

## Women, Intangible Heritage and Development In the Arab World

INTRODUCTION: An overview of the Arab World as a cultural/ social context for problem formulation “women, intangible heritage and development”

The Arab cultural area comprises 23 countries of the Arab League namely: Lebanon, Syria, Iraq, Jordan, Palestine, Kuwait, United Arab Emirates, Qatar, Bahrain, Saudi Arabia, Oman, Yemen, Comoro Islands, Egypt, Sudan, Djibouti, Somalia, Libya, Tunisia, Algeria, Morocco, Occidental Sahara and Mauritania.

Although it is made up of an expanded area of the Arab culture dominated by Arabic language, Sunni Islam and ways of life founded on the patriarchal type of family, the Arab World does not consist of a homogeneous setting. In fact, each region has distinctive features due to the preservation of an ancient cultural foundation despite the acculturation process engaged during the Arab conquest. The sub cultural areas of the Arab World are the following:

The Fertile Crescent (Lebanon, Syria, Iraq, Jordan and Palestine): The population of this group of countries is very heterogeneous. It is made up of a majority of Sunni Arabs, and of minorities such as Shiia, Alaoui, Druze, Ismaeli, in addition to Oriental Christians such as Orthodox Greeks, Catholic Greeks, Maronites, Orthodox Syrians, Assyrians, Chaldeans, and Jews. The Fertile Crescent also consists of ethnic minorities like Kurds, Armenians, Circassians, Turkmen...

The Arabian Peninsula (Kuwait, Qatar, Bahrain, Saudi Arabia, Oman, Yemen). Arabs who belong to different Moslem communities inhabit this region. While the Sunni predominate in Saudi Arabia, the UAE, Qatar and a large part of Yemen the Shiia predominate in Bahrain, Kuwait, and eastern Saudi Arabia. The population of Oman is Kharigi whereas that of northern Yemen is composed of Zaidite and a small minority of Ismaili.

The Maghreb (Libya, Tunisia, Algeria, Morocco) was entirely converted to Sunni Islam. Meanwhile, a large minority of Berber with different

proportions in each country claims a culture and consequently a distinct identity.

Arab Moslem populations inhabit countries fringing sub-Saharan Africa (Sudan, Somalia, Djibouti, Comoro Islands and Mauritania) with a variety of ethnic groups.

The religious and ethnic complexity of the Arab World multiplies the cultural and judicial sources of diverse populations. In addition to this cultural particularity, the countries of the region are engaged in the development process at different pace. The latter are conditioned by their own resources as well as by their economic, political and cultural settings. Consequently, in the evaluation of the problem “women, intangible heritage and development” these factors must be included.

-Ethnic diversity grants women the identity of the groups they belong to. Despite the omnipresence of Arabic, the multiplicity of languages and dialects (Kurd, Turkmen, Assyrian, Circassian, Armenian, Berber...) is emphasized. In this case, the intangible heritage they transmit of which the language is the principle vehicle is most varied.

The patriarchal society of the Arab World dictates to women patterns of behavior and thinking inspired by a value system based upon honor. The implicit rules emanating from this system lead to the prevention of infractions (ex: the practice of excision in African countries) or their sanction (ex: the crime of honor).

However, the preeminence of the patriarchal system and the unwritten law that governs it must not conceal the diversity of the current personal statuses in the different religious communities in the Arab World. The latter introduce indeed major and minor differences at the level of action and thinking of the woman transmitter of models.

-The three lifestyles dominating in the Arab World impose on women attitudes and behavior related to each one of them that are sometimes in contradiction with those of the global society. Besides, the integration of these lifestyles in the dynamics of change modifies the role of the woman in the transmission of intangible heritage. This role may disappear or it may disguise into a more modern form, better adapted to the new social organization.

In summary, intangible heritages related to cultures and lifestyles of the Arab World make certain populations hence women more permeable than others to development.

## I-Research Methodology

### A-Preliminary Phase

The first step of the research consists of establishing a preliminary list of research centers and of NGOs in the Arab World concerned by the issues of women in the development process. Once a the list of these bodies set up, faxes and e-mails were sent to inform them of the project, to ask them to report of their different activities in the domain and to request a list of their publications. A deadline was fixed for the 30<sup>th</sup> of March 2001. Few were the bodies that answered to our request or sent any literature. This means that they have little to say on the subject matter.

### B-Internet Research

Data collection from the Internet started. It took into consideration the division of sub cultural areas for measuring at best the different factors likely to influence the transmission by women of intangible heritage in relation to development in the country and to the direct regional environment. This research has systematically explored the majority of sites related to the group of countries of the Arabian Peninsula and of the Fertile Crescent. It also gathered information on the remaining part of the Arab World when available.

### C-Field Research

The investigation on the Internet has shown that the sites for NGOs concerned with women in Lebanon were few compared to those in other countries. A series of visits to active international NGOs in Lebanon or Lebanese, Palestinian and Armenian based on a list established by the UNDP was accomplished

Along with the Internet, researches were carried out in libraries and book fairs to construct an annotated bibliography.

## II-BIBLIOGRAPHY: WOMEN, INTANGIBLE HERITAGE AND DEVELOPMENT

This bibliography does not cover the complete researches done on women in the Arab World. It tries at best to be exhaustive to put in evidence the rare works related to intangible heritage conveyed and transmitted by women as well as its relation with development. The subject as presented by the UNESCO project is not found in its integrality. In most cases, one or two elements of the problematic appear but not the three together.

In fact, the predominating themes in these books are women's relations with religion, Islam in particular, but also their rights and claims such as access to learning, work and political life. In the same way, the theme of social economic changes leading to the modification of the woman's status and her position in comparison to family, work and society is also frequent. The general problematic handles especially the theme of women between tradition and modernity with what it incurs on religion, Islam in particular, and the patriarchal structures as well as the values they convey honor in particular.

Elements of the intangible heritage such as religion and value system guiding behavioral patterns are found throughout this literature without being the central theme. Along with these general thoughts, specific problems seem to affect women in every region or every country: crime of honor, excision...

Biologists, doctors, hospital-attendants, demographers...especially in Egypt and surrounding countries appeal to the value system and to the traditional know how to explain customs (excision, early marriage...) affecting women's health, their reproductive behavior and the way they care for their children. In this case, traditional medicine is also taken into account.

Moreover, the woman and non-material culture constitute subject matter for articles and ethnographic works that explain at best the cultural particularities of different ethnic groups. However, these works do not define non-material culture as intangible heritage and consequently, are not particularly interested by the modes of transmission by women.

Local researchers tackle the issue of women and development and treat it at different historical angles. Some authors go back to antiquity to prove that

women have played an important role in development all the time at different stages (ex: Fahmy, 1999). On the other hand, others draw their examples from natural history (ex: Chaaban, 1991). Some, try to make a final list of the results obtained after ten years dedicated to women by the UNESCO (1975-1985) (Selim, 1991). All the authors tried to define models of development of women through education, professional insertion or through direct intervention at the level of local societies... In this case, the discourse focuses on what should be done rather than on what exists. In addition, the arab-muslim culture, the values it conveys and the usages and customs are rarely mentioned. They are represented as hindering development especially when it is a question of women.

### Arab Women

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The family is a political micro-society wherein the exercise of power is defined. With regard to its members, the relations between them and its objectives, the problem arises, regardless of the type of society or culture, of woman's place and power within the family. Given its universality, procreation offers a vantage point reflecting on such issues. The desire to have children and the way two opposite, even antagonistic, sociocultural groups satisfied it provides convincing proof that having or not having children is, above all, a social act. Demographic policies (whether for spacing, restricting or favoring birth) always concern women and sometimes considers them the key of success. Does this means used by this power.

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Algerian women's determination to achieve emancipation, a determination that can be based only on democratic movement, has encountered an islamist movement (the Islamic Salvation Front), which has grown rapidly and significantly since 1988. What about the legal status of women-the Family Code that passed in 1984, is close to the *chari'a*? The Front has clearly voiced its intentions to send women back into the house, limit them to "producing" Moslems, refuse the mixing of the sexes and consequently, moralize society in order to put an end to the crisis. This definitely proves that the future-democratic or totalitarian- of Algerian society has to do with women. Is the alternative between laicism or "religious fascim"? What kind of laicism?

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Massive, rapid changes are at work in Algerian culture and society, a full-fledged part of Arab-Berber North Africa. Concomitantly, there are deep, radical transformations in collective and individual psychopathologies. With respect to Islam and its theological input into filiation, women's status raises fundamental questions about individual and group identities. New observations can thus be made about adolescents and the vulnerability of women's new social status in urban areas. Social, cultural and political events in recent decades reveal both the intensity of resistance in everyday life to the changes under way and the paradoxical ambivalence of the feminine intelligentia.

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"To take our science and technology from the West but to keep our mares has been the position of Algerian nationalism since the 1930s. Changing the Family and women's status was criticized as a sign of westernisation, whereas the national identity, founded on Arabic Islamism, has claimed to be incarnated in "woman" as the warrant of authenticity and guardian of traditions. In its efforts to control modernization by keeping women on the side of permanence and tradition and adapting to economic and social transformations, the State has imposed models of the woman militant and worker who remain, above all, a mother and wife. This subordination to the family confers nationality on women while depriving them of citizenship, an ambiguity that has been enacted in the legal code. The historical phases since the 1920s of the modernization of the family are analysed, as are also the difficulties of Algerian feminism in a society undergoing crisis-a society where family is a refuge and the State partly founds its legitimacy on the relegation of women out of the political sphere. Algerian feminism has principally demanded equal rights.



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Many of the topics in the book have never been addressed in Kurdish studies, for instance, gender and self-determination, women and Sufism, feminism and nationalism, and women and health choices. The editor's introductory chapter is the first survey of Kurdish women's studies, and provides a critical overview of the state of research, and examines theoretical and methodological issues as well as the politics and political economy of research on the women of a non-state nation.

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In Damascus, there are a number of different places where women are active, when they jointly occupy part of their normal day, where they communicate intensely with one another, and where they attempt to cope together with their problems. Temporary disassociating and exclusive women's domains exist within women's public domain and form one element of women's culture.

The construction of social reality, as undertaken by Damascus women, indicates two publics: a female public and a male public. The female public is the women's world. It can be devided into three areas: private areas of the

family, domestic informal women`s domains and out-of-house formal women`s domains. The use and participation in informal and formal domains creates set points in the daily, weekly and yearly schedule of the women. Women`s domains are indicators of social order. Informal and formal women`s domains contribute towards gender separation and help stabilise the existing Arabian-islamic social order.

