science Division should strive to keep good standards. It should also strive to serve the needs of our society by offering new areas of concentration. For example, one field that Lebanon needs is Science Education. Our schools lack good science educators. A B.S. in Chemistry or in Biology does not adequately prepare a person to be a science teacher; an emphasis on education is necessary.

Commenting on the government's ability to encourage scientific research, Dr. Ne'meh said:

"Yes the government can encourage research if it succeeds in cutting off unnecessary expenditures and in eliminating commercial private schools, the so-called "free schools" which extort government aid to realize illegal profits."

Finally, asked if she thinks a woman can be both homemaker and paid professional she said:

"Yes, she simply must be resourceful".

Interview by Nada Khoury

## STUDY

# Critical Study of Research Work on Women and Children, Egypt <sup>(1)</sup>

Under the title, "Women and Child Welfare: A Critical Study", Dr. Wadad Suleiman Morcos published a 46-page, stencilled paper analyzing a series of studies conducted in Egypt between 1976 and 1980, dealing with women's and children's status and welfare. The following are the main points included in her work.

### I. Studies about the traditional status of women in society.

Few studies deal with woman's status in rural areas. One such study states that there is a certain regression in girls' schooling and a higher proportion of illiteracy in those areas; however, this statement is not supported with statistical indices.

Mrs. Morcos recommends that there be further research, and that this research aim at generating more information on health, nutrition, living conditions and women's participation in development.

One anthropological study of relations between mother and child in rural areas and methods of child upbringing at the early stage emphasizes a number of superstitions related to this function, for example, dressing the child in shabby clothes to ward off jealousy and the evil eye.

### II. Studies of the social status of women

reveal a definite progress in girls' education (in urban areas), but that progress has lagged behind

*(Continued on page 4)*

# Critical Study of Research Work on Women and Children, Egypt <sup>(1)</sup>

(Continued from page 3)

that of boys' education. Their proportion is only 25% of that of the latter in higher education, 38% in elementary schools. The social effects of girls' education have not been analyzed.

A few studies show a certain bias in recommending the restriction of women's specialization to fields appropriate to their "nature".

Studies analyzing class or environmental influences make no distinction between rural and urban women. These studies also overlook the effect of regional training.

Other neglected topics:

- factors that impede woman's education;
- Impact of girls' education on family life and child upbringing, including marriage age and the fertility rate.

### III. Woman's Participation in Economic Life

Studies show an increase in the number of working women between 1952 and 1972, but they fail to point out the proportion of working women to the total number of working-age women, and the proportion of working women to the whole labor force.

One study shows the role of ideological currents, such as Nasserism, in promoting woman's work and in establishing laws to govern that work.

The method of social history is applied in two studies dealing with the evolution of woman's work. They mention the first participation of women in the "Workers' Union" in 1928 and the promulgation of the first law regarding the protection of working women in 1933. But the conditions of woman's work before those dates are not considered.

None of these studies explores the issue of woman's working rights within the framework of the following criteria:

- Equal pay for equal work,
- Equal opportunity for promotion.
- A higher promotion of women in the field of technical and scientific employment.
- A labor code ensuring women proper protection during pregnancy and adequate means for child care during their absence.

### IV. Sociology of Working Women

Most studies use the statistical method to show the number of working women at different ages, the rate of their persistence and the influence of marriage on their work.

Statistics show the rising percentage of educa-

ted working women, particularly in technical, administrative and scientific employment. A falling percentage in the industrial sector is noticed but not explained.

The influence of urbanization, industrialization, fertility and emigration on woman's work has been overlooked. Also overlooked has been the influence of woman's work on her personality, on her relations with society, with her employers and her colleagues. Two studies, however, state that an urban woman gives work the primacy over marriage; while the contrary is true of a village woman. Another study describes the struggle that a working woman has to go through because of competition, social stereotypes and unequal status in the family.

According to one researcher, a woman's work strengthens her morale and enhances her position in the family. We should add here that woman's work will not enhance her position in the family unless the following four conditions are fulfilled:

- a. The husband's participation in housework.
- b. The utilization of technological methods to alleviate domestic chores.
- c. Women's sharing in family plans and decisions.
- d. A change in family status from despotic and traditional to democratic and equalitarian.

Influence of Woman's Work on her Family:

- a. Reduced fertility;
- b. Tendency to use modern methods in bringing up her children;
- c. Better adjustment by her children to their environment than by children of non-working women;
- d. Children are more ready to approve of woman's work outside the home.

### V. Women's Participation in Political Life

In 1956, Egyptian women obtained the right to vote and to run for parliamentary elections. In 1962, the first woman minister was appointed, but in the judicial field women have no representation. Their political influence is highly limited. Their participation in electoral campaigns is very low; the same is true of their representation in socialist committees. None of the studies try to identify the causes of their political retardation, even though the issue is a crucial one. Women's presence is needed in the legislative departments, where they could more effectively plead in favor of their

claims for a progressive status and for the application of child welfare plans.

### VI. Woman's Role in the Family

Several studies pointed out that the prevailing family pattern in rural areas is the extended family. However, they failed to show the impact of the family type on the status of woman and the upbringing of children.

The influence of family laws on the mental health of mother and child was studied. Fear of divorce or polygamy may lead a woman to opt for a large family. One study showed the unhealthy influence exerted on children:

1. by parental dissensions.

2. by the father's passiveness regarding the upbringing of children.

3. by the unequal status of the spouses before the law, as reflected in the laws of divorce and guardianship. Family tension and disruption affect the morale and the mental health of children. No experimental studies have focussed on this topic.

