



al-raida

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Women and Work

In an Arabic book entitled: "Characteristics of Despotism", published in 1905 by an outstanding Arab reformer of the late 19th and the early twentieth century, the author Abdel-Rahman el Kawakibi, refers to woman's despotism over man as follows: "Women have effected an unjust division of labor between them and men. They have imposed on the latter a law which reserves to them the lighter burden on the pretext of their weakness... Woman's harmfulness is greater in the more civilized communities. The bedouin woman robs her man of half his earnings, while the village woman does it at the proportion of two thirds, and the city woman, at five sixths."

This statement by Kawakibi may have been inspired by good intentions, based on his desire to drag women out of the state of inertia into which many of them had fallen. But it is nonetheless a sweeping statement which may apply to a minimum number of rich women, who live in luxury and lead a lazy, parasitic life. The vast majority of them, however, whether they be city women, rural or bedouin, carry a full time work-load in endless housekeeping tasks, requiring skill in many fields and forming a basic element in the life of the family. The rural woman, besides her housekeeping activities, participates in various agricultural tasks. In industrial areas, she takes part in home industries or in factory work outside the home. Hence it is possible to say that though woman does not often carry out managerial tasks outside her home she accomplishes in her own field functions that are at least equivalent to man's work and require more time and sometimes more energy.

Women who work at the same time in and outside the home, perform a double task. If women have until now carried out these functions without any return except maintenance, this does not reduce the value of their achievement because it has a basic importance in the building of the family and of society.

In this issue of Al-Raida, we are including articles and reports which will throw some light on woman's participation, more particularly, the Arab woman's, in the vital activities of her environment. The articles also refer to the more important role she may play if she receives more opportunity and more support in the way of education and training, in the revision of family laws and in opening new doors for work and employment.

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just a housewife

Ques. Are you married?

Ans. Yes.

Ques. Does your wife work?

Ans. Oh, no!

Ques. How does she spend her time?

Ans. Oh! she gets up early to prepare the children's breakfast and send them to school. Then she goes to fetch water from the village well, gathers wood from the near-by grove, then she kneads the dough, prepares the bread, cooks the noon meal; cleans the house, and does some sewing; after which she waters the house garden, milks the cow, etc...

Ques. How can you say that she does not work?

Ans. Oh! she is just a housewife. She does not perform any real work!

The answers given by the husband in this short dialogue reflect the attitude of most people toward housekeeping. "It is not real work", though it may be for the housewife a source of exhaustion. In fact, a woman spends in house-work more time than a man does in factory work or in farming. In rural districts which lack mechanized or modern facilities, the work of a housewife is doubly increased, and more particularly if she participates in farming activities.

In return for all her work, a housewife receives no salary except mere sustenance. If she falls sick, she may not find any one to take care of her because the husband is busy. If none of her children is able to look after her, she may die of neglect.

When a woman is so burdened, what ways may she use to alleviate her work and solve her problems?

In our rural districts, for example in many Lebanese villages, the husband and children generally share the housewife's duties in their free time. Their help assumes a larger proportion in periods of fruit gathering and food preparation and storage for winter. In the past, the Lebanese villagers followed the tradition of helping each other in busy periods. Women of the same quarter met to help each one of them clean the wheat crop before sending it to the mill, or prepare the provisions of "burghul" (pounded wheat), "Kishk" (wheat soaked in sour milk), jams and other foods stored for winter. This beautiful tradition is now slowly disappearing because ready-made canned foods in many households are replacing those prepared at home.

In countries where workers enjoy social security, husbands receive family allocations destined for wives and children. Health security is also included. In this case, the wife should be allowed to receive in cash her share of the sum as a recognition of her services to the family. She therefore has the right to use that money for her own personal needs or to keep it aside for future uses. It is now admitted that women should not sacrifice themselves

for their families unless sacrifice is absolutely necessary, since experience has shown that husbands and children are not always reliable providers in days of need.

In rural districts, especially where social security has not been established, women have to put up with a good deal of injustice. In addition to housework, they usually help in rural work without any compensation, because their work forms a part of the husband's work and the latter either owns the land or hires it from the owner. These rural women form about 52 per cent of the working women in Asiatic countries(1). In Iraq, they constitute more than 40 per cent of the whole body of rural workers. It is the duty of governments and other responsible institutions to require the husband to pay the wife a part of the salary that he receives or to associate her in the income of the land that he owns. As partner in the work, she should also be allowed to be co-owner of the land or to own a share in it. If she works for wages with her husband or without him, she should receive equal pay for equal work with men.

Statistics given by the "Office of Women in development", 1975, affirm the increased importance of women to the Third World, particularly in rural districts. "The lure of the city and cash producing work is drawing the men away from the farms, leaving the women behind. It is estimated that 30 per cent of rural families in the Third World are now headed by women, and that 40 to 70 per cent of Third World agricultural labor is female."

In the next 25 years, the world population will increase from 4 billion to 6 billion people. Most of that increase will be in developing countries. By the year 2000, 87 per cent of the world population will be living in the less developed countries.

Conclusion:

1. A key to the resolution of the problem of excessive Third World population growth is family planning and the key to that is women.
2. If agricultural production and productivity are to increase, development planning in the Third World must give an equal place to women.
3. If the health and nutrition of 87 per cent of the world's people is to be improved, it is mainly through women that the improvement should be sought.
4. For all these reasons, the women of developing countries must be educated, because through education they may become aware of their responsibilities, and better prepared to perform them. Through education, they should become aware of their rights and better prepared to claim and obtain them.

(1) Rural Women: their integration in development programs, by E. O'Kelly, 1978.

integration of women in rural development in the near east region (1)

Women provide almost half of the human resources in the villages of the Near East Region for agricultural and non-agricultural production.

The percentage of rural women constitutes more than 60 per cent of the total number of women in the region.

Moreover, the number of women who head their own household and provide for their family is on the increase.

Considering the important role assumed by women in the development of their families and communities, efforts have been made by governments and welfare societies to improve women's conditions and thus allow them to play a more active role in development.

Programmes integrating women in rural development:

A large number of programmes have been prepared and adopted in various countries of the region for the purpose of increasing women's participation in development.

In Pakistan, for instance the following programmes exist: Social Welfare, Population Planning, Rural Women's centers, Youth Organizations, Village Programmes, Health Clinics, Child Welfare Centers, All Pakistan Women's Organizations, Philanthropic Associations, Cottage Industrial Centres.

In Egypt, at least 12 similar programmes have been created and applied. The same process has taken place in Syria, Jordan and Sudan. In all these countries, as well as in Egypt, radio and television programmes have been transmitted to rural families.

Progress, however, has been slow and the results highly limited. The high rate of illiteracy persists among women, as well as the problem of malnutrition among children and the submission of society to rigid traditions in all aspects of social life.

Causes of sluggishness:

1. Lack of coordination between programmes at the

(1) Abstract of a regional study prepared under special service agreement with FAO, by Hassan Dawood, Cairo, June 1978.

village level as well as with the overall development programmes.

2. Lack of well trained cadres.

3. Lack of necessary machinery.

4. Lack of research identifying rural women's needs.

Some efforts have been made by FAO to promote studies in this field. In 1977, a study was carried out in Lebanon and another in Sudan on Rural Family Resource Allocation(2). Studies on the role of women in rural development are being carried out in Jordan, Egypt and Saudi Arabia, to be completed at the end of 1978.