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Pilgrimages to marabouts in northern Tunisia are being revived. By their form and meaning, these pilgrimages are not a mere return to past religiosity but an adaptation to contemporary life. They help women recreate places for sociality, meeting festivity and transgression of social rules. Through the worship of saint, the popular classes can elude the social rules, such as the dowry, that they are unable to keep; Pilgrimages and marabouts are still suspect in the eyes of ulemas and islamists.

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Although the Tunisian state has written a relative equality between the sexes into law, women in rural areas, where society has not change much, have benefited very little from this state feminism. As prisoners of an honor code, these women prefer grounding their counterpower in the magical-religious sphere. In contrast, well-off women dwelling in cities have since independence, acquired an egalitarian consciousness; with diplomas equal to or better than men's, they have forced men at the workplace within the

couple to renegotiate power, which is no longer a definitively male prerogative. State feminism as well as equal rights for women are now under attack from Islamist movements, which see them as a form of westernisation. Poor Women in urban areas have joined these movements, because wearing the veil makes it permissible for them to go out of the house, diffuse recognized knowledge and thus both acquire and exercise new power legitimated by religion.

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Kifah is the word usually used to refer to sexual activity in Tegma and Rouyi, two areas in the forests of the Khroumir mountains in northwestern Tunisia. This systematic usage is intriguing since this word's proper meaning, of which villagers in these areas are well aware, is struggle or combat. Why is a term referring to warfare used for sex? On the basis of interviews, an interpretation is made that relates this bellicose connotation to the space of dwellings and society as a whole. A field of observation is thus staked out leading from sexuality through spatiality to society.

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### III-LIST of WOMEN or DEVELOPMENT NGOs AND RESEARCH CENTERS IN THE ARAB WORLD

Algeria

Association Régionale de Développement de l'entreprise-CAPE Sarl

Quai Sud - El-Kala (w) El-Tarf- Algérie

Tel/ Fax: 213 8 65 03 24

E- mail: kalape@yahoo.fr

Yasmina Ouzrout: Présidente des Femmes Chefs d'entreprises

Association Algérienne pour la Planification Familiale

14 Rue Reda Houhou - Alger Centre

Alger

Algeria

Tel: 2-603 168

Fax: 2-620 783

Association Espoir et Fraternite

Cite Badjaran II BT. AG A N# 5

Alger

Algeria

Association Independante pour le Triomphe des Droits des Femmes

26 Boulevard Mohamed V

Alger 16000

Algeria

503142  
02 736 220

Association Nationale de Lutte Contre l'Analphabetisme IQRA

2 Rue Idriss Bey  
Alger Centre  
Algeria  
Tel: 2 73 82 56  
Fax: 2 7352 51

Association pour l'Emancipation de la Femme

Chouaki Ourida /Ait Kaki Djazia  
Foyer Municipal BT C Hussein Dey  
Alger  
Algeria  
Tel: 2774810  
Fax: 2743002

Association SEVE Savoir et Vouloir Entreprendre

CNPA/SEVE 39 Rue Rahmoun Dekkars El Biar  
Alger  
Algeria  
Tel: 2-79 93 95  
Fax: 2-92 24 98

Association SOS Femmes En Detresse

Complexe Culturel De Ben Aknoun  
Alger  
Algeria  
02 66 87 25  
213 260 0793 (736059)

Association Voix de Femmes

B.P. 33 Boumerdes  
33 000  
Algeria  
2823301

Collectif Feminin Bnat N'soumer

24 Rue des Pins

Alger

Algeria

02759 35 65

Femmes Algeriennes Unies Pour L'egalite Des Droits

B.P. Local N# 5 Garidi II

Kouba Alger

Algeria

02 7358 34

6002 46

Observatoire National des Droits de l'Homme

Palais du Peuple, Avenue Franklin Roosevelt

Alger 16000

Algeria

59-19-27/59-19-52/59-36-22

60-02-46/60-10-42

Solidarite des Femmes Arabes

39 rue Didouche

Alger, Algeria

Union Nacional de la Mujeres Saharaui

1 rue Franklin Roosevelt, BP 10

Alger, Algeria

Fax: (213) 74-79-84

Bahrain

An Nahdad Association (Bahrani Women's awakening)

The association came into existence in 1995 and is a pioneer in the region. An Nahdad Association strives to empower women through educational and cultural programs such as eradicating illiteracy, resolving marital disputes and divorce problems, providing day-care facilities for working mothers, etc. With the passage of time and after several young educated females joined An Nahdad, its policy started to change. The approach became more radical, with members calling for social change and more involvement in the social and political life.

#### Awal Association

Established in 1970, Awal association is committed to social and political work. Members of Awal are involved in the cultural, social and political activities taking place in their society.

#### The Child and Mother Welfare Association

Established in 1960, the Child and Mother Welfare Association is a conservative organization whose members are housewives. Most of its women members come from influential families in Bahrain.

#### Information Centre for Women and Children

Tel: +973-780300

Fax: +973-687147

P.O Box: 32526 Isa Town, Bahrain

Email: [infocent@batelco.com.bh](mailto:infocent@batelco.com.bh)

One of the founding tenants of The Child & Motherhood Welfare Society is its strong belief and commitment to serving the needs of Arab women and children living in diverse and developing societies. This dedicated commitment has been the key cornerstone in establishing the *Information Centre for Women and Children(ICWC)* in 1995, which serves as a regional information network centre for the State of Bahrain, neighbouring GCC States and other Arab countries.

Some of the principle aims and objectives of the Information Centre for Women and Children are:

To establish a scientific database for collecting, storing and disseminating information that reflects the current and future conditions of Arab women

and children in areas of social, health, familial, educational and economic development.

To establish a collaborative information network which 'pools' information from indigenous sources and regional Arab nations (e.g., The Arab Council for Childhood and Development, Cairo) in order to create a recognised international forum for developing action and research strategies which focus on Arab women and children.

Provide a library of resources (i.e., information, publications and literature) enabling government and non-government bodies to draw upon for developing and directing future political, social and economic policies in the related fields of health, education and welfare.

To build a resource bank for promoting future documentation and research.

Peace 2000-Bahrain Gulf  
(arts & crafts)  
PO Box: 20319  
Manama,  
Bahrain  
Tel: 973 233 111  
Fax: 973 243 088  
P2000@balteco.com.bh

#### Rafa Cultural and Charity Association

This association was formed in 1970. It's primary concern is charity work, though it also aims at promoting cultural activities.

#### International Women's Association

In 1975 the International Women's Association was established. It is primarily engaged in charity work and humanitarian activities.

(c.f. *Al-Raida* volume XVI-XVIII, No. 90-91, Summer/Fall 2000)

## Djibouti

Candle Light for Health and Education, London, UK and Djibouti Republic of Djibouti.

Nagaad Umbrella Organization

Hargeisa, Somaliland.

Goals: Networking and cooperating with organizations in the coalition (31 organizations all from Hargeisa).

Golis Borama Organizations, Hargeisa, Somaliland.

Goals: Improve women's role in development activities, leadership training and education.

Toquer Women's Association

Goals: Education of the girl child. Improvement of reproductive health as well as social and economic improvement of women.

## Egypt

Alliance for Arab Women

28 Adly Street, Apt 74-75 Cairo, Egypt.

Tel: 202 393 9899

Fax : 202 393 6820

Or

Alliance for Arab Women

6 Osman A. Osman Building Roxy Heliopolis, Cairo, Egypt.

Fax: 202 354 7719

Arab Women And Value System

Arab Women Solidarity Association

25 Mourad Street.

Giza, Egypt.

Arab Women's Solidarity Association (Awsa)

4A Dareed Saad Sreet, Kast El Ainy, Cairo, Egypt.  
Network group.

Egyptian Organisation for Human Rights  
8/10 Mathaf El- Manial St. Manial Roda, Cairo, Egypt.  
Fax: 202 362 1613  
Campaigning for rights including women's rights.

Egyptian Women Association  
4 El Ahwady Street,  
Menshiet El Bapri,  
Cairo, Egypt.  
Tel: 202 835271  
(Women, Research, Training)

The General Department of Women's Affairs  
Ministry of Social Affairs  
Mogama building, 4<sup>th</sup> floor,  
Tahrir Square,  
Cairo, Egypt.  
Tel: 202 3543003  
Fax: 202 3540261

Objectives: To formulate policies, plans and projects; to act as an implementing and follow-up machinery for these policies and plans; to cooperate with governmental and non-governmental organizations in all issues relating to women affairs.

The Ibn Khaldun Center for Development Studies  
POBox 13 Mokatam  
Cairo Egypt  
Tel: 202 5080662/3  
Fax: 202 5081030

The Ibn Khaldun Center for Development Studies (ICDS) is a Cairo based professional research organization created in 1988. The main objective of the Center is the advancement of applied social sciences with special emphasis on Egypt, the Arab World and the Third World.

### Women in Development Program

Gender issues have attained primacy in current development thinking and the role of women as agents of development has come to the forefront of the debate. Thus their input in policy making, implementing and monitoring processes has become an important aspect of the needed change in modern development methods. Women have become important targets for development efforts all over the world.

The Women in Development program is conscious of the pivotal role women play in social transformation when they are appropriately mobilized and empowered. This is achieved through greater representation in the policy making apparatus of the state and society and greater latitude for personal and property rights. Thus the program aims to conduct an in depth study of the present status of Egyptian and Arab women at political and policy making levels, including their representation in parliament.

While it cannot claim pioneering in this area, ICDS has focused its research and advocacy on women in public life. The ICDS axiom is that sustainable development has to be participatory; and women representation in NGOs, local and national councils is an indicator of such development. Recent WID projects included organizing Egyptian Arab women parliamentarians and other women NGOs for participation in the 1994 Cairo International Conference on Population and Development (ICPD), the Copenhagen Social Development Summit (March 1995) and the Beijing Fourth World Conference on Women (September 1995). Out of these and similar activities, and in cooperation with other ICDS programs, the Egyptian Association of Women Voters (HODA) was recently initiated. A similar project, Empowering Egypt's Young Girls, is underway which combines micro-credit, literacy, legal aid, family planning and voter registration for women. WID projects are carried out with several Egyptian NGOs and international organizations including the Germany based Freidrich Ebert Stiftung, the European commission, EZE, and Grameen Bank.