Finally, the studies fail to answer the following question: Does a working woman's double role favorably or unfavorably affect the child's development?

Most of the studies adopted the demographic

statistical method, neglecting that of the social historical method. Conclusions were more descriptive than analytical and explanatory.

Moreover, the bulk of the studies were executed in urban areas, taking educated women for a sample and overlooking uneducated working women.

### Critical Remarks Concerning Studies on Children's Status.

Briefly condensed they are:

1. Scarcity of special studies on the social upbringing of children, priority being given to the study of fertility and child mortality.

2. Scarcity of studies on child labor. Child labor seems to have dwindled in rural areas, but no studies have been made of it in urban areas.

3. Regarding methodology, most studies on children were demographic, giving statistical reports without trying to show their social and economic factors.

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- (1) Abstract of a study published by the "Population and Family Planning Board", Research Office, sponsored by the Supreme Council for Population and Family Planning in Egypt, July 1981.

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## Revival of the Veil and its Causes <sup>(1)</sup>

In a report on a seminar on higher education organized by the "National Center of Sociological and Criminal Research" in Cairo, Nov. 1982, Dr. Zeinab Ridwan analyzed the factors behind the recent rebirth of the veil among university women students and concluded that this phenomenon which started in 1967 may indicate:

— an attempt by Moslems to create a substitute mode of behavior to the secular thought, values and mode of behavior which have invaded Eastern society from the West.

— a revival of Islamic culture and ideology, aiming to stem the spreading tide of militarism and technological power.

— a healthy reaction in developing countries against the wave of luxury and extravagant consumption which is being encouraged or imposed on the Third World.

A sample study carried out among women students of the three leading universities of Egypt: Cairo, Alexandria and Ain-Shams, led to the following findings:

1. Most of the veiled students of the sample

belong to families whose education was limited to the intermediate stage. The veil is used less frequently among girls whose fathers have reached the university level.

2. The mothers of veiled students had less than an intermediate education.

3. Veiled students received their orientation directly or indirectly from religious leaders, religious books and magazines or from courses on religion.

The motives which led them to wear the veil were:

1. The religious motive (73%).

2. Fear of the Judgment Day and of Eternal Suffering (18.5%), a reason derived from religious belief.

According to the sample, girls should start wearing the veil at the age of fourteen.

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- (1) Quoted from an article published in Arabic in *Majallatul-Ulum-il-Ijtima'yya* (Journal of the Social Sciences), Kuwait University, no. 4, year 10, December 1982, pp. 300-301

## Moroccan Women Take to Vocational Training<sup>(1)</sup>

A training project, started by the Moroccan Ministry of Work, now allows women to study electricity, electronics, industrial art, architectural design and commercial studies.

The training program, originally created by Amidst (American Middle East Teaching and Training Organization) in Dar-el-Baida and Fez (Morocco), at first, admitted only men to its classes. Since 1979, training centers in both cities have been admitting women. The project will be financed by the International Development Agency of the U.S.A. until September 30, 1984. Its director, Dr. Sameera Harfouche, declares that trainees have been encouraged by their parents to register as students and have grown increasingly more enthusiastic and positive about the Program. Because of space limitations only 177 candidates were accepted for the first term of 1980. Candidates asking to join architectural design or commercial studies classes are required to have had at least 12 years of school training while those wishing to study electricity, electronics and industrial art are required to have had at least nine years.

Six Amidst experts have joined the project since 1979 and have been actively assisting in directing, advising and improving technical training methods.

A survey is being prepared for the purpose of determining the work opportunities open to the women graduates and the skills needed by the work market. The response of employers to women's employment has been very encouraging.

In the near future, six Moroccan women studying vocational training, economics and psychology in U.S. universities, will be asked to serve as consultants for this project. "Emigration of male technicians and experts into the oil countries", says Dr. Harfouche, "is a chief reason for the women's engagement in training which will prepare them to serve as substitutes. The participation of women in the labor force will help to develop their personalities and lead them to take more independent decisions in social, economic and psychological questions.

## The New Saudi Woman : Modernizing in an Islamic Framework<sup>(1)</sup>

Saudi women of to-day are clearly on the move, taking an increased role in social and economic life. Among them are doctors, university professors, mathematicians, scientists, bank directors and radio announcers. There are at least half a million female students at all educational levels. This progress is the more remarkable when we consider that public education for Saudi women began only 22 years ago.

In Saudi Arabia to-day, there are two contrary, yet parallel, phenomena; while there is a high degree of openness to modern culture and technology, there is also an increasing degree of adherence to the values of Islam, as shown in the veiling of women, sexual segregation and the domination of Islamic customs and traditions in people's ideas and practices. Many factors influence policies affecting women and society in general: first, the considerable social development; second, the expansion of education and use of technology; third, the presence of affluent foreign workers: Egyptians, Palestinians, Lebanese, Syrians, etc; fourth, the spread of modern means of communications: telephones, radios, TV's, cassettes and women's magazines from other Arab countries; fifth, the employment of foreign female servants from the Philippines, Sri Lanka, India and other countries of the Far East; sixth, the spread of women's welfare associations which carry on varied social activities, such as opening female libraries and holding training courses in domestic tasks.

### Women's Employment

Women's contributions to daily newspapers focus on national issues as well as on their own problems. One woman journalist is editor of a women's section composed of twelve female journalists for the daily *Al-Ryadh*. Presently about 25,000 Saudi women are employed by the government in the fields of education, health, administration and social services.

