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# **MEETING THE THIRD WORLD THROUGH WOMEN'S PERSPECTIVES**

**Contemporary Women in South Asia, Africa, and Latin America**

**A Global Education Unit  
For Grades Eight Through Twelve**

by  
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Cover Photographs  
(from left to right)

West African women doing field work.  
*Women of the Whole World*, No. 3, 1978

Village girl carrying harvest sheaf - central India.  
Dr. Doranne Jacobson

Mayan woman embroidering a dress for sale - Yucatan, Mexico.  
Dr. Doranne Jacobson

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## GENERAL INSTRUCTIONS FOR THE TEACHER

This instructional unit is built around student participation. Students will be asked to keep a log of notes, maps, and handouts for the unit. Teachers may want to evaluate these logs at the end of the unit - rather than collecting a number of lessons for evaluation during the unit.

The unit begins with two general "Warm-up Exercises." Warm-up Exercise A focuses on the world as a whole; Warm-up Exercise B on the Third World. In both, questions and statistics are broken out by gender to some extent - and students will begin to become aware of the importance of gender considerations when studying the Third World.

Students may question why women's perspectives are being emphasized. Your answers to this question will vary but you might keep in mind that women's lives (their history and culture) have been less visible than men's and so need to be pulled out of the general record of past and present events. Also, statistics show that women as a group are the most economically needy. The ILO (International Labor Office, a United Nations agency) estimates that over two-thirds of the world's malnourished are women and their dependent children - as well as 80 percent of the refugees. In the "Introduction" (page 1) we summarize a few more of these facts and reasons for focusing on women. This does not mean that men are excluded - we also focus on families, work, and change - all themes central to the lives of both sexes.

### SUGGESTED PROCEDURES:

Read over the teacher's manual, *Meeting the Third World Through Women's Perspectives*. This unit manual includes all teacher directions, suggested answers to "Points to Consider," student exercises, readings, resources lists, and bibliographies.

All the necessary handouts for students are at the back of the manual (blue pages). A special copyright provision allows the manual owner to photocopy these handouts for classroom use (see copyright provisions at the beginning of this book).

The teacher's manual (white pages) gives estimated time needed for each lesson.

Suggested answers follow each set of "Points to Consider" in the teacher's manual (white pages). The "Points to Consider" for students - without answers - are included in the handouts (blue pages).

Required equipment, sources, and handouts are listed for each lesson.

A DuKane filmstrip projector and screen or VCR for the audiovisual presentation, "Family Configurations in the Third World - A Focus On Women As Single Heads of Households," is necessary.

A wall map will be needed for the classroom. World outline maps should be photocopied for each student. (For an world outline map to be photocopied, turn to the last handout - blue pages.)

A room arrangement for both large and small group discussions is necessary.

Before beginning this unit have students fill out HANDOUT ONE - PRE-UNIT RESPONSE (next page).

At the end of the unit have students complete the exercise on page 80 - FOR SUMMARY: PRE-UNIT RESPONSE - REVISED. In a class discussion have students compare their ideas on how their impressions of the Third World and Third World women have changed, been modified, or remained the same.

If you have comments or suggestions for this instructional unit please call or write:

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HANDOUT ONE  
PRE-UNIT RESPONSE

In the left-hand column below  
list words or phrases  
you associate with the concept  
THIRD WORLD.

In the right-hand column below  
list words or phrases  
you associate with  
THIRD WORLD WOMEN.

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MEETING THE THIRD WORLD THROUGH  
WOMEN'S PERSPECTIVES

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# MEETING THE THIRD WORLD THROUGH WOMEN'S PERSPECTIVES

## INTRODUCTION

### BACKGROUND FOR TEACHERS

In recent years there has been an increasing awareness of the importance of women's contributions to economic and human development particularly in the Third World. Women are overwhelmingly in charge of raising the children of the world, yet women also do a majority of the world's work and grow half of the world's food. Because women account for two out of three of the world's illiterates and 70 percent of the world's poor, they labor under grave disabilities, often with severely restricted opportunities.

Along with an increasing awareness of the contributions and problems of women in the Third World, there has been a growing acknowledgment of the neglect of women's contributions and concerns in social studies curriculum. In the last ten years there has been an enormous amount of research on women in developing areas. Women in development (WID) scholarship influences both foreign aid projects and the attitudes of practitioners in the field as well as policy makers and academics at the post-secondary level. However, presently there are few secondary level instructional materials on the critical roles that women play in Third World development.

This instructional unit with audiovisual presentation is one component in a series of curriculum units developed by the U.S. Agency for International Development's Development Education project, **Women and Development Issues in Three World Areas**. The project provides teachers with curriculum materials - case studies, inductive lessons, evaluation exercises, primary source readings, and audiovisual presentations - that will help to provide instructional units on Third World women for social studies courses. This unit, *Meeting the Third World Through Women's Perspectives - Contemporary Women in South Asia, Africa, and Latin America*, places a special emphasis on geography as an appropriate vehicle for introducing students to Third World women's concerns and contributions. The unit includes group exercises, readings, preparation sheets to accompany the audiovisual presentation, a glossary, a resources list, and bibliographies.

The focus of *Meeting the Third World Through Women's Perspectives* is on women in a variety of family configurations; women and work; and women organizing for change. In this unit we suggest several basic issues that affect women worldwide - but particularly women in the Third World. Women are overwhelmingly in charge of children worldwide - with over one-third of all families in the world headed by women. In some world areas, such as the Caribbean, a majority of children are raised in female-headed families. By focusing on women and the family, work, and empowerment, we hope to demonstrate that "family" - as we are coming to recognize in the United States - means many different things, depending on time and place. We also wish to demonstrate that women as single heads of households need special recognition and support; why women's work has often been ignored and unsupported; and how women in the Third World are organizing to make their work more visible, rewarded, and to demand better living conditions for themselves and their families.

## OVERALL PURPOSES OF THIS INSTRUCTIONAL UNIT

Gender has an impact on *everyone's* lives. The relationships of men and women are fundamental to all human activities. Therefore, gender differences must be examined and gender must be given a central role in the interpretation and analysis of all human activities.

The history and culture of women has largely been overlooked in traditional social science scholarship as well as in textbooks. Therefore, it is necessary to pull out and focus on women's experiences in order to overcome their invisibility.

By the year 2000, eighty percent of the people on earth will be living in the Third World. Many areas of the industrialized world are still at the Third World stage in their economic development. Third World studies must be an important part of global studies at every educational level.

### OBJECTIVES

- To make students aware of the special concerns and contributions of women in the Third World.
- To make students aware of the diversity of the status and roles for women in the Third World.
- To focus students on a discussion of the family unit as a basic one for women worldwide, and on domestic tasks and the nurturing of children that are overwhelmingly assigned to women.
- To discuss a major issue for women worldwide - the concerns of women as single heads of households.
- To have students consider definitions of "work" and why women's work has often been invisible.
- To investigate the problems of the "double day" for women worldwide and its affect on their economic productivity.
- To make students aware of how Third World women are organizing to give themselves a stronger voice in bringing about positive economic and social changes in their societies.

## PART I GETTING STARTED

### WARM-UP EXERCISE A "FINDING ROOTS A TRIP TO YOUR ANCESTORS' HOMETLAND"

#### DIRECTIONS FOR THE TEACHER:

TIME NEEDED: TWO CLASS PERIODS

#### BACKGROUND:

**For this unit, students will be asked to take notes and keep a log of their activities.** Teachers may want to set up a formal log with a section for each day's activities, notes, and assignments, or students can be asked to take notes of class and research activities to be turned in or used on a later unit test.

WARM-UP EXERCISE A - "Finding Roots - A Trip to Your Ancestors' Homeland" was developed by Ms. Shirley Olson for use in her social studies courses at Central Senior High School, St. Paul, Minnesota. Shirley Olson suggests that teachers begin this unit with a lesson that focuses students on the world as a whole before concentrating on the Third World. WARM-UP EXERCISE A is meant to introduce (or reintroduce) students to world geography while helping to acquaint them with a variety of cultural areas and specific countries.

We have included a few gender specific questions in the lesson as travel experiences in foreign countries can be very different for women and men. Therefore, this exercise provides an opportunity to pull out gender issues from a general research assignment.

Students are asked to find the area of the world where their ancestors came from. Then they carry out a library assignment researching basic information on the country (or a country in the cultural area) of their family's origin. They share these results with the class.

In present-day classrooms in the United States this exercise may involve many world areas - and lead students who have not yet thought about their "roots" to some familiarity with the world area of their family's origins.

For Afro-American students, teachers will want to point out the areas of Africa from which most of the slaves were sent. (Seventy-five percent came from the area of west Africa which is now Guinea, Sierra Leone, Liberia, the Ivory Coast, Mali, Burkina Faso, Nigeria, and Ghana; 23 percent came from central Africa and the area of present-day Angola; two percent came from the east coast of Africa. See map in Norman K. Risjord, *History of the American People*, 1986.) Afro-American students who are unsure of the area from which their ancestors came should select a modern country from one of these areas and research that country.

Sheila Jensen, historian, teacher, and member of the Dakota tribe, suggests that Native American students can be asked to trace their tribal geography. For example, the Dakota came from what is now Wisconsin and Minnesota and settled

in the area of what is now North and South Dakota. Students could fill out the other questions as if they were visiting the tribal reservation as a newcomer.