5. Shortage of financial resources allocated to government rural development programmes.

6. Meagre resources of non-government programmes.

Rural Development in Egypt:

The Land Reform Law, enacted in 1952, did not exclude rural women from the categories of those who were entitled to receive expropriated land. But the emphasis it gave to the family rather than to the individual led to the neglect of women's right to receive land because the benefits were directed towards the head of the family who is the man, and the land was registered in his name. The agricultural cooperatives include mostly men members; the new rural programmes favor men and neglect women.

However in the newly reclaimed settlement areas, women are included in community development committees.

Community development societies were created, composed of local people joining different committees whose members look after health conditions and economic and cultural aspects in village life. Women and child care programmes are part of these activities.

Income generating activities:

89 units for small and cottage industries in Egypt provide women with training and employment

(2) See Al-Raida, Feb. 1978, No. 3, p. 6.

opportunities in sewing, weaving blankets and carpets, dairy products, straw mats, etc.

Educational facilities for both sexes are available.

Nursery schools with a total enrollment of 1392 children try to lessen working mothers' burden.

Rural women in Iraq:

In Iraq, the new Agrarian Reform Law of 1970 has established a new development plan for 1974-1980, which aims at speeding up the social transformation of the Iraqi rural sector. A study made in 1976 showed that though women constitute about 44 per cent of the total human power engaged in permanent agricultural work, yet the percentage of women who own and operate land is negligible to the extent that no official figures are available(1). Although rural women help their husbands in the collective farms they are not allowed to become members of these farms. In the cooperative farms, rural women do work and receive wages only during the peak of seasonal work.

Iraqi rural women, like their Egyptian sisters, have not been substantially affected by the Agrarian Reform Laws of 1958 and 1970. The principle which relates land ownership to the family rather than to the individual and allows the registration of the land in the name of the head of each family, has served to deprive women of the benefits of the Reform Laws.

Conclusion

Women in rural areas constitute a major part of the untapped potential of human resources. Better access to education, to vocational and employment opportunities, will serve to improve their participation and raise their moral.

Measures have been taken by certain governments to improve the conditions of rural women. In Jordan, Egypt, and the Sudan, special departments for women's affairs have been created. Other governments supported their women's unions, as in the case of Iraq, Tunisia, Syria and Yemen Democratic Republic.

At the regional level, the Economic Commissions of Africa and Western Asia developed Regional Plans of Action for the integration of women in development.

Special efforts are needed to change legislation which hampers the integration of women in the developmental process, more particularly agrarian reform and cooperative societies' laws which failed to help women.

Qualified women extension workers are needed to reorient traditional rural women's programmes in employment, education and production.

Local committees and organizations can also help in the following ways:

Giving women better access to knowledge and technology, encouraging them to join cooperatives and credit, helping the expansion and improvement of their production and marketing of manual skills.

Research studies, of rural conditions, carried out at a local or international level, are of great importance as a preliminary step to development.

(1) See Al-Raida No. 7, p. 10.

WOMEN IN POLITICS

The Chinese man carried on his back three mountains: feudalism, capitalism and superstition. The Chinese woman carried two more on top of the three: ignorance and a man.

Mao Tse Tung

As early as the latter part of the 19th century, feminists in the West claimed the franchise for women, in accordance with the Human Rights Charter which recognized equality of rights for all people, regardless of sex or race.

In 1893, New Zealand granted women the right to vote, then over 12 countries from North Europe and North America followed suit. In Asia, Burma was the first state to adopt this measure in 1922. In Latin America, woman's political rights were first acknowledged by Ecuador in 1929. During the first quarter of the 20th century, the number of states which granted women the right to vote doubled. Between 1920 and 1975 this number jumped from 21 to 129.

At present, only 9 countries deny political rights to women: Bahrain, Kuwait, Liechtenstein (a tiny state between Switzerland and Austria), Nigeria (six northern states only), Oman, Qatar, Saudi Arabia, United Arab Emirates and Yemen Arab Republic.

Political Rights are not Enough

The recognition of women's political rights in almost all the countries of the world does not ensure their actual exercise of political power. Investigation recently carried out in the Arab countries shows that a large number of women do not participate in political election and those who do "often simply obey the instructions of their male family members in choosing among candidates." Newland, "Women in Politics" p. 7). In Egypt, for example, the number of women who voted in 1971 elections did not exceed one tenth of the whole body of voters.

If we try to analyze the causes of this inertia we may mention at least three. The first is woman's traditional diffidence and feeling of inferiority. The second is the high proportion of illiteracy among them (about 85 per cent in Arab countries, 83 per cent in Africa). The third is their lack of political awareness, their total ignorance of political affairs and of their importance in woman's liberation.

The third factor is probably the most influential. In Mexico, for example, in spite of the cult of male dominance and corresponding female passivity, Mexican women indicated a high level of political awareness when they made up nearly half of the registered voters in 1953, the first year they were enfranchised. "India also

combines low social status for women with a high level of politicization. In 1971, women comprised over 40 per cent of its total electors. "(Newland, p. 7). In Western Europe there is an almost equal number of male and female voters. In the United States, women voters are more numerous because their number exceeds that of men by almost 4 million.

Their meager role in government

All over the world the direct role of women in government is very low and their numbers in public office are highly limited. Though in some countries such as France, Sweden, Guinea and the Central African Republic, political leaders succeeded in bringing women into their governments, they usually consigned to them the less important areas: health, welfare social services and so forth. This sex-role stereotype in government prevails in many countries. In New Zealand, the female cabinet member is the minister for the Environment and for Tourism. In Sweden (1969) two female ministers hold the portfolios of Disarmament and Family Affairs. In Egypt, she is the Minister of Social Affairs. In Syria, the first woman appointed in the ministry in 1976 is in charge of Culture and National Guidance. In the U.S. the only woman Secretary of State heads the Department of Housing and Urban Development.

In some other countries, women succeeded in reaching high positions by way of elections. In India, the office of prime minister was for a long time occupied by Indira Gandhi. Isabella Peron succeeded her husband as president of Argentina and Mrs. Bandaranaike was elected in Sri Lanka to the same Leadership office occupied by her husband. Yet we should remember that each of these three women owed at least part of her political ascendance to her association with a prominent male politician. A father in the case of the first, a husband in the case of the other two.

Women in civil service

"In the majority of countries, women are probably more active in local politics than they are at the national level. According to a table published by Kathleen Newland in already quoted "Women in Politics", women's participation in state and local office is relatively high in China, Finland, Guinea, Netherlands, Sweden, U.S.S.R. and has been rising in the U.S. and in Norway since 1975.

It is generally believed that urban women, especially

in developing countries, have the best chances for achievement in politics because they have easier access to new ideas. This is not always the case. In the U.S., small towns and rural areas contribute a large share of the women in state legislatures. In Algeria, in spite of the present conservative view of women's role, women made their greatest gains in small country towns.

Women in political parties

There is no doubt that in communist countries like China and the U.S.S.R., the prevalence of one-party rule facilitated the application of communist principles recommending the equality of the sexes. Women in these two countries have achieved a large share of freedom in comparison with their condition in pre-revolutionary days. But it would be incorrect to say that they have reached complete equality with men. Though the proportion of women in the dominant Russian party has lately reached 22.6 per cent, this figure misrepresents political reality because in the upper age brackets women outnumber men by about 40 per cent, mostly due to the high losses in men during World War II. In China, the proportion of women in the Chinese Communist Party is probably lower than that in the Soviet party.