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(1) Abridged article by Diane MacDonald, published in *Al-Majal*, n. 141, December 1982, pp. 23-25.

(1) Abridgement of an article written by Lou'ay Bahry, published in *The Middle East Journal*, vol. 36, no. 4, Autumn 1982, pp. 502-515.

(Continued from page 6)

Banks exclusively for women have existed in Riyadh and Jeddah since 1980<sup>(1)</sup>, employing 120 female graduates in economic and public administration. Women also operate small tailoring establishments and hair dressing salons. Other enterprises, which have proved to be financially successful, have had a beneficial psychological impact on women.

The problems met by working women are those facing their colleagues everywhere else: the problem of child care and the necessity of increasing day-care centers, the rigidity of male superiors with female employees, and promotion.

A working wife can counter the effects of inflation and high prices and help raise her family's standard of living. Women on the public payroll receive equal pay for equal work. They are enthusiastic about working in certain sectors, such as education and social services, but abstain from studying nursing which the public generally considers a servile profession.

### Marriage and Family

Changes occurring during the past twenty years have created the following problems regarding marriage: first, the rising cost of the Mahr (bride-price), which has become a handicap for many young men, even those from the rising, educated middle class desiring to marry. Second, with the expansion of education, the question of the desirability of marrying a highly educated woman has arisen. Educated women are becoming more selective in choosing their mates while eligible men tend to marry girls younger than themselves, often less than twenty years old. Other problems revolve around a woman's work after marriage: is it feasible? Should it be encouraged or not? The question is still a matter of debate.

The role of women in the family is another subject of discussion. The practice of polygamy has been questioned and debated. Many educated people, including jurists, are asking that the severe restrictions imposed by Islam on multiple wives be

strictly observed. Two other current matters of discussion are: the money earned by the wife and how it should be dealt with; and divorced women and how they should be treated. Fear of divorce is one of the reasons pushing married women to continue to work, since employment gives them a feeling of security in facing the future.

### Progress in Higher Education Still Insufficient

In spite of the dramatic advance made in the field of female higher education, there is a scarcity of female professors in colleges and departments where teachers are required to be female. Also the insistence upon separate libraries for women creates a problem of library facilities. The fields of women's specialization are still limited to education, liberal arts and medicine. Increasing demands have been made for an all-female university which would not be tied administratively and academically to men's universities.

### Questions for the Future

University education for women has raised other social problems as well. One is the problem of leisure and recreation. Liberals propose the establishment of summer camps for girls, the introduction of sports in girls' schools and the opening of women's clubs. Such innovations are opposed by conservatives, who base their case on religious grounds.

Optimism regarding the future of Saudi women rests first on the growing recognition of woman as a social force in the country; second, and in a large measure, on the constant promotion and encouragement given by the Royal Family to the development of a new role for women and their integration in development.

In the opinion of experts, however, a true liberation movement should include the removal of the veil, the complete elimination of polygamy and equal rights to divorce for men and women. Though we hear of research being done by university women students on campus and off campus, we have not yet come across any samples; such research is badly needed as a guide to future plans and projects.

(1) See *Al-Raida*, Aug. 1, 1982, Vol. V, no. 21, p. 7.

## Kuwait<sup>(1)</sup>

A committee studying trends at Kuwait University reported that not only is there a higher percentage of females pursuing graduate studies but that their performance is on the whole better than that of their male counterparts. (*Middle East Education*, May, 1982).

Dr. Badria Al Awadi, Dean of the Law School at Kuwait University, is at the forefront of efforts to win the right to vote for women in Kuwait. Kuwaiti women number about 286,000 (5,000 more than the male population) and regard themselves as the most emancipated in the Gulf states. However, the all-male National Assembly of Kuwait, recently voted down a bill that would have given women the right to vote. (*Jordan Times*, June, 1982).

A total of over 2,390 Kuwaiti women have graduated from the Teachers Training Institute. Over 400 women teachers completed their studies this year, of whom 60 will teach science and 138 will teach humanities. (*Middle East Education*, March, 1982).

(1) Quoted from *Amideast*, Summer 1982

## Women in Senegal : Toward the elimination of polygamy and repudiation

"In our struggle, the women members of the (Socialist) party have managed to achieve the adoption of a new family code which eliminates repudiation... Prior to this the Moslem Senegal Woman had a sword of Damocles above her head. If the rice was badly cooked, the husband could send his wife away and nothing could be done about it. Today repudiation is no longer permitted. Whether Moslem or Catholic you can no longer send your wife away. At the time of marriage, it is possible to choose whether one wishes to be monogamous or polygamous. If one chooses monogamy, he makes this choice for life; even if he gets a divorce eventually he must always remain monogamous ... Now women must achieve something further. At the time of engagement, the future bride can get what she likes from the

husband and we must obtain from him the decision that he should remain monogamous too".

(Extracts from *Socialist International Women's Bulletin*, no. 6/82 and 1/83, p. 23).

## France Minimizes Sexual Discrimination

An overwhelming majority in the French Parliament recently approved a new law which minimizes sexual discrimination in employment.

Yvette Roudy, French Minister for Women's Rights, declared before the National Assembly, which discussed the proposed law in the early part of December, that contrary to the law which gives equal pay for equal work, women, who represent 40% of the labor force, still receive two thirds of a man's salary for an equal amount of work. She also noted that women occupy only 25 out of 491 seats in the National Assembly.