Adopted children can either research the country of origin of their adoptive parents or, if known, that of their natural parents.

Note:

In general, we prefer to use "cultural areas" in this unit as geographic divisions - rather than focusing on "continents." Students can more easily relate to people-oriented discussions of "cultural areas" in contrast to geographical "continents." For example, Central America is a part of the continent of North America but has more cultural ties to South America - or the cultural area "Latin America" which includes both Central and South America. Therefore, in the *Women and Development Issues in Three World Areas* series, we discuss South Asia (Sri Lanka, India, Bangladesh, Nepal, and Pakistan), sub-Saharan Africa, and Latin America as separate cultural areas - each having values, ways of living, historical backgrounds, religious traditions, and language patterns shared by many of the peoples within that area. Although we occasionally have students find the continent of a country, our major concern is with these three cultural areas.

#### CLASS PREPARATION AND LIBRARY EXERCISE:

- Have a wall map of the world available in the classroom.
- Photocopy an outline map of the world (without countries named) for each student. **(See the final blue handout page for an outline map of the world to be copied and used for these exercises.)**
- Photocopy WARM-UP EXERCISE A for each student.

1. Have students select a country to "visit" depending upon their ancestors' origins. Students should be given the assignment of deciding upon a particular country before the library research day.

2. Library research day:

Arrange to have sources such as encyclopedias, tourist guidebooks, yearly almanacs, the *Wall Street Journal* (for exchange rates of many nations), and reference books on world religions available for student research. Discuss possible sources with the school librarian before the research day. The librarian will need a copy of WARM-UP EXERCISE A.

3. Students may need to finish the exercise as a homework assignment. After students have completed the assignment, they should report to the class about taking a trip to their ancestors' homeland.

Students should write the name of their country on the blackboard and point out their country on the wall map. All students should add each new country to their own outline map and take notes on the presentations.

Depending on the depth of the student research and the number of students involved, the above method may take more than two class periods. An alternative method would be to assign the exercise as a research homework assignment and compare results in class after the assignments are completed.

## HANDOUT - WARM-UP EXERCISE A

### "FINDING ROOTS A TRIP TO YOUR ANCESTORS' HOMELAND"

You are going to take a modern-day trip to the country or area of the world where your ancestors came from. You may have had ancestors (on either your mother's or father's side) that came from several countries or world areas. If so, decide on one of your ancestors' countries to "visit."

In planning your trip, there are a number of things you should know about the country you are visiting in order to make your trip more comfortable and worthwhile. Using an encyclopedia or almanac such as *Information Please*, a tourist guidebook, and other sources suggested by your school librarian, get the following facts:

1. Name of the country (mark its location on your world map):
2. Continent it is on:
3. Capital city:
4. Language or languages spoken:
5. Population:
6. Name of the currency (money):
7. Value in United States dollars (See, "Money" in the encyclopedia for a rough idea but, as exchange rates change over time, consult the business pages of the *Wall Street Journal* or call a bank for an exact rate of exchange):
8. Flight cost to a major city in your country (call a travel agent or airline):
9. List some of the foods that you are likely to eat on your visit:
10. What is the popular recreation of the people you are visiting? What might you be doing for fun while you are there? Will your recreation depend on whether you are a woman or a man?

11. What are some of the major tourist attractions you will want to be sure to see? (You can consult a traveler's guidebook or the encyclopedia for this information.)

12. What are the education laws in your country? Are they different for boys and girls? Women and men?

13. What religion is mainly practiced? Will these practices be different for women and men? (For example, if you are a woman, will you be required to use a headscarf to attend services? A hat for men? Will you be restricted from visiting certain religious shrines because of your sex? Consult a tourist guidebook or members of that religious group in your community.)

14. What is the average temperature in summer? (This will affect the kind of clothes you bring on your trip.)

15. As a thoughtful visitor, you will want to have the proper clothing. What clothing should you wear? What clothing would be considered bad taste or offensive to the people in the country you are visiting?

Will your choice of proper clothing depend on whether you are a man or a woman? (In some countries, for example, women should not wear pants.)

16. Write down eight facts about your country so that you can carry on a meaningful conversation with people you meet. Use additional paper for your list of facts.

17. For extra credit, learn to say "please" and "thank you" in the major language of the country you are visiting.

WARM-UP EXERCISE B  
"WHAT IS THE THIRD WORLD?"  
CATEGORIZING

DIRECTIONS FOR THE TEACHER:

TIME NEEDED: ONE CLASS PERIOD

BACKGROUND:

"A MODEL FOR THIRD WORLD"

There is no good way of labeling the poorer countries of the world. Poorer countries are usually characterized by:

- high rates of illiteracy.
- high rates of infant mortality and low life expectancy.
- little industrialization.
- a majority of population living in rural areas as small cultivators or agricultural laborers.
- a low per capita income according to the gross national product (with a high percentage of economic activity taking place in the informal sector and subsistence farming - see glossary).

Most of these countries are in Asia, Africa, and Central and South America although there are regions within the United States and other industrialized countries that have similar conditions.

These countries have been called "less-developed," "under-developed," "undeveloped," and "developing." We have chosen "Third World" as a generic term to use in this manual and in the curriculum for this project.

Originally, Third World was a political term chosen by countries that did not want to align themselves with either of the superpowers - the United States or the USSR - in the post-World War II era. The non-aligned countries chose this term after World War II to refer to themselves and to distinguish themselves from what was called, at the time, the "first" world (industrialized countries, generally Europe, the United States, and Canada) and the "second" world (generally the socialist countries but particularly those behind the "iron curtain" and the USSR). Although the term Third World has taken on an economic meaning, it was a descriptive title that came from the areas themselves and preferable to the other labels mentioned. (Adapted from, Ben Crow and Alan Thomas, *Third World Atlas*, 1983, p. 8.)

Complex concepts can more easily be explained by setting up a small scale model which reflects the real situation. Our model for the concept "Third World" is made up of the five criteria listed above. If a particular country meets four of the five criteria, the probability is high that it should be classified as "Third World."

For secondary students we have used only per capita income - or the division of the GNP by the number of citizens - for the last category. The concepts "subsistence farming" and "informal sector" should be reviewed with students in some depth before the audiovisual presentation, "Family Configurations in the Third World - A Focus on Women as Single Heads of Households." Most labor force statistics include only formally structured wage work - work for which there is official employee registration. Informal sector work and subsistence farming (often women's work) fall outside the work counted in the GNP. As a rule, the countries with low GNP and per capita incomes have high percentages of subsistence farming and informal sector trading, service jobs, and home manufacturing activities. For example, it is estimated that the informal sector accounts for 80 percent of the economic activity of India and perhaps as high as 90 percent of that of Bangladesh. In many African countries 80 percent of the agricultural activity is subsistence farming. Therefore, it is highly probable that a country with low per capita income has a high rate of informal economic activity.

### CLASS PREPARATION:

1. Find HANDOUT WARM-UP EXERCISE B - "What is the Third World?" - (page 13) in the handout section of this manual (blue pages). Before class, make up ten 8 x 5 index cards with the country name and questions on the front side and the statistical data for that country on the flip side of each card.

2. Make enough photocopies of "Selected Industrialized Countries: Standards for Comparison." (pages 20-22) so each student group can have a set.

3. Have available in the classroom:

- A wall map of the world.
- A world outline map (without countries named) for each student - students use their map from WARM-UP EXERCISE A (See the **final blue handout page for an outline map to be photocopied and used in these exercises**).
- Cards with the statistics from pages 13-19; copies of "Selected Industrialized Countries" (pages 20-22) for each group.
- Five or six copies of the glossary from the manual.
- A recent yearly almanac such as *Information Please*.
- Highly recommended:

Joni Seager and Ann Olson, *Women in the World Atlas*,  
New York: Simon & Schuster - Touchstone Book, 1986.

The statistics used for this exercise came from these two sources (*Information Please* and *Women in the World Atlas*) and they would be sufficient for additional student projects. Infant mortality, rural populations, illiteracy rates, and life expectancy were taken from Seager and Olson, *Women in the World Atlas*. Economic statistics from: *Information Please Almanac, Atlas, and Yearbook, 1988* (41st Edition), Boston: Houghton Mifflin Co., 1988.

## CLASSROOM EXERCISE:

1. Go over the model for Third World on page 9 with students. This discussion can be done as follows:

"A model is a design that is meant to reflect and explain reality. In this model for the complex concept or idea 'Third World,' five criteria (or standards) have been isolated that are frequently present in poorer countries - what is called the 'Third World.'"

You might want to tell students that a number of countries have lower infant mortality rates than the United States (we rank seventeenth) and higher per capita incomes (Japan, Switzerland, Austria, West Germany, etc.) and that many regions of the United States (Appalachia and other rural poor areas, urban ghettos, and some Indian reservations) are often compared to Third World countries. (See, "America's Third World," *Newsweek Magazine*, August 8, 1988, p. 20-24 for an article that points up the plight of the rural poor in the United States.)

2. List the five criteria for Third World (high rates of illiteracy, etc.) from page 9 on the blackboard or easel. Students should be instructed to take notes on the model for "Third World" in their logs.