In almost all countries, women are represented in political parties, yet it is common for them to be isolated in women's divisions "that are far removed from policy making and public leadership. Within the parties, they are still concentrated in the lower ranks of the party hierarchy. (Newland, p. 22). Typically, women play supporting roles for male politicians, and are deprived of the experience that qualifies them for selection as candidates to responsible positions.

Exceptions to this rule are Margaret Thatcher who heads Britain's Conservative Party, and Elizabeth Domitien who rose through ranks of the national party in the Central African Republic to become Prime Minister. The Congress Party of India has had women in its upper ranks since it was formed. But these women, as we have just said, "remain newsworthy exceptions."

Reactionary policies

In a few developing countries of Asia, more particularly those of the Middle East, a wave of reaction and defiance to Western ideas has been noticeable since these countries achieved their independence. This wave takes the form of an ambivalent attitude toward woman's

Sweden Bans "War" Toys

Toy manufacturers and the Swedish Consumer Agency and the Play Council (representing the government) reached an agreement Jan. 8 1979, to ban the production and sale of war toys in Sweden. This campaign implemented a decision of the European meeting of youth and stu-

dents in Warsaw, in 1976, to press for the ban of war toys.

The campaign was also taken up by the International Playground Association in the Malta Declaration of the Child's Right to Play, and by the World Council of Organizations of the Teaching Profession.

In Austria, Kinderfreunde (a children's organization) has been campaigning for some time for a ban on the manufacture and sale of war toys. In the Federal Republic of Germany, the Minister of Justice told toy manufacturers he wanted a reduction in war toys.

IYC Report, Feb. 1979 vol. II, No. 4.

emancipation, encouraging traditions that subjugate and restrict her: the veil, polygamy, easy divorce for men and the subordinate position of women within the family.

Women's supporters

In contrast to this reactionary wave, a certain number of leaders in developing countries have given their full support to women's cause. One of them is Sékou Touré, the leader of the Guinean Party who has portrayed himself as their champion and "they in turn are an important part of his power base and are said to have considerable impact on national decision-making. (Newland p. 19). Guinean women occupy positions at every level of the Guinean Democratic Party and are present in strength in the trade unions, cooperatives and market associations. Polygamy and divorce by renunciation were outlawed soon after independence. Women have not followed Touré and the Party policies blindly, however. For instance, when the women's committees of the G.D.P. (Guinean Democratic Party) were abolished in 1964 because they were said to be causing strife in the local organizations and in the family, pressure from the women soon forced Touré to reestablish the women's sections.

Another leader of a developing country, who greatly contributed to the liberation of his country-women, is the Tunisian president Habib Bourguiba who was able to secure women's equality with men in all fields including education, work, right to divorce, nationality, ownership and control of property, political status and military service. Polygamy has been forbidden in Tunisia, family-planning is encouraged, the right to adopt children is recognized and adopted children have the same rights as legitimate ones.

Women's Organizations — a political force

They exist in large numbers and represent a great variety. From the political point of view, they may be grouped under three categories: those whose explicit reason for existence is political action, those whose political involvement stems from an interest in a particular issue or set of issues and those whose political power comes from the numerical strength and solidarity of their membership. The second category holds the bulk of women's organizations, those whose purpose is not explicitly political but that enter the political arena as interest-group actors on behalf of a particular cause. They often lobby on behalf of legislation, concern themselves with women's issues that lack other advocates: marriage and divorce laws, reproductive freedom, equal pay and equal educational opportunity.

The third type of organization yields political power by virtue of its size and certain homogeneity in the views of its members, based on religious, tribal or ethnic ties. An example is "the Mikiri" or women's meeting among the Igbo in Eastern Nigeria, which carried out a series of highly coordinated, violent demonstrations against the British administration in 1929-30. The so-called Aba Riots brought about a set of reforms in the native administration. In Sierra Leone, the Women's initiation societies or "Bundu" have been used by female politicians

to build local power bases and to recruit a ready supply of loyal political workers.

"Aside from influencing policy, women's organizations have provided the same kind of leadership training for women as party activity has. Free from the domination by men which is taken for granted in so many contexts, women in women's organizations can develop the skills, confidence and reputation for leadership necessary for them to exercise real influence in politics." (Ib. p. 28).

Hopeful Signs

There are still many obstacles that obstruct women's progress toward equal participation in politics. Among them, ignorance and illiteracy form the main handicap which prevents their political emancipation in the third world. Another obstacle is the strongly confirmed stereotype that women are not fit for politics and that they had better keep away from it. This traditional attitude is a source of loss not only to woman's cause but also to the state and to the general public, because the restriction of political power to man alone has been a main cause of continuous warfare which brought misery to the majority of the world's inhabitants.

Encouraging signs, however, continue to appear on the world's horizons. In 1975, the International Women's year brought women's rights to the fore in the consciousness of the literate public. In a 1975 Gallup poll in the United States, 73 per cent of the American voting public said they would vote for a qualified woman for president. In 1931, less than a third said they would do so.

The same Gallup Poll also reported that seven out of ten respondents thought the U.S. would be governed as well or better than it is now if more women held office because women were expected to be more frugal, less corrupt and harder working.

"In Norway, in the last decade, there has been a marked increase in the participation of women in political elites. Representation in local councils increased from 6.3 per cent in 1963 to 15.4 per cent in 1975. Representation in Parliament: from 8 per cent in 1965 to 23.9 per cent in 1977. In 1978 women were in charge of 4 ministries. The greatest gains were made in 1971 when for the first time women elected women in Norwegian municipal elections and in 3 municipalities women won a majority of seats." (WIN, vol. 2, no. 4, Spring 1978)."

Everywhere in the world, the laws of personal status are being questioned or revised. The same is true of traditions that assert woman's inferiority and incompetence for political activity. "As a global trend, rising numbers of women in politics will indicate that human beings are making progress toward a more humane world not because women are necessarily more humane than men, but because any society that categorically excludes half its members from the processes by which it rules itself will be ruled in a way that is less than fully human." (Ib. p. 37)

Sources:

- 1 — Newland, K. *Women in Politics: A Global Review*, World Watch Paper 3, World Watch Institute, Washington D.C. 1975.
- 2 — WIN, vol 4, no 2, Spring 1978.

MARGARET THATCHER

"the iron lady"



- Behind her stand 200 years of struggle for liberation waged by English women.
- A self-made woman who was not spoiled by her good looks nor prevented by her marriage and family from reaching the highest political position in England.
- Her triumph represents a highlight in women's march toward equality.

Modern European history mentions the first militant woman who, as early as 1792, published the "Vindication of the Rights of Women" by which she claimed for her sex equal rights with men in education and work. She was an English writer called Mary Wollstonecraft who married the feminist novelist and philosopher William Godwin. Her daughter Mary (born 1797) became the wife of the English poet reofrmer Shelley, and produced a famous modern novel: "Frankenstein".

Mary Wollstonecraft and her daughter were two pioneers in a series of distinguished women writers who shone in 19th century England and included a number of eminent novelists: George Eliot (real name Mary Evans), the three Bronte sisters: Charlotte, Anne, and Emily, Jane Austen, Catherine Mansfield and Virginia Woolf.

Besides their contribution to literature, the English women of the 19th century produced militant leaders who worked for women's political rights. In 1897, New Zealand, the foster child of Great Britain, was the first country to grant its women the franchise. Between 1905 and 1920, all the countries in Northern Europe, including England, enfranchised their women.