According to the new legislation, employers who fail to apply the law of equal pay for equal work will be subject to 2 months — 2 years imprisonment or will be required to pay a \$300 to \$400 indemnity. Any discrimination based on sex will be considered illegal. Temporary measures have been established for the purpose of allowing women to catch up with men in the field of employment. One such measure is to consider experience equal to a diploma, in an effort to fill the educational gap separating the sexes. An article in the 1972 code, which permitted employers to employ or dismiss workers in a discriminatory way, was abolished.

This new legislation raises France from the last to the first rank, next to Sweden, within the European Economic Community. Previously, France was the only member in the EEC which did not provide equal treatment for men and women in the field of work.

While the new law was approved by 327 votes, the conservative opposition refrained from voting. The opposition included the rightists, who were joined surprisingly by the communists.

The project will have to be presented to the Senate before its final review by the Assembly.

(Al-Anwar, 15/12/1982)



## Women and Peace

Under the title: "Women's Role in Peace Movements", the *Asian Woman* — the official publication of the Asian Women's Institute — has recently been running a series of articles dealing with the role that women from different nations around the world have been playing in peace movements. Some of the articles are based on case studies, done by women researchers, of women's participation in peace efforts within their own societies; others on reflections by women on the future of world peace and the role of women in that future.

In its introduction to the series, the *Asian Woman* emphasizes the public aspect of the women's peace activities around the world. When women, within their respective societies, experience problematic and threatening social situations, they defy the traditions that limit them to the narrow confines of their private lives and step out to participate in the public fields alongside the men.

Wars and violence, perhaps the most despicable phenomena of our human existence, have been the common enemies of all societies. While it is true that aggressiveness and the desire for power and expansion have been the chief causes of war, it is equally true that wars have also been caused by injustice and oppression imposed on the people by the ruling class. The claim for justice and freedom is at the root of many violent uprisings, especially in developing countries where the rulers ignore the modern significance of democracy and cling to the old-fashioned principle of rule "by divine right".

In what follows, I shall focus on five case studies of women's peace activities in five different countries: Sweden, Poland, Cuba, the Philippines, and South Africa.

In examining the role of black South African women in peace movements, Ms. Shirley Talbot<sup>(1)</sup> focuses "on black women's response to, and campaigns against, the pass laws", South African labor laws set up by the white ruling elites to control and exploit African labor. That Ms. Talbot emphasizes the struggle of black women against exploitation and apartheid reveals how closely linked the struggle for peace and the struggle for freedom and justice are.

The first organized resistance to apartheid by black South African women came in 1913, when, for the first time, the pass laws were being applied to women as well as men. In several towns women organized peaceful marches in which they expressed their refusal to carry the passes. Arrests and imprisonments followed. Prisons overflowed with women many of whom were brutally treated.

The next thirty or forty years of South African politics, Ms. Talbot continues, witnessed the birth of the African Nationalist Congress (ANC) which gave its full support to the causes of the black population and black women. In 1948 the ANC Women's League was officially inaugurated. This organization has dedicated its efforts to the general struggle of the African people for liberation ever since and particularly to the struggle of African women for freedom and equality.

In the Kalinga community of the Philippines, the women's struggle for peace has paralleled that of the South African women: a struggle for existence and for the preservation of their community and culture.<sup>(2)</sup>

Reviewing the historical role of Kalinga women in peace making efforts within their community, Victoria de la Cruz argues that the women's most serious role in conflict settlement emerges whenever "the social order is seriously threatened by outside forces". To illustrate her point, de la Cruz takes the incident of the Chico dams as example.

In 1976, a government plan to build two huge hydroelectric dams along the Chico river threatened the life of the people living on that river: it meant the dislocation of 800 families and the destruction of their main agricultural product — rice — on which their economic as well as their cultural life is built.

The uprising that followed involved the whole Kalinga community. But particularly active were women who participated in the dismantling of the tents put up by the soldiers guarding the dam site, and in petition signing. This involvement, in de la Cruz's opinion, has encouraged a more active role for women in community affairs and in conflict resolution and peace efforts.

In Cuba, Lic. Ana Maria Navarro Arrue argues that women have historically been "tenacious fighters" in the struggles for independence and social equality<sup>(3)</sup>. Today, despite the fact that the new socialist system provides equal rights for all Cuban citizens, Cuban women continue to struggle against the remnants of the old social order within their society as well as against all inequality and injustice in the world.

To attain their goals, Cuban women have had to organize and to work collectively. They have done this within the framework of the Federation of Cuban Women (FMC). Today, this federation boasts a membership of more than 81% of all

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# Women and Peace

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Cuban women above the age of 14. It has direct links with the ruling party and works at both the political and social levels. It also hopes, through its links with women's organizations around the world to advance women's causes and promote better understanding between nations.

Like the Cuban woman, the historical image of the Polish woman has been that of a tough militant — a defender of her children, possessions and identity.<sup>(4)</sup>

As Ms. Maria Lunderius tells us, the successive wars experienced by Poland for many centuries have forced its women to "fight for freedom, national liberation, for the right to live in peace and for human rights." It is precisely because these women have suffered so much from the savagery of wars, and because they, as mothers, wives, daughters, and sisters experienced much misery, that today they fight so strongly for the cause of peace.

The post World War II era, as Lunderius tells us, has witnessed the emergence of several outstanding Polish women from all fields active in the peace movement. A group of women artists and novelists saw in literature and the arts "important measures for promoting peace." And in 1951 they succeeded in establishing an international award "for the most outstanding work of literature, painting, sculpture or film to propagate the cause of peace."