### The National Council for Women

1113 Corniche El Nil, Tahrir , Cairo, Egypt.

P.O.Box:11625 maglis El Shoura

Tel: 202 5748168/ 202 5748708

Fax: 202 5745596

The National Council for Women, Egypt, is a newly established council, directly affiliated to the presidency. Its aim is to empower Egyptian women



in all fields of life. It also aims at enabling women to better preserve their national identity and heritage. The council is presided by Egypt's First Lady, Mrs. Suzanne Mubarak. Ambassador Mervat Tallawy acts as Secretary General. In addition, 30 public figures and experts in women's issues are permanent members of the Council. The council's mandate is as follows: Advise the society on its constitutional institutions on public policies that target the development and empowerment of women to better perform their economic and social roles and the integration of women's efforts in comprehensive development programs. Draw up a national plan for the advancement of women and solving the problems confronting them. Follow up and evaluate this implementation of the public policy on women's issues and submit the council's proposals, recommendations and observations in this regard to the relevant authorities. Advice on laws and decrees pertaining to women before they are presented to the concerned authorities and recommend draft laws and decrees deemed necessary to improve women's conditions. Voice opinions on all agreements related to women. Represent women at international conferences and organizations dealing with women's issues. Set up a Documentation Center to collect information, data, studies and researches on women as well as conduct its own studies and researches in this area. Hold conferences, debates, symposia and seminars on women's issues. Organize awareness-raising training sessions on women's rights, duties and role in society. Issue newsletters, magazines and publications related to its goals and mandate. Discuss any issues to be referred to the Council by the President of the Arab Republic of Egypt.

New Roman Research Center

8 Wizaret El Zira's Street,  
Dokki  
Cairo, Egypt.

Population Council

West Asia and North Africa  
6 A Bahieddine Barakat Street (Giza street)  
Giza, PO Box 115,  
Dokki 12211,  
Cairo, Egypt.

e-mail: [pcouncil@pccairo.org](mailto:pcouncil@pccairo.org)

The Council's major program efforts in the Middle East involve strengthening institutional and professional research capacities, addressing needs for comprehensive youth policies and programs, and improving reproductive health services. Active projects are ongoing in eight countries in the Middle East, North Africa, and West Asia: Algeria, Egypt, Iran, Jordan, Lebanon, Sudan, Turkey, and the West Bank and Gaza.

#### *Egypt*

The Council's program in Egypt focuses on strengthening the research community in its ability to address important population-related issues. The agenda of work is defined according to local priorities as these intersect with the international expertise of the Council. Current programs include both research and public policy initiatives. Broad areas of work include women's reproductive health services, health care reform, adolescent transitions to adulthood, and gender-based violence.

Researchers are examining the social and cultural factors that influence women's and men's health-seeking behaviors and well-being. Interdisciplinary research is being conducted at the community level to determine those conditions that affect the prevalence and perceptions of diseases, linkages between reproductive health and family planning services, improving the quality of these services, and examining physicians' perceptions of women's health.

#### *Lebanon*

A study to ascertain the reproductive health of women in two villages in the Beqaa, a rural area of Lebanon, was conducted by the Reproductive Health Working Group. The study builds upon previous work in Egypt and Jordan. Data analysis is underway and publications are forthcoming.

#### *West Bank and Gaza*

The program in West Bank and Gaza is the newest in the West Asia and north Africa (WANA) region. The Population Council's FRONTIERS Project is helping to conduct a pilot health project in selected areas in the West Bank and Gaza, in collaboration with CARE International. The project's goal is to improve the health of Palestinian women and their children by improving the quality of antenatal and postpartum services. This health project will be implemented over 28 months, in partnership with five Palestinian nongovernmental organizations (NGOs), and in coordination with the Palestinian Ministry of Health and other donor agencies.

### *Sudan*

A reproductive morbidity study has been undertaken by the Reproductive Health Working Group in two districts of Khartoum, Sudan. The study amassed a wealth of information on women's gynecological health. Plans are underway to bring together examples of community-based studies that illustrate the advantages and shortcomings of this methodology. The findings of such a synthesis will emphasize commonalities and differences in women's experience of reproductive morbidity in the region.

### Regional Network on Arab Women

Social Research Center, American University in Cairo, Egypt.  
P.O.Box: 2511,  
113 Sharia Kasr-el-Aini, Cairo, Egypt.

### Society for the Economic Liberation of Women

8 Dareeh Saad,  
Kasrel Einy,  
Cairo, Egypt.

### Sudan Women's Alliance (SWA)

C/O Office of African Studies, American University of Cairo  
P.O.Box: 2511, Cairo, Egypt

### New Women Research Center

Tel: 202 3386106  
Fax: 202 3386106

NWRC is a woman's Egyptian NGO which started in 1984 and registered in 1991 to formulate women's mission fighting oppression and discrimination.

### The Egyptian Center for Women's Rights

Tel: 202 3187307  
Fax: 202 4913573

ECWR is a non-political NGO. Its main concern is to support Egyptian women in the struggle to get their full rights and attain equality.

Center for Egyptian Women Legal Assistance

Tel: 202 3544193

Fax: 202 35542197

CEWLA is a women's NGO established in 1995 to educate women of their legal rights.

Iraq

General Arab Women Federation  
(GAWF)

Hay el Maghreb

Maheala 304

Zuqaq 5/33

Iraq

Tel : 964 422 7117

Fax : 964 421 3014

Kurdistan Women Union (KWU)-Kurdish Democratic Party

<http://www.kdp.pp.se/women.html>

Kurdistan Women Union (KWU) is the KDP women organization division which advocate and maintain women interests and rights within the party and society. Ever since its formation in 1952, The KWU has actively participated in the Kurdish national struggle and fought for the realization of human and democratic rights for the people of Kurdistan.

The organization action on two fronts against dictatorship, oppression and discrimination. In addition to taking an active role in the resistance movements of the KDP against repression of the Kurds by successive Iraqi regimes, KWU attempted to end discrimination and prejudices within the male dominated Kurdish society.

The organization has branches in the Kurdish cities of Irbil, Duhok, Sulaimaniya and Kirkok. The KWU has more than ten thousand members.

Jordan

Al Kutba Institute for Human Development

P.O .Box 9446, Amman, Jordan.

The Business and Professional Women's Club (BPWC)

Tel: 962 551 1647

Fax: 962 553 0093

The Royal Palace, Amman, Jordan.

E-mail: [bpwcamm@go.com.jo](mailto:bpwcamm@go.com.jo)

Small business counseling which offers business advice and financial support for women entrepreneurs, as well as legal consultative service office for women and an information and documentation center for women's studies. The BPWC's pioneering programs, which respond to the personal and professional needs of working women from all works of life, include hot-lines, service centers for small businesses, free legal aid and personal counseling and technical training for women. The club's activities are not only restricted to women, as men actively participate in BBPWC's programs and event, particularly in seminars, lectures and training courses.

Coordinating Office

P.O.Box: 511811183 Amman, Jordan.

Tel: 962 6 82 52 412

Fax: 962 6 82 73 50

Exploitation Of Women Arab WON Solidarity Association

P.O.Box: 926775 Amman, Jordan.

The General Federation of Jordanian Women(GFJW)

P.O.Box 9796 and 921687. Jabel El-Hussain Amman, Jordan.

Tel: 962 6 66 68 97

Fax: 962 6 694 810

E-mail: [nicw@gfjw.index.com.jo](mailto:nicw@gfjw.index.com.jo)

A national NGO of women's associations and societies to enhance the political, economic and social status of women in Jordan. The Federation's

membership includes over 80 societies, committees and headquarters in each of the 12 governorates, mobilizes women's efforts to play an effective role in political decision-making, advocates legislative reform favoring women and initiates income-generating activities in collaboration with other non-governmental organizations, including the Noor Al Hussein Foundation. The GFJW recently established a National Information Center for Women, which is the first of its kind in Jordan and the Arab World, and comprises a research unit, a comprehensive interactive library with audio-visual aids and access to the Internet, as well as a consultation and information department. The latter will provide researchers, planners and women with information on national, regional and International organizations concerned with women's affairs.

The Jordanian National Committee For Women(JNCW)

P.O.Box: 962 6 82 55241

Fax: 962 6 827350

E-mail:asma@nol.com.jo

Princess Basma Women's Resource Center (PBWRC)

P.O.Box: 230511 Amman 11183, Jordan.

Tel: 962 6 505 2431

Fax: 962 6 505 8199

E-mail: [pbwrc@amra.nic.gov.jo](mailto:pbwrc@amra.nic.gov.jo)

URL:<http://www.nic.gov.jo/jmaw>

The PBWRC was established after Beijing conference on women to act as a support mechanism for women's groups, linking grassroots and policymaking bodies. The PBWRC is currently compiling a database on research related to Jordanian women. It conducts trainings in gender and development as well as workshops and seminars. The center is also writing a national research agenda on women's issues and oversees a national information network. It publishes various studies and specialized research reports.

The Queen Zein Al Sharaf Instiute For Development (ZENID)

P.O.Box: 230511 Amman 11123

Tel: 9626 5052431.

Fax: 96265052435.

Objectives:

To be a leading institution of training, information learning for development in Jordan and the region. Zenid aims to serve the human element of sustainable development, acting as a resource and providing services, which enhance the skills of those invoke development work, strengthening their capacity enriching the quality of development efforts.

Sisterhood Is Global Institute-Jordan(SIGI/J)

5 Nadim Al-Mallah Street, Jebel El-Lweibdeh, Amman, Jordan.

Tel/ Fax: 962 6 462 3773

E-mail: [sigi@firstnet.com.jo](mailto:sigi@firstnet.com.jo)

URL:<http://www.sigi.org/programs/KPP/kppjordan.htm>

UNIFEM Western Asia Regional Office: Umbrella Organization.

P.O.Box: 830896, Amman 11183, Jordan.

Tel: 962 6 619 7227/8

Fax: 962 6 610944

E-mail: [unifem@nets.com.jo](mailto:unifem@nets.com.jo)

Women's Department

Ministry of Social Development

P.O.Box: 8160 Amman, Jordan

Working Women's Club

C/O Office of HM the Queen, The Royal Palace

Amman, Jordan.

