BASIC NEEDS
FOR WOMEN EDUCATION

Dr. Lahssen Madi

Translated by:

Ali Azeriah

Revised by:

Jilali Saib

Publications of the Islamic Educational, Scientific and Cultural Organization

- ISESCO- 1423H/2002A.D.

Typesetting and Design
of the Cover Page at
Photocomposition Unit
ISESCO

Legal number : 811/2002

ISBN 9981-26-312-5

Printing : Imprimerie Beni Snassen

Salé, Kingdom of Morocco

بسم الله الرحمن الرحيم

PREFACE

Since its inception in 1982, the Islamic Educational, Scientific and Cultural Organization has devoted special attention to the Muslim woman, deeply convinced that a righteous and dutiful woman constitutes a solid basis of the Islamic society. Islam has treated women with justice socially, making her the pivot of the Muslim family - the latter being a source of affection for children and a fount of knowledge from which generations acquire the values of belief in Allah and His Messengers, and in Islamic brotherliness, solidarity and love.

In keeping with the Islamic organization's careful attention which it devotes to the Muslim woman, and adhering to its eagerness to educate and prepare her to assume her responsibilities, the Islamic Education, Scientific and Cultural Organization has deemed it appropriate to put out a study on "Basic Needs for Women Education". This scientific, coherent and thorough study examines a real problem in the Muslim World, namely the decreasing educational level of women. This study puts forth an integral strategy, the goal of which is to effectively meet the educational needs of women. To achieve this, three steps have been taken; they are:

- Examining the basic educational needs for women at the following levels: education, health, environment, family planning, productivity, and so on.
- Laying down the bases and conducting preliminary studies for setting up a project or a program for women education, which requires identifying social, cultural, religious, psychological, educational bases for mapping out a women education program.
- Suggesting ways of implementing this program in terms of its contents, activities and educational aids.

The study has made use of some sources to examine the aspects that might meet the woman's needs for education, identifying a set of domains that are considered to be vital and of paramount importance in the woman's life, in particular, and in that of society, in general. These domains are classified as follows: the woman's educational level and its relationship to child health; family planning and the child, sexually transmitted diseases, home economics, woman as a productive element, and religious, moral and civil principles.

In its search for the reasons why women should receive education, the study stresses that a comprehensive development of society cannot be achieved

without women education. For without the woman's participation in decision-making and implementation, and without her being fully aware of the social issues, society cannot progress and move forward.

The study examines the issues pertaining to the various aspects of this subject through three main axes :

1. Presenting the bases and principles upon which rests women education from the standpoint that the recipients of this type of education have their own distinctive characteristics: social, cultural, cognitive and psychological.

2. Outlining a frame of reference for the goals set by this education from the standpoint of the areas defined in the aspect relating to the examination of the educational needs.

3. Suggesting a number of educational methods and means that are likely to be invested in teaching.

In collaboration with the League of the Islamic World, the Islamic Educational, Scientific and Cultural Organization is pleased to put forth this study which it hopes will be of some avail to those working in the field of women education in the Muslim world, program planners, textbook writers, teachers, educationalists, and all those interested in women issues in general. ISESCO hopes that this book will be yet another tool needed in enhancing the level of education in the Muslim world, with a view to achieving the much sought-after development on the basis of equilibrium and complementarity, within the framework of Islamic values that spur the Ummah to achieve greater civilizational progress and advancement.

May Allah accept this work, and make all Muslims benefit from it. He is the All-Hearing, the Omniscient.

Dr. Abdulaziz Othman Altwaijri

The Director General of the Islamic Educational, Scientific and Cultural Organization

Dr. Abdullah Bin. Abdul Mohsin Al-Turki

The Secretary General of the Muslim World League

FOREWORD

The world in general and the Islamic world in particular are faced with a real problem: a large segment of the population is simply not qualified to participate effectively in progress, change and development. This problem takes on critical dimensions within the framework of what is known today as “globalization”, branded by economic competition, and within the framework of the many developments in the fields of science, technology and communication. From this derives the attention devoted to human resources by governments, organizations and associations in terms of education and formation as a necessary priority to create some sort of balance between the pressures resulting from scientific and technical progress and the realities of the rehabilitation of this world’s inhabitants.

The speed at which discoveries are made nowadays, the cadence at which information is circulating, the rapidity of its becoming outdated, and the fierce competition to occupy economic and strategic positions all emphasize the modern human being’s increasing need for education, training and rehabilitation.

Girl or mother, today’s woman is no doubt in dire need for education, the latter being the optimal way to enhance her position and the means to achieve a comprehensive development for society through her participation in solving family, environmental and economic problems, and in the democratization of society.

It is on this basis that this work aspires to study the exigencies of women education in the light of the requisites for developing Islamic societies, in particular, and human society, in general. This explains its adoption of a well-organized method of study and research, based on the following three general steps:

- Studying women’s basic learning needs at these levels: education, health, environment, family planning, productivity, and other fields.
- Laying down the bases and conducting preliminary studies which can be adopted in setting up a project or a program of women education, which requires identifying social, cultural, religious, psychological, educational bases for mapping out a women education program.

- Suggesting ways for implementing this program in terms of its contents, activities and educational aids.

This work is a contribution to consolidating the foundations of women education and to achieving its goals and objectives. We hope that this study will stimulate other researchers into new efforts to realize its goals and objectives, and to study thoroughly all of its components.

May Allah grant us success!

TABLE OF CONTENTS

Preface…….…….....…….. 5

Foreword ……....…….…….……..... 7

Chapter One: Examining the Basic Needs for Women Education ..… 13

Sources of the Needs ……. 18

1. Woman's Educational Level and its Relationship with Child Health …….....……... 18

2. Family Planning ……..….…… 19

3. A balanced Nutrition ……..…. 21

4. Fighting Pollution and Protecting the Environment . …..… 21

5. Cleanliness… ……...……..……..... 22

6. Mother and Child health: vaccination ……..……..... 23

7. Sexually Transmitted Diseases……..…….……..... 23

8. Home Economics……...…… ……..... 24

9. Woman as a Productive Element …….….……..... 24

10. Early Marriage ……..……..... 25

11. The Dangers of Endogamy……..……..... 26

12. Religious. Moral and Civil Principles……..... 26

Chapter Two: Inputs to Women Education and Points of Departure .. 31

Introduction: Systems Approach and Women Education.... .....…..... 33

Inputs to Women Education ……...……..…..……..... 35

1. Input One: General Reasons for Women Education..…...…..... 35

2. Input Two: The Present Situation of Women……...……..... 38

3. Input Three: Religious and Valuational Reasons ……..…..... 43

4. Input Four: Adult Education as input to Women Education ….....… 45

Operations and Measures ……..……..... 48

Operation 1: Analysis of Inputs ..…….……..... 48

Operation 2: Planning the Curriculum ….…….……..... 49

Operation 3: Preparing and Designing Training Tools ..…..... 49

Results and Effects ……..... 52

Chapter Three: The Foundations and the principles of Women Education ….....…… 55

1. Cultural and Social Bases……..……..... 58

2. Mental and Psychological Bases ……..... 61

3. The Bases of Religious Learning……..……...……..... 67

4. Educational Bases……..... 70

Chapter Four: The Methods and Tools of Women Education…….....…….....…….....

2. Contact with the Environmental Milieu……..…..... 95

3. Using the Picture as a Backup Tool in Women Education …...…… 96

4. Using Visual Aids in Women Education…….……...…… 97

5. The Role of Television in Women Education…….…….…….. 98

6. A Good Investment of Women Education……..……..…..…… 99

Conclusion ……...…….……. 101

Sources ……...……..... 103

Chapter One

EXAMINING THE BASIC NEEDS FOR WOMEN EDUCATION

Introduction

The developed world has managed to alleviate the pressures resulting from the fast pace of change, the spread of the means for disseminating information, and of competition in such fields as economy and development. It has managed to do so through education-for-all and implementing articulated strategies in the field of adult education and training through continuing training. However, this is not the case with most of the developing countries. For education-for-all, which is the main gateway to stamping out illiteracy, ignorance and underdevelopment, is still a difficult attainment in most developing countries; nor have all the children of schooling age profited from it. Furthermore, the percentages of children in full-time education in urban and rural areas are still irreconcilably different. The education gap between the sexes in these two milieus is widening further, and the difference becomes clear when the comparison involves cities and villages.

It may be said that, where education is concerned, girls are the most discriminated against, and for various reasons: economic, social and cultural. Most of the time, all these reasons combine to form an obstacle in the way of women's involvement in modernity and participation in development and decision-taking. This has forced rural women especially, or those who have not had the opportunity to attend school in the city, to live on the margin of society and fall prey to illiteracy with all its types (abecedarian, functional, and civilizational) and abide by its consequences. This is confirmed in a UNESCO publication in which it is said: "If we consider illiteracy, we will find that it has forced one part of humankind into leading a life of total seclusion. This secluded part is the most impoverished, the most poorly fed, and the least cared for"(1).

It is within the framework of building a society wherein equality prevails and all potentials interact in an honorable life that the notion of adult education has taken shape as a means for prompting everybody's participation in a comprehensive development of society. For "if the level of their education (general and specialized) is high, if their continuous training is good and their skills are excellent, adults will be more productive, perform better on the job, carry out their work more conscientiously, and be more appreciative of their rights and duties. They will be more receptive to all that is new, modern and beneficial; they will

---

(1) UNESCO. The Future of Education. Number II, p. 23, 1982.
N.B. All quotes from works originally published in English are the translator's rendering based on their arabic translation. They are not the reproduction of the authentic texts (The Reviser : J.S.)

bring up their children in a better way; and they will get along better with others in their work environment, families and members of the community to which they belong"[1].

Some researchers believe that if a nation expects to live in a modern, democratic state while remaining ignorant, it is expecting something that has never happened, and will never happen.

It is clear, therefore, that there can be no cultural, economic, democratic and scientific take-off in any particular society so long as there is a large segment of its population that does not consciously participate in defining the goals of this take-off, as well as the requirements and conditions for its realization. This is the case of Third World countries as is described in a UNESCO report submitted to the Conference on "Education-For-All" held in March 1990 in Jomtien - Thailand[2]. The report says that the number of illiterates in the world has neared the one billion benchmark by the end of 1989, that is 980 million people, and that the share of the Third World in this number is 98%. It is clear that women have the lion's share in this percentage.

The Muslim world has not escaped unscathed from this plight, given the fact that it constitutes an important part of the Third World. It was, therefore, only natural that the Islamic Educational, Scientific and Cultural Organization put illiteracy as one of its top priorities through its proposal of the ISESCO Islamic Literacy and Education-For-All Program in Muslim countries and communities. The Islamic Organization has called for a step-by-step implementation of the program, the aim of which is the advancement of the Muslim World with a view to helping it to join the group of developed countries. The program contains the following statement:

"Illiteracy is the most serious problem facing the Muslim World today, because of its negative impact on the democratic process and social equity. Illiteracy no longer means only the inability to read, write and count; it also means being dispossessed of one of the most basic means of expression in a world controlled by communication techniques day in day out. Worse still, illiteracy does not only make a person unable to produce and communicate in writing, it is also a threat to the believer's faith, because it stands in the way of his familiarizing

---

(1) Dr. Jilali Bashir Jibril. Adult Education and Continuous Training: Principles and Applications. Open University Press - Libya, p. 23, 1991.

(2) The Universal Declaration on "Education- For- All" and the Structuring of Work to Secure Basic Educational Needs. Jumyatin-Thailand.

himself directly with the sources of his own religion. Such dangers warrant from the Muslims a decisive and coordinated action to stamp out illiteracy and to put an end to its influence”(1).

The content of this paragraph highlights the basic aspects that may be adopted in setting up procedural programs designed to eradicate illiteracy and to educate adults in general. However, the targeted group in this study is women only. In this context, the question that really begs itself is: What are the basic educational requisites which may serve as a basis for establishing an educational program that is appropriate to their age and that will make them want to study and, at the same time, remain strongly committed to its contents? In other words, what kind of program would make women - their experience in life notwithstanding, and though advanced in age, have different concerns, and assume numerous responsibilities – want to learn, study and be trained, all of which require additional efforts on their part? Lastly, what type of educational aids and didactic means can help women to take full advantage of this program?

Finding convincing answers to these questions impels us, at a first stage, to survey a number of studies and reports which have tackled the subject of women’s needs for education, the purpose of which is to draw on their findings, which is the topic of this chapter.

(1) The Islamic ISESCO Program for Eradicating Illiteracy and Providing Basic Education-for-all in Muslim Countries and Communities. From Education. Doha – Qatar, Number 39, June 1990.

SOURCES OF THE NEEDS : A SURVEY OF STUDIES ON THE SUBJECT

A number of studies tackled the subject of the basic needs for women education. Worth noting in this connection is the fact that all those interested in this subject, -be they international organizations (such as UNESCO and ISESCO), or educational societies or individuals doing research in the field of engaging women as full partners in development,- have conducted their studies within the context of their interest in literacy and adult education. This interest is part of a comprehensive conception aiming at taking into effective partnership all human resources in development, with a view to eradicating underdevelopment, ignorance and starvation.

1. Woman's educational level and its relationship with child health

The UN study, which was carried out in 115 countries, makes is clear that the relationship between the woman's educational level and the probability of giving birth to a living child is stronger than all other influencing factors. It is also demonstrates that the remarkably low levels of children and infant deaths was attained in some countries where the level of women education was high, the health effort moderate, and the per capita income was low to medium(1). The study clearly demonstrates the close relationship between reading, writing and women education in general, and the dangers that might threaten a child's life.

In this connection, Abdelhadi Yammut maintains that recent studies have confirmed that the higher the mother's educational level is, the more likely it is for her child to reach the age of five. It is during this period that one fourth of the children born to illiterate mothers die before they are five years of age. This percentage diminishes 10% for mothers who have completed seven or more years of school(2).

---

(1) Abdelhadi Yamut. Population Growth and Arab Economic and Social Development. Arab Institute for Development Publications. Beirut – Lebanon, 1988, p. 43.

(2) Ibid., p. 43.

The Cairo study which was carried out on women under the supervision of the Universal Program for Fertility Studies has confirmed that the probability to live until another child is born is 93% for children who are breastfed for a period ranging between 15 and 20 months. By way of comparison, the probability for children who were not breastfed at all, or for those who were nursed for a period less than three months, is 64% only. The lower the mother's educational level is, the higher the impact of breastfeeding. Regarding children whose mothers were illiterate, the probability of remaining alive for those among them who were nursed for a period ranging between 9 and 12 months was 30% higher than those who had no breastfeeding at all, while the difference between children whose mothers studied for at least seven years and those whose mothers were illiterate was fixed at 22%(1).

Within the framework of the firmly established relationship between women's educational level and child health, a study conducted by the International Center for Research in Diarrhea-related diseases in Bangladesh holds that "contrary to what people think, family wealth and the availability of medical facilities have no effect whatsoever individually on the child's chances of living; rather, it is the mother's educational level that has a greater impact on reducing the chances of contracting diseases"(2).

This shows that women's ability to read and write is necessary for preserving child health; consequently, programming this ability within a series of teaching and learning situations is a fundamental issue in alleviating child health suffering.

2. Family planning

Within the context of childcare, the mother is entrusted with the fundamental task of being fully aware of the necessity to give birth at long intervals and to control reproduction. Many women, especially in Third World countries - more precisely in poverty-stricken circles and among women who have a low educational and cognitive level - pay no heed to this phenomenon, its dangers on the health of both mother and child on equal footing.

"Birth spacing that is less than two years," Heathe argues, "involves serious danger, because it means births with a more defective weight and poorer

(1) Ibid.,

(2) The Grant Report, 1986, p. 123.

nutrition. It may even imply a shorter nursing period and fiercer competition for family resources and care"[1].

It is common knowledge that the dangers which infants and children encounter and which, in the words of one researcher, alloy their happiness is short birth intervals. In two successive births, both children (the eldest and the youngest) are more prone to diseases and death. For the eldest child, the new pregnancy means early or sudden weaning that will deprive it of food and immunity against diseases which the mother's milk usually provides. Moreover, introducing formulae and weaning foods at an early age carries with it the risk of diarrhea and malnutrition. Such children can even die in a later period. Statistics show that infant mortality rates amongst children aged between one and two years is four times higher if the mother gives birth to another child after 18 months[2].

The negative results of successive births could also affect the child's psychological and emotional development. The coming of a new child early in the life of the first one means the arrival of a competitor in the family. This newcomer may attract the attention and care of family members, including that of the mother, before the first child has had its fill of affection. This situation may lead to tension in the child's social relationships with the rest of the family members. Besides, he may display abnormal behavior, such as violent acts, introversion or enuresis. Some psychological disorders in children are sometimes attributed to the residues of successive births and their consequences on the child's personality. Usually responsible for the large number of children in the family, successive births lessen the attention given to children, especially in terms of their upbringing and education. In a study on a large number of children conducted in Scotland, the United States and England, Dubrakh holds that the dwindling exam results are a corollary of large family size[3].

It is useful, therefore, that the women and girls education program include, among its components, educational goals and objectives that will spur the beneficiaries to adhere to family planning, and provide them with the methods of organization and the ways to implement this organization.

---

(1) Your Health Today. Number 5, January-March 1998, p. 8.

(2) Yamut, Ibid., p. 55.

(3) Yamut, Ibid., p. 55.