Polish women doctors, realizing, perhaps more than others, the value of human life have been protesting against the arms race and nuclear weapons. Others in the political and social fields have been promoting the idea of peace education. One important victory was the passage of a constitutional law banning military toys for children.

In Sweden, where no war has occurred for 150 years, women are very active in peace movements. They have been particularly active at the international level and in international organizations such as the Geneva Disarmament Committee (GDC). Alva Myrdal, the Swedish representative in the GDC from 1962 to 1972, has won the 1982 Nobel Peace Prize.

Internally, Swedish women have been calling for the reduction of Sweden's expenditure on weapons and defence. They have also been organizing rallies, marches, and conferences, protesting against the arms race and the deployment of nuclear weapons in Europe.

Today Swedish women are engaged in several debates concerning such issues as feminism and peace, the origins of militarism and its links to sex role divisions, and the importance of nuclear energy and its use for non-aggressive purposes.

Hearing and reading about women's activities around the world for the causes of peace and social justice, one cannot but wonder where the Arab woman comes in: what has she done and what is she doing today for those causes?

It could be that the Arab woman has not yet been able, despite the many challenges and threats her society faces, to break the traditional barriers and declare her position openly.

However, during the war years in Lebanon, the press reported on the Lebanese women's participation in peace efforts as well as on their social and first-aid activities. One example of this participation was the panel held on Feb. 14, 1982, at the Makassed School for Girls, sponsored by Mrs. Wajiha Wazzan, wife of Prime Minister Shafiq Wazzan. In their presentations, the participants condemned violence as a way of solving problems. All women, they said, should join their efforts to put an end to warfare and to restore a life of peace and love. One of the main topics discussed was prevention of violence in the family. One speaker suggested that instauration of social justice could effectively prevent violence. Also emphasized were the roles that family, schools and mass media play in preventing the development of violence in the child. The meeting ended with a call, urging all Lebanese mothers to join in a campaign for peace. Teams and groups were formed with the aim of spreading the idea through every sector of the city as well as through near and remote villages.

Nada Houry

1. Shirley Mashiane Talbot, "Women's Role in Peace Movements: South African Women", *Asian Woman*, Vol. VII, No. XXII, March 1982, p. 5.
2. Victoria de la Cruz, "Women's Role in Peace Movements: Participation of Kalinga Women", *Asian Woman*, Vol. VII, No. XXII, March 1982, p. 6.
3. Ana Maria Navarro Arrue, "Women's Role in Peace Movements: Contribution of Cuban Woman to Peace", *Asian Woman*, Vol. VII, No. XXIV, Spet. 1982, p. 8.
4. Maria Lunderius, "Woman's Role in Peace Movements: Attitudes of Polish & Scandinavian Women Towards Peace", *Asian Woman*, Vol. VII, No. XXIII, June 1982, p. 6.
5. *Ibid.*

# Traditional Iranian Women: How They Cope <sup>(1)</sup>

## Traditional Feminine Role

The author introduces the article with a picture of a woman wearing a heavy black chador<sup>(2)</sup> and carrying a muffled up baby, thus symbolizing the main roles of the traditional Iranian woman: bearing children and adhering strictly to religious law. Failing to perform this double duty means losing her status, prestige, political allies, the comfort of having intimate relations with children and their support in old age.

The traditional Iranian woman also plays a social role. Through interaction with other women, she maintains political ties between her family and other families. Frequent visits, meetings, cooperation in housework and exchange of gifts help to maintain socio-political ties among families and allows them to arrange marriages and concern themselves with weddings, pregnancies and births.

Participation in religious activities, such as pilgrimages and attending religious schools, because it has the approval of their husbands, gives them an opportunity to leave the house, to hold social gatherings and to obtain solidarity and companionship.

Their economic dependence on men forces them to comply with their wishes. Conflicts with husbands and in-laws might lead them to seek divorce, commit suicide or return to the father's house, but such revolts are rare and sporadic.

## Class Differences

The author conducted her fieldwork in a village near Shiraz, to which she gave the pseudonym "Alia-bad". In her article, she points out the differences in status between rural women who were rather isolated and not allowed to join in religious rituals, and a wealthier group, the wives of the Seyyid traders, who identified themselves as descendants of the Prophet through a male line. These women were more active in social relations and in religious practices. They had had more interaction with men and other family members and had participated in trading activities. As a result they were assertive and competent in domestic and kin settings. They had sufficient leisure, intensive participation in women's groups and exposure to the outside world.

On the other hand, women in urban areas, like those in rural ones, were far more secluded than the wives of the Seyyid traders. The same was true

of poor workers who migrated from rural areas to Tehran, and found some compensation in religious practices. Urbanization and the decline of their economic dealings put more restraint on their activities.

## Women and the Revolution

The Revolution brought an upsurge of religious activities, ritual and education. When women joined in demonstrations, they carried their children and marched in separate groups from men, thus increasing their segregation. They were involved in extensive networks of social interaction. They preached socio-economic equality and the end of corruption and immorality. Women of the Seyyid trader group, many of the poor migrant women, and traditional middle class and lower class women of Shiraz, participated in the Revolution, but not so the peasant women who were cynical about the ability of the revolution to improve their condition.

After the revolution, women were disappointed because they did not obtain the expected freedom and equality. They were forced to return to their homes and wear the chador. Enforced veiling and more rigid control over behavior became symbols of political power; of the strength of the lower classes against the modernized, Westernized classes, who had encouraged imperialism.