Lebanon

Arab Resource Center for Popular Arts (ARCPA)

P.O.Box: 113-5719 Beirut,

Bostani Street.,

Hadba & Bekdash Bldg. 4<sup>th</sup> floor

Tel: 961 1 819970

E-mail: [arcpa@cyberia.net.lb](mailto:arcpa@cyberia.net.lb)

Objectives : Handicrafts, Youth, Culture, Income generating, Education.

Collectif des ONGs au Liban (COL)

P.O.Box: 116-5212

Badaro, Alam St,

Forest Bldg, Lebanon.

c/o Mouvement Social Libanais.

Tel: 961 1 383718-381879-390335-387736.

Objectives : Human Rights, Emergencies, Disasters.

Druze Foundation for Social Welfare (DFSW)

P.O.Box: 11-2500

Verdun St.,

The Druze House, Lebanon.

Tel: 961 1 342534/5.

E-mail: [dfsw@cyberia.net.lb](mailto:dfsw@cyberia.net.lb)

Objectives : Community Development

Eucumenical Project for Popular Education (EPEP)

Dr Zahi Azar, Makhoul St., Beirut, Lebanon.

Tel: 961 1 341 902/3.

Howard Karagheusian Commemorative Corporation (HKCC)

P.O.Box: 80340 Bourj Hammoud, Marash st. Lebanon.

Tel: 961 1 263030-260537.

Objectives : Women, Youth, Children, Health

Institute For Women's Studies In The Arab World

Beirut Campus, Mme Curie St, P.O.Box: 13-5053

Beirut- Lebanon.

Tel: 971 1 86718/9/20

971 1 867099

Fax: 971 1 867098

E-mail: [lwsaw@beirut.lau.edu.lb](mailto:lwsaw@beirut.lau.edu.lb)

Objectives:

-To enhance the Lebanese American University curricula.

-To engage in academic research on women and children in the Arab World.

-To serve as a catalyst for policy changes regarding the rights of women and children in the Arab World.



-To facilitate networking and communications among individuals, groups and institutions concerned with Arab women and children.

Publications:

**AL-RAIDA**

A quarterly journal in English, established in 1976 to:

-Increase knowledge about social, economic and legal conditions of women in the Arab World.

-Enhance networking between Arab women and women all over the world.

-Promote communication among individuals, groups and institutions concerned with d

E-mail: [al-raida@beirut.lau.edu.lb](mailto:al-raida@beirut.lau.edu.lb)

Lebanon Family Planning Association (LFPA)

P.O.Box: 11-8240, Beirut Corniche Al Mazraa Al Maskan Bldg.2<sup>nd</sup> Floor.  
Lebanon.

Tel: 961 1 311978- 318575.

E-mail: [lfpa@arabnet.com.lb](mailto:lfpa@arabnet.com.lb)

Objectives : Community development, Women, Youth.

Lebanese Women Council (LWC)

P.O.Box: 11-5140, Beirut Meedhat Basha St. Lebban Bldg., Sanaeh.  
Lebanon.

Tel: 961 1 700069-736632.

E-mail: [llwr@t-net.com.lb](mailto:llwr@t-net.com.lb)

Objectives : Community development, Women, Education.

Mercy Corps International

Makdessi Street, Baltagi Bldg,

Beirut, Lebanon,

Tel: (01) 741238; (03) 701543

Fax: (01) 340920

e-mail : [103175.3325@Compuserve.co](mailto:103175.3325@Compuserve.co)

Objectives : Income generating, Rural Development, Civic action.

Middle East Council of Churches (MECC)

P.O.Box: 5376, Beirut Makhul St., Deeb Bldg, 2<sup>nd</sup> Floor Ras Beirut.  
Lebanon.

Tel: 961 1 353938-344894-346889

E-mail: [mecc@cyberia.net.lb](mailto:mecc@cyberia.net.lb)

Objectives : Community development, Education, Refugees.

Mouvement Social Libanais (MSL)

P.O.Box: 116-2512, 185 Alam St., Badaro Sfeir Bldg, Beirut .Lebanon.

Tel: 961 1 381879-383718- 387736.

E-mail: [mvsocial@inco.com.lb](mailto:mvsocial@inco.com.lb)

Objectives : Income generating, Women, Youth.

Najdeh Association

Beirut - Afif El Tibi Street - Amin Bldg.

3rd floor Abu Shaker

P.O.Box 113-6099

Tel. (961) 1-302079 & (961) 1- 703 357

E-mail: [association@najdeh.org.lb](mailto:association@najdeh.org.lb)

Association Najdeh is a Lebanese NGO that works in and around the Palestinian refugee camps in Lebanon, targeting primarily women and children. Najdeh has projects in Beirut, Tripoli (north), Sidon (south), Tyre (south-south) and Beqaa (central north).

Najdeh offers several programs including vocational training, literacy, scholastic tutorials and English language classes, as well as social assistance by providing educational scholarships and health care for the women and their families. Loans for income generating projects are also disbursed to eligible beneficiaries, while the pre-school education program encompasses several kindergartens and a nursery, Simultaneously, the projects' consciousness raising community activities on basic human rights and civil rights also contribute in society building and community participation.

OXFAM (UK & IRL)

P.O.Box: 113-5211, Ain El Mreisseh, Mina Al Hosn Nabil Assaf Bldg, Ground Floor, Lebanon.

Tel: 961 1 371170

E-mail: [OXFAMmep@DM.NET.LB](mailto:OXFAMmep@DM.NET.LB)

The Palestinian Arab Women League (PAWL)

Caracas St., Bsate & Kassim Bldg. Beirut. Lebanon.

Tel: 961 1 741356-305206.

Objectives : Handicrafts, Refugees/diplaced, Women, Youth.

Rene Moawad Foundation (RMF)

P.O.Box: 468 Hazmieh, Brazilia St., Morika Bldg. Lebanon

Tel: 961 1 613367/8/9.

E-mail: [rmf@rmf.org.lb](mailto:rmf@rmf.org.lb)

Objectives : Agriculture, Rural Development, Education.

Secours Populaire Libanais (SPL)

P.O.Box: 11-5665 Beirut, Awad Bldg, 4<sup>th</sup> Floor, Abdel Aziz St., Lebanon.

Tel: 961 1 318202-312942-701421-314708.

E-mail: [spl@inco.com.lb](mailto:spl@inco.com.lb)

Objectives : Women, Education, Health.

World Vision International-Lebanon (WV)

P.O.Box: 55355 Sin El Fil, Mansourieh El -Metn, Mountazah Villa Sinyora.  
Lebanon.

Tel: 961 4 400664-401980/1

E-mail: [bruce-menser@wvi.org](mailto:bruce-menser@wvi.org)

Objectives : Community Development, Refugees/displaced, Education.

Working Women League in Lebanon (WWLL)

Aozai St., Daaboul Bldg., 2<sup>nd</sup> Floor in front of Mayor Nasser El- Arabe.  
Lebanon.

Tel: 961 1 646410/13-866806.

E-mail: [ww101@hotmail.com](mailto:ww101@hotmail.com)

Objectives : Women, Human rights, Syndicates & Unions

The national YWCA of Lebanon

P O Box : 2041 Beirut,

Rustum Pacha st.,

Ain el Mreisseh, Beirut

Tel : (01) 367 750

Fax: (01) 369 635

Objectives: Women, Community Development, Income Generating.

Libya

Al Wafa Association For Human Services  
Sidi Almasri University Road, P.O. Box 91522  
Tripoli  
Libyan Arab Jamahiriya  
(218-21) 600871  
C/O UNDP (218-21- 3330856)

Charity Society For The Care Of The Elderly  
Sheet Street  
Tripoli  
Libyan Arab Jamahiriya  
900037  
40405

Libyan Midwife Association For Mother And Childhood Care  
P.O. Box 83405  
Tripoli  
Libyan Arab Jamahiriya  
00128 21 602334

National Libyan Society For Drugs Control  
Al-Fath Road, Hgr. Comm. For Human Rights  
Tripoli  
Libyan Arab Jamahiriya

Mauritania

Association Mauritanienne pour la Défense des Droits de la Femme et de l'Enfant

A.D.D.F.E.

B.P.4477- Nouakchott

Tél : 222250633-P. 305364

e-mail:adffe@hotmail.com

Objectifs :

- défense des droits de la femme, de la famille et de l'enfant;
- assistance et protection des enfants de la rue;
- sensibilisation des femmes en milieu rural
- aide aux jeunes filles en déperdition scolaire;
- promotion des femmes et des enfants;
- éducation-formation;
- alphabétisation des femmes,
- lutte contre le chômage féminin,
- lutte contre la pauvreté féminine,
- lutte contre la malnutrition maternelle et infantile

Organisation d'Insertion de la Femme dans la Vie Active

O.I.F.V.A.

Tél 222 25 57 18

Nouakchott - Mauritanie

Cette association est une association de bienfaisance, volontaire dans le domaine du développement socio-culturel et est apolitique, non lucrative et non syndicale.

Objectifs :

Promotion de la femme dans le domaine socio-économique,  
sensibilisation de la femme à propos de la formation professionnelle,  
promotion du niveau scolaire des femmes,  
appropriation des nouvelles technologies de l'information et de la communication,  
intervention, conseils et solutions pour éviter les conflits, conjugaux et familiaux et leurs conséquences,  
aider dans la survie du couple et de la famille,

surveillance, garde et éducation des enfants,  
sensibilisation et information sanitaire et nutritionnelle,  
lutte contre l'analphabétisme.

Association Mauritanienne La Promotion De La Famille (A.M.P.F.)

B.P. 3127  
3127 Nouakchott  
Mauritania  
56078  
56078

Bureau d'Assistance et de Coordination de la Femme Mauritanienne  
(BACPFM)

BP 1017 Nouakchott  
Mauritanie  
Tel: 537 56 521 94  
(Women, Community development)

Réseau Femmes, Solidarité & Développement

R.F.S.D.  
Tél : 222 25 74 74  
Nouakchott -Mauritanie  
E-mail : [rfsd@iiarrrd.mr](mailto:rfsd@iiarrrd.mr)-  
[mmariam@caramail.com](mailto:mmariam@caramail.com)

Objectifs :

- Promotion féminine,
- Indépendance matérielle et morale de la femme
- Alphabétisation et formation professionnelle,
- Insertion dans la vie active,
- Valorisation des petits métiers (ménagères, marchandes...),
- Lutte contre la prostitution et les grossesses précoces,
- Lutte contre les Mst et le sida,
- Micro-crédit,
- Auto-emploi, etc...