3. A balanced nutrition

One important issue to which it would be appropriate to give special attention when setting up adult education programs, especially where determining the basic needs for women education is concerned, is how to put together a balanced, healthy nutrition. Awareness of the complementarity between certain types of foods helps in putting together a meal that meets the specifications of a complete nutrition. Absence of this awareness leads, in most cases, to concentrating on a particular type of food. The woman immoderately consumes certain foodstuffs, unheeding the principle of a balanced nutrition or food mass, despite its rich nutritious value.

Body constitution and the daily consumption of energy needs vitamins, mineral salts, proteins and calories, all of which are scattered in many food substances (vegetables, fruits, meats, eggs, fish, rice, etc.). Therefore, the person who prepares meals should be familiar with these components so that s/he will include them in the meals. Whether an embryo, a suckling, a pregnant woman or a suckling mother, human beings -irrespective of their race, stage of development or age- do need a balanced, healthy nutrition.

4. Fighting pollution and protecting the environment

One aspect of underdevelopment that has been plaguing many developing countries is the fact that combating pollution and preserving the environment have not been given due attention, even though pollution and an unhealthy environment constitute a danger to life, which necessitates special attention and a great deal of sensitizing people to their hazards. Given the fact that they make up half of society and that they are a fundamental source of instruction and of children’s socialization especially, women contribute to a large extent in inculcating a set of values in the minds of their children. They should therefore be aware of the importance of preserving the environment and combating pollution. The ozone hole that threatens human life, and which grows larger by the day, is no doubt a clear example of the harm pollution can do to the environment.

Another environment problem is desertification which has become a threat to many countries, especially those bordering desert regions. Starvation and malnutrition have made their appearance in many parts of the world. If natural factors are sometimes to be blamed for these phenomena, the destruction of the environment, abusing it, and lack of awareness of its importance in life, are all

responsible for the present environmental situation. Moreover, slums, random waste burning, uprooting trees and failure to renew the botanical cover (especially in rural areas) all affect environmental components and cause serious effects, the consequences of which are far too serious for both the environment and the human being. Therefore, the woman's unawareness of the necessity to fight pollution (both at home and outdoors) and to protect the environment, and of the ways and means of renewing it will only make the lives of individuals worse in general.

As it is stated in a study conducted by the Directorate of Social Affairs of the Moroccan Ministry of Social Affairs,

"The woman's position allows her to chisel out leading roles for herself in the protection and preservation of the environment, in managing natural sources, and in laying the foundations of sustained development:

- As a mother, sometimes as a housewife, the woman fully understands what is good for her family; hence her gradual feeling of the need for birth control with a view to disburdening society demographically.

- Being in charge of family and household responsibilities, she is called upon to improve her ways of running her home and of rationalizing the consumption of natural environmental elements, such as water, wood, charcoal and gas; she should also find ways of reducing polluting wastes and protecting the environment.

- As an educator, she can be a very important element in transmitting the principles of environment protection to children and relatives"(1).

5. Cleanliness

The woman's awareness of the role of cleanliness is an essential condition for a decent life for all the members of the family; for taking care of this aspect guarantees good health. This can be achieved through children hygiene and clean clothes, and through keeping a clean home and eating dirt-free food. Her awareness of the role of cleanliness greatly contributes to fighting killer diseases and preventing health deterioration. Lack of awareness of the role of cleanliness in the normal development of the body and the mind are considered one aspect

(1) Ministry of Employment and Social Affairs, Directorate of Social Affairs. A Study on Setting up a Plan of Action for Improving the Condition of Women in Morocco. Idissa, Morocco 1995, p. 79.

of underdevelopment. Islam has urged the believer to always be clean; this is why it has enjoined, among other things that impart wisdom, that before praying, Muslims must perform ablutions, and that prayers must be held in clean places, along with others things. It is because of its importance that the Prophet (peace be upon him) has linked cleanliness to godliness in his Hadith as he said: "Cleanliness is next to godliness."

6. Mother and child health: vaccinations

Looking after the mother's health before, during and after pregnancy requires undergoing a battery of tests and vaccinations; these measures also apply to the child to immunize it against a host of deadly and contagious diseases, such as tuberculosis, tetanus, whooping cough and paralysis. Most of the time, paying no heed to child vaccination at a certain period in its life can lead to many deaths in Third World countries, especially in rural areas and in marginalized districts where most people's level of awareness of the importance of these vaccinations is inadequate. Likewise, if the woman does not undergo a set of tests that ought to be taken during the period when the embryo is developing, this may result in serious consequences that can be the cause of death of both the mother and the child.

Therefore, sensitizing the woman to the importance of these vaccinations in the life of her children through setting up purposeful health courses can spare the community many deadly and contagious diseases.

7. Sexually transmitted diseases

One of the virtues of Islam is its proscription of unlawful sexual relationships, the reason being the avoidance of a number of diseases commonly known as "sexually transmitted diseases". Some of these diseases can result in the birth of deformed children; others can lead to sterility or to certain death.

For women to learn the dangers of these diseases and at the same time to pass this knowledge on to their children and to warn them against the risks involved, they should be made aware of the hazards of the sexually transmitted diseases, of how they are transmitted and of the measures to be taken to avoid them.

Killer diseases -such as Syphilis, AIDS and others- are still very common, especially in poverty-stricken areas in spite of the awareness campaigns launched by most countries. It is therefore necessary to set up educational programs that can prompt individuals into taking preventive stands against this type of diseases amongst the target groups.

8. Home economics

Most of the time, women are entrusted with the responsibility of running their household daily business - a noble task, indeed, but a difficult one, too. Moreover. It requires special skills and qualifications, in addition to the three R's. The more knowledgeable the woman is in these skills, the more trust, peace and happiness there will be in the home. This is why home economics should rest on the rationalization of expenses and on taking the necessary precautions not to exceed the amounts allocated for family expenditure on food, clothes and medicine, etc. within the budget earmarked for this purpose. In addition, women's learning of the basic principles of saving will help solve urgent problems whose solutions require some money, or to overcome them altogether.

In this connection, it is worth pointing out that this aspect can also include preparing, cooking and serving meals, as well as other things that can contribute to the matrimonial and family happiness in general.

9. Woman as a productive element

Over the centuries, the woman has always been an active element especially in the rural milieu. In addition to her doing household chores and bringing up children, the woman works outdoors alongside the man. In the countryside, most of the woman's time is spent gathering firewood, grazing and on various agricultural tasks. However, most of these tasks are performed with conventional means which have a negative impact on the woman's productivity and on her image in front of the male and society. This has prompted participants in a symposium on "the Development of Rural Woman in the Arab World" to make the following recommendations:

- training rural women in how to operate farming equipment and in the use of the modern practical farming methods, in cattle raising, food industries and in sound child education.

- training rural women in skills such as those that would enable them to set up economic projects likely to yield additional revenues.

This means that the woman is in dire need of an education that would enable her to adjust to the modern means utilized in economic productivity. Only this adjustment, and nothing else, would allow her to contribute effectively in development, especially that the progress of culture, science and technology takes place fast, and that the inability to control this progress and to keep abreast

of it generally leads to the inability to compete and, consequently, results in a weak and failing productivity.

In this context, Fakhr-eddine al-Kalafi says: “The numerous studies carried out on the impact of education on development show that this education plays a significant part in the development and prosperity of societies or in their progress and advancement; that there is a close link between education and comprehensive development; and that in the absence of good adult education programs, the societies'need for energies becomes even greater. The relationship between adult education and development is a give-and-take relationship. Therefore, adult education is a necessary prop in the basic structure of the economy and development. It is also the pillar of social, political and cultural development. At the same time, this education is influenced in terms of quality and quantity by the level of development and its influential factors, and the possibilities it offers to everyone”(1).

10. Early Marriage

In some Third World countries, especially in rural areas, it has been observed that early marriage is common amongst females, who sometimes get married even before they come of age. Most of the time, the girl is pregnant before she is physiologically ready for it, which burdens her with marital and child responsibilities before she has reached biological, intellectual and psychological maturity that qualify her for assuming these responsibilities. Furthermore, the girl’s physiological immaturity can lead to complications in the mother’s health and that of the embryo. Worth pointing out is the fact that women marry without prior knowledge of the risks that might ensue from early marriage. In this connection, we quote a passage from a UNICEF document that reads: “early pregnancy which takes place before the age of eighteen or late pregnancy which occurs after the age of thirty-five increases health risks for both the mother and the child. For purely health reasons, it is advisable to avoid pregnancy before 18 years old, because the woman is physically not ready for this role. Experience has shown that the weight of babies born to young mothers of eighteen years of age is usually very light, and that the babies themselves are usually prone to die within the first year of their tender age; hence the necessity to delay pregnancy until the appropriate age when the girl becomes a physiologically mature wife”(2).

---

1 Fakhr-Eddine al-Kala. Adult Education. Kahlid Idn al-Walid Press, Damascus, 1982, p. 53.

(2) From The Facts of Life. The international version. UNICEF. The World Health Organization. UNESCO.

11. The dangers of endogamy

One very serious danger whose consequences the woman must be aware of is that resulting from endogamy. In many societies, namely in those where family bonds are strong (i.e. some Muslim and Arab communities), marrying into one's own family is a common phenomenon. In some cases, this kind of marriage can result in deformities and diseases due to inoculations between hereditary diseases from both sides, the husband and the wife.

In the periodical Sihhatuka al-yum, one reads the following :

"In some families, certain diseases are common. One family might have many diabetics among its members; another might be plagued with early deaths; a third could be inflicted with cancer; and a fourth might have many blind or dumb members, or miscarrying might be very common among its women. Scientists explain these diseases and deformities as a combination of hereditary diseases from the fathers with their supplementary genes (from the mothers). The percentage of the combination of pathological genes rises with the increase of the cases of marriage from female relatives, and also with the increase of the degree of parenthood between the couple"(1).

12. Religious, moral and civil principles

There is another educational aspect that is no less important and which is usually overlooked when setting up special programs for educating women in many societies. It is that aspect which teaches women that they are full-fledged citizens who have rights and obligations, which will enable them to participate in development tasks, as well as in initiating development and investing its results. In his study on "Woman in Islam and Her Status in Islamic Society," Dr. Abdulaziz Othman Altwaijri says: "She has the right to lead an honorable life, to receive education, to own property, to run her business, to marry and to raise children. She is entitled to inheritance, work and social consideration"(2).

In this connection, Dr. Abdullah Abd-ad-Daim believes that the notion of adult education has become so broad in terms of its contents and objectives that it also includes "firing up political awareness, instilling a democratic spirit, the principles of Human Rights and civil development, and shaping the spirit of citizenship"(3).

---

(1) Sihhatuka al-yawm. Number 5, January- March 1988, p. 8.

(2) Dr. Abdulaziz Othman al-Tuwaijri. Woman in Islam and Her Status in Islamic Society. ISESCO Publications. Matbaat al-maarif al-jadid, Rabat, 1993, pp. 9-10.

(3) Abdullah Abd-ad-Daim. "Adult Education and Human Values Used in the New World Order." Journal of Adult Education.

Aspects of these principles are found in the Women Literacy Project launched in the State of Qatar, some of whose objectives are:

- Improving professional skills, work methods and productivity capabilities.

- Improving the level of citizenship and effective contribution in the progress of society and in the national and nationalistic general awareness.

- Underscoring religious and social awareness and giving children a good upbringing(1).

Examples of the objectives of the Iraqi plan for adult education, which also flow in the same direction, are:

- Mastering the three skills –reading writing and arithmetic.

- Turning these skills into means of developing the individual's profession.

- Turning these skills into means of enhancing the individual's cultural, social and economic life.

- Enabling citizens to discharge their general duties, on the one hand, and exercising their citizenship rights and honoring its commitments, on the other.

- Strengthening the citizens' self-confidence and capabilities, and consolidating in them national, nationalistic, socialist and humane values both at work and in life(2).

The UAE Plan for Literacy and Adult Education has been set up along the lines of a wider notion of adult education, as defined earlier by Dr. Abdulla Abduddaim. The goals which the UAE Plan seeks to achieve for the citizen are as follows:

- Understanding the realities of the citizen's own environment and community, appreciating its ways of life, and playing a positive role in supporting environment and community issues.

- Being proud of his religion, and acquainting himself with its lofty principles and thoroughly applying them in life.

---

(1) Abudlghani an-Nuri and Yousef Abdurrahman al-Mulla. "the Realities of Illiteracy Among Women in the State of Qatar and the Most Important Efforts to Eradicate Iit." ." Journal of Adult Education.

(2) UNESCO. Illiteracy in the Arab World: the present situation and future challenges. UNESCO Regional Bureau for Education in Arab Countries: the Iraqi Experience. Amman, Jordan, 1991, p. 60.

- Acquiring the principles of the various professions, respecting them, and appreciating the significance of excelling in them and safeguarding them.

- Acquiring enough scientific knowledge and information that would enable one to understand oneself and one's family, environment, milieu, Arab homeland and its relationship with the world at large.

- Fortifying the individual's spirit of citizenship, and urging the citizen to participate effectively and purposefully in national projects(1).

In Morocco, a Women Education Program was set up recently under the auspices of the United Nations Population Fund, the purpose of which is to give girls a solid education in the field of reproductive health of both the girl and the pregnant woman. The project has been integrated within the women legal education in the fields of women's rights, work and productivity, contribution to democratic life, and other matters(2).

(1) UNESCO. Illiteracy in the Arab World. Ibid., p. 270.

(2) Hassan Madi, al-Farabi Abdellatif et.al. Integrating Reproductive Health Concepts in Illiteracy Eradication Programs. Ministry of Employment and Social Affairs. Directorate of Illiteracy Eradication, Rabat, 1988.

Conclusion

From the foregoing, it becomes clear that the needs for women education are as numerous as they are varied, and that they have varied sources. It is extremely difficult to say that the aspects we have discussed are the only ones that express those needs. All we have attempted to do is to raise those issues that are closely linked to woman's concerns, and which could make of her an effective element in the community, just like man - her natural partner in life. On this point, we are in total agreement with Ahmed Mokhtar M'bow (the former UNESCO Director General) who holds that it is necessary to activate all the energies in the society for a better life. M'bow says that it is clear that real development "can come only from an effort from within made by all the active forces in any nation. Therefore, it is absolutely necessary that development should cover all aspects of life and all the energies of the society whose members, professional and social groups must all take part in the general effort and partake in its benefits"(1).

(1) Ahmed Mokhtar M'bow. Manabicu al-mustaqbal (Sources of the Future). UNESCO, Paris, 1982, p. 96.

Chapter Two

INPUTS TO WOMEN EDUCATION AND ITS POINTS OF DEPARTURE

Introduction : input system and women education

Modern curricula are based on inputs and goals that make up the most important sources and points of departure for implementing the educational choices that are integrated in the core of these programs. In this sense, the inputs are like the datum and props that are adopted when launching the processes of preparing this curriculum. As for the goals, they are the anticipation of the results which we seek to achieve, and the outcome that we attempt to realize after the program has come to an end.

From this perspective, the women education program rests on three inputs considered as sources and resources for selecting the best means and methods to achieve the desired goals. These inputs are:

- The principles of curriculum design
- The bases adopted by the curriculum
- The goals and purposes of the curriculum

The women education program should adopt a general approach that would constitute its theoretical background. Familiarity with this background is useful in perceiving the general conception upon which lie the various elements and components of the curriculum which are part of the Systems Theory. So, what does it mean?

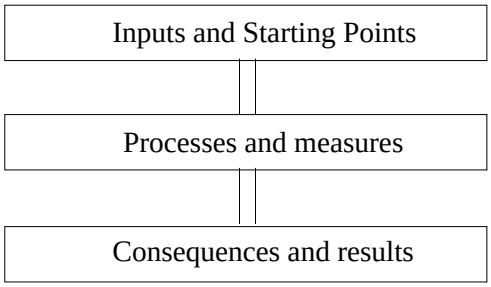
General Systems Theory		**Systems Approach**
General philosophy which Analyzes phenomena as Complementary systems and methods, and which ought to be treated through a global, general vision and to be perceived as entities and structures.	→	A theoretical conception in building curricula as coordinated elements, each one of which overlaps with the other and impacts it. This is a specific goal.

This general conceptualization shows that the approach to systems rests on four principles; they are:

- Interaction: all the curriculum elements are interconnected through interaction relationships.

- Inclusiveness: a curriculum is an all-inclusive data which cannot be divided.
- Organization: a curriculum is a set of structures and organized elements.
- Finality: the curriculum attempts to achieve specific goals.

These principles show that a curriculum has coordinated systems built on relationships and interactions between sets of components; that is why the curriculum of women education should be based on a scheme that includes three basic stops(1).



Each one of these three stations represents one of the components involved in the planning of women education programs; at the same time, it describes the general plan that was followed in its design.

In the coming paragraphs, we will discuss each one of the stations and explain its contents and components through the following:

- Inputs to women education through the institutional, educational, and psychological requirements and prerequisites of this education.
- Processes and measures through which this education can be implemented, especially the processes of designing and setting up the curriculum.
- The desired results and consequences and how to evaluate them.

(1) Stufflbeam et autres –l'évaluation en education et la prise de décision. Ed. Ottawa, N.H.P. 1994.