Margareth Thatcher

She was the daughter of Alfred Roberts, who owned a grocery in Grantham of Lincolnshire, a market town which produced the philosopher-scientist Newton. Her mother was a seamstress before her marriage and both parents embedded in their children very strongly that "work and cleanliness were next to godliness". There was more than just having to work to live — there was work as a duty. Though a man of limited means, Alfred Roberts was determined that his daughter should go to the university and both were determined that it be Oxford. In elementary school she won a poetry reading prize but in Oxford she majored in chemistry because she knew it would guarantee a job. Her interest in politics was, however, the keener. At the age of 24 she ran for Parliament and failed. After her marriage with Denis Thatcher in 1950 and soon after she had given birth to twins, a boy and a girl, Margaret qualified as a barrister specializing in tax and patent law. In 1959 she succeeded in securing a Tory seat in Finchley, a London suburb, and "her political carrer was launched."

In 1970 she was named by Edward Heath as secretary of State for Education and Science; then she cut

out free milk for elementary school children because she considered it a wasteful expenditure. When, in 1974, leading right wing leaders declined a candidature to the leadership of the Tory party, Margaret stepped in and won in 1975. The victory of the Tories in 1979 made her the first woman prime minister in Great Britain.

Her Political program

- It may be condensed into the following:
 - Removing restraints in private enterprise.
 - Correcting the most flagrant abuses of organized labor.
 - Curbing public expenditure and cutting the income tax.
 - Improving Britain's nuclear deterrent force.
 - More pro-Arab policy than under Callaghan.
 - Supporting a single foreign and defense policy for the European community.
 - Holding the rush toward the bureaucratic state that controls people.

Her faith in women

She says that women should be given managerial offices because they have far more experience than men as managers of their homes. According to her, women tend to be far more practical than theoretical. In the past, women in power did very well for Britain, thinking of Elizabeth I and Victoria as examples.

An iron woman

Her reputation for toughness won her the nickname of "Iron Lady". Yet this tough woman is greatly devoted to her family and greatly concerned about the welfare of the future generation. She believes that the most powerful and dynamic force in society is that people want to do better for their children. Hinting at the Tory wind of change that England has to face, she made to her well-wishers the following conciliatory statement: "I would like to remember the following words of St. Francis of Assisi: "Where there is discord may we bring harmony; where there is doubt, may we bring faith; where there is despair may we bring hope."

Sources:

Time, May 14, 1979 p. 10
Enc. Britannica: William Godwin and Mary Wollstonecraft

WOMEN AND JOURNALISM

Journalism has been during the last seventy years a popular profession among women in Arab countries as well as in the West. Some women journalists have been internationally known. One of them is the French Geneviève Tabouis, a distinguished foreign correspondent who flourished in the second quarter of this century. Another is the Mexican Maria-Eugenia Moreno, president of the World Association of Women Journalists and Writers since 1973. She has worked as a dedicated supporter of women's causes and president of the Social Work service of the Mexican Institute for Social Security. While in that office, she organized a successful campaign against drug addiction among young people.

In the Arab countries, feminine journalism flourished in Egypt, Lebanon and Syria during the early part of the 20th century. About 40 magazines founded and edited by women appeared between 1892 and 1950. These magazines supported women's claims for education and freedom from oppressive tradition.⁽¹⁾ The number of women's magazines in these countries has presently dwindled to less than ten. Yet the number of women journalists who contribute to various papers and magazines has greatly increased. In Lebanon, they form over 22 per cent of the whole body of journalists in this country. Many of them are highly cultured and have distinguished themselves as poets or novelists as well as journalists.

Yet the vast majority of them occupy the positions of reporters, art critics, reviewers, correspondents, fashion

critics. We rarely come across a woman editor or columnist especially in the political field. One reason is that they have been unable to secure supporters among the majority of men who stubbornly believe that women should keep away from politics. Another reason is that women themselves, as a group or as individuals, have not displayed sufficient efforts by way of promotion. At the age when they have to plan their future, highly educated young girls who take journalism or any other work as a career, cannot make sure that their career will not be interrupted by marriage.

Yet the idea that marriage and motherhood should not interfere with a woman's career seems to be gaining ground. According to Miss Denise Ammoun, an eminent journalist who occupies the position of editing secretary at the "Orient-Le Jour" daily paper, Beirut, women have proved to be so efficient in the journalistic field that it will not be long before they gain admission into the upper echelons. Her claims as journalist are the same as those of men, namely, defining the criteria of admission to the journalist's syndicate, and the installation of social security which would encourage women to stick to their work and overcome any inconveniences that might hamper it. ⁽²⁾

(1) Anis Khuri Makdisi, *Literary trends in the Arab World*, part I, (in Arabic), Beirut, Lebanon, 1952, p.61-64.

(2) *L'Orient-Le Jour*, 23-5-1978.

Asian Women and Political Repression

A poem by Sugiarti Siswadi⁽¹⁾

*Freedom has changed the face of the world
It rules the mind, the heart and the person
It dispels the mist hanging over the mountains, the valleys,
the shores, the fields, the factories and the cities, and the
heads of us, women.*

*Now we are no longer
just giving birth to worker soldiers.
We too are worker soldiers.
No longer just wives of people's heroes
We too are people's heroes,
And when the fortresses of obsolete time are smashed
And worker's power stands proudly in our land
We shall no longer only tend the graves
read the prayers and weep for the dead,
We shall be part of the foremost ranks.*

(1) An Indonesian poet. This poem was published in *Quest*, a feminist quarterly, (Washington D.C.), vol IV, no.2 Winter 1978.

THE TUNISIAN WOMAN AND HER PLACE IN POSITIVE LAW(1)

This book was written (in both Arabic and French) for the sake of informing both men and women about "the legislative and regulatory texts which govern them so that each party may have adequate knowledge of his rights and his duties."

The author gives tribute to President Habib Bourguiba for his support of woman's cause, right after the realization of the country's independence. In 1956 he took the initiative of publishing the Code of Personal Statute which rehabilitated woman's rights, long disregarded in the period of stagnation. During the last 20 years, further rights have been acquired by the Tunisian woman.

The book contains a complete record of the woman's legal rights in the Family Code, namely those concerning marriage, divorce, inheritance and family responsibility. It also records the laws defining her rights regarding education, work, management of economic affairs, citizenship, politics and military service.

This summary will only point out the laws which take a revolutionary aspect or reflect the progressive attitude of the legislators in both the family code and the Constitution.

1 — Laws concerning the young girl

- a. According to Tunisian law, girls share with boys the right to attain civil capacity at the age of twenty.
- b. If the girl is the sole heir of her parents, her uncles and cousins have no right to share in her inheritance. Only the grand parents retain this right.
- c. A girl has the right to receive from her parents full maintenance until she gets married.

2 — The married woman

- a. Polygamy has been abolished by a law promulgated on Aug. 13, 1956.
- b. The minimum age for marriage is fixed at 20 for boys and 17 for girls. Any violation of this law requires a special authorization from the judge who may grant it only for major reasons while he takes care to consider the interests of the couple.
- c. The marriage contract may be performed by two notaries or by the officer of civil law. In both cases the presence of two witnesses is necessary at the ceremony.
- d. A wife enjoys complete authority to administer her property and her money without her husband's permission. She may, however, appoint her husband as superintendent of her possessions on condition that she would receive from him a regular account regarding this function.
- e. A husband is required to provide for his wife. If she is financially capable to contribute to the family expenses, a law of the personal statute requires her to share in them, while the court of appeal (July 16, 1968) opposed this law by declaring that a husband should provide for his wife under all circumstances.
- f. In article 11 of the family code, it is stated that the marriage contract may include any clause or condition which the wife requires the husband to fulfill. In case

of nonfulfillment of the stipulated conditions, she has the right to claim divorce.