State Secrétariat on the Feminine Condition  
Nouakchott, Mauritania.

Terre Vivante  
B.P. 1848  
Nouakchott  
Mauritania  
Tel: 577 84  
Fax: 576 10

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Morroco

Agence de Recherches d'Information et Formation pour les Femmes  
Rue Zahla,  
Rabat, Morocco.  
Tel/Fax: 212-77-727406.

Association Democratique des Femmes du Maroc  
63, Rue Luadi Ayad,  
Diou Ejjamaa,  
Rabat, Morocco.  
Tel/Fax: 212 7 737165.

Association de L'entraide Familiale  
Residence Al Irchad  
Sector 13 S1 Hay Riad,  
Rabat, Morocco.  
Tel: 212 7 713169.

Association Femmes Jeunesse Dans L'environnement Maghrebin  
9, Lotissement Hassania  
Hay Nahda,  
Rabat, Morocco.

Tel: 212 7 758259  
Fax: 212 7 755183.

Association Marocaine Des Droits Des Femmes (AMDE)  
BP: 5111 Maaarif 20101,  
Casablanca, Morocco.  
Tel/Fax: 212 2 237238.

Association Marocaine Des Femmes Progressistes (AMFP)  
Chez Amina Aghiati #22,  
Rue My Rashid, Baladia,  
Casablanca, Morocco.  
Tel: 212 2394610.

Association Marocaine De Planification Familiale(AMPF)  
6, Rue Ibn El Kadi,  
B.P. 1217, Les Orangers ,  
Rabat, Morocco.  
Tel: 212 7 721224.  
Fax: 212 7 720362.

Association Marocaine Pour La Promotion De L'entreprise Feminine  
19,Bd. 9 Avril Palmiers,  
Casablanca, Morocco.  
Tel: 212 2 203123.  
Fax: 212 2 989790.

Association Marocaine De Soutien A L'unicef  
46, Rue Melouzanahda 2,  
B.P.511  
Rabat, Morocco.  
Tel: 212 7 759024/756597.  
Fax: 212 7 759024.

Association Marocaine Des Droits De L'homme  
14, Rue Calcuta,  
B.P. 1740,  
L'Ocean 1000  
Rabat, Morocco.



Tel/Fax: 212 7 730961

Association De La Protection De La Famille Marocaine

B.P. 5046,  
Rabat Suissi, Morocco.  
Tel: 212 7 691647.

Collectif 95 Maghreb Egalite

8, Rue Beht, Apt 13,  
Agdal,  
Rabat, Morocco.  
Tel: 212 7 737165/208645.  
Fax: 212 7 773889/208645.  
E-mail: [cme@acdim.net.ma](mailto:cme@acdim.net.ma)

Comité des Femmes Marocaines pour le Developpement

2, Rue Zahla,  
B.P. 403, Rabat,  
Morocco.  
Tel/Fax : 212 7 727406.

Commission Nationale de Femme du Mouvement Populaire

6, Rue Aman,  
Rabat, Morocco.  
Tel: 212 7 767320/734859.  
Fax: 212 7 767537/766431.

Espace Point de Depart ( E.S.P.O.D)

13, Bd 9 Avril Palmiers,  
Casablanca, Morocco.  
Tel/ Fax : 212 2 989790.

FEM'ART

3, Rue Sanaa, Apt 13,  
Rabat, Morocco.  
Tel/ Fax : 212 7 701777.

Forum Maghrebin pour L'environnement et le Developpement

B.P. 403,  
Rabat, Morocco.

Tel/Fax: 212 7 727406.

Groupe Universitaire D'etudes Feminines

B.P. 10440,  
Rabat, Morocco.

Ligue Democratique pour les Droits de la Femme (Au Maroc)

317, Rue Mustapha Almaani, 1er etage N5,  
Casablanca, Morocco.  
Tel: 212 2 981403.  
Fax: 212 2 991410/228126.

Mouvement Feminin du Mouvement National Populaire (MNP)

Avenue Immam Malik, Rue ElHousine B.M. Rabat, Morocco.  
Tel: 212 7 753623.  
Fax: 212 7 759761/753774.

Organisation de la Femme Istiqlalienne

4 Bd Ibn Toumart,  
Bab El Had,  
Rabat, Morocco.  
Tel: 212 7 730951.  
Fax: 212 7 7225354.

Organisation Marocaine des Droits de L'homme (OMDH)

24 Avenue de France,  
Agdal,  
Rabat, Morocco.  
Tel: 212 7 770060.  
Fax: 212 7 774615.

Union de L'action Feminine (W.A.F.)

U.A.F. 425 Avenue HassanII,  
Apt 13,  
Rabat, Morocco.  
Tel: 212 7 727222.  
Fax: 212 7 738259.

Union Nationale des Femmes Marocaines

3 Rue Afghani,  
Cite des Orangers,  
B.P. 30,  
Rabat, Morocco.  
Tel: 212 7 727937.  
Fax: 212 7 201029.

Palestine

Palestinian National Authority

Ministere De La Culture  
P.O.Box: 4004 Gaza- Palestine  
Tel: 972 7 824850/824870.  
Fax: 972 7 824860.  
E-mail: [ayman129@yahoo.com](mailto:ayman129@yahoo.com)

General Union of Palestinian Women – Gaza

[guwp@palnet.com](mailto:guwp@palnet.com)

UN Square

Rimal, Gaza via Israel

Focus: Human rights, Women

The Union aims at reviving women's participation in society and upgrading their social, economic and legal status

Israel/ Palestine Women's Technical Affairs Committee (WATC)

Radio Street, Ramallah, Palestine.

Tel: 00972 2 998 7783

Fax: 00972 2 998 6497

E-mail: [watc@planet.com](mailto:watc@planet.com)

URL: <http://www.pal-watc.org>

The WATC operates as a coalition between several women's committees and institutions that lobbies on behalf of women's rights and issues. WATC organizations work together in order to eliminate all forms of discrimination against women, an integral part of achieving a democratic society that respects human rights. Further, they promote international and local cooperation in women's issues and the building of bridges of cross-cultural understanding. Within the last few years, much has been achieved in the domain of women's rights in Palestine through the devoted efforts of the organization. Among the top priorities of the WATC is the enhancement of awareness among social institutions regarding gender issues and women's rights in Palestine and the Arab World.

Publications :

-Voice of Women

-1999 Annual Report

-1998 Annual Report

-Palestinian Women and Equal Status in Society (Unpublished Article)

-Palestine: Women Want a Share in Political Developments (Konrad-Adenauer-Stiftung)

-Palestinian Women, Population, Health and Education by Suheir Azzouni, June 1998 (Unpublished Article)

-My Daughter Deserves a Better Future, by Suheir Azzouni, August 1995 (Booklet)

Women's Centre for Legal Aid and Counselling (WCLAC)

Coordinator of Nisaa

Tel: 00 972-2-2347438

Fax: 00 972-2-2342172

[wclac@planet.com](mailto:wclac@planet.com)

WCLAC is an independent Palestinian NGO, established in 1991, dedicated to the promotion of equal legal and social status of Palestinian women.

Women's Studies Center (WSC)

Tel: 972-2-2347229

Fax: 972-2-2348848

[wscad@netvision.net.il](mailto:wscad@netvision.net.il)

WSC is a Palestinian independent NGO, established in 1989. It contributes to the creation of social awareness for women's rights for equal opportunities at the economic, social and political levels.

The Jerusalem Center for Women (JCW)

Tel: 972-2-2347068

Fax: 972-2-2347069

JCW@planet.com

JCW is Palestinian Women NGO established in 1994. It works to advance the cause of women's rights and human rights in Palestinian society.

Women Studies Program / Bir-Zeit University (WSP)

Tel: 972-2-2982959

Fax: 972-2-2982959

WSP is an interdisciplinary group of women faculty members engaged in research and action on issues concerning women and gender relations in Palestinian and Arab society. Established in 1983.

Women and Family Affairs Center / Nablus (WFAC)

Tel: 972-9-2377774

Fax: 972-7-2843335

WFAC was founded in May 1988. Its programs focus on women and the family.

Women's Affairs Center/Gaza (WAC)

Tel: 972-7-2825174

Fax: 972-7-2843335

WAC@hally.net

http://www.wacgaza.org

WAC established in 1991, is a women's center for research and training.

Association of Women's Committees for Social Work (AWCSW)

Tel: 972-2-2951644

Fax: 972-2-2951644

AWCSW is a mass-based grass-roots organization, founded in 1981.

The Palestinian Federation of Women's Action Committees (PFWAC)

Tel: 972-2-2980403

Fax: 972-2-2980403

PFWAC established in 1978, is a Palestinian women grass-roots organization.

Women's Action Society for Care and Rehabilitation (WASCR)

Tel: 972-50-358092

WASCR was established in 1978 as a women's society that works on the promotion of a progressive social agenda.

The Palestinian Working Women Center (PWWC)

Tel: 972-2-2986761

Fax: 972-2-2986761

PWWC is a community based NGO established in 1981, to empower women through their active role in the development of their society.

Qatar

University of Qatar: Documentation And Humanities research Center (DHRC)

This center was established to provide a forum for collecting documents and other written and oral material relevant to Qatar and the Arabian Gulf, as well as enhancing research in areas of humanities. Research has been sponsored or published by the center in the fields of history, geography, language, literature and socio-economy as related to Qatar in particular, and the Arab and Islamic world in general. The center encourages joint research with similar academic organizations and research centers. A short list of major publications includes: The Social Map of the City of Doha, The Social History of Women in Qatar, The Population of the Gulf Arab States, the first column of Qatar Historical Series, Qatar in the Gulf Administration(Reports 1873-1947)

## Somalia

Coalition for Grassroots Women Organizations (COGWO)  
Mogadishu, Somalia.

Goals: To create a working relationship between Somali NGO's which have similar interests as COGWO and to set up an environment in which Somali women's voices can be heard.

Juba Women Development Center  
Kisimaio, Lower Juba, Somalia.

Dr. Ismal Giumale Ossoble Human Rights Organization  
Issues to be addressed: Human rights projects and ideas for women, children and minorities.

SAACI Voluntary Organizations

Goals: Empowering women in economic, social and political spheres. Promoting and involving in peace programs.

## Sudan

African Charitable Society For Mother And Child Care  
P.O.Box: 10021, Khartoum, Sudan.  
Tel: 452619.