INPUTS TO WOMEN EDUCATION

Input One : General Reasons for Women Education

The general bases for designing curricula for women education involve fundamental reasons and justifications that call upon states and societies to design literacy and adult education curricula. The researcher Dr. Abdulfattah Hajjaj has demonstrated these reasons in three basic aspects, which are:(1)

- "Population explosion due to the increasing number of population, which impelled all the countries to turn quantitative numbers of humans into a qualitative energy that takes part in the development of society. In this connection, education and teaching are considered a fundamental tool for achieving that development…"

- Information explosion which can be clearly seen in the formidable progress taking place in the field of knowledge and techniques, which requires the rehabilitation of all human competences to keep pace with that progress.

- Explosion of hopes and aspirations: it is a development brought about by the increase in the needs and aspirations of the human being today. Whether these needs and demands are materialistic or spiritual, much of what used to be seen only as the bane of life has now become the legitimate right of the masses or of most of the members of the community.

Added to these three aspects are the requirements of social development in all areas, such as economy, family, health, etc., and the progress of the means of communication due to the new channels for exchanging information and expertise, such as television and other channels.(2)

These new requirements and points of departure fall within the context of what is known as continuing education which faces three main challenges. They are:(3)

---

(1) Dr. Abdulfattah Ahmed Hajjaj. "Strategies for Adult Education in Developing Countries." From Illiteracy Eradication Issues, p. 163.

(2) Dr. Abdulfattah Ahmed Hajjaj. Education and Society Problems, p. 132.

(3) Noureddine Mohammed Abdeljawad. The Theory of Continuous Education and its application in Islamic Education, p. 97.

- The fast changes that characterize our civilization today, known as “the civilizational dynamism resulting from the rapid pace of change and transformation in the world”(1).

- The cognitive explosion which is the result of the upswing in information in today’s world. This explosion has had a tremendous impact on people in various professions, and has put them on a constant search for ways to continue their training.(2)

- The population explosion mentioned above has increased the social demand for education and work.

- Increase in spare time due to a decrease in the number of work hours and the role of the new inventions in replacing the human being in some tasks.

If we look at these aspects in the light of the requirements of women education, we can notice the special place which the woman occupies in this context in terms of the need for her contribution in dealing with issues (such as population, environment and health issues), and her being knowledgeable in the ways of spending her leisure (for housewives) carrying out some useful functional activity, in addition to availing herself of the information available to her today.

This is why many researchers have called for a functional curriculum which links learning to the women’s work with a view to enhancing their productive and skill competencies in application of the idea that an adult learns for the purpose of realizing immediate, practical objectives(3).

If we look at these new reasons in the light of the requirements of women education, we will find out that the strategy of this education is contingent upon education strategies, and that behind them lie the goals of developing the community as a whole. That is so because this is undoubtedly a borderline teaching strategy between the country’s general social policy, on the one hand, and educational strategy, on the other. Today, women education and learning are based on the goals of the community, the decisions of the social forces and on the country’s comprehensive educational perspective.

Women’s needs are in themselves a determining justification for taking decisions pertaining to their schooling and education.

---

(1) Dr. Mouhieddine Sabir. “Civilizational Challenges and Adult Education” in The Science of Adult Education. The Arab Educational, Cultural and Scientific Organization, p. 69. Tunis.

(2) Neils Ofsen. The Steps of Progress in Continuous Education.UNESCO, 1986, p. 21.

(3) Muhieddine Sabir. Studies in Development Issues and Adult Education. The Arab Board for Eradicating Illiteracy. Cairo.

- The woman has the last word in population development, for her awareness and education are the key to realizing a rational population strategy; one that heeds quality, rather than quantity, and that seeks to achieve the well-being of the citizen.

- The woman is today called upon to keep pace with the cognitive and technical progress because she constitutes the other half of the society and the person who is immediately responsible for children's education because of her daily immediate contact with them.

Last, but not least, the woman is provided with hopes and inspirations so that she can meet her own needs, basic and luxurious, i.e. health, clothing, housing, good companionship, education, learning and social advancement.

Input Two : the present situation of women

One cannot talk about women education without talking about a special curriculum that derives its components from the context of the goals and objects expected from that education. This is so because women are today the focus of educational systems, and a basis for the projects seeking to achieve the progress of countries and the development of societies.

The 1975 Mexico Conference was a critical turning point in the interest in women education issues. During this conference, it was noticed that the level of women education had dwindled significantly and that illiteracy was rife among them. Matters get worse when we realize that illiterate women are more prone to producing large numbers of children, and that they are more resistant to sending their children (especially daughters) to school(1).

Abdulwahid Youssef holds that there are numerous reasons behind this dwindling, some of which are:(2)

- The wrong view of the woman's role which maintains that her place is at home; therefore, it is imperative that she stay away from school or quit it.
- The inherited customs and traditions which stand in the way of equal opportunity, which has excluded women from education and schooling.
- The existence of financial impediments pertaining to the inability of poor women to pursue their education, because of the woman's household tasks and her wasting of her energies on the various domestic burdens.

The woman's situation today in terms of education is the outcome of a number of reasons and factors that have prompted most organizations to call for its changing. Among these factors, we find the following:(3)

- Economic factors, such as division of labor, giving males a better chance than that of the females, which has almost restricted the woman's activity to running the domestic daily business.

---

(1) Abdulwahid Youssef. "Novelties in the Field of Eradicating Women Illiteracy." Journal of Mass Education, p. 69.

(2) Ibid., p. 70.

(3) Abdulwahid Youssef. "Novelties in the Field of Eradicating Women Illiteracy."

- Social factors, such as the predominant customs and traditions which also include misconceptions regarding the situation of women, i.e. preference of males to females and the girls' reluctance to carry out productive activities.

- The frail educational opportunities for women, which has a negative impact on the woman's mind and intellect and, consequently, reinforces her social condition.

This situation has produced a negative image of the woman, some of whose immediate effects on society are:

- The impact of illiteracy and ignorance on raising children and running family affairs.

- The woman's dwindling work productivity.

- Unjust treatment of some groups in the community, because of her being ignorant of her own rights.

- The low level of the woman's participation in democratic life in the community because of her turning away from political activity and discharging civil duties, such as polling and voting.

This situation, no doubt, calls for the education of women and, therefore, constitutes one of the inputs and points of departure of this education. Multifaceted, these inputs could be of great use to researchers in selecting the best ways and alternatives for setting up projects that are in line with them. These ways are:

- Taking the educational curriculum for the women's orientations as a basis for designing its contents, units and purports.

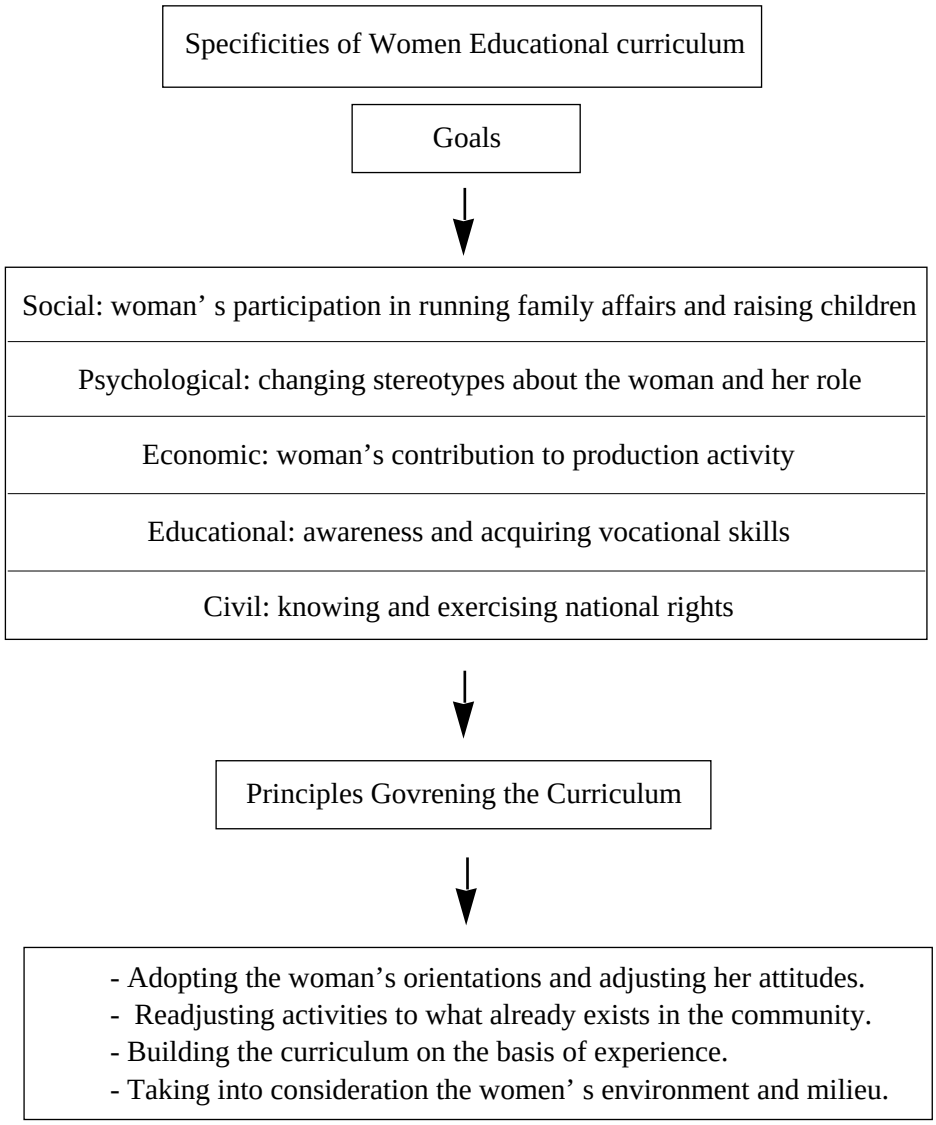
- Making the curriculum seek to influence the woman's behavior and to effect changes in her stances vis-à-vis population, health and environmental values and phenomena.

- Seeing to it that the curriculum stem from what is already there in the community, and not be alien to its way of thinking or incongruent with its activities.

- Ascertaining that the curriculum adopt the experiences which the woman has acquired in the community through fulfilling her roles both at home and in the community.

- Taking into consideration the learning environment and its conditions in terms of the means, the people involved and the stimuli that constitute the topics for study.

- Considering the educational curriculum as one that is designed for adults, given the fact that their specificities and characteristics are different from those of children.



How can these specificities and principles be put into practice?

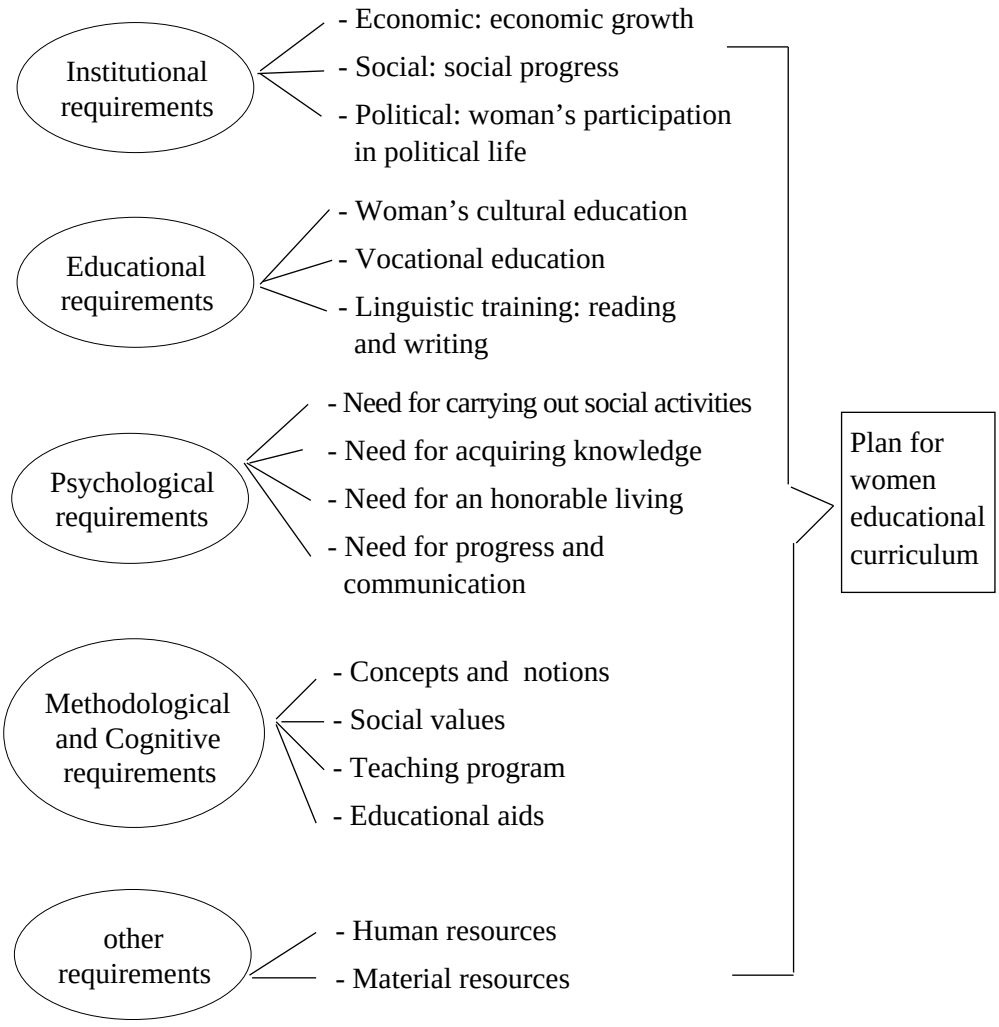
The women educational curriculum rests on the points of departure that are manifest in scientific sources from which we can draw educational strategies and methods. These points of departure are clearly seen in fundamental aspects defined as follows:

Institutional	Women education is an immediate response to the requirements of educational institution in the community; by this we mean the authorities in charge of educational matters and the elements involved, i.e. the political and social forces, and pressure groups. These institutional points of departure are manifest in many matters, such as: - Economic policy, and the relationship between women education and this policy. - Political policy and every thing that accompanies it in terms of family and social education, population education and religious and moral awareness.
Educational	These points of departure are manifest in the requirements of developing human competencies, the woman is one of them, with a view to enabling her to contribute to all kinds of social activity and all the related actions and tasks. - Linguistic training in the field of reading and writing, and oral and written expression. - Professional training necessary for carrying out a particular social activity for the benefit of the home and the community. - General cultural training for the woman so as to provide her with an adequate level of knowledge and information.
Psychological	These requirements manifest themselves in respecting the woman's real needs, along with her specificities and characteristics. These psychological needs are: - Food, clothing and shelter. - The need to take part in a social activity that secures the woman's dignity and independence. - The need to acquire knowledge and information and to explore the world intellectually and in practice. - The need for social promotion, intellectually and personality-wise. - The need to communicate and to establish contact with the active parties in the community.

These are the points of departure which could be considered as immediate or non-immediate components to women educational curriculum; they constitute sources for selecting the most appropriate solutions and the best activities.

A Summary of the Inputs upon which The Curriculum will be based

- Diagram of these inputs –



Input Three : Religious and valuational reasons.

No doubt, our Islamic religion urges individuals to learn and to acquire knowledge and wisdom. The Holy Koran abounds in verses that do just that, one of which was revealed to the Prophet (peace be upon him). It reads as follows: ***"Proclaim! (or read) in the name of thy Lord and cherish, who created"*** (Surah al-Alaq). Other verses are: ***"But say, 'my Lord! Advance me in knowledge"*** (Surah Taha), ***"and Of knowledge it is only a little that is communicated to you"*** (Surah al-Israa). Likewise, the Prophet's Hadiths stipulate that knowledge should be sought. The Prophet (peace be upon him) says: "**He who sets out to seek knowledge shall be on the Path of Allah till he returns[home]"** (narrated by at-Tarmidhi). He also said: "**He who travels in search for knowledge, Allah shall make it easy for him to enter Paradise."** (narrated by Muslim), and "**The Greatest thing for Allah is a man who, having acquired knowledge, passes it on to people."** (narrated by Muslim).

These are proofs that Islam holds education and learning in high esteem, and a confirmation that it is the religious duty of every Muslim, male or female, to acquire knowledge. Woman occupies a special place in this context: her status in Islam makes her education compulsory as is indubitably demonstrated by these proofs:

- Islam has made learning compulsory for all people, considering it like Zakat (alms) or Jihad. The Prophet (peace be upon him) said: "**Acquire knowledge, for acquiring it is showing fear of Allah, seeking it is worship, remembering it is glorification, searching for it is Jihad, teaching it to he who has it not is Zakat, and giving it to one's relatives is kinship. Knowledge is a companion in loneliness and a friend in solitude"** (narrated by Abdulbarr).

- Islam has honored women, emphasizing that there is no difference between man and woman, except in righteousness and good deed. Allah says in Surah al-Hujurat: *"**O mankind! We created you from a single (pair) of a male and female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted with all things"***. The Holy Koran has demonstrated in many a Surahs (Ali-Imran, al-Maidah, Mariam, al-Mujadilah, and Tatliq) the numerous functions which the woman assumes. Similarly, Islam has honored the woman and the wife, and commanded kindness to them. Allah says: ***"And among His signs is this, that He created for you mates***

from among yourselves, that you may dwell in tranquility with them and He has put love and mercy between your (hearts)". (S_rah ar-R_m).