3 — Divorce

Concerning divorce, the law states the following:

- a. Divorce may be effected only through legal courts.
- b. Efforts should be made to bring about reconciliation between the parties.
- c. A wife has equal right with her husband to claim divorce.
- d. During the period falling between the attempt for reconciliation and the verdict of the judge, it is necessary that urgent measures be taken regarding the residence of the couple, the maintenance of the wife and the care of the children.

4 — Nationality

A Tunisian woman who has been married to a non-Tunisian has the right to confer her nationality on her children born of this marriage.

5 — Adoption

The law promulgated on March 4, 1958, considers adoption legally allowed, defines the conditions that regulate it and states the equality of rights and obligations between the adopted and the legitimate child.

6 — Family Planning

The law which was passed on Sept. 25, 1975 authorized abortion during the first three months of pregnancy, provided that it takes place in a hospital and through the mediation of a legally authorized doctor.

After the lapse of three months, pregnancy may also be interrupted if, according to a doctor's diagnosis, it is supposed to interfere with the mother's health or to produce some other harm.

Contraceptive products may also be imported, sold and used.

The same tolerance applies to the use of contraceptive methods, whether classical or modern. A threefold aim lies behind family planning: liberation of women, protection of the mother's health and birth control.

7 — Women's Education

No discrimination is made by the Tunisian constitution between men and women concerning the right to education. "Women who have been enslaved for many centuries are now convinced that education is the key to their economic independence and their future security."

Recently the Tunisian state ratified five international agreements regarding woman's employment.

8 — Women and Politics

Tunisian women, since 1959, have the same political rights as men, though they have not been able until now to play an active role in politics.

9 — Women and military service

The law does not discriminate between the sexes in requiring military service. Accordingly women are under the same obligation as men to serve the flag, but the law has not yet been put into practice.

(1) By Lawyer Naziha Lakehal-Ayat, Dar el Amal, Tunis, 1977.

Women Employment in Lebanon

Women's Education and Employment

In Lebanon, in 1970, 17 per cent of girls aged 6 to 14 were out of school. This percentage increased to 38 per cent for girls between the ages 14 and 19. After 19, only 8.9 per cent continued their education.

Percentage of illiterate women in 1970: 53 per cent.

Recently the demand for women's education has increased and more opportunities have been made available.

Main jobs open to women

There are about 33 varied careers available to women, some intellectual, others manual.

New professions include: medicine, engineering, architecture, pharmacy, nursing, law.

Traditional careers: teaching occupies 77 per cent of the professionally trained women, regardless of their training. A large percentage of these women teach on the preschool and elementary level. Only 14 per cent of them are university professors.

Other careers: Secretarial work, stenography and typing jobs are occupied by women in the proportion of 61.6 per cent of the personnel.

Servants and housemaids: 66.9 per cent women.

Craftswomen (Industry): 69 per cent of the whole are women.

The agricultural sector employs women at the rate of 91.7 per cent, classified as agricultural laborers. Of this group, 75.6 per cent are considered as family aids and receive no salary.

Women who work as employers do not exceed 1.5 per cent of the whole body of working women while men employers reach 8.9 per cent.

51 per cent of employed women are salaried, the rest are self-employed as crafts women.

35 per cent of employed men are salaried, the rest being employers.

Women often accept jobs that require lower qualifications than those they have. This is deemed necessary to enable women to keep a balance between a career and a family or to abide by traditions that restrict her choice and/or mobility. Existing discrimination regarding education opportunities and employment is mainly due to traditional attitudes of both men and women and not to law.

Women are still traditional in choosing careers. They need better counselling. A change in the attitude of society toward women's work is also necessary.

National Programs for Women

A. Government programs

1. The Ministry of Planning elaborated a six

(1) Condensed from a report presented by Dr. J. Abu Nasr at a Far Eastern Conference on Career Counselling for women, held in New Delhi, May 1978.

year-plan, 1972-1978, which aimed at providing educational opportunities to all children, boys and girls, of all social classes, with the hope of integrating them in the economic and social development of the country. A total of 987 schools should have been ready by 1978. Due to the political situation, the plan was not executed.

2. Ministry of Social Affairs

This ministry has planned a project for the creation of a unit which would establish projects in rural areas, aiming to reduce unemployment, reorganize educational curriculae and expand vocational education.

3. Office of Social Development

This office, which is related to the Ministry of Labour and Social Affairs, offers financial and technical aid to women's private charity organizations which rendered various services related to social development, such as: curative and preventive medical services, health education, training in home economics, sewing, handicrafts, child care, literacy courses.

B. Non-Governmental Programs

1. In 1965 there were 405 private organizations working in the field of social service. A more recent report by ECWA, 1974, mentions that 53 of these organizations were identified as sponsoring developmental programs related to women.

2. The Lebanese Red Cross has a department of health education and a school of nursing. It administers programs in schools, dispensaries, social health centers, factories etc.

3. The Middle East Council of Churches encouraged the development of functional literacy materials for educating illiterate rural and urban people.

4. The Young Women's Christian Association has literacy programs and vocational training for semi-literate and literate girls; educational programs in nutrition, physical training, summer camps for youth.

5. UNICEF

A joint project of UNICEF and the Lebanese government for training social workers was established in Hadeth, a suburb of Beirut. It created in Borj-el-Barajneh a field training center which has comprehensive services, including one which trained young girls in functional literacy, home economics, health education, child care and vocational training.

6. The Village Welfare Society

This society is involved in community development programs for rural women. It aims to make of the Lebanese rural woman a "community-conscious bread-winner and a responsible citizen." Its activities cover 22 villages.

7. The Mouvement Social

It has 26 socio-medical centers, of which 16 are connected with the Office of Social Development. Their objectives are curative medicine, social welfare and health education to mothers attending the clinics. Some literacy programs were launched in Hermel, Baalbeck, Sidon and Beirut's prison for women.

Professional Women and National Development: Women's Response to Migration(1)

In a paper presented by Mrs. Saneya Saleh, from the Department of Sociology — Anthropology — Psychology at A.U.C. she tries to analyze "the inner world view of Egyptian professional women who have confronted the dilemmas of the brain drain phenomenon." In short, she brings out the motives that induced those women to leave Egypt as contrasted with those that preferred to stay.

Mrs. Saleh interviewed eight women who had received their advanced training (Ph.D.'s) in England, U.S.A. and Germany. They were employed in Egypt as university professors in the social sciences or in the humanities departments. All of them belonged to the urban middle class, four were married, mothers of one or two children; three were divorced, and one unmarried.

One of them, whom Mrs. Saleh called "the Rebel" because, after spending one year of teaching in Egypt she chose to go back to the States, declares that she is not deeply rooted anywhere. She feels she is basically a citizen of the world. In spite of the disadvantages that confront a woman in American academic life, she likes the personal freedom over there and her ability to do what she wants to do without having to justify it. "There are many things wrong with America," the Rebel continues, "but there are basic things which I like. What I admire most of all is a sense of law and order and obeying of rules among all, which obviously I don't see in Egypt, especially in the traffic."