Though women did not join the revolution as feminists, they hardly expected the resulting tightening of restrictions. Controlled by their economic dependence on men, traditional Iranian women attempt to achieve a certain degree of security by obeying the laws imposed on them. After the revolution, force and fear of government and strangers were added to economic dependence, social pressure of husbands and social control networks. "The veiling and seclusion of women symbolizes the success of the revolutionary Islamic ideology".

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(1) Abstract of an article by Mary Elaine Hegland, based on personal and other anthropologic fieldworks in Iran between 1975 and 1980, published in *The Middle East Journal*, Vol. 36, no. 4, Autumn 1982.

(2) A dress which covers the whole body showing only the face and hands.

# A Wave of Reaction Sweeps Over Several Third World Countries.

(Source: WIN NEWS, vol. 8, no. 4, Autumn 1982, pp. 54-66)

## 1. Child Marriage in Kenya

"Child marriage has struck certain parts of Kenya where some schools have held whole classes running without girls. Worst hit have been certain areas of the Coast Province where a District officer for Northern Division of Kilifi District, Mr. Alex Kabugua, alarmed by the absence of girls from classes, launched an operation that netted 40 girls, aged between 10 and 13 who had been married away by their parents ... It also came to light that their husbands were rich old men".

## 2. The New Regime in Iran, Harsh on Women

The regime has been encouraging women to leave their jobs and has forced mandatory veils on them.

In June 1982, a campaign of execution destroyed 15,000 people, including pregnant women, school girls, nurses, teachers, housewives and women activists. Women prisoners were raped before being executed.

Women skiers have been banned from the slopes of Dizin, Iran's most popular winter resort.

On the whole, Iranian women are considered as second class citizens. They enjoy no equality with men in any sphere of social life.

## 3. India (From Hindustan Times, Sept. 4, 1982)

Dowry deaths doubled in seven years.

"Dowry deaths — a euphemism for cold-blooded murder of brides — have almost doubled in seven years. In Delhi alone, 500 brides were reported to have been done to death last year .... Mrs. Butalia says marriage has now become a market transaction with the groom's party seeking a dowry under a "get-rich-quick" scheme and the bride's parents eager to buy their daughter a comfortable home".

## 4. Pakistan

Under the present regime, existing social taboos and prejudices are being legalized: Women's staying in purdah (seclusion), the closing of co-educational schools, the legal enforcement of the chador, the discrimination against women in medical and other professional colleges. There is the fear of returning to the situation of a man being able to get an immediate divorce by saying 'talaq' (divorce) three times.

## Women Organize to Fight for their Rights

### 1. In Algeria

Proposed family law rejected by women (See Al-Raida, no. 23, p. 11).

### 2. In Iran

Women's National Alliance, Moslem Women's Association in South Tehran, Groups of Women Workers, and Moslem Iranian Students' Society (Britain) are all active supporters of the National Council of Resistance and of the People's Mojahedin Organization of Iran.

### 3. In Iraq

Sixteen women have been elected to the National Assembly.

### 4. In India

a. Evelyn D'Souza writes from Calcutta that she and her husband have started a sponsorship program for destitute children and orphaned kids who roam about in the streets and have no one to look after them.

b. Tara Ali Baig, President of International Union for Child Welfare, India, proposes to set up a "Mothers' Training Center and Young People's Hostel" for SOS program, where it will be possible to incorporate a shelter for deserted women. A creche will be built for the babies and educational facilities will be provided for the older children so that the mothers can work".

c. A march to the Indian Parliament against dowry was organized (July 1982) by several hundred women demanding political, legal and administrative action to eradicate the evils of dowry. Relatives of several dowry victims marched with the demonstrators.

Mrs. Vimla Farooqi, General Secretary of the National Federation of Indian Women, called for equal share for women in property. The march organization demanded a ban on ostentatious marriages.

### 5. In Pakistan

The Women's Action Forum (WAF) has brought together nine women's organizations working for women's rights. They denounced current laws which allow women to be lashed or stoned for adultery and a variety of other "sins".

They condemned a plan for setting up a new university for women as a new means of segregation and a burden on the country's limited resources. They suggested that money should be spent on improving existing co-educational institutions instead of setting up new ones. The forum insisted on the promotion of sports for women, a program currently discouraged by General Zia.

The WAF has chapters in Karachi, Lahore and Islamabad.

# The Sudan Fertility Survey 1979 <sup>(1)</sup>

## The Setting

The Sudan is the largest country of Africa: 2.5 million sq. kilometers, a predominantly rural population of 14.1 million in 1973, an estimated population of over 19 million in 1981. Recently, the educational system has rapidly expanded. About one-half of the boys and more than one-third of the girls from 7 to 12 are currently enrolled in primary schools.

## Findings

Over 47 percent of the population enumerated in the household survey are less than 15 years old, which means a very young population for the Sudan and conforms to the pattern observed in most developing countries.

Average household size: 5.3 for the whole sample, and about 6.0 and 5.0 for the urban and rural areas respectively.

About 90 percent of sample urban households have piped water inside or outside the house; only 24 percent of rural households have access to piped water.

Electric lighting: 44 percent of the urban households, 3 percent of the rural.

Radios: 2/3 of the households in urban areas, 27 percent in rural areas.

Television sets: 22 percent in urban areas, 1 percent in rural ones.

## Summary of Findings

Marriage is universal but age at first marriage rose from 19.3 years in 1973 to 21.3 in 1978.

- Divorce is the most important form of marital dissolution, but the incidence of remarriage is relatively high.
- Fertility is high.
- Both infant and child mortality are relatively high.
- Sudanese women prefer large families.
- Knowledge of family planning is moderate and use of contraceptives is very low.