3. Invite the class to explain the meaning of each criteria (illiteracy rates, life expectancy, GNP per capita income, etc.). List a brief explanation on the blackboard or easel. A dictionary or the manual glossary can be consulted for further explanations of these terms. Have students add these definitions to their log.

4. Divide the class into groups of five or less students. Have each group take one or more of the cards for the ten countries WARM-UP EXERCISE B. Use all ten cards. Give each group a copy of "Selected Industrialized Countries: Standards for Comparison."

Have each group assign a person to take notes and another person to report for the large group discussion. (In an alternative method, student groups would do some of the same cards and see if there are disagreements about categorizing of Third World countries.)

5. Have each group complete the four questions on the front of the card or cards assigned to them. When student groups have completed the questions, have each group report to the class about their country (or countries). They should:

- spell the country's name on the blackboard or easel.
- point it out on the map and name its continent.
- explain what they noticed about the country from the statistics.
- give their decision about whether it should be classified as a Third World country and why or why not.

Class members should take notes on each of the group reports concerning the ten countries used as examples. Most of these countries will be mentioned in other places in this unit.

6. In a large group discussion, invite groups to disagree with the reported conclusions. If necessary review the concept of a "model" and "criteria." In this model, **to be classified as a Third World country, at least four of the five criteria should be present.** Therefore, Uruguay, although in South America, would probably not be classified as a Third World country, and Sri Lanka - having used limited resources for health and education - may be an exceptional case and difficult to categorize. (Oil-rich countries such as Saudi Arabia also would be difficult to categorize as they have high per capital income but in other areas fit the Third World model.)

Note that some statistics have been broken out by gender. Although the lesson does not focus on gender concerns, students may begin to notice that statistics for men and women are different in some important areas - such as those of life expectancy and illiteracy broken out here. The importance of considering gender as a category of analysis is one of the major goals of this unit. Students may become aware, for example, of the higher illiteracy rates for women in most Third World areas. They may also notice that in these examples only Bangladesh and India have lower life expectancy for women than men.

## UPDATE OF INFANT MORTALITY FIGURES

The following statistics are taken from the UNICEF document, *Statistics on Children in UNICEF Assisted Countries*, April 1988. They are more precise than the figures used in the exercise, "What is the Third World?" Instructors may want to write these additional statistics on the blackboard or easel or change the cards that are given to students.

UNICEF - 1986	Deaths per thousand live births.
Bangladesh:	121
Bolivia:	113
Burkina-Faso:	141
Honduras:	71
India:	101
Nigeria:	107
Sri Lanka:	34
Tanzania:	107
Urugua:	27
Zambia:	82

## HANDOUT - WARM-UP EXERCISE B

### "WHAT IS THE THIRD WORLD?" CATEGORIZING

(Cut and paste the countries and questions on the front of an 8 x 5 index card. On the flip side paste the statistics that belong with that country.)

#### BANGLADESH

1. Locate Bangladesh on a world map.
2. Name the continent where it is located.
3. List things your group notices about the statistics given on the back of this card; speculate about what these statistics indicate regarding this country.
4. After looking over the statistics on the back of this card, would you classify Bangladesh as a Third World country? Give reasons for your answers.

#### STATISTICS - BANGLADESH (Flip side of the card)

1. Illiteracy rates:  
Female - 87 percent  
Male - 63 percent

4. Rural population:  
88 percent

2. Infant mortality rate:  
Above 100 per thousand live births

5. GNP per capita income:  
\$150 per citizen per year

Life expectancy:  
Female - 46.1 years  
Male - 47.1 years

3. Industrialization:  
11 percent of the labor force in industry

Total population: 107,100,000

## BOLIVIA

1. Locate Bolivia on a world map.
2. Name the continent where it is located.
3. List things your group notices about the statistics given on the back of this card; speculate about what these statistics indicate regarding this country.
4. After looking over the statistics on the back of this card, would you classify Bolivia as a Third World country? Give reasons for your answers.

### STATISTICS - BOLIVIA (Flip side of the card)

1. Illiteracy rates:  
Female - 49 percent  
Male - 24 percent

2. Infant mortality rate:  
Above 100 per thousand live births

Life expectancy:  
Female - 50.9  
Male - 46.5

3. Industrialization:  
19 percent of the labor force in industry

Total population: 6,500,000

4. Rural population:  
67 percent

5. GNP per capita income:  
\$400 per citizen per year

## BURKINA FASO

1. Locate Burkina Faso on a world map.
2. Name the continent where it is located.
3. List things your group notices about the statistics given on the back of this card; speculate about what these statistics indicate regarding this country.
4. After looking over the statistics on the back of this card, would you classify Burkina Faso as a Third World country? Give reasons for your answers.

### STATISTICS - BURKINA FASO (Flip side of the card)

1. Illiteracy rates:  
Female - 97 percent  
Male - 85 percent

4. Rural population:  
91 percent

2. Infant mortality rate:  
Above 100 per thousand live births

5. GNP per capita income:  
\$160 per citizen per year

Life expectancy:  
Female - 41.6  
Male - 38.5

3. Industrialization:  
No labor force statistics for industry listed  
91 percent of labor force in agriculture

Total population: 7,300,000

### HONDURAS

1. Locate Honduras on a world map.
2. Name the continent where it is located.
3. List things your group notices about the statistics given on the back of this card; speculate about what these statistics indicate regarding this country.
4. After looking over the statistics on the back of this card, would you classify Honduras as a Third World country? Give reasons for your answers.

### STATISTICS - HONDURAS (Flip side of the card)

1. Illiteracy rates:  
Female - 45 percent  
Male - 41 percent

4. Rural population:  
64 percent

2. Infant mortality rate:  
Between 51 and 100 per one thousand live births

5. GNP per capita income:  
\$815 per citizen per year

Life expectancy:  
Female - 58.9  
Male - 55.4

3. Industrialization:  
14 percent of the labor force in industry

Total population: 4,700,000

## INDIA

1. Locate India on a world map.
2. Name the continent where it is located.
3. List things your group notices about the statistics given on the back of this card; speculate about what these statistics indicate regarding this country.
4. After looking over the statistics on the back of this card, would you classify India as a Third World country? Give reasons for your answers.

## STATISTICS - INDIA (Flip side of the card)

1. Illiteracy rates:  
Female - 81 percent  
Male - 52 percent

4. Rural population:  
78 percent

2. Infant mortality rate:  
Above 100 per thousand live births

5. GNP per capita income:  
\$240 per citizen per year

Life expectancy:  
Female - 50  
Male - 51.2

3. Industrialization:  
Estimated 12 percent of labor force in industry\*

Total population: 800,300,000

## NIGERIA

1. Locate Nigeria on a world map.
2. Name the continent where it is located.
3. List things your group notices about the statistics given on the back of this card; speculate about what these statistics indicate regarding this country.
4. After looking over the statistics on the back of this card, would you classify Nigeria as a Third World country? Give reasons for your answers.

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\* According to the 1981 Indian census, out of a population of 685,000,000 at that time, only 12,900,000 people worked in the formal sector. Therefore, 12 percent industrial laborers is probably an overestimation.

### STATISTICS - NIGERIA (Flip side of the card)

1. Illiteracy rates:  
Female - 77 percent  
Male - 55 percent

4. Rural population:  
80 percent

2. Infant mortality rate:  
Above 100 per thousand live births

5. GNP per capita income:  
\$790 per citizen per year

Life expectancy:  
Female - 48.1  
Male - 44.9

3. Industrialization:  
10 percent of the labor force in industry

Total population: 108,600,000

### SRI LANKA

1. Locate Sri Lanka on a world map.

2. Name the continent where it is located.

3. List things your group notices about the statistics given on the back of this card; speculate about what these statistics indicate regarding this country.

4. After looking over the statistics on the back of this card, would you classify Sri Lanka as a Third World country? Give reasons for your answers.

### STATISTICS - SRI LANKA (Flip side of the card)

1. Illiteracy rates:  
Female - 19 percent  
Male - 9 percent

4. Rural population:  
73 percent

2. Infant mortality rate:  
Between 26 and 50 per thousand live births.

5. GNP per capita income:  
\$320 per citizen per year

Life expectancy:  
Female - 66.5  
Male - 63.5

3. Industrialization:  
15 percent of the labor force in industry

Total population: 16,300,000

## TANZANIA

1. Locate Tanzania on a world map.
2. Name the continent where it is located.
3. List things your group notices about the statistics given on the back of this card; speculate about what these statistics indicate regarding this country.
4. After looking over the statistics on the back of this card, would you classify Tanzania as a Third World country? Give reasons for your answers.

## STATISTICS - TANZANIA (Flip side of the card)

1. Illiteracy rates:  
Female - 30 percent  
Male - 22 percent

4. Rural population:  
88 percent

2. Infant mortality rate:  
Between 51-100 per thousand live births

5. GNP per capita income:  
\$210 per citizen per year

Life expectancy:  
Female - 50.7  
Male - 47.3

3. Industrialization:  
Statistics on labor force in industry not available  
90 percent of the labor force is in agriculture

Total population: 23,500,000

## URUGUAY

1. Locate Uruguay on a world map.
2. Name the continent where it is located.
3. List things your group notices about the statistics given on the back of this card; speculate about what these statistics indicate regarding this country.
4. After looking over the statistics on the back of this card, would you classify Uruguay as a Third World country? Give reasons for your answers.