People over there rebel against corruption, as for example the Watergate case. What can you do about corruption in Egypt? It is there but what can anybody do about it?"

The other seven returnees, whom Mrs. Saleh calls "the pioneer innovators" do not wish to emigrate because they feel that they are needed here and that they are contributing as pioneers in their fields of specialization. It is true that in Egypt they miss the up-to-date libraries where they can read the most recent books and periodicals in their fields but they are satisfied with the

relative autonomy they are given as university professors. They are happy to see their students develop and are hopeful for a better future.

One of them, an art major, said: "I try to put new values in the students I teach.... Of course you need facilities to put on plays but if students are talented, you can do a lot.... It is a continuous struggle because I am a woman and it is not a woman's field...."

Another one gave the following complaint: "I am not happy as regards the academic level of Arab universities.. With the big number we are forced to take, it is very difficult to expect a high level of scholarly work.. Everybody wants to go to the university with the result that we have a low academic level and a big class of government employees."

Mrs. Saleh concludes by saying:

"A general feeling of frustration exists among the scientists whose activities were impeded repeatedly, due to the slowness of routine procedures. Their frustrations are all the time acting as pushing factors from Egypt, while their dreams of fulfilling their academic identity pull them toward the States. In between these two forces their love for Egypt acts as a balancing force. The majority of the women professionals do not lose their optimism. They accept the fact that Egypt is not America and hence they are realistic in their expectations. While most complain of the several restrictions on thought and action in Egypt, they are appalled by the crude impersonal relations in America."

Mrs. Saleh finally asks: Is the emigration of scientists and researchers from Egypt a problem or is it the solution of a problem? Should the Egyptian government restrict it by creating a law against the emigration of Egyptian professionals? Is there a contradiction between their emigration and the development projects in the country?

We may here add that Mrs. Saleh's study provides a probing look into a problem faced by developing countries around the world.

(1) Condensation of a paper presented at the American University of Cairo by Mrs. Saneya Saleh, Department of Sociology — Anthropology — Psychology, May 16, 1977.

8. The Lebanese Child Welfare Association runs day-care centers in rural and urban areas; also programs for mothers and young girls including literacy, child care, nutrition and some vocational training.

9. Women's Association for Jabal Amel.

The objective of this association is rural development. It has established a school of nursing in Tebnine where secondary school graduates are trained in nursing. Other projects include 12 rural social centers for training in sewing, embroidery, home economics, first aid, silk weaving, etc.

Conclusion

The data presented in this report were collected

under unusual circumstances, due to the disorganization that occurred during and after the Lebanese war.

Many projects and activities that were launched before the war had to be suspended or greatly reduced.

Already in the early seventies, leaders of the different organizations interviewed hoped to launch in cooperation with the government new developmental projects inspired by basic surveys on women's needs.

A new approach to development projects should be adopted. There is an urgent need for comprehensive and innovative vocational training programs for women, that are income-generating and self-fulfilling, and will successfully replace the traditional ones relying mostly on social and medical welfare and on teaching sewing, embroidery and handicrafts.

Rural Pioneers in the Fiume District of Egypt

The "Rural Pioneers" project aims to create local leaders who can effect the improvement of rural life through local effort instead of relying on outside motivation. It is a form of self-help activity.

Around the year 1970, the Family Planning and Demographic Organization in Fiume, with the participation of the Department of Social Affairs, started training a group of 50 rural pioneers, 5 for each of the units into which the district was divided. They were young women between 20 and 35 years of age, selected on the basis of their ability to read and write. Their level of education was at least that of the elementary certificate. For six months they received a training session in general culture and social work, to which were added a 2-week course in family planning and contraceptive methods. Development projects were also included with the aim of teaching housewives certain skills by which they could increase their family income.

The Rural Pioneers project served as a link and a means of cooperation between the rural population and those responsible for health services and educational work

in the district. Among its results was the organization of training sessions for rural physicians in contraceptive methods.

Another result was the granting of rewards in the form of money to those who succeeded in attracting the largest number of students to their classes for teaching illiterates. One woman pioneer, as an example, was rewarded 90 guineas for her successful efforts in this field.

Other activities: Distribution of motorcycles to facilitate the transportation within local units; helping local administrators to market village industrial products; ensuring the participation of 150 university students in improving health conditions in Toubar village by covering water reservoirs, destroying bilharzia worms in water channels, and preparing six video films on health guidance and contraceptive methods.

(From an Arabic monthly publication on "Family & Population", "Youth's Science and Future", Egypt Oct. 1978-no.3)

A Course on Arab Women at B.U.C.

A course on Arab Women initiated by IWSAW has been introduced as part of B.U.C. curriculum during the spring semester of 1979. Mrs. Lorfing, researcher at the Institute, has been appointed coordinator of the course. The following paragraphs are excerpts from the statement by which she introduced the course on Feb. 20, 1979.

The Institute's objectives are "to create faith in woman and, more important, to instill in her self-confidence and assurance, to enable her to bring forth the full flow of her capacities for the betterment of the Arab nation and its development." (1)

One of the Institute's roles in the process of development is to contribute to the scientific study of woman in the context of her own culture. It is of extreme importance that "informed awareness that recognises the individuality of women and the societal differences in the developing world should be fostered to replace the projection of the western view of womanhood onto women of non-western nations." (2)

With this principle as a guide, the course has been projected to fulfill a two-fold aim: First, disseminate scientific knowledge as to the status of women in the Arab World; second, create interest for the creation of a "Women's Studies Program" that will in the long run help in the implementation of proper development strategies for the improvement in the quality of life of both Arab men and women.

In the last decade, due to the impact of modernization, the Arab countries have been swept by profound changes in their different socio-economic and political institutions. The rates of change, however, have been uneven with respect to urbanization, industrialization, and modernization between the different

Arab states. A differential of change is also noticeable within a given state, where some sections of society show different life-style options. The scope of the course is to present the status of the Arab woman in different social institutions with a critical approach in order to avoid the pitfalls of stereotyping. Women's roles and status vary greatly by class and productive unit. This course is only a preliminary attempt at understanding the social forces behind to-day's Arab women's place in society.

Despite some progress in some areas, research on Arab women and development is only beginning. The status of the majority of women who live in the Arab World is low and ongoing social change either does not affect women's primary roles or tends to deprive them even further of options and opportunities. The interplay of such factors as the socio-economic characteristics of a population, the nature and cause of attitudinal, as well as behavioral, changes toward women's roles... are all areas that should be further investigated. (3)

It is hoped that this course will raise many questions and lead to fruitful discussions, as a base for the development of new research hypotheses and seminars to investigate issues related to Arab women and social transformation in the Middle East.

- (1) Dr. Albert Badre, "Women, a human resource of development in the Arab World", *Al-Raida*, vol.1, no.1, 1976, p.1.
- (2) Nadia H. Youssef, "Women in Development: Urban life and Labor, in *Women and World Development*, ed. by Irene Tinker & M. Bo Bramsen, p.71.
- (3) Wellesly Editorial Committee, *Women and National Development: The complexities of change* P.329.