- Islam has granted the woman full rights, among them the right to education; evidence of this is the many Muslim women who were Faq_hat(1), such as Aicha (may Allah be pleased with her), or poetesses or thinkers. Islam granted the woman the right to work, so long as the work that she does guarantees her respect and chastity, in such fields as teaching, administration, agriculture, industry, medicine and nursing. Moreover, Islam acknowledges the woman's right to inheritance, as is stated in the following _yah (verse): ***"From what is left by parents and those nearest related there is a share for men and a share for women, whether the property be small or large, a determinate share."*** (S_rah an-Nissa'). She is entitled to possess property, for Allah says: "***To men is allotted what they earn, and to women what they earn."*** (S_rah an-Nissa').

These points of departure are a fundamental principle that nowadays allows for women education, regardless of time or venue, in application of Shariaa teachings and values. The aims of the Holy Koran and Hadith include the following:

- Cultivating the woman's mind and refining her intellect and feelings so that she will not lose sight of the Islamic values, morals and virtues.

- Using this cultivation and refinement as a means to provide children with good education; one that would free the community from immorality and evil.

- Enabling the woman to contribute effectively to the development and progress of society, through carrying out various human activities.

---

(1) faq_hat: plural of "Faq_h" an Islamic scholar who can give an authoritative legal opinion or judgment.

Input Four: adult education as an input to women education

The fourth requirement of women education is to be found in the adoption of the methods of adult education; for the latter provides services to the designers of women educational curriculum as it presents them with three frames of reference. They are:

- The psycho-pedagogical framework that highlights the psycho-pedagogical specificities of adults which are very distinct from those of children.

- The socio-pedagogical framework which links education with interaction with the group and with the characteristics of the local environment.

- The pedagogical framework represented in the methods and activities used in the teaching context.(1)

These motives require that there should be a link between the goals and the specificities of the learners, and that they should contribute effectively to their learning and to keeping them at school through a new teacher-student relationship, which in turn requires the utilization of group dynamics and stimulation methods.(2)

In this connection, researchers stress the importance of discovering the learners' conceptions, of listening to their opinions, and of using their experiences as a way of developing their learning abilities.(3)

Adult education, of which women are part and parcel, seeks to achieve the following goals:(4)

- Professional advancement through enhancing the competencies and capabilities required by specific professions, which helps to improve the social condition.

- Social advantage manifests itself in the individual's awareness of his status amongst others, as a result of the improvement of his culture and intellectual level.

---

(1) Dictionnaire encyclopédique de l'éducation et de la formation.

(2) Mucchielli, R. les méthodes actives dans la pédagogie des adultes, pp. 12-13.

(3) Chevolet. D. Méthodes directives et formation des adultes, 11.

(4) Dr. Adnan Abu-Ashma. "Adult Education: Methods and Tools." Journal of Mass Education. No. 28, Sep. 1985.

- The feeling of peace and stability as a result of the individual's feeling that he is keeping abreast with the fast changes in the flow of information.

- Adults tend to take part in their own learning through their choice of the means and methods of their own education, and through their desire, via this education, to realize a personal project that is of great interest to their personal and social life. Therefore, this education should rest on the following plan:

PLAN FOR CURRICULUM DESIGN IN THE LIGHT OF THE PRINCIPLE OF ADULT EDUCATION

• Using the real needs of women as a basis

- Knowing the groups of literate women (their ages, professions, family status).
- Identifying national policies in the field of women education.
- Allocating the available potentials, means and services.
- Stating the practical goals of this education.

• The Curriculum's inputs

- Adopting the reading input to women education.
- Focusing on functional competencies (training and vocational training) .
- Focusing on the system of values and readjustment of behavior.
- Training the instructor who specializes in this education.

• Teaching techniques

- Teaching based on accurate goals and objectives.
- Teaching through animation methods and experience curriculum.
- Teaching through group interaction.
- Teaching through contact with the milieu.
- Self education
- Teaching through assigning projects.

• **Means and services**

- Studying the needs of target groups (a survey study).
- Building a frame of reference of the educational goals.
- Designing the administrative and educational organization of the curriculum (training kit).
- Selecting the content and organizing it according to specific centers of interest and axes.
- Making use of appropriate activities and methods.

Operations and Measures

The operations and measures describe the various activities involved in the preparation of the curriculum until it is put at the disposal of those in charge of implementing it. They also include those activities that are to be prepared later during and after the implementation stage. Most of these operations and measures rest on the inputs and points of departure mentioned earlier. There are three basic operations and measures that can be initiated in this context:

❒ Operation 1: analysis of inputs

Realizing this operation requires analyzing the inputs mentioned earlier as requisites and as a basis for the orientation of choices and decisions adopted in the planning of the curriculum, and in putting it into effect. This analysis is based on the following:

- Identifying the inputs and the points of departure which include:

1. Determining the country's orientations and the objectives it seeks to achieve from setting up a women education policy :
    - Learning about women's affective, intellectual and social specificities.
    - Organizing teaching in the form of a daily or weekly or periodical programming.
    - Determining the philosophy upon which the curriculum will be built.
    - Assessing the means and resources available for implementing the curriculum.
2. Developing an initial conception of the curriculum in terms of goals, contents, activities and measures for implementing it.
3. Making an initial assessment of the project, and effecting the necessary adjustments in accordance with the exigencies and orientations of the country desirous of launching women education programs, and determining the choices upon which the curriculum is to be constructed.

❒ **Operation 2: Planning the curriculum.**

This operation requires a varied set of curriculum plans set up in accordance with the modern methods of curriculum design. In this operation, it is necessary to draw upon the following principles:

- Planning the curriculum objectives that describe the desired overall goals and the changes expected to be effected amongst the women targeted by the educational project.
- Planning and designing the contents in accordance with the principle of systematic gradation and sequencing governed by exact programming, according to the stages of implementation of the project.
- Selecting the activities and means of the program through opting for the appropriate methods and techniques suitable for adult education, on the on hand, and for women education, on the other.
- Drawing up assessment measures, designing backup activities and gearing the learning women's effort towards achieving the highest goals of the project.

❒ **Operation 3: preparing and designing training tools**

Training tools are all the possibilities and means that are at the disposal of the trainer. They are designed to help him to implement the curriculum in the best possible manner, and keep him solidly committed to its orientations, in addition to guiding him towards selecting the best ways to achieve the desired goals.

These tools should include documents that are especially designed for the trainer, similar to those designed for the women targeted by the training.

After a study of the compatibility and usefulness of the project, work begins to focus on drawing up training tools which should include the following:

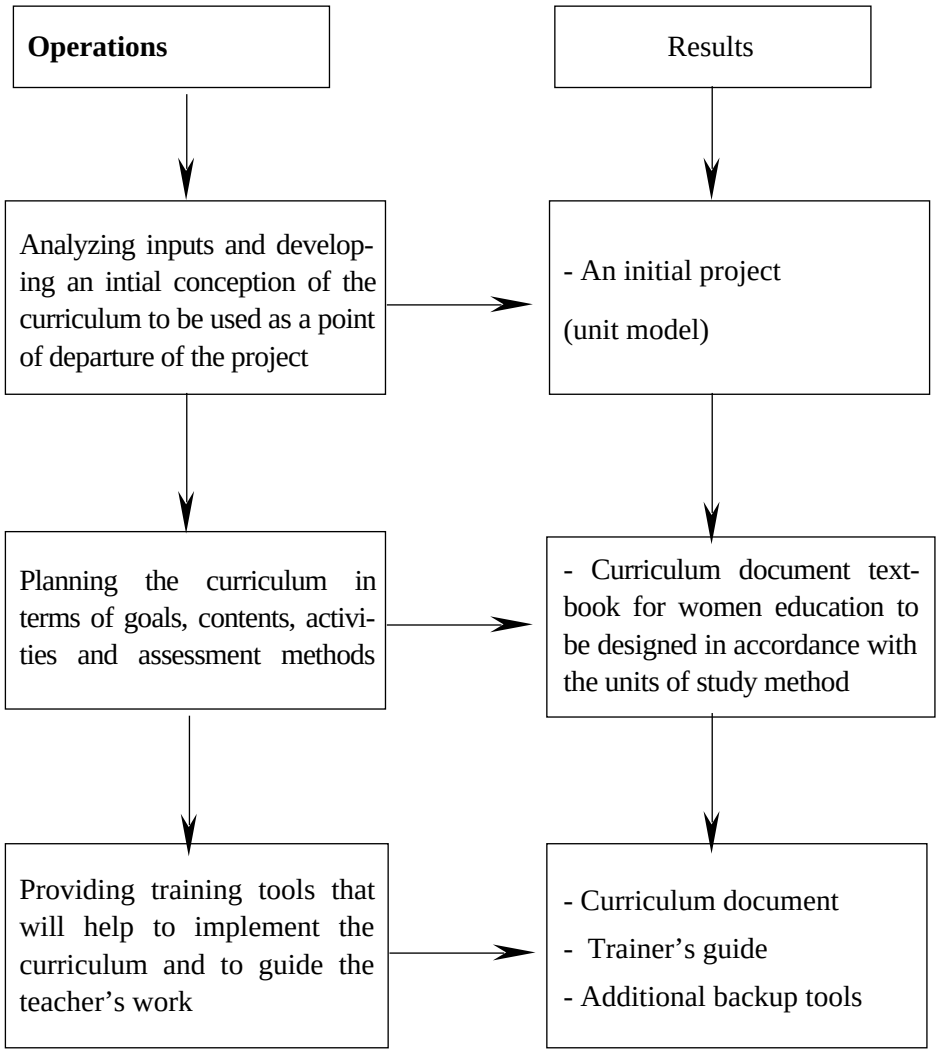
- **The trainer's guide**: it is an educational document that describes:
  - The goals of the program.
  - The methods of preparing and teaching lessons.
  - The set of means that can be utilized.
  - Assessment methods.

- **The curriculum**: it is a document that describes the theoretical conceptions, the bases and frames of reference adopted by the project, in addition to its activities, contents and the ways of implementing it. This document is a model of the contents included in the curriculum, such as:(1)

- Approaches and points of departure of the curriculum
- Elements and components of the curriculum
- Ways of implementing the curriculum

(1) See Saada, Jawdat Ahmed. The Curriculum of Social Studies. Dar al-Ilm lil-malayin. Cairo, 1986.

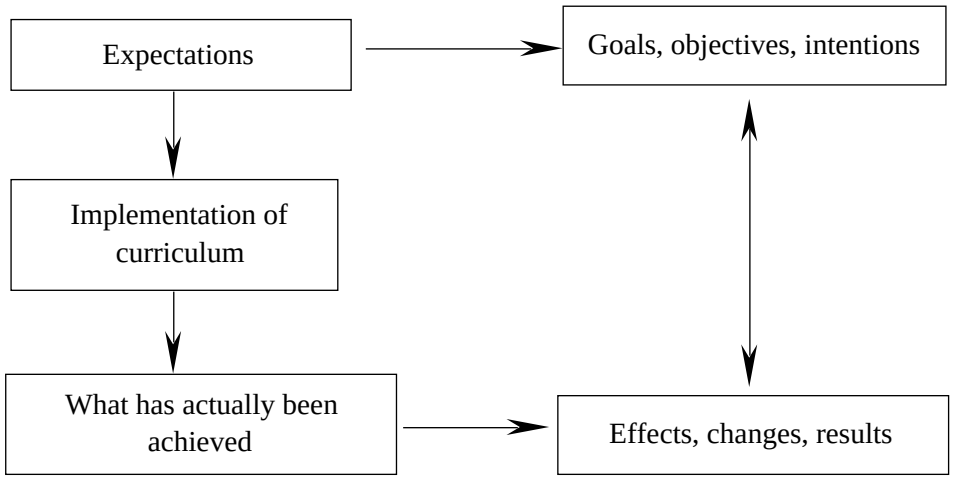
SUMMARY OF THE PLANNING OPERATIONS OF THE WOMEN EDUCATION CURRUCULUM



RESULTS AND EFFECTS

Results and effects are the goals and objectives to be achieved through putting the curriculum into effect. Generally, they represent the changes which we seek to effect in the mind and thinking of the women targeted by the training.

At the level of the curriculum plan and strategy, these effects afford an opportunity for curriculum assessment and for identifying the discrepancy between the objectives set for women education and what has actually been achieved on the ground. This is one of the principles governing systems and curricula analysis which holds that every curriculum falls within the following conception:(1)



The bigger the discrepancy between our expectations and the results on the ground, the more certain we become of the fact that the curriculum has failed to achieve the desired goals. Likewise, the smaller the discrepancy, the more certain we are that the goals have been reached and that the curriculum and the means utilized in it are effective. In a reverse situation, it is necessary to take the measures that are likely to avert the gaps and to improve the output.

Moreover, the curriculum should also include an assessment and a follow-up scheme during its implementation so as to unveil its results and effectiveness. This scheme aims to achieve the following:(2)

---

(1) Stufflbeam et.al. l'Evaluation en éducation et la décision et la prise de décision. Ed. Ottawa, N.H.P. 1994.

(2) Hamdan Mohammed Ziyad. Curriculum Assessment. Dar at-tarbiya al-Haditha, Amman, 1986.

• **Assessment of implementation methods**

This is concerned with examining the method of preparing and implementing the curriculum, as well as the means for achieving that. Hence the necessity to make field trips to training centers to assess the extent to which women, who are participating in the training, interact with the curriculum and the trainer's behavior towards them.

• Assessment of documents

This concerns revising and emending the books that will be used to teach women, so as to make them fit the characteristics of the educational context. Revising can focus on the following:

* the cognitive and scientific contents of the book.
* the methods and techniques used in it.
* the layout and the aesthetics of the book.

• Assessment of effects

This concerns the effects of the curriculum on the women targeted by the training and identifying the kinds of changes they have gone through and the extent to which they match up with the desired goals.

The examination of the effects and results uses a set of various methods and techniques, such as:

- Studying the answers given in the assessment test by the women targeted by the training.
- Examining the opinions of the trainers in charge of preparing the curriculum.
- Proofreading the documents.

In brief, the first of the inputs to women education concerns the adoption of the "Theory of Curricula", which is based on the following:

- The curriculum must be based on a system analysis approach which views the curriculum as an integral system with homogenous elements.
- The curriculum must be planned according to operations that require an analysis of inputs and determine the strategies for implementing it.
- The Curriculum must include these steps: follow-up, evaluation, guiding and development.

Chapter Three

THE FOUNDATIONS AND PRINCIPLES OF WOMEN EDUCATION

Introduction

If the women educational curriculum rests on the principles of curriculum construction, it has at the same time adopted bases and principles that constitute an input to the selection of its contents and activities.

The bases and principles are a set of elements that serve as guidelines in curriculum design. They also direct choices, and set and select goals, because they constitute a description of the characteristics of the environment, the culture and the learners, and of other things.

Women education rests on the needs discussed in Chapter One and which are related to the following aspects:

- The woman's educational level and its relationship with citizenship and civil rights.
- The woman's educational level and its relationship with child health
- The woman's educational level and its relationship with family planning.
- The woman's educational level and its relationship with nutrition.
- The woman's educational level and its relationship with the environment.
- The woman's educational level and its relationship with cleanliness.
- The woman's educational level and its relationship with housekeeping.
- The woman's educational level and its relationship with productivity.
- The woman's educational level and its relationship with marriage.
- The woman's educational level and its relationship with the religious question.

If we consider carefully the correlations between the many variables and the woman's educational level, we can conclude that they are part of four models of bases and principles. These are:

- Cultural and social bases
- Mental and psychological bases
- Cognitive and religious bases
- Educational bases

1. Cultural and social bases

The cultural and social bases represent the components of society, its expectations, the prevailing cultural systems, its values obtained from the past, and its future aspirations. They are dynamic elements and variables that are very active in the selection of the curriculum, in addition to their being an essential source for carving out its goals and purposes and for planning its elements.

❒ The concept of culture

The concept of culture is not limited to intellectual production only; it covers all aspects of human behavior, the different ways of life, the social systems and their institutions, as well as the prevailing values and the principles along which society operates. Therefore, culture is:(1)

- The values and beliefs of a particular community.
- The patterns of behavior characteristic of a particular community.
- The symbols and forms of expression of a particular community.
- The intellectual and artistic production.
- The elements of socialization..

Therefore, the concept of the socio-cultural component rests on the following perspective:

The women educational curriculum rests on a comprehensive perspective that is not confined to religious knowledge only; rather, it exceeds it to include an integral socialization of the women targeted by the training, one that seeks to achieve the following:

- Instilling in the women religious and moral principles and values.
- Making them aware of the essentials of positive behavior towards social environment.
- Providing them with essential information about the environment, family and health.

(1) D'Hainaut. L. Des fins aux objectifs de l'éducation. Ed. Labor. Bruxelles et Fernand Nathan, Paris, 1983.

- Establishing a link between learning and the learning women's milieu and environment.
- Teaching them the components of their own civilization and the symbols of their own culture.

❒ How can this concept be incorporated in the curriculum?

If the cultural and social component is an essential source in putting together the curriculum, it is necessary to know the ways of integrating it in this curriculum, along with the strategy adopted to achieve this.

❒ At the level of goals and purposes

Among the goals it seeks to attain and which we will mention later, the curriculum strives to provide women, who are targeted by the training, with socialization and cultural upbringing that embrace the following components:

- **Socially**: giving the women targeted by the training a social training that will infuse in them the principles of positive behavior towards the self and the other, and the ethics of a healthy behavior vis-à-vis their family and the social milieu in general.