STATISTICS - URUGUAY (Flip side of the card)

1. Illiteracy rates:  
Female - 6 percent  
Male - 7 percent

4. Rural population:  
16 percent

2. Infant mortality rate:  
Between 26-50 per thousand live births.

5. GNP per capita income:  
\$2,491 per citizen per year

Life expectancy:  
Female - 73  
Male - 66.4

3. Industrialization:  
29 percent of the labor force in industry

Total population: 3,100,000

ZAMBIA

1. Locate Zambia on a world map.

2. Name the continent where it is located.

3. List things your group notices about the statistics given on the back of this card; speculate about what these statistics indicate regarding this country.

4. After looking over the statistics on the back of this card, would you classify Zambia as a Third World country? Give reasons for your answers.

STATISTICS - Zambia (Flip side of the card)

1. Illiteracy rates:  
Female - 42 percent  
Male - 21 percent

4. Rural population:  
62 percent

2. Infant mortality rate:  
Between 51-100 per thousand live births

5. GNP per capita income:  
\$397 per citizen per year

Life expectancy:  
Female - 51  
Male - 47.7

3. Industrialization:  
15 percent of the labor force in industry

Total population: 7,100,000

## SELECTED INDUSTRIALIZED COUNTRIES Standards for Comparison

This chart presents the data for four industrialized, non-Third World countries. Two of these countries were selected as representing industrialized capitalist countries; two from industrialized socialist countries. These statistics for non-Third World countries are meant to suggest standards for analysis as you make your decisions about the country or countries you have been asked to classify as Third World or non-Third World.

### The United States:

#### 1. Illiteracy rates:

Female - less than one percent

Male - less than one percent

(Recent figures measuring functional illiteracy are as high as 10 percent .)

#### 2. Infant mortality rate:

25 or under per thousand live births \*

Life expectancy:

Females - 77.2

Males - 69.4

#### 3. Industrialization:

97 percent of labor force in non-agricultural areas

#### 4. Rural population :

23 percent; 2.7 percent of labor force in agriculture

#### 5. GNP per capita income:

\$14, 461 per citizen per year

Total population: 243,800,000

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\*"According to UNICEF, in 1986 (the most recent year for which data are available) the US tied for 17th place in a ranking of countries based on infant-mortality rates - behind Japan, nearly all European countries, and Singapore - with 10 deaths per 1,000 live births.

"In a similar 1985 ranking, the US white population fared slightly better, ranking 14th, but the US black population ranked 28th - with 19 deaths per 1,000 - behind Cuba, Bulgaria, and Costa Rica." ("That the Children May Live," *The Christian Science Monitor*, June 30, 1988.)

## Italy:

1. Illiteracy rates:  
Female - 7 percent  
Male - 5 percent

2. Infant mortality rate:  
25 per thousand or under

Life expectancy:  
Female - 76.9  
Male - 70.4

3. Industrialization:  
38 percent of the labor force in industry

4. Rural population:  
30 percent

5. GNP per capita income:  
\$7,151 per citizen per year

Total population: 57,400,000

## USSR - The Soviet Union:

1. Illiteracy rates:  
Female - less than one percent  
Male - less than one percent

2. Infant mortality rate:  
Between 26 and 50 per thousand live births

Life expectancy:  
Female - 74.3  
Male - 65

3. Industrialization:  
78 percent of the labor force in industry\*

4. Rural population:  
Statistics not available on numbers living in rural areas  
22 percent of the population in agriculture (*Information Please*)

5. GNP per capita income:  
\$7,896 per citizen per year

Total population: 284,000,000

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\*The 1988 *Information Please* states that the labor force in industry for the USSR is 42 percent. However, almanacs from 1985-1987 give 78 percent as the figure. The 1988 figure (when compared to other sources) appears to be an error.

## **Hungary:**

### 1. Illiteracy rates:

Female - two percent

Male - one percent

### 2. Infant mortality rate:

25 or under per thousand live births

#### Life expectancy:

Female - 73.3

Male - 66.7

### 3. Industrialization:

32 percent of the labor force in industry

### 4. Rural population:

46 percent

### 5. GNP per capita income:

\$7,200 per citizen per year

Total population: 10,600,000

## **NOTE FOR DISCUSSION:**

When students have completed this assignment, a final discussion should emphasize that not all women living in the Third World are poor and unschooled. There are classes of women in all Third World countries - even the poorest nations - who are educated or well-to-do. Some women live in great wealth. In some ways these women from Third World countries may be able to carry on careers or serious avocations more easily than women from industrialized, non-Third World areas. The availability of inexpensive domestic and child-care workers in most Third World countries makes life more comfortable for women who work outside their homes.

This particular unit focuses on the overwhelming majority of Third World women who generally are poor, unschooled, and over-burdened with work. However, it is important to note the diversity of classes of women and the diversity of careers and levels of education that many have acquired - just as it is important that students be reminded that we have people in the United States that live in poverty and are undereducated.

PART II  
WOMEN AND THE FAMILY IN THE THIRD WORLD  
"DEFINING FAMILY"

DIRECTIONS FOR THE TEACHER:

TIME NEEDED: PART OR ALL OF THREE CLASS PERIODS  
(TOTAL TIME 120 MINUTES)

BACKGROUND:

The audiovisual presentation in Part II "Family Configurations in the Third World - A Focus on Women as Single Heads of Households" suggests a variety of family types that are considered to be cultural ideals in a number of world areas. Included for discussion are the nuclear family, an ideal of many North American and European societies, and the extended family, still frequently seen as an ideal in Latin America and Asia. Other ideal marriage arrangements mentioned and discussed are polyandrous, polygynous, and monogamous.

However, the reality of the majority of family configurations often does not live up to the cultural or group ideal. A particular family configuration may be stressed by a society in times of social change - even though it has little relationship to the realities of family life.

The audiovisual presentation focuses on women as single heads of households, particularly in the Third World. Most of the women mentioned here are economically marginal women. Students should again be reminded that there are upper-class women in the Third World that may live very comfortable lives. Many of these women are well-educated and, although often leaders in women's organizations, may lead lives similar to those of economically well-off women in industrialized countries.

If students are unfamiliar with concepts of nuclear and extended families, however, these should be introduced or reviewed before the presentation.

As mentioned above, in North America and Europe the nuclear family has been a modern ideal - and the trend is for smaller families worldwide. However, the nuclear family - which is most often idealized as one with father, mother, and children from the same marriage living together - is now comparatively rare in North America and in many places in Europe. According to the 1980 United States Census, only 61 percent of households were made up of married couples with children - and of these at least half were composed of blended families from second or more marriages.

In Latin America and Asia the extended family has been the ideal - with the oldest male acting as the head of the household. Yet the reality is that there are very few large extended families living under one roof in either cultural area. Latin America has the highest rate in the world of children born to single mothers. For example, over 70 percent of the children in El Salvador and 53 percent of children in Venezuela are born to women living alone or in consensual - rather than legal - unions. (Kristin Helmore, *The Christian Science Monitor*, Wednesday, December 18, 1985, p. 17.)

Students, then, should discuss the reality of family life in changing times vs. cultural ideals of "family" which may no longer be realistic (or even desirable) configurations.

For women, these family ideals have often been problematic. The extended family can mean that young married women are tyrannized by their mothers-in-law. Exogamy - or a woman marrying away from her natal home and village - means that the bride has often been the stranger in a powerful, often patriarchal, extended family system.

It should be made clear to students the ideal nuclear family in the United States - or extended, polyandrous or polygynous family arrangements in some world areas - is not the ideal in other cultural areas, nor are these necessarily the most constructive systems at a particular historical time.

The nuclear family, with blood-related children and parents living together, may be seen as an ideal in the United States, but the blended family (two families or more with unrelated children) or single-headed family represent a majority of families. Also, historically the blended family may have been a more common type of family configuration in the United States.

Teachers may want to use the supplementary exercise - "Mary Keeble's Family Tree" - to demonstrate how complex "blended families" could become in Colonial America. (See, Appendix I, page 104.)

## GROUP EXERCISE "DEFINING FAMILY"

### DIRECTIONS FOR THE TEACHER:

TIME NEEDED: 30 MINUTES

### DEFINING FAMILY:

1. Divide students into small groups of four to six. Have each group assign a recorder by alphabetical order of names or some other equitable arrangement.
2. Have each group define "family."
3. Compare the results in a large group discussion and list the major criteria for **family**, agreed upon by the class, on the blackboard or easel.
4. Have students compare and contrast their own family structures to those they listed as the major criteria for "family."

## HANDOUT TWO -A

### PREVIEW GUIDE - TERMS FOR "FAMILY CONFIGURATIONS IN THE THIRD WORLD" AN AUDIOVISUAL PRESENTATION

#### DIRECTIONS FOR THE TEACHER

#### TIME NEEDED WILL DEPEND ON THE METHOD SELECTED

#### BACKGROUND:

The audiovisual presentation "Family Configurations in the Third World - A Focus on Women as Single Heads of Households" was produced for adult audiences. However, teachers viewing the presentation felt that secondary students could benefit from the presentation if they were introduced, before viewing it, to the terms, concepts, and geographic areas discussed. These preview exercises (HANDOUTS TWO A - B) are meant to acquaint students with unfamiliar terms in this audiovisual presentation - as well as reinforcing the geographic exercises from the WARM-UP EXERCISES.