Breastfeeding is almost universal and prolonged and acts as a major constraint on fertility.

Sudan's population is increasing very rapidly, at the rate of 3 percent per annum. The population of Sudan will double in 23 years, rising from 19 million in 1981 to 38 million in the year 2004.

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(1) The Sudan Fertility Survey was carried out during Dec. 1978 – April 1979, by the Department of Statistics of the Government of the Democratic Republic of the Sudan as part of the World Fertility Survey. Financial Support was provided by the Overseas Development Administration of the Government of the United Kingdom, London, U.K.

## The Married Woman's Name

Denmark is introducing legislation allowing married women to retain their maiden names. Unless they expressly wish it, they will no longer automatically assume their husband's surname on marriage. Parents will also have the right to decide which of their two surnames their children take.

In Spain, it is customary but not compulsory for a married woman to add her husband's name to her own; in practice she is free to continue to use her maiden name or add her husband's. Only her maiden name is used on her personal papers.

(IWN vol. 77, no. 2, June 1982, p. 18).

In Arab countries, according to an old Arab custom, dating from pre-Islamic days, a woman has the right to keep her maiden name after marriage and refuse to take her husband's name. In our time, this custom has been abandoned by those who have adopted Western manners, and retained only by a few conservative people. There is however the possibility of reviving it.

(Editor)

## Reducing Child Mortality

At the Tenth International Conference of the "World Federation for Gynecology and Women's Diseases", held in October, 1982 in San Francisco, California, Dr. Keith Russel, President of the Federation, spoke on the prevention of child mortality. He reported the projection that 40 million children will die during the next two decades. Dr. Russel asserted that a space of two years between one pregnancy and another tends to reduce by half the ratio of child mortality; he further asserted that in regions suffering from malnutrition and poor sanitation, the interval should be extended to three or four years.

The most popular method of contraception is the IUD (intrauterine device), adopted by about 100 million women each year. Some 54 million women use the pill, and 40 million resort to illegal

abortion. Because abortion sometimes results in the woman being injured it would seem necessary to find new ways of reducing the number of abortions. One way is to extend the period of breast feeding.

The mother's age and health are essential factors in determining the child's health. Child mortality is lowest when the mother's age is between 20 and 30; it is higher with adolescent mothers and still higher with women over 30.

In 1980, 130 million children were born; by the year 2000 the number will increase to 163. Thirty percent of the increase will occur in developing countries, those countries which have the highest proportion of child mortality at birth.

(An-Nahar, 20/10/1982)

## Female Circumcision

Sir— I would like to add some facts to your article on female genital mutilation (September 18th). According to my research for the WHO, there are more than 74 million women and children in continental Africa alone who are now mutilated. This figure is probably much too low, because for several countries no documentation is as yet available. Many thousands of children are operated on every year and their number is steadily increasing with population growth. Operations in the cities are done at an ever younger age, for fear the daughters will resist if the father waits until the traditional age of puberty.

The operations are also performed in the southern part of the Arabian peninsula and in Indonesia, where they are practised in a less drastic form than in most of Africa.

Due to the failure of development programmes to discourage these mutilations, they are now being introduced into hospitals all over Africa, and are becoming a very lucrative practice for physicians (including those trained in the West). Health programmes financed by western organizations are in fact introducing the operations into the modern health sector, where excision and infibulation are

now performed without any traditional rites. This insures the male head of the family a guaranteed, intact girl, whom he can sell to the highest bidder on the marriage market as soon as she reaches puberty.

It was interesting to read that Dr. Koinange of Kenya, following the edict against the operations by President Moi, issued a decree prohibiting the operations in all government hospitals and in both public Catholic and Protestant missionary hospitals as well. This shows that missionary hospitals have been carrying out the mutilation of female African children.

The report on the Khartoum WHO seminar on this subject is available from WHO/EMRO, POB 1517, Alexandria, Egypt.

Fran P. Hosken  
Lexington, Mass.

The above letter was addressed to the Economist by Fran Hosken, author of "The Hosken Report on Genital and Sexual Mutilation of Females", Oct. 30, 1982. See *Al-Raida*, Feb. 1981, vol. IV, no. 15, p. 16.

## L'Excisée (The Excised) <sup>(1)</sup>

Most novels and stories written by Middle Eastern women reflect a seething revolt against traditions that weigh heavily on them. The same revolt is expressed in their poetry, but, while poetry moves the readers by an emotional, rhythmic expression, fiction has the ability to stir their imagination through detailed description, original plots and forceful characterization.

Evelyne Accad's novel contains the elements of both fiction and poetry. She has an amazing gift for verbal expression, which she has sometimes set to music and played on the guitar. She deeply feels what she writes, and her rhythmic prose slips unconsciously into a poetry which permeates her book like a haunting melody.

The book focusses on women she has known and studied in Lebanon and North Africa; in depicting their sufferings, she so completely identifies with them that one would think she is telling her own story.

Her heroine is a dreamer, an idealist who ran away from an oppressive home atmosphere with the hope of bringing freedom to enslaved women living under another sky. She crossed the sea to be with the man who had lured her with promises and who had inspired in her an idealistic love by showing her the symbolic box of his dreams which he had carried since childhood, and by affirming to her that together they would walk toward the light and work to free other women from the mire. Where is that man now? Where are his promises? What message could she give those unfortunate women when she herself has to be veiled, excised, enclosed in a stifling room? How could she revolutionize a world whose people idealize violence and perpetuate it in the name of "revolution"?