- **Culturally**: instituting a search for cultural values that will enable women to take part in social life through drawing upon various sources, such as the Holy Koran, the Sunna, the conduct of the righteous, and the acceptable behavior of Jamaca (Muslim community).

❒ At the level of contents

In the domain of women education, the cultural and social component is embodied in integrating the cultural and social values with a view to making women social education a pillar of their socialization and cultural upbringing.

The most important axes of socialization and cultural upbringing are:

- Drawing upon the Holy Koran and the Sunna to derive the values of an Islamic society and to impart Islamic teachings to both the individual and the group, using Koranic _y_t (verses) as a means for explaining to the women targeted by the training the lofty means of the Holy Book, the commands and prohibitions pertaining to their conduct in raising children, their duties towards them, and their rights vis-à-vis their

husbands, especially that Islam has urged that the husband be a good, educated and virtuous member of the community.

- Cultivating in the women targeted by the training a sense of commitment to the components of constructive behavior towards children and the community through sensitizing them to the principles of health, nutrition, sound education, the constituents of a balanced family, and good methods of raising children.
- Making use of stories and accounts that depict positive values towards the environmental and human milieu and towards all the elements it contains (such as the family, work, and the natural milieu), so that women can grasp their meanings and benefit from their lessons with regards to the precepts of good conduct and behavior.
- Making the Prophetic Sìra a motivation for the female learners to emulate the virtues and qualities of the Prophet (peace be upon him), and to adopt them as a pattern of their thinking, feeling and behaving.

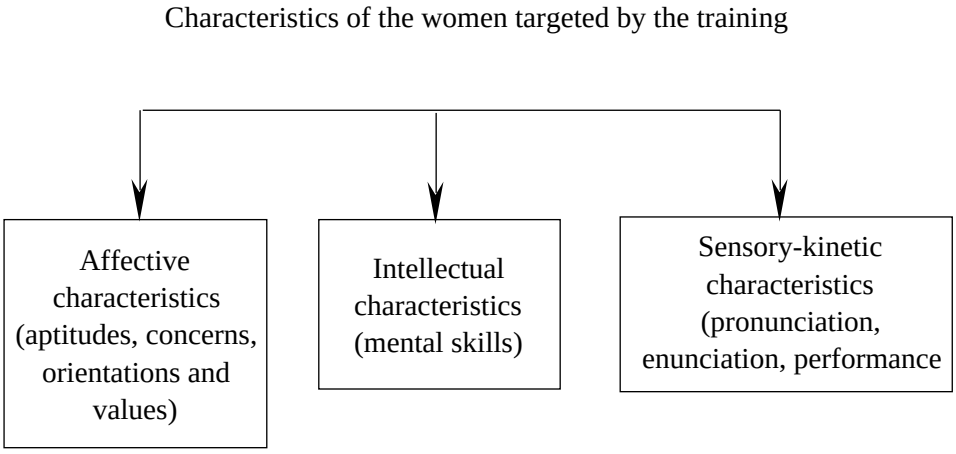
❒ At the level of activities and means

If the contents contribute socially and culturally to educating the women targeted by the training, the activities and the means have, in turn, been utilized to realize this very purpose. This is so because they are used in the curriculum as elements of this education through utilizing them educatively to achieve the desired purpose. This utilization is manifest in the following:

- Using dialog and discussion as a way of linking training with the women's perceptions, ideas, and conceptions of reality.
- Using the environment and social milieu of the women targeted by the training as a background for grasping the cultural and social values taught in the lessons and linking them to this background.
- Using audiovisual means as an opportunity for linking abstract values to perceptible visuals. Among these means are videotapes and slides.
- Using the example and proof as a means for convincing the women targeted by the training of the benefit of adopting the constituents of positive behavior and safe conduct vis-à-vis the environment, the milieu and society.

2. The mental or psychological bases

If the cultural and social bases of the curriculum are considered as points of departure for grasping the hypothetical relationships between the learner and his environment, and the distinctive features of this milieu socially, culturally and civilizationally, the mental and psychological bases are closely related to the persona of the learner targeted by the women educational curriculum, its characteristics and peculiarities. These bases constitute a source for deriving the goals of the curriculum, selecting its contents, methods and activities. These bases and characteristics are shown in this diagram:



2. 1 The affective characteristics of the learner

By affectivity it is meant everything connected with affection, reactions, tendencies and aptitudes and all other things related to feelings. It is commonly known that adult education is one of the most important domains that take great interest in the field of feelings, given the fact that it seeks to modify behavior and change perceptions and conceptions. This is why it depends on the affective constituents and their characteristics.

What are, thus, these affective orientations?

Affective mechanisms are made up of a number of motives and stimuli that stir vitality in the learning women and determines their choices and convictions. For

women education to reach its goals and objectives, the trainer must be aware of these dynamisms, and he must be able to utilize them educatively. These affective characteristics are manifest in the following aspects:

❒ Aptitudes

They include anything that can prompt the individual to act and to espouse (or opt for) a particular behavior. This is based on the principle of satisfying a need, such as the need for knowledge and discovery, the need for integration, acquaintance, as well as other needs.(1)

Women education, being part of adult education, must be founded on these principles:

- Prompting the women's needs to find answers to the problems and issues facing them in the field of social life and its interactions.
- Exploiting the needs of the women targeted by the training for communication and dialog in raising questions and inducing them to discussing the various kinds of behaviors and conducts.
- Making the environment a means for discovery and knowledge, and for reaching the targeted truths and values.

❒ Interests

Interests are a number of the learning women's favorite activities that stimulate their aptitudes for learning, discovery, and inclination towards particular subjects(2).

Because women's interests at this stage are constituted through their disposition to lean towards practical utilitarian aspects, interest in social activity, and the desire to take part in it, these motives are one way of motivating their activities through the following means:

- Exploiting the need for cooperation and self-assertion.
- Using topics that stimulate their thinking, such as the story, the event and the incident.
- Using fixed and animated images to attract their attention.

---

(1) Badin. P. Aspects Psycho-sociaux de la Personnalité. Ed. Le centurion, Paris, 1977, pp. 61-63.

(2) Evans M. Orientations and Trends in Education. Trans. Sobhi Abdellatif Anwar Dhahir Ridha, Mounir Atallah Sulaiman. Al-Moukhtar Foundation, Cairo, no date.

❒ Attitudes

"Attitude" is defined as a state of psychological readiness that spurs the individual to act in a particular way; it is a systematic way of thinking and feeling towards people and the community.(1) Women education seeks to develop their positive stands with regard to their attitudes vis-à-vis the environment, family, health and economy. Accordingly, women education attempts to generate these stands through methodical means and procedural methods whose basic goals are:

- Developing positive attitudes towards reading and teaching.
- Developing positive attitudes towards health and nutrition.
- Developing positive attitudes towards family planning and its equilibrium.
- Developing positive attitudes towards religious duties.
- Developing positive attitudes towards work and economic activity.
- Developing positive attitudes towards civil and individual rights and participation in political life.
- Developing positive attitudes towards the protection of the environment and adopting harmless behavior towards it.

Values and harmony

All the affective factors mentioned above converge with values and conformities, the purpose being that everything that the women targeted by the training learn in the courses of women education should eventually lead to the following results:

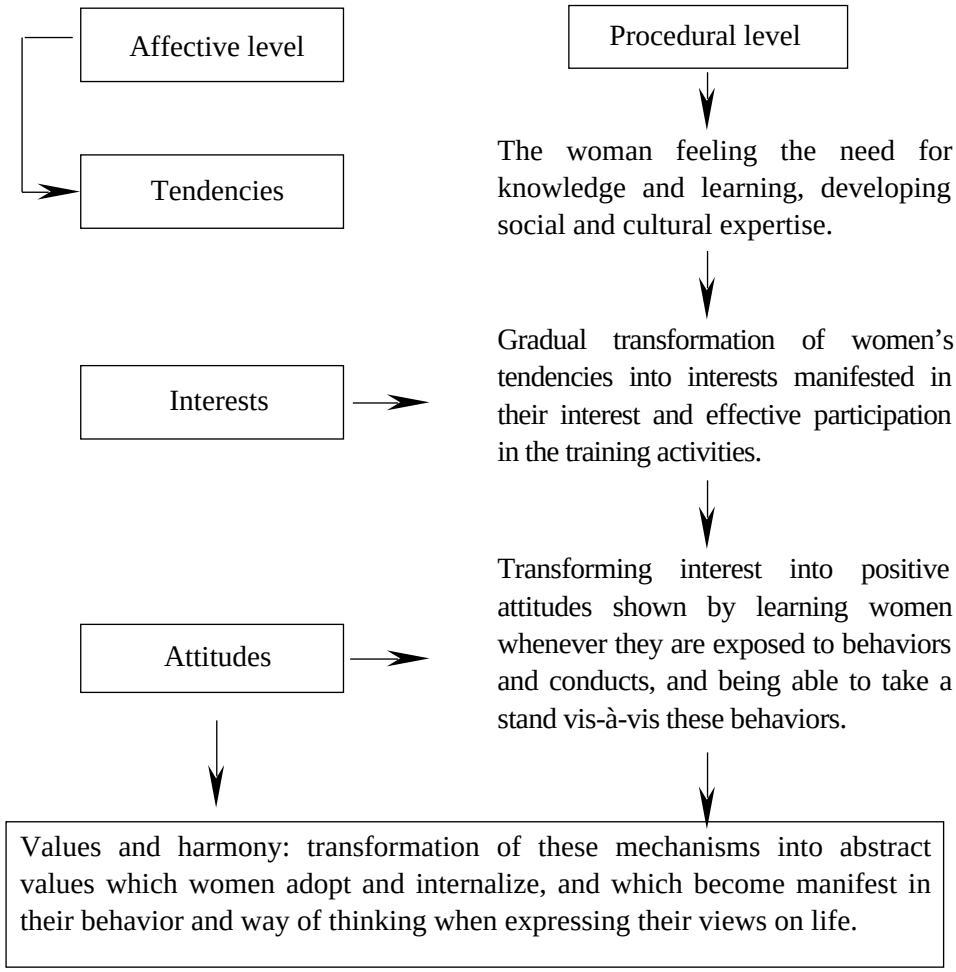
- Acquiring a good knowledge of a system of abstract values that constitute a general view of life; it is the human being's view that shows in his or her behavior, deeds, words, behavior towards the individual's own self and towards others. Every time this view is formed, it is proof that a positive change has occurred in the individual's personality. This is why women education adheres to a gradual change from understanding appearances and deeds to generalizing them within the framework of abstract values.

---

(1) See Ahmed Awzi. The Psychology of the Adolescent. Publications ofThe Journal of Educational and Psychological Studies, Rabat 1986.

- Creating a kind of harmony among women so as to make them feel that the acquired behaviors are in harmony with the milieu and that, consequently, they are acceptable and applicable in social life.

We notice that the affective mechanisms in whose light women education can be planned must lean towards some kind of gradation as reflected by the following diagram that demonstrates the procedural application of every affective level:(1)



(1) De Landsheer. G etV. Définir les Objectifs de l'éducation. Sd. PUF, Paris, 1980.

2.2 Mental characteristics

If the women educational curriculum is based on affective characteristics that represent the mechanisms of affective training of the learning women and its tracks, it is also based on mental and intellectual paths that employ all of their intellectual energies and potentialities, hence the need to utilize the best means that would stimulate the women's thinking energies through the following:

Dialog and discussion

Women education should make ample use of dialog and discussion through asking questions that stimulate the mind and arouse the interest of the learning women in research and exploration.

Reference to the milieu

Reference to the milieu is a means of thinking, as women targeted by the training seek to establish a link between the acquired values and principles and their knowledge of the milieu.

Close examination and thinking

The women targeted by the training should find in every lesson activities that stimulate close examination and thinking through generalizing these activities to include other matters in their lives.

Observation and scrutiny

Scrutiny is one way of understanding abstract matters which are too difficult for the learning women to grasp. It consists of observing social and environmental phenomena and others issues.

❒ Intellectual operations

Intellectual operations are a set of paths that are adopted in the education of women targeted by religious training and which provide them with the necessary knowledge and information represented as follows:

Knowledge

Knowledge is a fundamental pillar of the curriculum; it is through knowledge that the women targeted by the training accumulate information necessary for

learning about the environment and population, employment, rights and other matters, be they concepts, terms, events or other things.

Comprehension

Comprehension is an essential skill in women education, because women are sometimes unable to grasp the meanings of some concepts; this is why comprehension activities are incorporated in all lessons, the most important characteristics of which are interpreting the implied meanings and linking them to their real concerns.

Practice

The purpose of practice is to give the women targeted by the training the necessary skills to carry out various activities that require practical skills, such as arithmetic, home economics, cooking, child rearing, healthy nutrition, agriculture, weaving and sewing, and so on.

Analysis

In addition to comprehension, analysis constitutes an essential intellectual operation in the curriculum. It is used in the programs and lessons so as to enable the women targeted by the training to extract the various discourses used in written and spoken materials. Analysis can also be used to examine materials, such as liquids, equipment, etc.

Higher intellectual operations

The use of sophisticated skills requires from the women targeted by the training higher intellectual operations in solving problems facing them. These skills are manifest in assembling things, problem solving, and evaluating specific data, such as behaviors, ideas, stands, etc.

2.3 Sensory- kinetic characteristic

If the curriculum is founded on the affective and intellectual characteristics of the learning women, it is also based on sensory-kinetic characteristics manifest in the development of the sensory-kinetic skills which this education seeks to achieve through the following:

- Pronunciation, enunciation during reading and writing.
- A good and correct reading of the Holy Koran.

- A good performance of the acts of worship and adoration, i.e. ablutions, washing with clean sand or earth and prayer.
- Performance of various practical skills and professional knowledge, such as cooking, weaving, sewing, embroidery, agriculture, and child rearing.

3. The bases of religious learning

In designing a curriculum for Muslim learning women, no curriculum designer can fail to take into consideration the bases of religious learning – also known as "epistemological bases" in reference to epistemological science relevant to the history of knowledge, its concepts and methodologies. The basis of religious learning is the Holy Koran and the Sunna al-sharifa. Regarding the branches of religious learning, these embrace all Islamic thought that was accumulated over the years in view of its being a source of learning about religious matters.

Therefore, the religious foundations constitute a fundamental basis of the curriculum, especially at the level of religious values, beliefs and behavior, given the fact that Islam's influence extends to all aspects of social, economic, political and legal issues.

3.1 Sources of religious learning

The Holy Koran and the Sunna are two fundamental sources of women education, for they are its pillar and frame of reference, as well as a source of all data.

The Holy Koran and Sunna must, therefore, be given a special place in women education due to the fact that they should constitute the basis and prop of every course. The Holy Koran and Sunna can be used in more than one context, such as:

❒ The Holy Koran

The Holy Koran is the Book of Allah, which He revealed to His Messenger – al-Mustapha al-Amin, Mohammed (peace be upon him) – It is the primary and fundamental source of any religious learning, from which we draw our values in life and the precepts of our Shari'a. Hence the need to make Koranic verses the basis and back-up of every educative activity in women education. Therefore, time slots are to be allotted to reading and reciting the Koran and to

commentary, wherein the women targeted by the training are to read a number of Surah from the Koran, reflect upon their meaning, and commit some of them to memory. The purpose being to make the Holy Koran the most fundamental source of the precepts, values, interpretations of faith and Shari‘a and to inure them to recitations and readings of the Koran, and to take good care of it.

❒ The Sunna

Being a source and a reference for the women educational curriculum, the Hadith al-sharif can be incorporated via propagating Prophetic sayings throughout the curriculum to be used as a background for educing precepts or adding force to them. The purpose of this measure is to make the women, who are targeted by the training, aware of the fact that the Sunna -be it words, deeds, or affirmations- is a source of tashriç (lawmaking).

❒ Religious frames of reference

If the Holy Koran and the Sunna are two primary sources of the women educational curriculum, there are other sources that pertain to the intellectual production of the Muslim mind. This production is encapsulated in the following:

- All of the sayings and deeds of the worthy ancestors, which adhere to the provisions of the canonical law of Islam, constitute an authoritative reference that is to guide the researcher and the learner in their endeavors to understand religious issues.
- All that has been produced by Muslim culama in terms of thought and reflection that explain and clarify religious matters at various levels.