The following terms, then, should be reviewed before students view the audiovisual presentation "Family Configurations in the Third World - A Focus on Women as Single Heads of Households" and the lessons that follow.

#### CLASS PREPARATION:

- Make photocopies of the glossary (page 81 - blue) to be handed out to groups or individuals. Terms that appear in the glossary are starred (\*).
- Make a photocopy of HANDOUT 2 - A: TERMS (page 26 - blue) for each student.

#### CLASSROOM EXERCISE - ALTERNATIVE METHOD:

1. Use the terms listed on HANDOUT TWO - A for a group exercise. Each group defines five or six of the terms and explains them to the class. Have all students take notes on the definitions.
2. Assign the terms for homework, dividing them among the students in the class. Review them together in a class discussion before the audiovisual presentation.
3. With more advanced students, a discussion of the terms in class with the unfamiliar ones reviewed may be sufficient.

## HANDOUT TWO - A TERMS

Buddhist (Buddhist nun)\*  
Caste and high caste\*  
Chadri\*  
Collateral  
Consensual union\*  
Cultural ideal  
Dissolution  
Domestic  
Empowerment\*  
Family configurations\*  
Feminization of poverty\*  
Gender (Sex)\*  
GNP (gross national product)\*  
Head of household\*  
Illiterate  
Informal sector\* and formal economic sectors\*  
Muslim (Moslem)\*  
Natal\*  
Nobel Prize  
Nutrition (food)  
Per capita  
Polyandry\*  
Polygamy\*  
Polygyny\*

Purdah\*  
Sari  
Seclusion\*  
Siblings\*  
Statistics and data  
Subsistence farming\*  
Third World\*

## HANDOUT TWO - B

### PREVIEW GUIDE - GEOGRAPHIC REVIEW FOR "FAMILY CONFIGURATIONS IN THE THIRD WORLD" AN AUDIOVISUAL PRESENTATION

#### DIRECTIONS FOR THE TEACHER

#### TIME NEEDED: ONE CLASS PERIOD

#### BACKGROUND:

Students frequently speak of continents such as Africa as if they were countries. This may partly be caused by instructors not making parallel comparisons. For example, Africa (a continent) and India (a country) may be discussed together instead of cultural areas such as sub-Saharan Africa and South Asia or the continents of Africa and Asia. Particularly for Africa, it is important to refer to the names of individual countries so students will become familiar with their names and see Africa as a complex continent with many individual - and unique - nation states.

#### CLASS PREPARATION:

- A pull-down or wall world map.
- Outline maps should be provided for each student. (See the last blue handout page for a world outline map that may be copied for students.) Students may use the maps they were given for WARM-UP EXERCISE B.
- Make copies of HANDOUT TWO - B: "GEOGRAPHIC REVIEW" (page 29) and HANDOUT THREE - "POINTS TO CONSIDER" (pages 38-40) for each student.

Examples in the presentation are given from many specific countries. A major goal of the audiovisual presentation is to emphasize the diversity of family configurations worldwide - particularly in the Third World. Students can also be made aware of the diversity of customs and social arrangements in cultural areas such as sub-Saharan Africa, South Asia, and Latin America which are often seen as monolithic.

## CLASSROOM EXERCISE:

1. Divide the class into small groups of four to six students. These may be the same groups that have been working together on other unit exercises or new arrangements.
2. Assign each group one of the three cultural areas that will be discussed in this unit:
  - South Asia (Sri Lanka, India, Bangladesh, Pakistan, and Nepal)
  - Africa (primarily sub-Saharan African countries)
  - Latin America (including countries in Central and South America and the Caribbean area)

NOTE: The Middle East is also mentioned. Teachers may want to point this cultural area out to students before the presentation.

4. Place the countries mentioned in the audiovisual presentation (listed on the review sheet on page 29) on the blackboard, easel, overhead projector, or give them out as a handout. (HANDOUT TWO - B, page 29).

3. During the audiovisual presentation each group will be responsible for taking notes on the countries in their assigned cultural area.

**BEFORE the audiovisual presentation**, have groups find the countries mentioned in the audiovisual presentation from their assigned area. Since more African countries were mentioned, each group in charge of Africa could be assigned five countries. Students should put the countries from the assigned area on their world outline maps.

**AFTER the presentation** students will compare notes taken during the presentation in a small group discussion and combine their information in a report to be presented to the class.

Each group should assign an individual to report to the class following their small group discussion. The group reporter, then, will act as instructor on one cultural area for other class members. Students are responsible for taking notes on the reports.

If more than one group was assigned a particular cultural area, have the group reporters meet after each small group has developed a report and decide on a final report for the class. The reporters can each deliver a portion of the report.

After the reports have been given, the class should complete HANDOUT THREE- "Points to Consider" (pages 38-40) either as a homework or a group-work assignment. When the assignment is completed, student answers to the "Points to Consider" can be compared in a large group discussion.

**HANDOUT TWO - B**  
**GEOGRAPHIC REVIEW**  
**COUNTRIES MENTIONED IN THE AUDIOVISUAL**  
**PRESENTATION**

**Africa:**

Botswana

Burkina Faso

Kenya

Lesotho

Niger

Nigeria

Sierra Leone

Swaziland

Tanzania

**Asia:**

Afghanistan

The Indian state of Bengal

(In 1947 part of the Indian state of Bengal became East Pakistan. East Pakistan became the independent country of Bangladesh in 1974.)

India (and cities New Delhi and Jaisalmer)

Nepal

Pakistan

**Latin America:**

Argentina (Buenos Aires, capital)

Haiti (Port au Prince, capital)

Honduras

Uruguay

## AN AUDIOVISUAL PRESENTATION

### **Family Configurations in the Third World A Focus on Women as Single Heads of Households**

20 MINUTES

GRETCHEN HEATH, NARRATOR

1. Focus Slide - Glenhurst Publications, Inc.

2. Project Slide: Women and Development Issues in Three World Areas  
Funded by: The Agency for International  
Development's Development Education Program

International Tribune Center - Mother with Children

3. Title Slide: "Family Configurations in the Third World -  
A Focus on Women as Single Heads of Households"

Andrus Himmelstrup - Guatemalan Woman and Child

4. This presentation focuses on different family configurations in the Third World. Particularly emphasized are the roles of women within family units and female-headed households.

Eileen Soderberg - Nuclear Family, United States

5. The ideal model in the United States is the nuclear family with mother, father, and children living together.

Margo Sprague - Indian Extended Family

6. Another familiar family model is the extended family - still an ideal in many world areas - where grandparents, aunts, uncles, cousins live together or in close proximity.

Thomas L. Kelly - Tibetan Bride, Nepal

7. There are, however, other family configurations not so familiar to us in the United States. One of these is relatively rare, polyandry, or a family where there is one wife and several husbands. This young girl of ten is ready for her marriage day. She lives in the mountains of Nepal. She will marry three brothers.

Thomas L. Kelly - Bride with Three Grooms, Nepal

8. The three brothers are of varying ages. This system means there frequently are women-headed families with no husband present. These families are made up of the women who do not marry. These single women make a living marketing or doing other activities with members of their natal family.

Thomas L. Kelly - Buddhist Nuns, Nepal

9. Many single women in Nepal become Buddhist nuns, choosing a life of religious study and contemplation. Several of them told anthropologist Thomas Kelly that they prefer living as nuns rather than becoming wives.

Helen Henderson - Fulani Husband and Two Wives, Niger

10. Much more common, particularly in Africa and to a lesser extent in the Muslim Middle East, is the polygynous family with two or more wives and one husband. This Fulani family in Niger is composed of two wives and one husband.

Leena Kirjavainen - Family - Two Wives and One Husband, Tanzania

11. This Tanzanian man is pictured with his fifth and sixth wife. His wives reflect his prominent social and economic status. The work of each of his wives increases the economic power of the family.

Leena Kirjavainen - East Africa

12. Under polygyny, if a woman's husband takes another wife, she may find she is expected to get along on her own, as a virtual female head of household.

Doranne Jacobson - Woman Wearing Chadri, Afghanistan

13. Some women in polygynous families live in strict seclusion. This woman from Afghanistan wears a chadri in public. This seclusion of women is known as purdah. Some women are physically secluded in a compound with other women of the family for most of their adult lives. This has obvious implications for their ability to gain an education and to become economically active.

Enid Schildkrout - Hausa Girl, West Africa

14. This girl from northern Nigeria is a member of a Muslim community - the Hausa. Since she is too young to be in purdah, she is able to sell on the public streets the cooked foods her secluded mother makes. She goes to Arabic school for one hour in the morning, but if she were to go to regular school, her mother's one source of income, making and selling food, would be shut off.

Margo Sprague - Indian Child Caring for Younger Siblings

15. One reason for higher illiteracy rates for women in many world areas is that girls are important to their families as domestic helpers or caretakers for their younger siblings. Girls are often kept at home rather than being allowed to attend school.