African Society For Humanitarian Aid And Development  
Street No 3, Block 9, Building No 18 Amarat, Khartoum, Sudan.  
Tel: 45815.  
Fax: 48733.

Ahfad University For Women  
P.O.Box: 167, Omdurman, Sudan.  
Tel/ Fax : 553363.

Al Safat Charity Organization

Caterina St, Khartoum - KH3, Sudan.

Tel: 4911 448158.

Babiker Badri Scientific Association For Women's Studies - Sudan (BBSAWS-S)

P.O.Box: 167 ARDA, Omdurman, Sudan.

Tel: 53363 54409.

Implementation of development projects, production of educational materials for women.

Business And Professional Women Club

Secretary General. P.O.Box: 10435. Khartoum, Sudan.

Tel: 249 11773381.

Development Studies and Research Center

University of khartoum, Khartoum, Sudan.

Documentation Unit For women's Studies (DUWS) Ahfad University for Women

P.O.Box: 167. Omdurman, Sudan.

Tel/Fax: 249 11 533363.

The DUWS is the first of its kind in Sudan and combines academic research and the dissemination of information through books and conferences. The DUWS is now heading the committee responsible for the implementation of the Beijing Platform for Action. It also produces a book series titled Women and Development. The DUWS aims to highlight women's studies documentation and information through seminars, discussion groups, conferences, research, and collaboration with other organizations. Currently the DUWS is at the head of the move to create a museum for Sudanese Women, which will house visual material as well as an archive.

Haiat Edawa Elislamia

P.O.Box:58, Burri, Khartoum, Sudan.

Hawa Society For Women

P.O.Box: 21764, Khartoum, Sudan.



Human Appeal International  
P.O.Box: 8070, Khartoum, Sudan.  
Tel: 873 84641.  
Fax: 873 78244.

International Islamic Federation Of Student Organizations ( IIFSO)  
P.O.Box: 3602, Khartoum, Sudan.  
Tel: 225699.

International Islamic Women Center  
P.O.Box: 11594, Omdurman, Sudan.  
Tel: 52103.

International Organization for Muslim Women  
Khartoum, Sudan.  
Tel: 873 224922.  
Fax: 873 82985.

International Women Bond  
P.O.Box: 10235,  
Khartoum, Sudan.  
Tel: 873 83491.  
Fax: 873 74493.

Muafaq Foundation  
P.O.Box: 83,  
Hai Alsafa,  
Khartoum, Sudan.  
Tel: 271841.  
Fax: 271843.

Muslim Women's League/Southern Sudan  
Federal Ministry of Education,  
Khartoum, Sudan.  
Tel: 873 774823.

National Youth Organization  
P.O.Box: 44183,  
Khartoum, Sudan.  
Tel: 873 451919.

People Defense Forces, Women Coordination

El Tayef,  
Khartoum, Sudan.  
Tel: 222529.

Reformation and Relief Association

P.O.Box: 3506,  
Khartoum, Sudan.  
Tel: 76618/ 81978.

Sudan Family Planning Association (SFPA)

P.O.Box: 170,  
Khartoum, Sudan.  
Te/Fax: 24911 451095.

Sudan Workers Trade Unions Federation

P.O.Box: 2258,  
Khartoum, Sudan.  
Tel: 873 77936.

Sudanese Diplomatic Women Association

P.O.Box: 873,  
Khartoum, Sudan.  
Tel: 84338.

Sudanese Parliament Women Association

Secretary General, National Assembly,  
Omdurman, Sudan.  
Tel: 73265.  
Telex: 28001.

Sudanese red Crescent Society

P.O.Box: 235,  
Khartoum, Sudan.  
Tel: 72011.  
Fax: 72877.

Sudanese Women General Union

P.O.Box: 10732

Khartoum, Sudan.  
Tel: 249-11 785749.  
Fax: 249-11 774175.

Women and Development Program  
P.O.Box: 321,  
Khartoum, Sudan.

Women Forum  
P.O.Box: 7091,  
Khartoum, Sudan.  
Tel: 80557 71879.  
Fax: 249 11 777017.

Working Women Association  
4, Albal Adia Street, Block W 10,  
East Khartoum, Sudan.  
Tel: 873 778650/773684.  
Fax: 873 779977.

Syria

United Women's Association  
Participation of women in integrated rural development.  
Tel: 0211 3311079.  
Fax: 0211 3311078.

Syrian Family Planning Association  
Eben Sina Street  
PO Box 2282  
Halbouny  
Damascus  
Syria

Tunisia

All of Tunisia Women for Research and Information on Women  
7, Rue Sinan Pacha, Tunis, Tunisia.

Association de Development et de Protection De L'environnement (ADPE)  
B.P:73, la Marsa 2070, Tunisia.  
Tel: 2161 742400.  
Fax: 2161 765428.

Association des Femmes Tunisiennes pour la Recherche et le  
Developpement (AFTURD)  
Cite Sprols,  
Rue 7301 Bloc 09 El Menzh,  
Tunis, Tunisia.  
28741

AFTURD groups women researchers trained in theoretical approaches and militant action. These women wish to promote critical reflection on the condition of women, identify all kinds of obstacles, be they legislative, institutionnal and cultural, limiting the effective participation of women in economic and public life.

Objectives:

to do research on the integration of women in the development process;

to encourage conscious and critical participation of women in the decision making process, as well as in the formulation and realisation of development priorities and projects so as to give new substance to the integration of women in development;

to promote research in order to effectivly emancipate of Tunisian women and safeguard their rights;

to emphasize the real role of women within the cultural, social and economic development process, and to reinstate their role within history;

to create and develop communication and exchange networks between Tunisian women, between Tunisian and African women, as well as between Tunisian women and every individual, group or institution concerned with development problems in Tunisia, Africa or elsewhere.

"Tunisiennes en devenir", The Evolution of Tunisian Women(1992)

"Comment les femmes vivent", How Women Live(Volume 1)

"La moitié entière", the full half (Volume 2)

Association Tunisienne des Femmes Democratés (ATFD)

6 Rue du Liban 1000, Tunis, Tunisia.

Tel/Fax: 2161 794131.

Association tunisienne du Planning Familial (ATPF)

9 Rue Essouyouti, 1004 El Menzah, Tunis, Tunisia.

Tel: 232419-767263.

Center of Arab Women for Training and Research (CAWTAR)

44 Rue de Pologne,

1005 El Omrane,

Tunis, Tunisia.

Tel: 2161 571945.

Fax: 2161 574627.

Centre International de Developpement en Tunisie

B.P: 377, 7 Rue Remada,

2000 Tunis- Le Bardo, Tunisia.

Tel/Fax:2161 510714.

Centre de Recherches, d'Etudes, de Documentation et d'information sur la Femme (CREDIF)

Avenue du Roi Abdelaziz Al Saoud, Rue 7131, El Manar II,2092, Tunis, Tunisia.

Tel: 2161 885322.

Fax:2161 882893/ 887436.

CREDIF was initiated by the government in 1990, with the aim of consolidating women's rights. As the center permanently observes and evaluates the position of women, it plays an intermediary Role between diverse governmental and non-governmental institutions. The center is divided into four departments, one of which is concerned with documentation. CREDIF has established a library, which is open to the public, and has developed several databases. Languages: French and Arabic.

Chambre Nationale des femmes Chefs d'entreprises

103 Avenue de la Liberte,

Tunis 1002, Tunisia.

Tel:2161 780366.

Fax: 2161 782143.

International Planned Parenthood Federation (IPPF)

Arab World Regional Bureau, 2 Place Virgil Notre Dame 1082,

Tunis, Tunisia.

Tel: 2161284309.

Fax: 2161 789934.

Organisation Tunisienne de L'education et de La Famille

78 Avenue De La Liberte,

Tunis, Tunisia.

Tel: 2161 286410.

Fax: 2161 783594.

Tunisian Mother's Association

2 Rue Des dattes, Borj Baccouche/

2 Rue du Lycee El Menzeh 6 1004,

Tunis Tunisia.

Tel: 2161 753012.

Fax: 2161752666.

Union Nationale de la Femme Tunisienne/ Union Nationale des Femmes de Tunisie

Faiza Kefi, 56 Boulevard Bab Benat,

Tunis 1006, Tunisia.

Tel: 561845/260178.

United Arab Emirates

The UAE Women's Federation

In 1973, Sheikha Fatima bint Mubarak, the wife of the President, set up the first women's organization, pioneering the establishment of similar bodies countrywide. Many of the factors that helped transform the life of women

came after the establishment, in 1975, of the UAE Women's Federation. It was set up by Sheikha Fatima as an umbrella organization, covering women's societies functioning at the emirate level. Today member associations are: Abu Dhabi Women's Development Society, Dubai Women's Development Society, Sharjah Women's Development Society, Umm Al Mou'meneen Society in Ajman, Umm Al Qaiwain Women's Development Society and the Ras Al Khaimah Women's Development Society. Depending on the geographical size of the emirate, the individual societies may have more than one branch, and there are now 31 branches of the 6 societies, many of these societies operate out-reach programs in remote rural areas.

The UAE Women's Federation has as its objectives: developing women's image and self-esteem, encouraging education and eliminating illiteracy among adult women, conducting evening classes for their further education, ensuring that social services and care reach women and their families, and helping women take better care of their families.

Local women have learned to organize themselves, set up literacy campaigns, establish craft and vocational centers. Above all, the women's societies have prepared local women to play an increasingly active role in social development. Under Sheikha Fatima's leadership the Women's Federation has influenced many of the social developments which have given women a greater role in drawing up and executing social welfare projects, and in influencing future social policy.

### The Emirates Center for Strategic Studies and Research (ECSSR)

The Emirates Center for Strategic Studies and Research established on March 14, 1994, in Abu Dhabi, United Arab Emirates, is an independent research institution dedicated to the promotion of professional research and educational excellence in the UAE and the Gulf area. ECSSR serves as a focal point for scholarship on political, economic, and social issues pertinent to the UAE, the Gulf, and the Middle East regions through the sponsorship of empirical research and scientific studies conducted by scholars from around the globe. The Center seeks to provide a forum for the scholarly exchange of ideas on these subjects by hosting conferences and symposia, organizing workshops, and sponsoring a lecture series featuring prominent

scholars and international dignitaries, and through the publication of books, research papers, translated studies and two occasional paper series. Through these and other activities, ECSSR aspires to engage in mutually beneficial professional endeavours with comparable institutions worldwide, and to significantly contribute the general educational and scientific development of the UAE.