3.2 Characteristics of religious learning

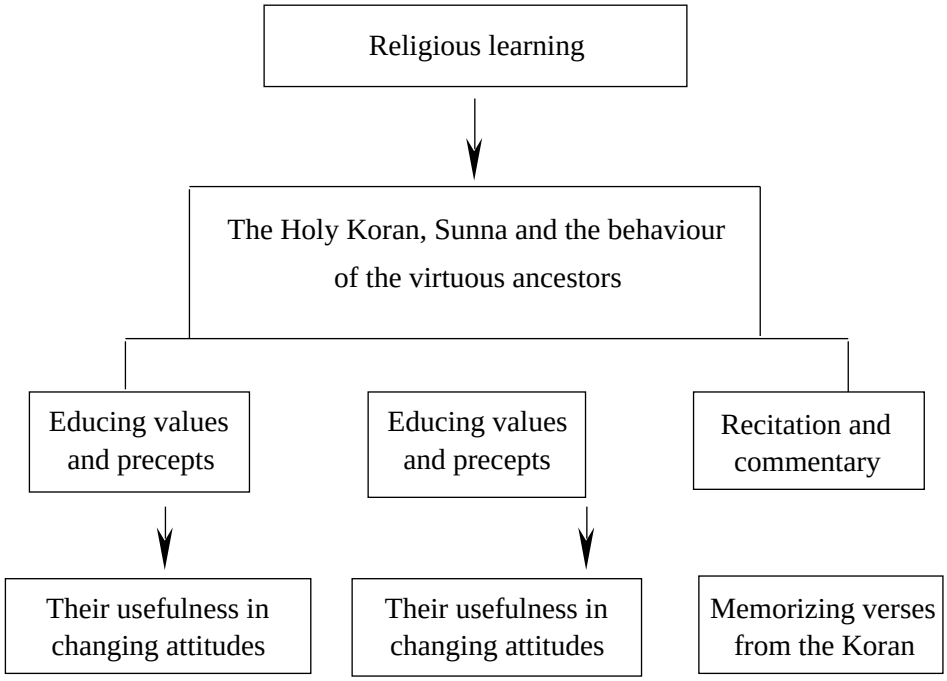
Every curriculum designer, who uses modern methods, should have as a frame of reference for the epistemological background of learning which constitutes the subject matter of this curriculum. This background is composed of the field of notions and methods common to that learning.

Therefore, setting up a women educational curriculum requires taking into consideration the specificities of religious learning produced by Muslim culama, and which manifest themselves in the following:

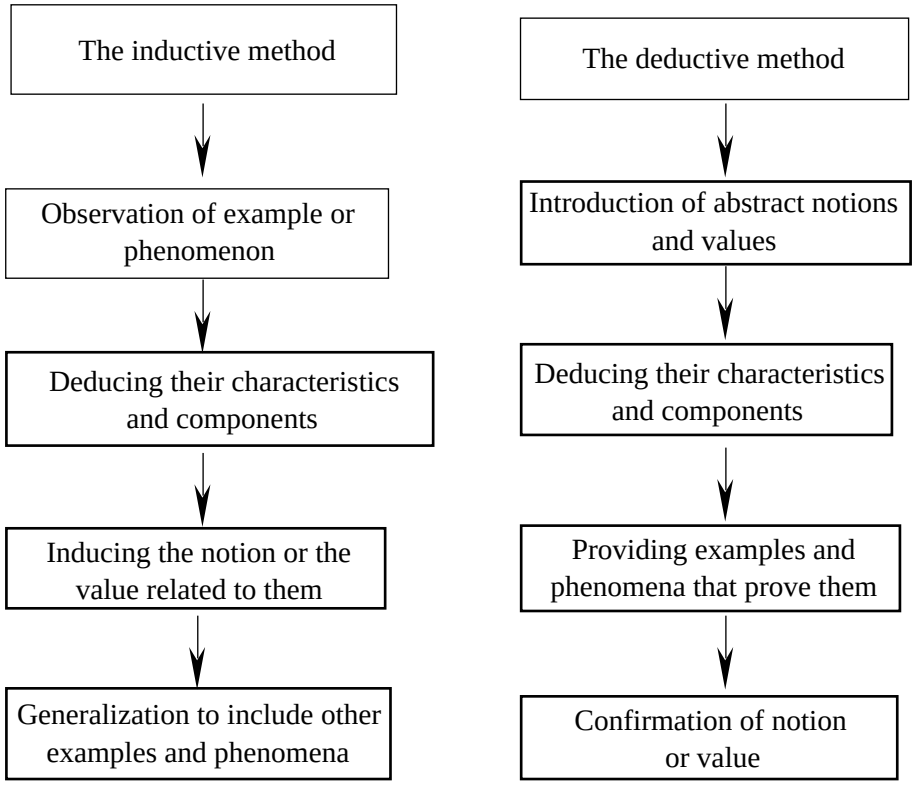
- The common concepts, such as behavior towards others, articles of faith and acts of worship and adoration.

- The methods used to acquire this learning, such as learning the Koran, religious duties and the manner of performing the acts of worship and adoration.
- The values that are predominant in this learning and which guide the Muslim's behavior and conduct vis-à-vis God and towards the human environment.

The diagram below explains the usefulness of religious learning:



In using religious learning in general, two complementary methods are to be adopted, as shown in this diagram:



4. Educational bases

Educational bases are one of the sources of the curriculum, because they constitute a reference for selecting the activities, the means, and the teaching and learning methods. If the epistemic sources are a reference for selecting and treating the subject matter, the educational bases constitute a referential framework for organizing relationships between trainers and their students, and among the women targeted by the training themselves. The more clearly defined these base are, the easier will be the selection of these methods and means.

Amongst the educational aspects upon which women education can be based, we can mention the following :

❒ Designing content according to axis theories of curricula.

❒ Adopting animation ways and methods.

❒ Utilization of audio-visuals and modern technologies.

❒ Adopting the principle of comprehensive evaluation and integrating back-up strategies.

4.1 Axis theories of curricula

In the field of building up training knowledge and curriculum design, there exist two general theories:

• **Partitive theory**

It deals with the teaching material as being made up of divided parts and sections, each one of which has its own specific characteristics; that is, the teaching material is divided up into small sections organized in the form of lessons that are independent from one another. This method is called "scholastic", and it is not suitable for adult education.

• **Axis theory**

It considers the teaching material as being composed of many parts that are related to one another in such a way as to be complementary and overlapping; hence the reason for organizing the teaching material according to inclusive and comprehensive axes. This method of teaching is suitable for adult education.

4.2 Adoption of animation methods

We stressed earlier the necessity of imparting a learning that is compatible with the needs of adults and in line with the desired goals. This matter is practically embodied in the adoption of animation ways and methods according to a systematic, methodical plan.

Adult education stresses the importance of incorporating the learners' personal experiences in their learning and of fostering in them the willingness to take the initiative as responsible individuals. Scientific experiences have shown that a great deal of satisfaction takes place when facts are discovered as a result of thought, reflection and personal effort. In this connection, women education ought to adopt ways which are more open and which rely on the following:

- Dialog and discussion in the classroom.
- Drawing on the learners' experiences and personal knowledge.
- Cultivating in the learner the spirit of teamwork and cooperation.
- Assigning individual and group tasks.
- Using argumentation and substantiation methods.
- Encouraging thinking and reflection.

4.3 Integrating the means

As part of adult education characterized by a cognitive, skill and value oriented-learning, women education is one of the fields that need audiovisuals and modern technologies the most. This is so because the variety of its axes and the broadness of its fields of knowledge makes women education more encompassing than any other field of these means, provided that they are used properly so as to fit the characteristics of every subject matter.

This integration finds its justifications in several methods, the most important of which are:

- The existence of abstract concepts and values that need to be linked to sensory, visual and audio phenomena, so that the women who are targeted by the training can grasp them; among these concepts are environment and legal concepts.
- Incorporating in women education performance activities that rely on actual performances and achievements, such as teaching them practical skills and vocational activities, and methods of home economics.
- Strong link between women education and social environment and human issues, such as behavior and ways of life, which makes the ocular vision an indispensable matter for learning.

4.4 Adoption of the notion of comprehensive evaluation

Comprehensive evaluation is manifest in going beyond the narrow view which turns evaluation into a means of passing judgment on women targeted by the training to another view that makes it an appropriate tool for adult education. It seeks to achieve the following:

- unveiling the learning problems and lacunae.
- studying the means and possibilities used in teaching.

- collecting information about the results of teaching.

- taking orientation and backup decisions.

This is the reason for using a practical plan that integrates comprehensive evaluation in the following manner:

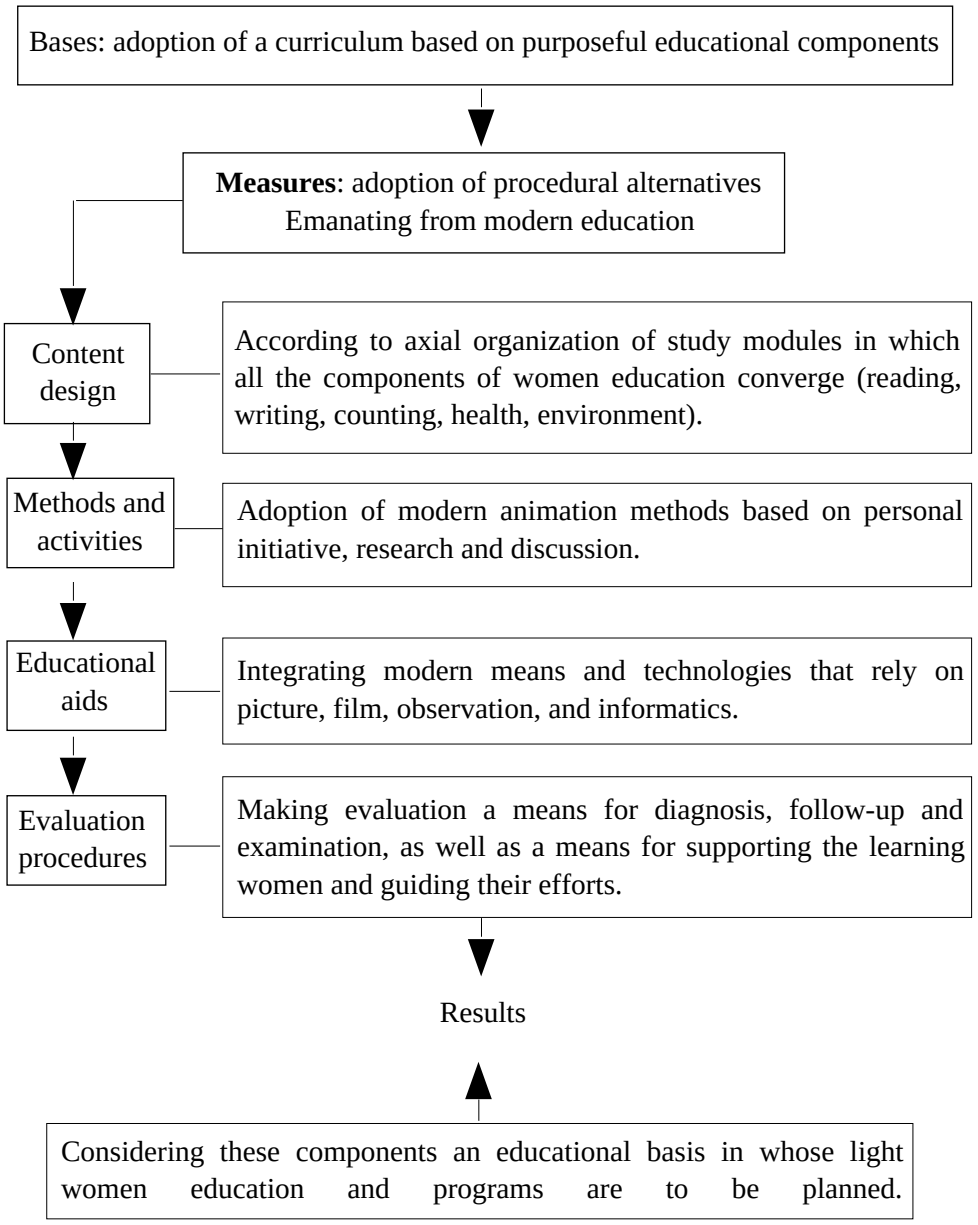
- **Diagnosis**: diagnosing the previous skills of the women targeted by the training, and adopting them in teaching new things. This is called “placement test,” as it determines their placement in relation to the program and its goals.

- **Follow-up**: closely following the work of the women targeted by the training in a sustained manner, and showing them how they can organize and direct their efforts.

- **Examination**: examining the overall result of each unit through periodical final evaluation.

- **Guidance**: guiding the efforts of the women targeted by the training through back up activities.

SUMMARY OF THE EDUCATIONAL BASES OF THE CURRICULUM



Chapter Four

THE METHODS AND MEANS OF WOMEN EDUCATION

Introduction

Chapters Two and Three presented the inputs to women education and its bases. This chapter will discuss the practical ways for implementing the women education program. These are a set of methods which the trainer can use to put into operation the women education program in the best possible way. Chapter Four is divided up into two main axes:

Axis One: It contains the following contents:

- The desired goals and objectives of women education and which constitute a frame of reference that will enable the researcher to set the goals on the following levels:
    - Long term objectives.
    - Institutional intentions and targets.
    - General goals that describe the specifications and results of learning.
    - Procedural objectives that describe tangible behaviors.
    - Contents derived from the aforementioned objectives and which are categorized according to the needs examined in Chapter 1.

Axis Two: Pedagogical methods for implementing women education. They include the following:

- Methods and training activities, such as reading, writing, and the teaching of concepts and values.
- Educational aids that help in the teaching of the subject matter or in organizing the relationship between the trainer and the women targeted by the training.

The following is a detailed description of the contents of these two axes. The contents are organized according to three components which are:

- Component One: objectives and contents.
- Component Two: training methods.
- Component Three: tools and educational aids.

Component One: Objectives and contents

(Frame of reference of the objectives of women education)

Having presented the most important inputs and bases that contribute to women education, we will suggest in the following paragraphs a general conception of the means and methods of this education through the objectives and the contents that may be adopted.

1. The frame of reference of the training objectives

- ❒ Adopting positive attitudes towards gaining profound knowledge of Islam. The objective is to instill Islamic values in the minds of the women targeted by the teaching and learning operation.
- ❒ Being aware of their civil rights and principles of citizenship. Women education should aim to teach them their rights and how to keep those rights, in addition to providing them with the basic information that will enable them to carry out their civil duties when they cast their votes, and to contribute to the democratic political life in their communities.
- ❒ Learning the reading and writing skills. The aim is to learn how to read and write so that every beneficiary can write paragraphs and read them.
- ❒ Learning how to count and do mathematical operations. The aim is to acquire the skills involved in sorting out a mathematical operation and to use abstract thinking that will enable them to solve problems in life.
- ❒ Acquiring positive attitudes towards the demographic milieu. The aim is to sensitize them towards the issues in their demographic milieu, such as family planning, contributing to household economy and maintaining family balance.
- ❒ Acquiring positive attitudes towards the environment. The aim is to adopt balanced behaviors towards the environment, through protecting it and refraining from destroying it.
- ❒ Acquiring health awareness. One way of teaching women the principles of reproductive health, the importance of cleanliness and good behaviors in taking good care of the infant in terms of health and nutrition is to give women a sound health education. These behaviors will undoubtedly contribute to the prevention of a number of diseases.

❒ Acquiring vocational skills. Women education should aim at equipping the women with the necessary skills that will enable them to practise a vocational profession, and thus contribute to the economy of the family and the community.

2. The contents of women education

The inputs and referential objectives mentioned earlier constitute a set of criteria for determining the nature of the contents that can be used in women education. In the field of curriculum and content design, researchers have not lost sight of the present needs of the learning women, or of the goals of their education. One such researcher is Dr. Abdulwahid Abdullah Youssef whose study summarizes the most important axes of the program set up by UNESCO for the education of girls and women (1976-1980) in the fields of culture, vocational training, health and nutrition. This program is known as the "functional program"(1).

Moreover, the two researchers Dr. Ibrahim al-Kinani and Dr. Mohammed Ilyas have limited the common contents of women education to the following domains:(2)

- **Family domains**: the relationship between the spouses, family affairs.
- **Home economics**: saving, family savings, sewing, household tasks.
- **Child raising: pregnancy**, delivery, suckling, weaning, and so on.
- **Learning a vocation**: agriculture, and other manual trades.
- Health: nutrition and cleanliness.
- **Patriotism**: national and patriotic orientations.
- **Religion**: learning the basics of religion.
- **Society**: the relationship between individuals and customs.
- **Spare time**: recreation and leisure.

The truth of the matter is that the contents of women education emanate from their needs and preoccupations. Basically, these contents are functional and practical contents that are related to the immediate interests in life. Therefore, the most suitable organization of these contents are the axis curricula that are based on the module system and centers of interest. These are:

---

(1) Abdulwahid Abdullah Youssef, Idem.

(2) Dr. Ibrahim al-Kinani and Mohammed Ilyas Bakr. "Woman in Adult Education Textbooks". Majallat Taalim al-jamahir (Journal of Mass Education) No. 28 September 1985, p.95.

- Religious education
- Civil rights
- Reading and writing
- Mathematical operations
- Demographic education
- Environmental education
- Health education
- Vocational skills

The axes of these modules are listed below:

THE AXES OF THE CONTENTS OF WOMEN EDUCATION

❒ **Religious education**

- Memorizing the Holy Book
- Performing religious duties
- Learning religious values

❒ **Civil rights**

- Citizenship and its rights
- The citizen and the administration: administrative services
- The practice of democracy
- The rights of the citizen and the rights of the woman.