(Clementina Butler, *Pandita Ramabai Sarasvati*, 1922) - Elderly Hindu Widow

16. Although neither polyandry nor polygyny necessarily results in female-headed families, there are other types of families characterized by the absence of a man. Two very visible examples are those of widowed and divorced women. Widows around the world have a special - often low - status. This early 20th century photograph is of a high-caste Indian widow. By custom she had her head shaved and wore a rough sari. As a widow she was considered to be bad luck - and was expected never to remarry.

Doranne Jacobson - Indian Widows at the Ganges River

17. Similar practices are still carried out in South Asia. These Indian widows are praying for their dead husbands at the Ganges; they probably will not remarry. A young woman from Nepal recently recounted that her widowed mother will never remarry, cannot attend weddings, and wears only a white sari. She commented, however, that her mother has become almost like a member of a "third sex." As a widow, her mother has some freedoms a married woman does not enjoy.

(Clementina Butler) - Child Widows, India

18. Again, in this early 20th century photograph, these child widows had their heads shaved, were considered to be bad luck, and were expected not to remarry. Until recently, girls in India were often married to much older men; they might then become widows as children and remain single all of their adult lives.

(Katherine Mayo, *The Face of Mother India*) - Young Men Pledged to Marry Child Widows

19. These young men were part of a group that worked against this practice by pledging to marry child widows.

Doranne Jacobson - Widow Selling Matches, Lahore, Pakistan

20. This widow in Lahore, Pakistan, sells matches on the street to earn a small pittance on which she lives. Without social security, older widows who do not have sons or other family members to support them are often left destitute. This is one reason that many women in South Asia desire a large family with several sons.

Jan Conkright - Mende Husband and Wife, West Africa

21. This Mende man from Sierra Leone, West Africa, married the widow of his best friend. More commonly in Africa, a woman is expected to marry her brother-in-law upon her husband's death.

Ruth Harris - Woman With Child, West Africa

22. In Burkina Faso, for example, when a woman is widowed, she must choose between staying in her husband's family or leaving it. If she chooses to stay, she is not allowed to stay as a single woman but must marry a member of the family. If she refuses, she must leave the family, including her children. The Minister of Family Affairs in Burkina Faso has come out strongly against this practice.

Doranne Jacobson - Woman and Boy at Bus Station, Konya, Turkey

23. Divorce as well as widowhood leaves women as heads of households. In parts of the Middle East, in some Muslim countries, divorce rates are high. Natal family bonds are frequently seen as more important than the bonds between husband and wife. Therefore, a divorced woman is cared for by her natal family.

Leena Kirjavainen - Village Women, Kenya

24. However, divorce may not be as important an issue in much of South Asia, Latin America, and parts of Africa. For a number of cultural reasons, divorce can be comparatively rare in these areas.

Andrus Himmelstrup - Guatemalan Woman

25. Less obvious than divorce and widowhood and less easy to detect are women who are heads of households but have never been formally married.

Eunice McCulloch - Family Group in El Corpus, Honduras

26. In many parts of the Caribbean and Central and South America, consensual unions are common where a woman and man are never formally married according to law but where children are frequently born to the couple.

Jan Painter - Man and Woman Walking, Guatemala

27. The poor often cannot afford stable, legally sanctioned marriages as there are many social and economic obligations attached to formal marriage that are prohibitively expensive. Some of these unions last a lifetime but more often they are temporary arrangements.

Eunice McCulloch - Central American Mother With Her Children

28. The dissolution of a consensual relationship places a woman in a position similar to divorce but with none of the rights of a legalized union. This Honduran woman who is part of such a relationship has healthy and well-fed children. Nevertheless, there has been a great increase in the dissolution of consensual unions in Latin America in recent years - and her economic well-being may depend on this relationship.

Eunice McCulloch - Woman and Child, Honduras

29. The ending of consensual unions leaves many single mothers. But there are many other reasons for the rapid increase in female-headed households in the last two decades.

Amnesty International - Women Demonstrators, Plaza de Mayo, Buenos Aires, Argentina

30. Political chaos and disruption leaves many men either in exile, in prison, or fighting. These are women marching in the Plaza de Mayo in Buenos Aires. In the 1970s and early 1980s they protested the disappearance of relatives and demanded an accounting of these "disappeared ones" from the military government then in power.

*Ms. Magazine* - Bangladeshi Woman

31. Besides political disruptions, a rise in female-headed households may be caused by natural disasters. When there were major famines in Bengal, women like this one became wanderers. Some men resorted to the custom of korta, which means "master" and is an accepted social strategy to protect adult males. According to korta, if resources were still available in the village, the husband would stay behind while the wife and children were driven out. If there were known resources outside the village but local food supplies were exhausted, the husband would migrate.

Susan Gross - Uruguayan Woman and Child

32. Modernization, population pressure, and the lure of higher wages have led to one of the primary reasons for the increase in female-headed households - migration of the men from rural areas to cities or other countries in search of wage labor. Migration of men leaves women and children to run family farms. This Uruguayan woman in South America runs her farm while her husband works in a factory.

Howard Massey - Woman and Child, Nepal

33. In parts of Nepal, women often have control over household and agricultural production because the men are away herding or trading almost six months of the year. The children remain with their mothers at home.

Doranne Jacobson - Riffian Women, Morocco

34. These Riffian Berber women of North Africa are known for their independence. In the 1960s and 70s, many of the Riff men migrated to France as temporary workers.

Doranne Jacobson - Riffian Women at a Market, Morocco

35. The women took over at home and marketed goods.

Leena Kirjavainen - African Woman Grinding Grain

36. In African countries such as Botswana, Lesotho, and Swaziland, women are left with increasing work loads because men leave home to work in South African mines. African men from other areas migrate to cities for wage labor, leaving women behind in the villages. Not only do women have the household chores - such as grinding grain and

Kay Williams - Women Carrying Straw, Tanzania

37. carrying fuelwood and fodder, often from many miles distance,

Finette Magnuson - Women Farming, Narok, Kenya

38. but they also have agricultural tasks that the men once helped with or did.

Leena Kirjavainen - Woman Carrying Baby on Her Back, Togo

39. These tasks, of course, are combined with child care.

United Nations Food and Agriculture Organization - Woman Escorting Her Child to School

40. The money made by the men often helps pay for school fees or household necessities, but this doesn't lessen the work load for women.

Cover of *Viva Magazine*

41. Women are left as heads of households when men migrate - requiring greater decision-making powers but with none of the legal rights of male household heads. One major problem is the lack of right to land title for women. Even a Kenyan fashion magazine featured an article on this problem.

Page from *Viva*

42. Without the title to land, women have no collateral for credit and cannot get loans to buy equipment, seed, and livestock.

Mary Rojas - Nairobi Skyline, Kenya

43. Besides migration of men, another reason for a rise in female-headed households is urbanization. The lure of the cities, here Nairobi, Kenya, and the

Ginny Seitz - Suburban African Home

44. hope for a better life have led some single women, particularly in Latin America and Asia, to move to urban areas. They leave behind their family and village social supports and often find, not comfortable homes to live in,

Ginny Seitz - Cite Simone, Haiti

45. but urban slums, here Cite Simone in Haiti,

Ginny Seitz - Slum, Haiti

46. with open sewers and few resources.

**Ginny Seitz - Street Vendor in Port au Prince, Haiti**

47. Because of their lack of skills and training, many Third World women work in the informal sector outside of the formal, wage economy. This Haitian woman, for example, sells vegetables on the streets of Port au Prince,

**Doranne Jacobson - Woman Selling Notions, Jaisalmer, India**

48. and this woman sells household items in Jaisalmer, India.

**Doranne Jacobson - Indian Woman Construction Worker**

49. This woman from India is an urban construction worker who maintains the social custom of purdah while she works.

**Doranne Jacobson - Woman Carrying Child at a Construction Site**

50. She may bring her children with her to the construction site. An Indian woman organized mobile child-care centers after she saw the children of construction workers playing in the mud at a building site in New Delhi.

**Eunice McCulloch - Young Woman With Children, La Laguna, Honduras**

51. It is estimated that one-third of all households worldwide are headed by women. One cause of the worldwide feminization of poverty is that women - particularly women with children - are left to fend for themselves without adequate social or economic support.

**United Nations Literacy Chart**

52. Particularly in the Third World, many women have little education. Most of the world's illiterates are women. This means that women often must settle for unskilled, poorly paid work.

**Ginny Seitz - Women Marketing Goods, Haiti**

53. Women, however, have managed to contribute to family income or support themselves and their children as single heads of households against great odds. They may eke out a living as petty traders like this Haitian woman,

**Finette Magnuson - Women Farmers, Narok, Kenya**

54. or as farmers like these Kenyan women,

**Margo Sprague - Construction Worker in India**

55. or as construction workers like this woman in India.

**International Women's Tribune Center - Women Marching, Nairobi, Kenya**

56. Although women in the Third World face serious problems, many are organizing to change economic and social conditions to assure a brighter future for themselves and for their children.

57. THE END

58. ACKNOWLEDGMENT SLIDE

59. COPYRIGHT SLIDE - REPEAT

Footnote:

\*Thomas Kelly described the Buddhist nun as blowing a musical instrument called a *kangling* held in her left hand. The *kangling* is made of a human thigh bone. Playing the *kangling* is meant to evoke the gods and is also used at the time of spiritual worship involving exorcisms. The nun beats a *ndamaru* (drum in her right hand), also to evoke the gods.