#### Women Research Program

The women of the UAE have traditionally been heavily involved in agriculture. In the era before oil, while the men would travel with their camels, or to take part in the pearling and fishing industry, the women stayed at home to look after not only the children, but also the agricultural livelihood of the family. The woman's role was never totally confined to raising children and looking after the family.

Over the course of the past few years, a number of achievements have underlined the progress made by the women of the UAE in the years since the establishment of the federation in 1971. Building on their traditional involvement in the country's economic life, women in the UAE are now emerging as tertiary students, teachers, doctors, workers and leaders. The first locally-trained women doctors graduated from the Faculty of Medical and Health Sciences of the Emirates University, the first woman pilot, graduated from the Dubai Aviation College and the first class of professional women soldiers passed out from their basic training in the UAE Armed Forces, all entering professions that, a mere 20 years ago, would have been almost inconceivable for the women of this fast changing state. The catalyst of this quiet revolution has been education, and today 98% of the female population of school going age, is attending school at one level or another. They also dominate the UAE's higher education establishments, forming 70% of the students at the Higher Colleges of Technology and over 60% at the UAE University.

#### Yemen

Center for Empirical Research and Women's Studies- Documentation Center  
Sana'a University

P.O.Box: 1802, Sana'a, Yemen.

Tel: 967 01 219339.



Fax: 967 01 219341.

The aim of the women's studies program at the Sana'a' University is to improve the position of women in Yemeni society. In order to enhance research, track recent developments in the field and facilitate international communication, the Centre has developed an extensive documentation centre, which is linked to similar documentation centres in other Arab countries (Egypt, Al-Bahrain, Tunisia and Saudi Arabia). Internet access, email and all centre resources are available to members of Sana'a' University. The centre conducts research and publishes a Journal on Women's Studies which includes the findings of the centre's researchers and the best theses produced by students.

Partners for Development, Yemen

Po Box : 18012

Sanaa Yemen

Tel : 967 1 240 676

Fax: 967 1 241 255

padyemen@y.net.ye

WOMEN NATIONAL COMMITTEE

(WNC)

P. O. Box 11322

Sana'a, Yemen

Phone : 967-1-403118/403120/277118

Fax : 967 -1- 403119

The Women National Committee is a government consultative technical committee founded in 1996 in accordance with the Resolution of the Council of Ministers No. (97) of 1997 to be concerned with women's programs and activities in the various spheres and charged with effecting co-ordination with the local and international governmental and non-governmental bodies and organizations of relevance to women's issues and activities.

Tasks:

Formulate general strategies and policies for the programs and activities of Yemeni persons in a manner that is compatible with the issues of persons and society.

Co-ordinate the efforts exerted by the governmental and non-governmental bodies and institutions to consolidate women's standing in the various spheres and increase awareness of the importance of the role of the women as an economically productive and effective force.

Evaluate women's programs and activities so that these proceed within the framework of general strategies and policies formulated for women's activities.

Combat poverty.

Raise the standard of education.

Reinforce the health situation a manner that leads to the creation of a better role for the participation of woman in building and develops her capabilities and thus the development of society.

Extend consultancies to the local and foreign governmental and non-governmental quarters on the programs and activities that are compatible with the general strategies and policies related to women's activities.

#### IV-RESULTS

The results obtained during this research on the Arab and International ngos concerned with women and development matters are the following:

##### A-NGOs and "Women, Intangible Heritage and Developement

The problem of women's condition as a whole and its relationships with NGOs depends on the economic, political and cultural situation prevailing in each country or in relation to each ethnic group. Thus, Iraqi NGOs are actually preoccupied by the pauperization and its repercussions on the increase of women's and infant's mortality; while the Kurdish women's NGOs of Iraq ask for the independence of Kurdistan. On the other hand NGOs of the U.A.E work for the higher nuptial rate of local young girls. In Palestine women's NGOs heavily contribute in the Intifada movement. In Egypt, women's fertility and their health problems are alarming. In the African Arab countries a mobilization against the practice of exision is observed.

##### 1-Women NGO's in the Arab World

There are two groups of NGOs intended for women in the Arab World. The first group is essentially interested by health and well being of women (care for mother and child, drugs, AIDS, old age...). Therefore, social work

constitutes their major goal. The second group focuses on the theme of women and modernity. In fact, rapid modernization of the institutions and of the infrastructure of Arab countries jeopardize the traditional status of women and their role attached to the patriarchal society. This change leads to the creation of NGOs claiming the access of women to more equal rights statuses and rights in most of the countries. Thus, numerous are the NGOs demanding for "woman's emancipation" or for her "liberation", for her right to learning, to work and to political participation. Their objectives call for integral change of the value system and of patterns of behavior or of traditional thoughts. In general, they propose maintaining a distance or total break from non-material culture judged constraining and degrading for women.

## 2- NGO and Development

NGOs that consider development as a major objective carried many political actions towards women and intangible heritage:

a-Exploitation of knowledge and traditional know how of women  
NGOs working in the development sector try to improve the knowledge and the know how of women by modernizing them.

### *Traditional subsistence knowledge*

-Development of activities for women in Jordan and Syria : FAO Project  
Since 1992, a FAO Regional Project has tried to identify appropriate approaches aiming at the integrated management of natural resources through the identification of sustainable development models with the participation of the concerned villagers communities and in direct cooperation With the Forestry Department in the partner countries: Syria and Jordan. The field activities have been focused on some selected pilot areas. According to the fact that the action of the Project concerns the rural communities and the important role of women in natural resources management, it is necessary to implement a strategy aiming at integrating women in the actual or future project activities.

Women play an important role in almost all agriculture and livestock activities of the household and in man`, cases their participation exceeds the one of males. Most of them take part in livestock raising particularly in feeding (included grazing) and watering although the importance of this

activity depends on the size of the flocks. A few of them, rarely and especially in Jordan, have developed small income generating activities to improve the living standards of the family and the household security. Whenever women receive an income, the resources represent resources for food security. Thus, women shoulder a major share of the responsibilities for household food security. They are more likely than men to spend a given income on food for the family. That is the reason why income generating activities are options and alternatives to overexploitation on heavy pressure on limited natural resources (forest and pasture resources). As a result of their full participation in the economic and well being of the household, and according to the fact that in rural areas the household is dependent on the use of natural resources, we can see that women play a key role in that field.

Some women are employed by forestry services (especially in nurseries where they represent the majority of the employees; in Syria some of them are employed by forestry services in a forestation and maintenance activities generally as part-timers). According as most of the state nurseries are located close to cities. They are no nursery employees in villages covered by FAO Project. Most of nursery workers come from cities and not from farms. Consequently such an activity is not directly, related to natural resources management but can be regarded as any paid work. The majority of female workers come from very poor households, in which the living conditions are very bad and the female income essential to satisfy the basic needs.

In Syria and Jordan, populations have been excluded from playing any participatory role in management of the natural resources. Up to now the use of the state forests and range-lands are regulated by the administration; farmers and raisers are neither organized nor associated to their management according to the restrictive and repressive forestry legislation (both in Jordan and Syria). In Jordan range-lands are under state control. In Syria there are no state range lands in the Project's area and crazing ma!- be authorized in forests under conditions.

Although the majority of women participate in decision-making within the family. This remains the privilege of male heads of households within the patriarchal structure of the family. As male are not yet associated to the natural resources management (forest and range lands), women do not have any specific role in the decision making process in issues related with forest use and management. The only exception is the one of collecting and transporting firewood for household use, and many women have a wealth of traditional knowledge and experience on the different use of some products. Their knowledge on the medicinal values of leaves, barks, flowers, roots,

seeds and saps, the food and fodder value of the local species, the quality of different firewood, etc. are an important asset.

-“Dryland Farming in Palestine”, Applied Research Institute (ARIJ), Jerusalem,1994.

The Applied Research Institute of Jerusalem (ARIJ), in cooperation with other Palestinian agricultural institutions, has identified rainfed farming as one of its four priority research programs for promoting authentic development in the West Bank and Gaza Strip.

Since rainfed agriculture is the most predominant pattern governing farm systems in the West Bank and Gaza Strip, it is imperative then to have more understanding and insight of the agro-ecological characteristics and the socio- economic relationships that have evolved within the Palestinian farm communities in their continuous attempts to cope with the environment and maintain their livelihood.

Programs that aim at developing this role of rural Palestinian women. A wealth of information about how these organizations perceive developmental programs for rural women now exists. However, it is difficult to say accurately how many of these programs meet the real needs of rural Palestinian women, or how rural women themselves perceive their role in agriculture.

Women constitute one of the main sectors of the farming labor force that has been unaccounted for and neglected in agricultural economies. The changing economic agricultural environment has forced many farmers to abandon farming work and seek more reliable sources of income outside the farm, thereby leaving the land in the hands of women. Inevitably, women are then the major contributors to farm work and perhaps the main providers in the farming communities. Helping rural women to enhance traditional needlework or better prepare homemade jams and pickles may be successful programs for furnishing rural households with supplemental income, yet it is recognized that the role of women in practical terms also includes agricultural work in family farm practices as weeding, planting, sowing, fruit picking, marketing family produce and often decision making.

Rural women in general work with energy and considerable courage. Small babies are carried along, young girls come along to help. Women's responsibilities lie in picking fruit such as olives. Collection of animal fodder is also usually the responsibility of women. They gather grass, branches, leaves and fruit to feed small domestic animals such as goats, rabbits and poultry which are kept for their milk and meat.

### *Health and healing*

-Noor al Hussein Foundation (Jordan) started a Medicinal Herbs Project which enables women to turn their home gardens and unexploited lands into market garden for aromatic and medicinal herbs such as thyme, sage and chamomile. The herbs are then sold as beverages or as raw materials for medicines. Launched in villages in North of Jordan with technical support from the Jordan University of Science and Technology, the scheme trains women to plant and supervise herbal gardens and to process, package and market their herbs in tea bag form or as condiments.

-Mercy Corp International (Lebanon) created women's association in Akkar North-Lebanon. The aims of those groups are to enhance their knowledge the medicinal values of leaves, barks, flowers, roots, seeds and saps, to better prepare traditional cuisine (muneh) or homemade jams and pickles. All the products are sold in the market.

### *Material/Artisanal Culture*

-Embroidery is a traditional craft loaded with values and national symbols for Armenian and Palestinian refugees in Lebanon, Syria and Jordan. NGOs attending to both populations try to teach women this skill.