The disillusioned heroine finds only one exit out of her dungeon: suicide; but before disappearing, she manages to carry away with her a little friend who joins to the charm of innocence an unlimited faith in her rescuer: Nour (light), whose name symbolizes hope, is sent to Switzerland in company of another young Arab woman who had run away from a cruel fate. The little girl "will live to help her sisters, to accomplish what the heroine of the story failed to accomplish".

It is a symbolical story of illusion and failure, but it is also one of faith in the future. Little Nour will grow to be a strong militant woman. The story ends with her words asserting her determination to struggle: "I shall return, You will see, I shall return!"

## "Canadians in the Third World"

Canada, which we consider as a remote country because of its location far up near the Arctic Ocean, has recently recognized the essentially interdependent nature of our world and since the early seventies has embarked on a strategy which "recognized that a more equitable sharing of the world's resources is essential if we are to create a more stable and predictable world economy". In 1975, the Canadian government set out to reduce the gap between the industrialized world, including North America, Europe, Japan, Australia and New Zealand, and the developing countries of Asia, Africa, Latin America and the Caribbean, by raising its Development Assistance to 0.5 percent of its gross national product by 1985, aiming at 0.7 percent by the end of the eighties.

CIDA, the Canadian International Development Agency, has played an important role in this field. "It is multifaceted, involving actions on many fronts. It is a catalyst, providing support for the many non-governmental organizations which work to educate Canadians and involve them in development activities. It also plays a development role, working to share Canadian expertise with others in the world."

CIDA has three channels through which Canadian resources are put to work in the Third World: the Bilateral, Multilateral and Special Program Branches.

Bilateral assistance may take the form of food aid, commodities, infrastructure projects, lines of credit or any combination of them.

Multilateral Programs Branch is an organization that works by cooperation. Donors contribute to an organization whose board of governors represents the countries that give and the countries that receive. Together they decide on projects.

The Special Programs Branch established in 1968 a program of cooperation between government and private agencies in the Third World. CIDA sets aside almost 10 percent of its funds to support private sector involvement in world development. It cooperates with NGO's (non-governmental organisations) by providing grants to help expand the scope and increase the impact of a given project. In 1980-81, Canadians contributed over \$100 million to finance the overseas development efforts of more than 200 NGO's based in Canada.

(Excerpts from *Canadians in the Third World*, CIDA'S Year in review, 1980-1981)

(1) Editions L'Harmattan, Paris 1982.

## ISIS

The Bulletin of the "Groupe de Recherche sur les Femmes Algériennes" (Research Group on Algerian Women) is a quarterly published by the C.D.S.H., (Centre de Documentation des Sciences Humaines) in Wahran, Algeria. The Bulletin started in 1982 as a collective project<sup>(1)</sup> has issued 3 numbers containing press reviews about Algerian women, interviews with feminist leaders, detailed reports on the ceremonies of the 8th of March (Woman's Day), criticism of the activities of the UNFA (National Union of Algerian Women), literary texts, evaluation of research on women, an Arabic section publishing excerpts from Arabic feminist literature and personal impressions written by college students. One of the sketches entitled "The Code" presents the problems resulting from polygamy and from restricting to the husband the right to divorce and to grant his wife the right to work, i.e. those forms of injustice toward women allowed by "The Code".

- (1) See *Al-Raida*, August 1, 1982, no. 21, p. 6, "Rituals of the 8th of March in Algeria".

## Répertoire des thèses et mémoires concernant l'Algérie, disponibles à Oran (Wahran), 1981.

(The Repertory of theses and studies concerning Algeria, available at Oran, 1981)

The introduction gives the following figures about the contents of The Repertory:

734 works in foreign languages  
182 works in Arabic  
916 total number.

The works were presented between 1976 and 1981 as requirements for the following degrees: State doctorate, doctorate, doctorate of the 3rd cycle, maitrise, diplomas of "études approfondies", "études supérieures", licences and others. They are distributed among the "Archives of the Wilaya of Oran", its libraries, the Center of Economic and

Social Documentation, the Center of Documentation of the Human Sciences (C.D.S.H.) and the National Commissariat for the Census and Statistical Inquiries.

## Theoretical and Methodological Problems in Research on Women in Developing Countries<sup>(1)</sup>

This is a collection of papers presented at a seminar held by the Women's Research Center in Social Science, Copenhagen, about problems in women's research in developing countries. Edited by Myra Lewinter in 65 stencilled pages, it contains, besides the introduction, four papers dealing with the above topic, written by women researchers and anthropologists. The introduction by the Editor presents the contents which reflect — at different levels — a number of important issues. One of them is the **invisible** woman in the Third World, invisible in official figures or studies, where "statistics, accounting and analysis either ignore women's contribution to the national economy or shift them in and out of statistical categories". Another problem raised by the papers is that of the national conception which views men as household heads, while, in many societies of the Third World, women are often the chief providers of the family's basic subsistence needs. The contribution of women to the national economy through their domestic labor is entirely overlooked. As an example, the term "manpower" which restricts labor to males is still used instead of "labor power" or "labor force", which includes the contribution of both sexes to the development process. The editor finally raises the issue of helping Third World women organize and improve their situation. The researcher's work should not be limited to the methods of development planning but "it should also take into consideration the women's own aspirations".

- (1) Women's Research Center in Social Science, H.C. Andersens Blvd. 38, Mezz.  
1555 Copenhagen V, Denmark, December 1982.

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