Note about polyandry: Polyandry was virtually unknown in North America. The Kaska Indians of extreme northern British Columbia practiced it but restricted polyandry to old men who could not hunt and therefore invited a younger brother or close relative to live with him and his wife. (Carolyn Niethammer, *Daughters of the Earth*, 1977.)

The groups that practice polyandry in Nepal were originally from Tibet where polyandry has been a common family configuration. The many months that men were away herding meant that frequently only one husband was present at home at any time. Polyandry was a way to keep all the land of a family intact. Sometimes polygyny and polyandry were practiced in the same family - one of the brothers bringing an additional wife to the family. In the form of polyandry practiced in Tibet, all the children born were attributed to the oldest brother. (See, Marjorie Wall Bingham and Susan Hill Cross, *Women in Modern China*, 1980, "Women of Tibet," p. 42-48.)

\*\*Women in South Asia are often highly restricted in their physical activities. They are to associate only with other women, live at home until marriage, and, perhaps, observe purdah restrictions - covering their faces in front of strangers, particularly men. Ideally, married women are to focus on family and maintain modest behavior with activities close to home. Older widows may be less restricted as they are seen as somewhat asexual - a "third sex." They may be treated more like men - allowed to move about in public more freely without harassment.

## HANDOUT THREE

### "POINTS TO CONSIDER"

Reviewing the audiovisual presentation:

1. List as many types of family configurations mentioned in the presentation as you can recall:

From your knowledge of the history of the United States (or your own national history), which types of families have been present? Which ones may not have been present?

2. The presentation particularly focuses on women as single heads of households. List at least four causes of the rise in female heads of households in the last few decades that were mentioned.

A.

B.

C.

D.

3. Give at least three reasons why households headed by women are frequently below the poverty line economically in most world areas.

A.

B.

C.

4. Widows have had low status in many world areas. Because of their low status, what things happened to high-caste Indian widows?

Why, until recently, were there many child widows in India?

What is often the fate of older widows without children - particularly without sons?

In many countries in Africa, what is a woman expected to do upon the death of her husband?

5. When African men migrate to cities or the South African mines for work, what happens to the women? Children?

For discussion:

In recent years there has been a disturbing trend toward what is called the "feminization of poverty." What do you think this means? Why is it a "disturbing" trend? What information given in this presentation would seem to support the conclusion that there is a worldwide trend toward the feminization of poverty. Refer to the glossary for a definition of "feminization of poverty."

The presentation suggests that women often lack the necessary "support systems" to make an adequate living for themselves and their children as single heads of households. Support systems are those things that make it possible for us to go to school or work. Women raising children alone may need more support systems to go to school or to work than other adults.

List what you think might be considered a "support system."

What support systems do you think women raising families as single heads of households should have?

What specific evidence is given in the presentation of a lack of support systems?

Some observers feel that for many women in America who are single heads of households the United States could be seen as a Third World country. In what ways do women as single heads of household in the United States lack support systems? In what areas might they be better off than women in similar circumstances in the Third World? In what ways might they possibly be seen as being at even more of a disadvantage?

EXTRA CREDIT LIBRARY ASSIGNMENT:

Gather information that supports or refutes (proves false) the following statement:

**If present trends continue, by the year 2000, women and children will represent all the people in the United States that are living below the poverty line.**

DIRECTIONS FOR THE TEACHER:

SUGGESTED ANSWERS TO HANDOUT THREE - "POINTS TO CONSIDER"

"FAMILY CONFIGURATIONS IN THE THIRD WORLD -  
A FOCUS ON SINGLE HEADS OF HOUSEHOLDS"

1. Polyandry, polygyny, nuclear, extended, and female single-headed households are family configurations mentioned. Students should describe these - the terms can be spelled and defined on the easel or blackboard during the class discussion.

Polyandry was virtually unknown in North America. The Kaska Indians of extreme northern British Columbia did practice it but restricted polyandry to old men who could not hunt and invited a younger brother or close relative to live with him and his wife. (Carolyn Niethammer, *Daughters of the Earth*, 1977).

A number of Indian groups practiced polygyny. Particularly common was "sororal polygyny" (one husband married to sisters) because in many groups American Indian women were very closely tied to their sisters. Some groups, such as the Gabrielino of southern California, practiced monogamy, but the chief took more than one wife. (*Ibid.*)

The Mormons practiced polygyny until they renounced the practice in 1890 as a precondition for statehood (1896). It is still practiced by a few Mormons, although it is an illegal practice in the United States.

2. Causes of the increase in female single-headed households mentioned: war and political disruption, migration to cities or mines, leaving women behind, abandonment, especially during natural disasters (such as the practice of *korta* - frame #31), widowhood, and divorce (more common in Europe and North America than in most Third World areas). Also consensual arrangements that are temporary ones and women who have never married. The situation of teen-age pregnancy outside marriage is not common to the Third World but extremely young marriage for girls - and frequent later desertion - are.

3. Households headed by women are often below the poverty level because: in many areas more women are illiterate and undertrained for wage work (frame 52), social customs like purdah restrictions narrow their opportunities, they are responsible for taking care of the children and earning a living, sexism may restrict the jobs available, etc. A comparison of reasons could be made from the Third World to our society. Lack of day-care facilities and the need for two-earner families for middle-class status might be discussed.

4. The indication of low status for high-caste Indian widows are the shaved head (a low-caste barber shaves her head - an added humiliation), the fact she is considered to be bad luck and, therefore, cannot attend weddings and other public occasions, she is to eat only one meal a day, and never to remarry. (The reverse is not true of widowers.)

There were many child widows in South Asia because at a young age girls were often married to men much older than themselves. Thus, their husbands might die even before they had lived together as husband and wife.

Older widows in South Asia often are the poorest of the poor as they have no social security and if they have no sons may be abandoned (their daughter's husband, for example, may refuse to help them).

In a number of African countries, women are expected to marry the brother of their husband upon his death. This is frequently a serious problem for women - if they refuse to marry the brother or other male relative they may have to leave their children. A well-known African novel is based on this theme (Mariama Ba, *So Long a Letter*), and recently a woman from Zambia reported that the major problem for women in her country was the fate of widows.

5. Women and children are left behind when men migrate. Although the payments sent to families by men may help pay school fees and other expenses, in many African countries women are expected to support themselves and their children by subsistence farming - as an extension of their housework. Women, then, are left alone in rural areas and expected to care for themselves and their children.

For Discussion:

There are many possible answers to these questions. Because women worldwide are overwhelmingly in charge of children, the feminization of poverty means that children also are frequently victims of poverty. In the United States one out of four or five (depending on the source of statistical estimates) children are now living in poverty - primarily because women are left to raise children alone with inadequate support systems.

Need for day care (woman at construction site), ownership of land (to get credit), education, etc.

Women who are single heads of households in the United States lack support systems, health care insurance, housing, day care - similar problems to those in the Third World. They may also be undereducated or need additional skills to obtain jobs.

PART III  
WOMEN AND WORK IN THE THIRD WORLD

HANDOUT FOUR  
"WHAT IS WORK? A GROUP EXERCISE"

TOTAL ESTIMATED TIME FOR HANDOUTS FOUR AND FIVE:  
60 MINUTES

DIRECTIONS FOR THE TEACHER

OBJECTIVES:

- To introduce students to the complexities of the concept "work."
- To make students aware of why women's unpaid work has usually been invisible, undervalued, and often not perceived as work.
- To have students consider why women's work should be made more visible and to reconsider the support systems needed for women workers.

BACKGROUND:

As mentioned in the introduction, according to United Nations (ILO) statistics, women do a majority of the world's work, grow half of the world's food, and are overwhelmingly in charge of raising children worldwide. A first step to get at the importance of women's work - particularly in the Third World where families often depend upon their agricultural labor for survival - is for students to consider what "work" is.

This exercise has students focus on activities that are usual for teenagers in the United States and many other industrialized countries. They are asked to consider what activities they see as work. Then they must make a connection between their definition of "work" and why making the unpaid work of women in the Third World visible and counted would be an important element for improving these women's lives and the lives of their families.

After students have classified the activities in HANDOUT FOUR and made decisions about "work," they will be ready to consider central issues for Third World women and work such as:

- Why it is crucial to make women's work visible and counted:  
As long as women's work is not counted in national statistics and is given low priority in national policies, crucial support systems, which will increase women's productivity, are not provided.

- The need for support systems to make possible an increase in women laborers' productivity in both the formal and informal sectors.

For Third World women, these support systems include banking needs, access to inexpensive loans to facilitate income-generating projects and to meet agricultural needs, child-care facilities, medical facilities including emergency care for children, transportation facilities, access to safe and convenient water supplies, and access to fuel for domestic needs.

- The recognition of the extent of the contribution of women's work to the well-being of families in the Third World may lead to a more equitable division of labor.

Women worldwide are overwhelmingly in charge of domestic tasks and the care of children. If they also must make a significant contribution to the economic survival of their families, they will be overburdened. In the Third World, subsistence farming is often seen as an extension of housework and the gathering of fuel for domestic use is also left to women. Government priorities that focus on the need for safe water and abundant fuel can lessen these burdens on Third World women. Reconsidering the division of labor and encouraging fathers to take part in child raising may eventually lessen the unequal work burden for women in the Third World.