Back to Female Circumcision and Infibulation(1)

Thirty Million Mutilated Women

On the front page of the world-renowned magazine *le Monde* a report was published bearing the title: "30 million mutilated girls and women in Africa". It was the report of a seminar on "Traditional practices affecting the health of women and children" held by the World Health Organization in Khartoum, Sudan, Feb. 10-15, 1979. Of this report we publish the following excerpts:

They are now thirty million, according to reports that surely under-estimate the facts. Thirty million women and young girls excised, sewed, infibulated with razor blades, knives, bottle fragments, stone pieces, acacia thorns. Thirty million "erotic invalids", quoting the expression used by Benoitte Groult. It is to protest against feminine sexual mutilations that an international conference, attended by less than 60 delegates, was discreetly held in Khartoum, Sudan, at the initiative of the Eastern Mediterranean regional bureau of the World Health Organization (Alexandria), aided by the Sudanese government.

That these facts could have been disclosed, no matter how discreetly and in the presence of such a restricted audience, carries a particular significance. After the Khartoum Conference, it will be surely difficult for the governments of the countries concerned to keep an attitude of prudent neutrality toward aggressive practices touching half of their populations.

The meeting took place in a small auditorium which forms a part of the immense "Friendship Hall", built at great expense a few years ago along the borders of the Nile. Its theme was priggishly labelled: "Traditional practices affecting women's health," and under this expression the WHO grouped several topics: nutritional taboos during pregnancy and lactation, precocious marriages and, finally, excision and infibulation (i.e. the feminine genital mutilations which are perpetrated in the majority of African countries and, in a lesser degree, in

the Near East). This last theme must have eclipsed all other themes because of the factual intervention it involves and the horror that such an intervention implies.

The operation takes various forms according to differences in culture and race. The milder form is the removal of the top of the clitoris with a sharp instrument, usually a razor blade. The other form, widely spread in Africa, consists of complete excision of the clitoris, including the labia minora and, very often, the interior part of the labia majora. In certain tribes, the clitoris is cauterized with fire or rubbed out with a particular sort of thistle.

"This second form of excision," says Ms. Fran Hosken, a delegate of WHO and an experienced researcher on this topic, "is practiced in more than 26 countries, from the African Horn and the Red Sea to the Atlantic Coast (Senegal and Mauritania) and, in the North-South direction, from Egypt to Tanzania, including the larger part of Nigeria. The two Yemens and Saudi Arabia are equally touched. According to the author Awa Thiam (from Senegal), Iraq, Jordan, Syria and South Algeria are also partly involved. (From WIN NEWS, Fran Hosken, Editor, Press Release, Apr. 1979)".

AWP (Association for Women in Psychology) Newsletter of April-May 1979 reported the recommendations of the Khartoum World Health Organization Seminar held in Feb. 10-15, 1979, in an item which we here reproduce as follows.

"At the Khartoum Seminar, representatives of eight African countries (Egypt, Sudan, South Yemen, Oman, Ethiopia, Kenya, Nigeria and Upper Volta) agreed that: (1) traditional genital operations on females should be abolished; (2) national commissions should be set up in every country to work toward that end; (3) a broad-based information campaign for the general public is necessary; (4) traditional and modern health practitioners should be educated concerning the health damage done by traditional operations, and cooperation should be enlisted in opposing them."

(1) See al-Raida 5, p. 10.

SINGLEHOOD

Margared Adams writes about the stresses that single people experience because of their deviance in a married society and about the compensatory supports available to them. For instance, the terms "old maid" and "spinster" are both highly derogatory and almost invariably coupled with "neurotic", although statistical evidence indicates that, relative to other groups, never-married women rank high in mental health.(1).

Here it seems appropriate to add that the old term "spinster" in

Arabic means according to the Arabic dictionary "a woman who has stayed a long time in her father's house without getting married." This definition no more applies to single women of today, who generally leave their parents' house to work outside and lead their own lives. Hence it is more appropriate to use the term "single woman" or "unmarried woman" instead of the old derogatory terms.

(1) From a "Survey of Research Concerns on Women's Issues" by Arlene Kaplan Daniels, (Association of American Colleges), p. 26.

Women & Work

"As many as 30 per cent of all families around the world are now headed by women. Women produce over 40 per cent of the world's food supply and in some places as much as 80 per cent. Larger proportions of women than ever before are seeking wage employment because of financial necessity, yet most continue to be placed in the lowest paying positions."

"Planned development programs have not been uniformly meaningful nor beneficial to women".

(NFE (Non Formal Education), Issue no.13, 1978 - 3)

SEX EDUCATION AN URGENT NEED EVERYWHERE

- A SERIOUS PROBLEM WHICH CONFRONTS MODERN SOCIETY EVERYWHERE IS THAT OF EXPLOITING SEX FOR COMMERCIAL PURPOSES, BY OVEREMPHASIZING ITS ROLE IN PEOPLE'S LIVES.
- EDUCATORS AND CULTURAL ORGANIZATIONS SHOULD MOBILIZE THEIR EFFORTS TO FIGHT THIS WAVE AND PREVENT THE USE OF MASS MEDIA FOR DISTORTED SEXUAL INFORMATION.

In 1975, the Western Hemisphere Region of the International Planned Parenthood Federation, anxious to enlarge its services to reach the entire population of Latin America, and seeing the general need for sex education, adopted a vigorous policy for it. In carrying out this policy, the Federation obtained the generous support of the Kellogg Foundation.

A Technical Commission of experts was formed, grouping individuals who had experienced conditions of sex education in Latin America and had acquired a wide experience in their own countries and beyond their national frontiers. The findings of this commission have been published in a report which is here condensed for the benefit of all those interested in the topic and particularly those who feel the need of sex education programmes in schools and elsewhere.

The subject raises a large number of problems which will be mentioned below. From an educational point of view, two concrete manifestations of those problems are a source of concern to educators:

a) An ever-earlier start of sexual activity among adolescents, possibly resulting in disturbing consequences for their personal, family and social lives.

b) The influence of mass media, every day more powerful and apparently uncontrollable, directed toward a commercialized exaltation of sexuality, (and an important contributory factor to the individual's alienation from an oppressive consumer society).

The study carried out by the Commission showed the absence of sex education from the traditional curricula of general education. When some effort has been made to give sex education, this has been fragmentary and unsystematic, involving an inadequate conception of it, giving excessive emphasis to the biological aspects of sex, limiting its objectives and content to information, with little or no emphasis on the formative educational aspects of the subject.

What is sex education?

Without trying to reduce sex education to a single definition, which seems impossible, we consider it important to outline the dimensions of the area as a whole:

Sex education is concerned with the individual as a subject of inter-personal relations.

Sex education concerns itself with the process of human development; at each stage of his life, man's personality is influenced by the interaction of psychological, biological and social phenomena.

Sex education is a part of general education. It will contribute qualitatively to the development of well-balanced individuals, adjusted to their social and sexual inter-personal relationships, and quantitatively to the formation of well-balanced families, thus underlining the clear link between sex education and responsible parenthood.

Stages of Development

The process leading to the development of sex education in any country usually passes through the following stages:

1. Perception

This involves the existence of individuals who perceive the need for sex education.

2. Association

"Private groups are created at this stage, which establish more or less organized networks, and whose effectiveness depends on the professional competence and joint power of their members."(1)

3. Awareness

"Awareness is a state of individual and public consciousness of the need for sex education in a given community."(2) At this stage, the following needs arise:

Information and motivation of leaders.

Training of those agents of change who come in direct contact with the community.

Motivation and awareness of those in charge of all mass media.