- Inaach al Moukhayam and Al Najdeh NGOs founded by Palestinian and Lebanese women dedicated themselves to support embroidery work of Palestinian women in the camps of Lebanon. This embroidery was interrupted since 1948 and was resumed and developed.

In fact, «Palestinian costume included an outer garment covered with embroidery, and there was an accompanying headdress (p.40). (The) traditional Palestinian folk embroidery was an art, with the various patterns, color schemes and type stitchery passed down through the generations. It filled an artistic need, and added a feminine touch to otherwise drab garments. Older village women taught the younger ones, who in turn passed on the art to their daughters” (Leila Khalidi, *The Art of Palestinian Embroidery*, Saqi books, London, 1999, p.47).

- The "Mouvement Social Libanais" encourages turkmen women of Kouachra village in Northern Lebanon to redevelop local traditional craft in a way to disappear. Weaving mats with vegetal fibers gathered from the

border of the river regained its activity since the mats transformed into cushions or bags increased the demand in the market.

-The National Handicrafts Development Project of Noor al Hussein Foundation (Jordan), established in 1985, has been instrumental in reviving traditional crafts and in preserving a unique aspect of Jordan's cultural heritage. The project has encouraged craftswomen and men to produce innovative, high quality handicrafts, such as ceramics, embroidery, woven rugs and wool products for domestic and international markets. It has also produce hand-woven baskets, which trains rural women to produce hand-woven baskets from palm and banana leaves and to manufacture wooden roped stool, chairs and tables.

b-NGOs often replace women in the transmission of intangible heritage. In this case they leave them with few specific tasks.

- The uprooted populations (Palestinians) being Arab or else (Armenians, Kurds, Assyrians...) have the desire to safeguard their own identity to prevent young generations from forgetting their country. The NGOs of these groups collect elements of folklore (stories, music, songs, dance...) from women and teach them to children. Often, the data is published in books or integrated in youth clubs activities. In this manner it replaces women in the transmission of intangible heritage. Ex: The National Institution of Social Care and Vocational Training or the Arab Resource Center for Popular Arts-Palestinian Camps in Lebanon.

c-NGOs interventions on behalf of local populations either modify intangible heritage or eliminate it.

### *Health and healing*

-Change induced by NGOs may lead to the coexistence of old and new models. In Yemen , for example, development NGOs train women to modern medicine. In this way, the implementation of training programs for women, especially the training of primary health care workers, known as murshidat. These programs are not only raising health service delivery to basic standards, but they are inclusive of the most marginal members of Yemeni society, especially the African- identified akhdam. Those women who with a minimum of a sixth grade education and one year of training in basic health, hygiene and sanitation, are bringing health services to their

northern Tihama community. In so doing, the women are incorporating former outcastes (akhdam) and ex-slaves (ʿabid) into the health care system, and by extension into other educational and economic opportunities available in contemporary society as well. By rendering health services to the lowest status groups in the social hierarchy, the murshidat are promoting the egalitarian ideals of Islam. The murshidat's home visits and daily routines in the various clinics or "rooms" where they conduct pre-natal check-ups, well baby monitoring and provide immunizations as well as routine deliveries and malaria treatments. This new role has changed their roles as women because they were no more mobilized by works of agriculture (Dr. Delores M. Walters).

Mukthiya responsible for the preparation of the bride handle the task of teaching the latter a know how related to married life especially all that is related to sexuality. Mukthiya or shari'a is an integral part of most marriage ceremonies in Sanaa, as well as in a number of other areas in the country. This is the name of the woman who beautifies the bride and teaches her some facts of life. Families especially rich ones, still stick to this old tradition and assign the woman with advising the bride on certain health and sexual habits. She also advises her not to let her husband touch her until he gives her a certain amount of money or golden ornaments. This woman is professional and has no other work to do. She seizes the opportunity of marriage festivals to sell combs, rings and other ornaments to women attending the ceremony. Today, the tradition of shari'a is withering away except in old Sanaa, Hajja and Thula. Most brides prefer to go to modern salons for beautification, and schools, friends, families usually fill-in the information the bride needs to start a family.

### *Traditional subsistence knowledge*

-In Sudan, Community Aid Abroad supported women saving time and gaining skills and strength: The Milebeda Grinding Mill. "The mill began working in March 1993. It aimed to save women's time so they could participate in other productive and recreational activities. As well it was hoped that women would gain skills in managing and running a small business and small-scale rural cooperatives and women's organizations in the region would be strengthened.

Previously the women had to walk to Kas to grind their millet and sorghum. Alternatively they could use the traditional method of grinding their grain between two stones - a very exhausting and time-consuming process. As



well, the mill has been a very successful income generator. The women have gained skills and confidence, and learned to work as a team reaping the benefits of cooperation. The mill is now being used by seven other villages as well as Milebeda. The small profit is funding a daily literacy class for 65 women.

The project has shown that women in traditional rural societies can, with assistance, play great roles in changing societal attitudes and ideologies for the better”.

-In Djibouti, a "development project of traditional fishing" done by The International Fund for Agricultural Poor came against resistance of the social background. From the beginning, one of its objectives was to initiate women to trading and transformation of fish but the social context did not favor their insertion in the employment market. However, some women showed much interest in the fishing activities (up to then reserved to men). They have created outdoor retail shops in the neighborhoods or have learned to cook fish and sell it. Fishing alone remained an exceptional activity for women (there is only one fisherwoman in Djibouti).

-In Syria, the Pasture, Forage and Livestock program (ICARDA) introduced innovations at the level of women' work and their role in decision making in Bedouin societies of the northern part of the country. They were attributed new tasks such as mixing the fourrage and additional feeding of the cattle. They also learned how to master household expenses by multiplying contacts with the market.

### 3-Individual initiatives or private collective

Intangible heritage is valued and safeguarded thanks to the initiative of individuals alarmed by its disappearance.

#### a- Individual initiatives

##### *Oral literature*

-In Lebanon, the risk of forgetting children' stories told by Druze women in the moutain, urged Mrs. Leila Da Cruz to record them on tapes "my grand mother's tales" and to broadcast them.

### *Material/Artisanal Culture*

-In Syria, Mme Heike Awad created a workshop in 1988, working in the field of prevention of the “women art” embroidery or textile arts which involves also weaving, tasselmaking, patchwork felting, knitting etc. The workshop was founded as an income-generating project for Palestinian refugee in the camp of Yarmouk (near Damascus) but Syrian women especially from the villages started to work to. Today the workshop gives work for 300 women.

The women are taught the old techniques because the aim of the workshop is to prevent the old textile arts by studying, teaching and producing textiles in the old style and developing modern designs, build on the old heritage.

### b- Collective Initiatives

#### *Religious expression*

In Damascus, Kurdish women of the Naqshbandi sisterhood preach Kaftarian Islam in mosques and houses. The transmission of this religious knowledge is accompanied by teachings insisting on the traditional role of women at the heart of the family as a mother and devoted wife. (Böttcher Annabel, L'Elite Féminine Kurde de la Kaftariyya, une confrérie naqshbandi Damascène, les Annales de l'Autre Islam, n°5, INALCO-ERSIM, Paris, 1998)

#### *Oral Tradition*

- In Morocco, five women originally from Marrakech region dance and sing to the rhythm of percussion instruments executing traditional music of their original tribe, the Houara (a region between Taza and Tiznit), the Hammaa (Heights of Dara'a plateau), as well as berber dances and the urban repertoire like the Aïta (Cha'abi (the popular style that gave birth to Raï.

- In Algeria, the three women of the "Djurjura" band (named after the kabyle mountains) sing their mother's songs. These kabyle songs remind of every day life. They are hummed every day as during feasts and ceremonies. Thus, "Djurjura" tries to restore oral tradition.

### *Artistic expression*

-In Mauritania, traditionally blacksmith females were assigned to embellish women in the camps. They kept this specialization in town while adapting it to urban life conditions and to new techniques. In this way, beauty parlors were opened inside which they often worked more than two and sometimes even four on one client. Many of them are members of the chamber of women's handcraft professions.

The women of Soninkes villages also decorate the interior walls of their homes. They generally use natural pigments and apply them to freshly painted walls.

#### 4- The state intervenes for the safeguarding of intangible heritage

-In Tunisia, "L'Institut National du Patrimoine" intends to make an "Inventory of art professions and women's artisanat in Tunisia". The latter is at the same time an integral part of the collective memory and a factor for long lasting development.

Moreover, it is about the transmission of the most representative and specific techniques of the know how to younger generations. The results of this project will be published in the Tunisian magazine "Arts et Traditions Populaires".

- Furthermore Tunisian state founded a folklore dance company. It revalues urban as well as rural ceremonial traditions by body language, choreography, singing, and music.

### Conclusion

After this rapid overview of the question "Women, Intangible heritage and Development we can draw the following conclusions:

1-The ethnic and community diversity of the Arab World and consequently its impact on Intangible Heritage acquired and transmitted by women is unequally transparent through all the areas approached. A collection of data is essential at this level to value the wealth and cultural diversity of the region. It is necessary for a thorough understanding of the general problem formulation complexity.

2-A description of the evolution of the Arab World' different lifestyles influenced by social, economic, and political changes in the countries as well as by globalization will bring light to the question. In fact, the definition of the woman' status, of patterns (models) of behavior of each lifestyle and the degree of contribution to economic production would explain the degree of permeability to development.

3- A systematic bibliographic research should be undertaken in every country to make an inventory of the works done on the subject. It may also allow for an evaluation of the changes occurring at the level of Intangible Heritage acquired and transmitted by women, and eventually their effect on development. Finally, it will clear the various axes of which the general problematic has already been studied.

4-The problem formulation "Women, Intangible Heritage and Development" joins various dynamics depending upon individuals and their collectivities. It is located at several social levels in each country. In fact, individual initiatives vary between ethnologic emergency practiced by non-specialists, folklore groups, and private enterprise aiming at revaluing heritage. As for NGOs, they have very different objectives. Therefore, some women's associations claim equal rights between men and women. They implicitly ask for the change of the value system and of established cultural models. Others are more pragmatic and take care of social problems affecting women. On the other hand, NGOs that focus on development are concerned with Intangible Heritage either to explain certain behaviors related to health, hygiene and reproduction, or to offer job opportunities to women in developing ancient handicrafts or know-how. The most systematic activity is the state's one because it covers all the country and can define a policy of development at a general level.

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