❒ **Reading and writing (on a gradual basis)**

- Learning the alphabets (enunciation and representation)
- Writing and reading paragraphs
- Reading and writing various types of letters
- Communication through language: reception and transmission

❒ **Mathematical operations**

- Numbers
- The four operations: addition, subtraction, multiplication and division.
- Telling time
- Measures
- Geometry
- Bookkeeping
- Solving mathematical problems

❒ **Demographic education**

- Migration issues
- Family balance

- Family planning
- Home economics
- Family values

❒ **Environmental education**

- Use of natural resources
- Pollution problems
- Environment equilibrium
- Positive environmental behaviors
- Rationalization of water consumption
- Treatment of domestic solid waste

❒ **Health education**

- The health of teenage girls
- The health of the pregnant woman and of the infant, tests and vaccinations
- Pregnancy hazards
- The health of the infant: cleanliness, vaccination, health care, nutrition
- Sexually transmitted diseases and the ways to prevent them
- Nutrition: balanced diet, cooking, types of foods, ways of preserving foodstuffs

❒ **Vocational education**

- Home economics
- Domestic handicrafts (goods produced at home: carpets, rugs, utensils, jewelry, etc.)
- Cultivation (tillage)
- Practicing various trades
- Cooperatives

Component Two: Teaching methods

1. Learning reading and writing:

Learning reading and writing is one way of fighting “abecedarian illiteracy” and discovering and observing the world of writing. This is why learning reading and writing is viewed as a pivot in women education, it being a means and an objective at the same time. It is a means because it constitutes the ground that will pave the way for learning other educational and vocational aspects; it is a goal because it is the weapon to be used for eradicating women illiteracy.

If television and the radio have played their part in tackling this issue, formal education is still required to achieve the goals of reading and writing. The first principle of this teaching is “the elimination of those childish exercises which still exist in some literacy textbooks used by adults. For the adult’s social life (including women’s, of course) could, or must, be the source of the materials used in setting up literacy programs"(1).

❒ The methodology of teaching reading:

Reading is a series of steps that provide the instructor with the possibility of dealing with the written discourse in its various dimensions in terms of understanding, analyzing and producing it.

In women education, the methodology of reading moves gradually from spelling and enunciation to reading and understanding texts; accordingly, the methodology of reading varies according to its gradual levels on the basis of the following sequence:

Designation: the letters are written on the slate or in the class book, then the instructor enunciates the letter, drills the students in it and pronounces its name. The letters are read as follows:

- The letter is read in isolation.
- The letter is read within a word.
- The letter is read with the diacritical marks: Dhamma, fatha and Kasra.

Tahjiyya, or spelling, consists in pronouncing the syllables of a word according to the diacritical marks they carry, or according to the long vowels to which they are connected.

---

(1) The Guiding Document on Self Literacy: A study. Opinions on Adult Functional Education. The International Center for Adult Functional Education. Saras al-Layan, Cairo, pp. 40-41., Lebanon,

The inclusive method: In this method, used in women education, the characters are introduced as part of words, or in sentences supported by pictures, which will enable the learning woman to learn the letter within the word. If she cannot read the word, she can pronounce it, along with the letter, having recognized its meaning with the help of the visual aid, such as a picture.

2. Communication:

Interaction, which is a relationship between individuals or between one individual and a group of people, is based on mutual communication, initiatives, interventions, answers, acts, and reactions, all of which breathe life into the group, makes it grow in number and become active. Because the class is a group of people, and because there is a great deal of interaction within every group, there are limits and frameworks that set apart the interaction of this or that group. To understand some of the constants and variables of interaction, we can work on the group of students that constitute the class, in much the same way we work on tribes or communities or any other organized groups : hence the good reason to make use of some ethnological models which studies group interaction, making it a basis for organizing communicational situations (Holliday Hymes).

Within the context of women education, oral expression and the speaking activity play a major part in improving the learner's communicative competence. This expression rests on the functional understanding of language as a means of communication; this is why it is of paramount importance to link speaking with the social context of the learning women.

The social context consists of a set of social behaviors determined by situations and roles that make the individual opt for an appropriate behavior for every situation. It is thanks to these situations that the signs of every behavior are delineated, and then coded into linguistic forms and styles.

We note therefore the existence of the referential context as a fundamental component in realizing the communicative ability of the learner. It is related to variables that influence speech structures and forms. These variables are:

- **Time and place**: They constitute the space or the framework within which the communication act takes place (at home in the evening, workplace, a family gathering in the morning, etc.)

- **The relationships between individuals or speakers and addressees**: It is in the light of these relationships that the nature of the communication takes

shape (customer, shopkeeper, father, son, teacher, student). The relationship could be one of friendship, business, or parenthood, etc.

- **Affective attitudes**: They are expressed in the conversation (violence, admonition, blame, etc).

- **Communicative intentions**: The speaker's intentions or speech acts which could be threats, requests, hopes, apologies, gentle reproof, or greetings. Each communicative situation allows for the acquisition of values or the expression of attitudes that can be examined in the light of acted-out situations.

Role-play is one of the most important activities in realizing communication and exchange among individuals, for it teaches organization, encourages cooperation, and enables the learners to understand various phenomena.

Role-play is extemporaneous; in it the learner acts out a particular character so that s/he can appreciate the attitudes pertaining to that situation. This is why role-play and personification are an educational activity that seeks to enable the learning women to understand some situations around them, to feel their own problems, and to examine the ways of solving them with a view to enabling them to integrate in life and to take the right decisions with regard to the problems facing them. These role-plays are performed according to the following requirements:

The purpose of this activity is to achieve these goals:

- to create interactive situations among the learning women in the classroom that serve social purposes.
- to enable the learning women to use language within the context of this situation.
- to enable the learning women to live real experiences, and to express their views on them.
- to evaluate the learning women's linguistic, expressive and intellectual output.
- to motivate and encourage learning and participation.

This activity involves roles acted out as scenes from a play emanating from real life and which the learning women are required to assume in life and in the community.

How to organize this activity?

• The preparation phase: The instructor prepares the situations to be imitated in the following manner:

  - the instructor's objective: the instructor defines the objective of the activity which ought to be linked to the topic of the activity, such as environment, health, population, civil rights, etc.

  - the learning woman's objective: the instructor changes his objective to another objective that is of interest to the learning women and that motivates them to play the roles.

  - defining the roles and preparing the tools necessary for the activity (documents, pictures, texts).

  - Controlling the topic for linguistic exploitation in addition to other cognitive aspects.

  - defining the phases of the implementation of the activity.

• The implementation phase: It rests on the following steps:

  - informing the learning women of the topic and the rules of performance.

  - assigning roles to them and introducing each role.

  - acting out the roles, taping and writing them out.

  - evaluating the experience in terms of language, attitudes and opinions expressed thereon.

3. Acquisition of concepts:

Concepts are a fundamental component of women education, because this education involves concepts that are related to such fields as the environment, health, population, and rights, among others. Therefore, learning these concepts is the key to the women's acquisition of this knowledge and commitment to its values.

Teaching concepts to students requires cognitive and methodological expertise and skills that are at the same time related to the meanings of these concepts within the context of the targeted social experiences.

3.1. General meaning of the concept

Generally speaking, a concept is a general idea that refers to the element (or elements) involving things and behaviors; it takes on the form of a linguistic

sign that is used in various domains of human activity, be it intellectual or material.(1)

"Family balance" is a concept referring to a number of elements common to family budget, birth spacing, adequate housing, and family expenditure. "Freedom" is a concept that refers to a psychological and materialistic state which the individual experiences in his or her life.

The concept of "Human Rights" covers other sub-concepts, such as the right to expression, the right to property, the right to movement, the right to work, and the right to citizenship, etc.

Whether it is an environmental, demographic, or a health concept, or any concept, it is possible to distinguish a set of characteristics that constitute elements common to various concepts, of which we will mention the following:

- ❒ The concept categorizes all the topics to which it refers (things, beings, behaviors, ideas and attitudes) and all the characteristics that set them apart from the rest.

The concept of "woman", for example, distinguishes a group of individuals who participate in the teaching-learning operation from others by means of a number of characteristics, among which is the fact that they all seek knowledge which they receive within an organized structure.

- ❒ A concept is characterized by generality and inclusiveness; that is, it cannot be applied to only one single case. Its scope widens to include many various cases that have one or many characteristics.

- ❒ A concept is a symbol; when we use it, we refer to one or many specific characteristics specific to the topic to which it refers.

Methodologically speaking, we can differentiate between a large number of concepts, according to the property that is associated with them (quantitative, abstract, empirical, comparative, classifying concept). However, for procedural reasons, we keep the distinction between two basic types of concepts. They are:

- **Abstract concepts**: they include all the ideas that the individual acquires in the form of symbols or generalities of immaterial abstractions.

- **Material concept**s: they cover all things that can be perceived through the senses.

---

(1) for further reading, see Jawdat Souaad. The Teaching of Concepts. Dar al-Jalil, Beirut, 198.

3.2 Methodology for teaching concepts

The teaching of concepts means all the structured educational activities performed by the instructor which aim, through the use of appropriate teaching methods, at enabling the learning women to acquire and learn concepts.

Learning or acquiring a concept benefits the ability of the learning woman to provide the same answer to the subjects of learning to which she is exposed, and which share one or many characteristics, their variety notwithstanding.

Therefore, learning a concept means practically giving the learning woman the ability to produce the same answer whenever she is exposed to ideas or principles or behaviors or different values that share one or more characteristics. When teaching concepts, the instructor can use different methods, of which we can distinguish two: the inductive method and the deductive method.

- The inductive method :

This method consists of making the learning woman interact with some phenomena or realities or ideas or partial observations pertaining to a specific concept, so that she can, through her own scrutiny and examination of their shared characteristics, arrive at the general concept.

This method requires from the learning woman that she have the ability to make associations between elements and occurrences, and to generalize the inferences so as to get to the general idea or concept.

When using this method, the instructor should make a good choice of the partial situations (in the form of an example if possible) from which he can begin, so as to really arrive at the concept. During the teaching phase, the instructor should also take the learning women gradually through the steps of inductive reasoning and help them to perform the mental operations required by the learning of the concept, such as observation, association, discrimination, generalization and deduction.

- The deductive method :

This method consists in making the learning woman deal with rules and general ideas through which she can learn about some situations or phenomena or occurrences or partial ideas included in them, and understand their shared features.

Therefore, the reasoning which this method adopts is the reverse of that adopted by the inductive method. For in the latter, to learn the concept, the learning woman starts from the example (partial situation) to arrive at the concept; whereas in the deductive method, she starts from the general idea (concept) to get to the example (the partial situation).

The deductive method requires from the learning woman the ability to analyze the general idea and to recognize its characteristics and, from there, to know the partial situations that might be included in them. When using this method, the instructor should introduce the general idea (principle, rule, general definition), from which he starts, to the learning women, which could be considered as a definition of the concept to be taught. Then he will ask them to find examples that reflect one or more features covered by the stated general idea.

4. The value curriculum

Values are a fundamental component of women education, because this component strives to equip the learning women with moral criteria and virtues that will mark their behavior and trim off their affective character, such as the values of good health and exemplary education of children, and economic values based on good budgeting and striking a balance between income and expenditure. To teach these values to the learning women, the instructor may seek guidance in the following data:

4.1 The concept of value:

In general, a value is a quality that is attributed to a subject; it is this quality that makes the subject either desirable or undesirable. It is a criterion and a touchstone by whose virtue we pass value judgments on subjects and discriminate between what is wanted and preferred within the range of choices offered to us. We may prefer a particular subject from among many, because it is a good one. In our relationships with others and ourselves, we may, for instance, behave in a particular manner to safeguard friendship and to be trustworthy, or to have a tendency for group life, or for serving others, or to be successful in one’s work, etc.

We do all that because we believe that what we are doing is good, healthy and beautiful. Therefore, value is all the criteria that influence the individual’s behavior, guide him towards a particular course, and defines the type of relationship between him and his human, natural, economic and health environment, through the choices and preferences that are based on it.

Most often, an individual's values are embodied in his or her behaviors, feelings, tendencies, interests and the various activities s/he undertakes and the manner in which these activities are carried out.

An individual may feel sympathy towards another who is going through a crisis; he commiserates with him and tries to help him out (the value of serving others). The learning woman may be serious about her work during the training because she is convinced of the importance of literacy; she may adhere to an association that supports women's rights because she believes in the value of human rights. The following is a set of values given as an example:

> Tolerance, trustworthiness, ability to assume responsibility, appreciation, friendship, self-respect, wisdom, courage, freedom, happiness, security, peace, salvation and eternity in the Hereafter, internal harmony, wide horizons, rationality, intellectual competition, the importance of family life, religiosity, serving others, self-control, culture, independence, rich imagination, obedience, success and self-fulfillment, integrity, uniqueness, health, wealth.

From these examples, it becomes clear that values cover various aspects of the human being's life and effectiveness. In the context of values, we can, by way of example, distinguish between:

- Personal values: independence, internal harmony, rich imagination.
- Religious and spiritual values: religiosity, kindness, piety, righteousness.
- Social values: respect for others, serving others, marriage.
- Health values: health, preservation of life.
- Moral values: friendship, trustworthiness, tolerance.
- Environmental values: cleanliness, preservation of nature.

If we turn to our religion, Islam, we will find in it positive values that constitute a basis for women education and for instilling in them nobility of character and descent behavior. Of these tolerant Islamic values, we mention the following:

Gratification, satisfaction, unselfishness, religious brotherliness, humbleness before Allah, equality, sacrifice, honesty, trustworthiness, godliness, enjoin what is just, forbidding what is wrong, loyalty, good opinion, equity, assuming responsibility, Islamic solidarity, being kind to others, feeling other people's suffering, sympathy, love, seeking knowledge, repentance, piety, thanking God for His blessings, respect for and obedience of parents, obedience of the powers that be, honoring men and women of learning and knowledge, opening up to other nations and peoples, respecting the differences between people, keeping one's word and promises, tolerance, peace, disputation in a friendly manner, continence, belief, belief in the messengers and prophets, working for the Hereafter, fairness, taking good care of one's health, obedience.

It is clear that these values cover the various fields of human activity, and that they belong to the various fields of life.

4.2 How values come to be acquired:

It is essential that instructors be familiar of the ways that prove that the learning women do actually learn and acquire values. These ways are a description of the changes that become apparent in their behaviors and thinking. According to D'Hainaut's classification of the affective goals, these ways are:(1)

❒ Developing a conception of the desired values

The learning women develop conceptions of the desired values if they can do the following:

- Explain behaviors through specific criteria.
- Expect what might happen if a person fails to adhere to these criteria.
- Express one's feelings through assuming responsibility vis-à-vis issues.

❒ Implementing the conception of values

The learning women show a desire for implementing the conception of values if they exhibit the following behaviors:

(1) Louis D'Hainaut. Des fins aux objectifs de l'education, op. cit

- Displaying behaviors that are compatible with any of the religious values.
- Proper behavior toward a specific situation.

❒ Choices and judgments

The acquisition of values becomes manifest in the learning women's choices and judgments, such as:

- Choosing something from among the various alternatives available to them.
- Pronouncing a judgment on a specific behavior or conduct.
- Expressing preference of one behavior over another.

❒ Relationships and interactions:

Women's acquisition of values revolves around the following relationships:

- Their relationship with the self: body, health, interests, intellectual personality, knowledge.
- Their relationship with others: people, groups, social institutions.
- Their relationship with the milieu: nature, city.
- Their relationship with time : the past, the present and the future.

4.3 The curriculum of value acquisition

When teaching values, the instructor is requested to look for different ways and methods of teaching them, other than those used in the teaching of subject matters. The teaching of values requires specific competences that will enable the instructor to stir in the learning women the desire to learn a value and give up another. The best methods are perhaps those that engage the learning women in discussion and interaction and gives them ample freedom to weigh the attitudes and take decisions. Examples of such methods are problem solving, group discussions, accomplishing tasks, and undertaking group activities, etc. Of the methods of teaching values we have:

- **Preparation**: the instructor introduces to the learning women the main stages he will follow when dealing with a value.
- **Assimilation**: at this stage the learning women work on the value they are to learn.

- **Relational phase**: in which the learning women try to understand the relationship between the concepts of the subject that has been suggested to them.

- **Evaluative phase**: in which the learning women express, through their own statements, their preference of one value over another.

- **Examination phase**: in which the learning women examine the previous phases through answering questions relevant to the topic.

It is possible to adopt the problem solving method, the basis of which is to confront the learning women with a moral problem or other, and to urge them, through a set of procedures, to choose, evaluate and confirm one of the alternatives available to them.

This method is realized through practical steps which are:

At this stage, the instructor suggests to the learning women a moral problem or other, either in the form of a written or narrated story, or as video film. They read the story, listen to it, or watch it. Then the instructor suggests a set of choices and alternatives that may constitute solutions that differ in terms of their value.

After the discussion, the learning women examine again the alternatives suggested to them and choose among them; the choice must be justified and based on a preconception of the results that may ensue. These procedures should also guarantee the arrival at a decision that is meaningful to them.

It is a stage for appraising the solution or the alternative which every learning woman chooses. This appraisal is manifest in her satisfaction with the alternative she has opted for; she must also get her used to adopting a standard for her behavior and to displaying willingness to adhere to it.

Component Three: Tools and educational aids

Using educational aids in women education is a basic and necessary procedure, because the nature of this education compels the instructor to use adequate tools that will help the learning women to understand concepts, values and knowledge of abstract nature.

The instructor can use most types of educational aids if available, such as pictures, etc. However, this use must, for reasons of effectiveness, be governed by methodological requirements (educational, didactic, etc.). The aim sought is to contribute to helping the learning women to achieve the educational goals.

The purpose of this section is to acquaint the instructor with some of these educational aids which s/he can use, and to familiarize them with the requirements of their uses.