4. Implementation

This involves the setting up of pilot projects and

(1) & (2) quoted from the study mentioned at the end of this article.

experimental programmes which can be carried out by official and private bodies. The following areas are particularly important:

- Training of personnel at all levels.
- Evaluation and follow-up of the programme.
- Development of educational material.

5. Official Acceptance

A favorable attitude of the authorities toward sex education will facilitate the setting up of study groups or committees which may establish contact with official bodies at both national and international levels. They may also form mixed commissions for the development of curricula, programmes, standards, laws and regulations, with the result of obtaining acceptance and exercise of responsibility at official levels.

6. Consolidation

"Following gradual official acceptance, during which existing needs, interests and human resources have been assessed, sex education should be implemented in the country concerned through all available channels." For this purpose the following requirements must be fulfilled:

Training future professionals.

The content of courses given should not be limited to anatomy and physiology but should include psychology, anthropology and other related areas.

Use of combined educational media: radio, printed material, personal contact.

Extension of the programmes to all levels of formal education: primary, secondary and higher education, complemented by programmes of non-formal education.

Integration of sex education in the general curriculum.

Continuous training in sex education of teachers through refresher courses at all levels.

Constant collaboration and inter-disciplinary cooperation of official and private bodies.

7. Research

Research must be directed primarily towards identifying the real needs and problems as lived and felt by the individuals and recipients of the programme.

Basic studies on sexuality:

- Attitudes and knowledge related to sex.
- Sexual roles and socialization.
- Sexual dysfunctions.

Social problems which, in part, may be a product of sexual problems are: prostitution, venereal diseases, broken homes, induced abortion, unwanted pregnancies, illegitimate births, adolescent pregnancy, etc.

Because sex education should be provided on an integrated and continuous basis throughout the individual's life, it will be necessary to find practical ways of incorporating it into existing formal and non-formal general education programmes.

In establishing objectives priority should be given, through integration into other community development programmes, to rural and marginal populations, among which we find the highest incidence of the sexual pathology described in the section on "Research".

(Condensed from "A study by an Expert Commission convened by IPPF/WH, "N.Y. 1976)

"The Family in a Changing World" (1)

The family as a social unit is affected by cultural and technological factors leading to a change in both its functions and its internal and external relations. Technology may exert either a direct or indirect influence. The direct influence of technology shows in the family's readiness to adopt modern domestic utensils and equipment. Industrialization produces the indirect factor of migration from rural to urban areas and, in this way, helps to dislocate the family.

The family's response to these changes is not uniform. The rural family is generally less responsive to them than the urban one. While the modern nuclear family, restricted to the couple and children, seems to flourish in the urban areas of both Western and Arab Eastern countries, the traditional, extended family is more likely to persist in villages and rural districts.

Changes in family structure

A change from the rural system, in which the family produced most of its needs, to the industrial system which came with the spread of factories, is usually accompanied by a reduction in the size of the family and an increase in the number of nuclear families.

Freedom in choosing a mate means, in rural areas, that the parents and relatives avoid the use of coercion or imposing their will on the candidates for marriage. In urban communities, it involves mutual acquaintance and liking before marriage, mutual understanding and confidence, instead of "identical social status" required by rural and laboring classes. It is noteworthy that the proportion of free choice in marriage is higher in middle class society than in the upper class where the family name and "noble origin" continue to have their hold on people's minds. In any case, the parents' opinion in a proposed marriage is still considered, even in urban society.

Relationships within the family have also undergone a change. The father is no more the head and the absolute ruler in the family. In urban society, the mother shares his prerogatives and plays a more important role than before in taking decisions and planning the family budget, while in rural communities and working classes, the woman is entirely dependent on her husband.

Unlike some sociologists, such as Talcott Parsons, who assume that the nuclear family is on the way to disintegration, Dr. Khawli's investigation concerning the Arab family leads her to conclude that it is evolving into a "non-isolated nuclear family." In spite of the increasing number of economically independent women, close rela-

(1) A well documented study prepared in Arabic by Dr. Sana Khawli, from the School of Arts, Cairo University, 1974; condensed by Najla Husny, (IWSAW).

tions with near kinsmen are retained even in families with a high cultural level. Visits and mutual help continue to be the rule, except in unusual circumstances which impose on the family an involuntary isolation.

Changes in the functions of the family

From a self-sufficient family which produced all its needs before the Industrial Revolution, the family has changed into a consuming unit, depending on the outside for the provision of its needs.

Though the educational function is now performed by other institutions, the family still carries out the task of guiding the children. In educated urban families, the parents supervise the children's schoolwork. In rural families, this task is carried out by the older brothers and sisters, because the parents are generally illiterate.

The socialization process which conveys to the young the values of their community and indicates to them the roles that befit their social position, is bound to follow the structural and ideological background. The rural family tends to adopt a lenient attitude toward its girls, while the boys receive a rather severe treatment. In urban families, the difference in treatment between boys and girls tends to disappear.

In urban nuclear families, young mothers have achieved a good deal of independence in bringing up their children, free from the intervention of older people which still prevails in extended families.

The impact of technological change on the family

Modern household equipment has certainly helped the working woman in urban society to reconcile outside work with home duties. But the new condition has created for her and her husband new problems caused by

their disagreement on the following topics: authority, budget planning, children's guidance, savings, relationship with kinsmen.

The introduction of television into the recreational program of the family is considered by some people as a factor of cohesion between family members because it induces them to spend their leisure time at home. To others, television looks like an isolating factor because it requires them to be silent listeners and thus it replaces family gatherings and conversations which created communication and understanding.

Woman's outside work is considered an important factor in affecting change within the family. Her employment defines to a large extent the family economic, cultural and social levels which in turn influence the children's social upbringing. The modern woman, more particularly the highly educated one, considers work as a means of self-realization aside from its economic value. Woman's employment has also helped to spread the nuclear, independent family which is gradually replacing the tribal, extended family.

A general look on the Arab family of today shows that, because of the various social and technological changes that have more or less affected Arab society, the nuclear family which tends to prevail, especially in urban areas, has more chance to survive and to achieve unity than the tribal, extended family. Its structural change is in harmony with the modern social change and in keeping with the conditions that ensure its existence. The new opportunities for education and work offered woman have contributed to raise her position and allow her further participation in family responsibilities. But her equality with man remains theoretical and relative, because those opportunities are still highly restrained. A woman's position within the family still carries many traces of the traditional extended family.

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"Lebanon"

An annotated bibliography including English and French publications about Lebanon, compiled by Dr. Shereen Khairallah, from the "University Orientation Program" American University of Beirut, and published by Clio Press Ltd. 1979.

This bibliography of 154 pp. covers the geography of Lebanon, its history, religion, politics, socio-economic conditions, culture, education, language and literature. It

appends a section on the Lebanese press bulletins, periodicals, bibliographies and finally, an index of the whole work. It forms a part of "the World Bibliographical Series", in which each volume "seeks to achieve, by use of careful selectivity and critical assessment of the literature, an expression of the country and an appreciation of its nature and national aspirations, to guide the reader towards an understanding of its importance."

"Garyounis Scientific Bulletin" Feb. vol.1, no.1, 1979, 32 pp.

A publication of the Research Center, Garyounis University, Benghazi, Socialist Popular Libyan Arab Jamahiriyyah. The first number received by IWSAW contains 5 studies prepared in English by professors and researchers at Garyounis University. The studies deal with physical, agricultural, mathematical and biochemical topics, supplied with illustrations, diagrams and references.

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