1. Printed teaching materials

Due to their availability, easy use and ability to help learning women develop their reading skills and broaden their intellectual horizons, printed teaching materials are the most widely used educational aids. There are many types of printed teaching materials, such as books, general reference books which enrich the learner's cultural knowledge, and various documents. This is in addition to textbooks and the instructor's guide.(1)

An instructor may not be able to do his job properly in the absence of the necessary teaching materials likely to provide him with essential information and knowledge as required by his training and profession. The textbook is the easiest tool for teaching women, due to its cheap price, and on account of its being the vessel that contains the teaching material which is supposed to be the means – or one of the means – capable of enabling the learning women to achieve the goals set by the curriculum.(2) It is an essential reference from which the learning woman gets information more than from any other source, in addition to its being a fundamental source on which the instructor draws in preparing his lessons.

---

(1) Kalloub Bashir Abdurrahman and al-Jallad Saud Saada. Teaching Materials. Dar al-Ilam lil-malayiin, 1966.

(2) Jawdat Saada. The Curricula of Social Studies. Dar al-Ilam lil-malayiin, 1986.

The following are some of the characteristics of a textbook:

- It covers, in an organized manner and in accordance with a specific teaching and learning conception, the materials, the contents and the teaching method; in addition to pictures, drawings, graphs, tables and statistics, all of which are necessary for understanding the subject matter.
- It stays with the learning woman throughout her schooling period, because it is a fundamental source of knowledge and information.
- It tells instructors what and how to teach the learning women.

2. Contact with the environmental milieu

Women education relies on written and audio-visual sources. It might however rely more upon the immediate environmental and human milieu. It is for this reason that “contact with the environmental milieu” is seen as a fundamental source to be used in women education.

The environmental milieu is made up of all the social, natural and cultural structures with which the learning women are in permanent contact, and which shapes their thinking, defines their orientations and attitudes, and manages their behavior, such as family, health, natural environment and cultural and moral values, etc.

The environmental milieu consists of the social environment, the cultural environment and the natural environment, which makes it an important source for women education, because it provides the learning women with social, cultural and natural data, in addition to its being a fundamental source of education. Instructors resort to it continuously to cull from it examples that will clarify ideas and concepts, and give them a concrete touch that will make them intelligible to the learning women.

On this basis, the instructor is committed in the classroom activities to use the components and constituents of this milieu to make the contents of the subject matter comprehensible to the learning women and to enable them to appreciate the values that ought to guide their behavior.

The instructor can use the environmental milieu as a teaching method and as a source for learning. This use can take many forms to achieve various goals and objectives. Examples of this use include:

- Consolidating environmental, health and demographic values and principles in the woman's behavior through urging her to discover these values in her own milieu and to apply them in her interaction with others.
- Highlighting the distinctive cultural values of the community to which the learning women belong, which will prompt the instructor to invest the many cultural aspects that embody these values. When dealing with health or environmental problems, he can call upon the learning women to observe the various aspects of these problems in their immediate environment.

3. Using the picture as a backup tool in women education

The picture occupies an important place in teaching. The instructor may find it difficult to convey the content of the subject matter if he does not use the picture as a backup.

The picture is either a colorful or black and white representation of a phenomenon (natural or human) or of something. It reflects, with a certain degree of accuracy and clarity, the features and characteristics of the topic.

In the educational field, the picture is a vital teaching tool which instructors use as a backup aid to convey the contents of the lesson to the learning women. They use it in various situations to carry out a number of functions, such as presentation, description, explanation, analysis, demonstration, etc.

Some educational motionless pictures are easy to get and to use in the lesson; others are hard to get and difficult to use. Examples of the still pictures are:

- **Photographs**: they are widely used and are usually found in textbooks, newspapers and magazines.

- **Visual aids**: these are drawings by hand that reflect reality.

- **Relief pictures**: they are a representation of real and natural sceneries and are shown by means of a slide projector.

- **Unanimated films**: they are a sequence of either colorful or black and white pictures on a film, and they deal with a general topic.

The instructor cannot use any picture as a teaching tool, for pictures must meet a number of general specifications and characteristics, such as:

- Clarity of purpose, inclusiveness of all the components of the topic.
- Limited information.
- Relevance to the topic.
- Relevance to the milieu of the learning women.
- Proper size to ensure good and easy viewing.

The instructor must realize that the picture can perform several educational functions that will lead to the realization of several objectives; these functions are:

- The picture can depict minute details and characteristics of the phenomenon to be studied.
- The picture can catch the attention of the learning women and influence them.
- The picture can ensure a better understanding of the phenomenon.

With the help of these functions and others, the instructor can realize, through the picture, various educational objectives, namely:

- Helping the learning women to examine a given topic in detail.
- Rectifying wrong concepts.
- The picture can constitute a basis for discussing a particular topic or making judgments.
- The picture can prompt the learning women to raise questions.
- The picture can deepen understanding and enhance comparison.

4. Using visual-aids in women education

Visual-aids are a basic means in women education. In addition to the great possibilities which they offer on the level of putting the learning women in direct contact with phenomena and manifestations that constitute a basis for teaching or a means for evaluation, visual-aids give them the opportunity to develop their intellectual skills and enrich their knowledge. Likewise, interaction with visual-aids will make them more receptive to the requirements of the age: technology and informatics.

Visual aids are all the tools and pieces of equipment that help the instructor to convey educational contents and achieve the desired educational goals. There are several types of visual aids, such as:

- Visual means: they include all the machines used to project motionless pictures, such as the episcope.
- Audio means: they include all the pieces of equipment that register only sound, such as sound tapes.
- Visual aids: they include the equipment and the tools used to combine sound with the image, such as the videotape.

The importance of visual aids is manifest in their ability to give a lively and accurate representation of the topic that is being taught (things, social and cultural events and phenomena, natural phenomena), and to put the topics across dependably. No doubt the instructor appreciates the importance of the use of these tools in teaching the contents of the subject matter in a concrete and direct manner to the learning women, without too much effort on their part in visualizing and understanding its purport, or in memorizing and retrieving it.

Visual aids are used to achieve several objectives, such as:

- Enabling the learning women to establish contact with the environmental and human milieu, through videotapes that depict some behaviors that are so predominant in their social milieu and to discuss them.
- Providing information on specific phenomena, such as using a slide projector to introduce some social characteristics and other things.
- Introducing texts that are read and seen on tapes, such as making the learning women listen to Koranic verses being read and asking them to intone these texts so as to imitate the recitation and the intonation.
- Developing many skills through watching how they are practiced.

5. The role of television in women education

Television is a basic tool in women education, be it a closed circuit which uses a VCR, or a circuit that is open to the public at large. Researcher Ihssan Mohammed al-Hassan believes that television provides the following possibilities:(1)

---

(1) Ihssan Mohammed al-Hassan. “The Influence of Television on Changing the Social and Educational Behavior of Learners at the Centers for the Eradication of Illiteracy.” From: Issues in the Eradication of Illiteracy and Adult Education. p. 145.

- Contribution to the activities of the centers for literacy.

- Repetitions of programs and activities over a long period of time.

- Compatibility of TV programs with learners' needs.

- The programs' ability to attract the attention of visitors.

Al-Hassan also mentions other possibilities, namely plays, movies, documentaries and others. Television can also instill in the minds of the learners positive cultural attitudes and values that can make them receptive to education and learning and appreciative of their benefits. Moreover, television can, according to a study by Dr. Sabir Muhieddine, play a role in acquiring good social values pertaining to citizenship, rights and equality between the sexes and other things. Not only does television teach these values, it also acts them out and links them with social reality.(1) Dr. Aouda Mohammed maintains that television can teach the basics of reading, writing and arithmetic, impart information and knowledge to the learners, and tackle economic, social, health and cultural issues.

The instructor's awareness with regard to the objectives of the use of audio-visual materials will enable him to use it educationally and in an effective and appropriate manner, to achieve the educational goals which he has set for his lessons. When using audio-visual materials, it is important that he take into consideration the requirements of the teaching context, the nature of the contents to be taught, the level of the learning women targeted by the training and other factors.

Therefore, the use of audio-visual materials takes place according to specific rules that ensure their effectiveness in various teaching situations.

6. A good investment of education

This type of education does not require that all the conditions be met so that the party in charge can announce its commencement. The will and belief in its usefulness in developing society is the basis for its success. Political parties, non-governmental organizations, trade unions, and others play a fundamental role in realizing functional projects in the field of women education. In this context, the parties in charge of this education can use clubs, reception halls,

(1) Sabir Muhieddine. Sudties in Development Issues and Adult Education. The Arab Body for the Eradication of Illiteracy and Adult Education. Cairo, 1975.

mosques, restaurants, public squares, theaters, warehouses, educational institutions, factories, stadiums, seasonal celebrations held especially in the countryside and such other places to pass on messages that have specific and purposeful goals which meet the basic educational needs of women.

Conclusion

The goal of this work is to examine the basic needs for women education and to suggest ways of implementing this education in terms of its goals, contents, methods and means. A number of frames of reference have been examined which led us to conclude that these needs are categorized as follows:

- Needs in the field of religious and moral behavior.
- Needs in the field of health, be it the health of the mother or that of the child.
- Needs in the field of family planning.
- Needs in the field of a balanced nutrition.
- Needs in the field of the protection of the environment.
- Needs in the field of cleanliness.
- Needs in the field of the prevention of sexually transmitted diseases.
- Needs in the field of home economics.
- Needs in the field of the woman's contribution to productivity.
- Needs in the field of social relationships.
- Needs in the field of rights and duties.

This study has also defined the bases for setting up a women education program. These bases are:

- Organizational, pertaining to the economic and social policy.
- Educational, pertaining to training in the field of reading, writing and vocational skills.
- Psychological, pertaining to knowledge, social promotion and the woman's participation in life.

It is on these bases that the plan of women education has been drawn up; it adopts the following gradation:

- Analyzing the needs of specific groups of women.
- Defining the inputs to the educational program in the light of the requirements of the community and those of the learning women.
- Drawing up a plan of the program in terms of the goals, contents and activities.

- Preparing the means necessary for the implementation of the women education program.

For further clarification, this study has provided data on the methods and the approaches necessary for drawing up a women education program. It has examined its goals, methods, tools, and educational materials.

This work is a contribution to the enhancement of the situation of women as a step towards a comprehensive development of the society as a whole.

Sources

1. Abu cushma cadnan. “Taclim al-Kibar: asalib adawat” (Adult Education: methods and means). Majallat taclim al jamalhir. (Journal of Mass Education) No. 28, 1985.

2. Ihassan Mohammed al-Hassan. “Atharu at—tilifiziun fi taghyir as-suluk al-ijtimaci wa at-tarbaoui cinad ad-darissin fi marakiz muharabat al-ummiyah” (“ The Influence of Television on Changing the Social and Educational Behavior of Learners at the Centers for Literacy”) Majallat taclim al jamalhir. (Journal of Mass Education) No. 23-24, September, 1983.

3. M’bow, Ahmed Mokhtar. Manabicu al-mustaqbal (Sources of the Future). UNESCO, Paris, 1982, p. 96.

4. Auzi Ahamed. Saykulujiat al-murahiq (Psychologyof the Adolescent). Manshurat majallat ad-dirassa an-nafsiya wa at-tarbawiyya. Rabat, 1986.

5. Evans, M. Trends and Tendencies in Education. Trans. By Subhi Abdellatif, Anwar Dahir Rida and Mounir Atallah Sulaiman. Mu’assassat al-Mukhtar, Cairo, no date.

6. Islamic ISESCO Program of Literacy and Fundamental Education in Islamic countries and Communities. Education. Doha, Qatar, No. 93, June 1990.

7. The Grant Report. 1986, p. 123. See Yammout.

8. Gibril al-Jaylali Bashir. Taclim al-kibar wa at-tarbiya al-mustamirra: mabadi’ wa tatbiqat (Adult Education and Continuing Education: principles and applications) Open University Publications. Libya 1991.

9. Hadj Abdelfattah Ahmed. “Istratijiyat taclim al-kibar fi ad-duwal an-namiya” (“The strategies of Adult Education”) from Majallat taclim al-jamahir (Journal of Mass education). No.23-24, September 1983.

10. Hadj Abdelfattah Ahmed. At-tarbiya wa mushkilat al-mujtamac. (Education and the Problems of Society). Alexandria: Office of the University Press, 1980.

11. Hamdan Muhammed Ziyad. Taqyim al-minhaj (Curriculum Evaluation). Dar at-tarbiya al-haditha. Cairo, 1986.

12. Saada Jawdat Ahmed. Minhaj ad-drasat al-ijtimaciya (The Curriculum of Social Studies). Dar al-cilam lil-malayin. Cairo, 1986.

13. Saada Jawdat Ahmed. Tadris al-mafahim (The Teaching of Concepts). al-jil, Beirut, 1988.

14. Sabir Muhyi ad-Din. "At-tahaddiyat al-hadhariya wa taclim al-kibar" ("Civilizational Challenges and Adult education"). in cilm taclim al-kibar (The Science of Adult Education). The Arab Organization for Education, Culture and Science. No. 19.

15. Sabir Muhyi ad-Din. Dirasat hawla qadhaya at-tanmiya wa taclim al-kibar (Studies on Development and Adult Education Issues). The Arab Body for the Eradication of Illiteracy. Cairo, 1975.

16. Abel-Jawad Nour ed-Din Muhammad. "nadhariyat at-tarbiya al-mustamirra wa tatbiqatiha fi at-tarbiya al-islamiya" (The Theory of Continuing Education and its applications to Islamic Education". Majallat taclim al-jamahir (Journal of Mass Education). No. 40, September 1993.

17. Abd-da'im Abdullah. "Taclim al-kibar wa al-qiyam al-insaniya al-mustakhdama fi dhilli an-nidham al-calami al-jadid." ("Adult Education and the Human Values Used under the Wing of the New Word Order." Majallat taclim al-jamahir (Journal of Mass education). No. 40, September 1993.

18. Al-qala Fakhr ed-Din. Taclim al-kibar (Adult Education). Matbacat Khalid Ibn al-walid. Damascus, 1982.

19. Abdulaziz Othman Altwaijri. Al-mar'a fi nadhari al-ialsm wa makanutuha fi al-mujatamac al-islami (The Woman in the Islamic View and Her Status in the Islamic Society). ISESCO Publications. Matbacat al-macarif al-jadida. Rabat, 1993.

20. Al- Kinani Ibrahim, and Muhammad Iliyas Bakr. "The Woman in Adult Education Textbooks." Majallat taclim al-jamahir (Journal of Mass education). No. 28, September 1985.

21. Al-Kulub Bashir Abdarrahim, and al-Jalad Sacud Sacada. Al-wasa'il at-taclimiya (Educational Aids). Dar al-cilm lil-malayin. Cairo, 1998.

22. Lahssen Madi and Abdellatif al-farabi. et al. idmaju mafahim as-sihha al-injabiya fi baramij mahwi al-ummiya. (Integrating the Concepts of

Reproductive Health in Literacy Programs.) wiazart at-tashghil wa as-shu'un al-ijtimaciya. Mudiriyat muharabat al-ummiya. Rabat, 1998.

23. Nuri Abdelghani and Youssef Abderrahman al-malla. "Waqic al-ummiya baina an-nissa' fi dawlat Qatar wa ahammu al-juhud al-mabdhula li-mahwiha" ("The True state of Affairs of Illiteracy among Women in the State of Qatar and the Efforts Deployed to Eradicate it.") Majallat taclim al-jamahir (Journal of Mass education). No. 35. June, 1989.

24. Neils Ofsen. Khutuwat at-taqaddum fi at-taclim al-mustamir (Steps of Progress in Continuing Education). UNESCO, 1986.

25. Ministry of Employment and Social Affairs. Directorate of Social Affairs. Dirasa hawla injaz khuttat camal li-tahsin wadhciyat al-mar'a fi al-maghrib (A Study on Setting up a Scheme for Improving the Woman's Situation in Morocco.) Idissa. Morocco, 1995.

26. The Universal Declaration Document on "Education For-All" and the Structuralization of the Action for Securing the Basic Learning Needs". Jomtien. Thailand from Mars 5-9, 1990.

27. The Guiding Document on Self-literacy. A Study of Opinions on Adult Functional Education.

28. Document on Integrating the Concepts of Reproductive Heath in the Programs of Fighting Illiteracy. Directorate of Literacy. Rabat. 1988.

29. Yammout Abdelhadi. An-numou as-sukkani wa at-tanmiya al-iqtisadiya wa al-ijtimaciya al-carabiya (Demographic Growth and Arab Economic and Social Development). Manshurat machad al-inma' al-carabi. Beirut. Lebanon, 1988.

30. Yousef Abdelouahid. "al-mustahdathat fi majal mahwi ummiyat al-mar'a" ("Innovations in the Field of Women Education.") Majallat taclim al-jamahir (Journal of Mass education). No. 28. September, 1988.

31. UNESCO. The Future of Education. No. Two, 1982.

32. Badin. P. Aspects Psycho-sociaux de la Personnalité. Ed. Le Centurion, Paris, 1977.

33. Cheveolet, D. Méthodes directives et formation des adultes. Ed. E.S.F. Paris, 1989.

34. De Landsheere, G et V. Définir les objectifs de l'éducation. Ed. PUF. Paris, 1980.

35. D'hainaut, L. Des fins aux objectifs de l'éducation. Ed. Labor, Bruxelles et Fernand Nathan, Paris, 1993.

36. Dictionnaire encyclopédique de l'éducation et de la formation.

37. Mucchielli, R. Les methods actives dans la pedagogie des adultes. Ed. E.S.F. Paris, 1979.

38. Stufflbeam et autres. L'évaluation en éducation et la prise de décision. Ed. Ottawa. N.H.P., 1994.