#### "A MODEL FOR DEFINING WORK":

Appendix II (pages 106-110) is a copy of a model for defining "work" developed by Susan Hill Gross and Mary Hill Rojas for the adult-level unit of study, *Third World Women - Family, Work, and Empowerment*. Teachers will want to refer to the model in Appendix II as a basic one for this discussion, "What is Work?"

Advanced students may be given copies of the model to be read over after the exercise. Groups can go back to their list and divide the list of activities into the four categories. After students have divided the tasks and read over the model, they can again discuss why much of women's work is not counted in national statistics (GNP) - and often not even seen as work.

For average or lower ability or less schooled students, the four categories might be explained using different terms (wage work = productive; domestic or housework and child care = reproductive; work done to help others = integrative; work done to impress or improve one's own or family's position = status enhancing). The list of tasks on pages 47 and 48 could be divided into the four categories in a large group class discussion after the group exercise.

#### CLASS PREPARATION:

- Make photocopies of HANDOUT FOUR (pages 46-48) for each student.
- Make photocopies of the "Points to Consider" (page 49) for each student.
- Make extra copies of HANDOUT FOUR for students that will do the extra credit assignment on page 49.

### CLASSROOM EXERCISE:

1. Divide the class into small groups of four to six students. Each group should have a recorder appointed in an equitable way.
2. Have each group decide upon a definition of "work."
3. After the groups have decided on a definition of "work," have them look over the list of activities (HANDOUT FOUR - pages 46-48) and make decisions about what they consider "work," "non-work," or "undecided."
4. Have each group complete the "Points to Consider" that follow the list (page 49).
5. Compare ideas about work and answers to the "Points to Consider" in a large group discussion. Each group should be asked to select five categories of activities to report on; other groups can then compare their decisions on categories with those reported on.
6. A revised definition of "work" should then be decided upon in a class discussion.
7. THE EXTRA CREDIT ASSIGNMENT (following the "Points to Consider" on page 49) asks students to give the "Activities Survey" (pages 47-48) to several adult relatives or guardians. Students are then to write a paragraph or more describing differences in the perceptions of "work," depending on the generation and gender of the people interviewed.

## HANDOUT FOUR

### "WHAT IS WORK? A GROUP EXERCISE"

1. In a small group discussion decide on a definition of "work."

**Remember the idea of a "model." Your group may want to list several criteria that would define and explain the term "work."**

Have the recorder for your group write down the definition of "work" that you decide upon.

2. After recording your group's definition of "work," look over the following list and decide which activities fit into your definition of "work."

Put a + **plus sign** by activities that your group considers to be work.

Put a - **minus sign** by activities that your group does not consider to be work (non-work).

Put a ? **question mark** by activities that your group cannot agree upon as work or non-work.

## ACTIVITIES SURVEY

- Feeding baby brother his breakfast.
- Writing Aunt Lois a thank-you letter for your birthday present.
- Doing homework assignments in math.
- Helping Mrs. Jones, an elderly neighbor, carry in her groceries.
- Working in a car wash, polishing cars after school.
- Going to the dentist for a checkup.
- Driving your little sister's friends to the movies.
- Baby-sitting the children next door.
- Acting as lifeguard at the local public swimming pool.
- Participating on the varsity basketball team.
- Reading a novel for English class.
- Working as a camp counselor for the summer.
- Volunteering at a local hospital on Saturdays.
- Wrapping gifts for Christmas or Hanukkah or other occasions.
- Decorating the auditorium for the school dance.
- Taking your little brother shopping for shoes.
- Going to the grocery store for milk and eggs.
- Taking a bath and shampooing your hair.
- Raking the yard.
- Going to the movies.
- Working as a cashier at the local discount store.
- Memorizing your lines as an actor in the class play.
- Washing and ironing your clothes.
- Shaving (if a boy) or putting on make-up (if a girl).
- Sun tanning and swimming at a lake.

Changing the oil in your car.

Washing and drying dinner dishes.

Writing your term paper for composition class.

Playing volleyball in gym class.

Pumping gas for the local gas station.

Visiting your grandmother who is sick in bed.

Going for a walk with your best friend.

Walking ten miles to raise money for a worthy cause.

Bagging groceries at the local store.

Chaperoning young kids on a trip to the zoo.

Shoveling the snow from the front of your house.

Reading a chapter on the American Civil War for history class.

Watching a TV program for science class.

## "POINTS TO CONSIDER"

1. Look back at your class definition of "work." As a group, decide what parts of the definition for "work" your group would modify or change after considering how you classified the activities on this list. Explain why you made modifications or changes.

2. Are all the tasks that you classified as "work" unpleasant or difficult? Are the activities you did not classify as "work" all pleasant or fun? Explain.

3. A student said to her friend, "My Mother doesn't work."

What does your group think she meant by this statement? Does her definition of "work" seem to be the same as yours? Explain your answers.

4. FOR EXTRA CREDIT:

Get a few copies of HANDOUT FOUR - "Activities Survey" from your teacher.

First, have a parent, parents, or an adult or adults in your family do the survey of activities listed on HANDOUT FOUR (+ = work, - = non-work, and ? = unsure.) On the top of each survey, identify the adult who took the survey.

Second, have grandparents or other older adults take the survey.

For a report on the surveys you gave to adults in your family, write a paragraph or more on differences that you noticed among the answers of teenagers, adults/parents, and older adults/grandparents. In addition, comment on differences you notice between the answers women gave from those given by men.

DIRECTIONS FOR THE TEACHER:

SUGGESTIONED ANSWERS TO HANDOUT FOUR  
"POINTS TO CONSIDER"

Student answers will vary. However, many people define "work" as "wage work." The idea of the "Activities Survey" is to get students to try to figure out their own ideas of what constitutes "work" before they discuss work - especially women's work - in the Third World.

1. Students may have see work as wage work or unpleasant tasks. They may have modified this definition.
2. The idea here is that activities to do with personal maintenance (such as going to the dentist) may be unpleasant or boring while some forms of work might be interesting and rewarding.
3. Relates to the poster that follows in HANDOUT FIVE. The idea is that housework (and other unpaid work) is often not seen as real work - and therefore is undervalued.

After students have completed the Activities Survey, "A Model for Defining Work" (APPENDIX II - pages 106-109) could be used to further categorize the Activities Survey. Advanced students could be given photocopies of APPENDIX II - "A Model for Defining Work" and asked to categorize the survey after reading over the model.

"A Model for Defining Work" can be adapted for other students as suggested on page 44.

The poster, statistics, and "Points to Consider" in HANDOUT FIVE will raise questions about the importance of a broader definition of work than that of wage work when discussing the Third World.

## HANDOUT FIVE

### "ACCORDING TO STATISTICS SHE'S NOT WORKING"

ESTIMATED TIME - HANDOUT FIVE: 30 MINUTES

#### DIRECTIONS FOR THE TEACHER:

The photograph and description on HANDOUT FIVE are from a flyer put out by a United Nations body called the International Research and Training Institute for the Advancement of Women (INSTRAW) which has a mandate to help ensure the integration of women into the mainstream of development, particularly in developing countries. One of INSTRAW'S major programs concerns the improvement of methods for compiling statistics and indicators on women, a large portion of which deal with women's work.

This group exercise can be a continuation of the group exercise, HANDOUT FOUR. An alternative method would be to complete HANDOUT FOUR in small groups and assign HANDOUT FIVE as homework.

#### CLASS PREPARATION:

- Tear out the six copies of the poster from the handout section (blue) - one copy for each group.
- Make photocopies of pages 53-55 in the blue handouts ("Statistics and Data" and "Points to Consider"). Have enough photocopied for each group or for each student, depending on the method selected.

#### CLASSROOM EXERCISE:

1. In small groups have students define the words "statistics" and "data." (They should look these words up in a dictionary if necessary.)
2. Have students study - and then discuss in their small groups the meaning of the poster and caption on page 52. Have a recorder list the ideas presented in each small group.
3. Students should then read over the statistics on page 53 and complete and record answers to the "Points to Consider" on pages 54-55 in small group discussion.
4. Groups will then compare their ideas about the poster and their answers to the "Points to Consider" in a large group discussion.

(If HANDOUT FIVE is done as a homework assignment, have students compare their answers in a large group discussion after the assignment has been completed.)

# According to statistics, she's not working.



52

UN/Kay Muidoon

51  
Improving statistics and indicators on women

**INSTRAW**



INTERNATIONAL RESEARCH AND TRAINING INSTITUTE  
FOR THE ADVANCEMENT OF WOMEN (INSTRAW)

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## HANDOUT FIVE:

### STATISTICS AND DATA

#### 1. POSTER CAPTION - "ACCORDING TO STATISTICS SHE'S NOT WORKING:"

According to a United Nations survey conducted in 1985, only 24 out of 100 adult women in Africa are "in the labor force" (working). Yet women in many parts of Africa do 80 percent of the storing of food and 90 percent of the food processing, 60 percent of the marketing and 50 percent of domestic animal care. It is estimated that women are responsible for 80-90 percent of the subsistence farming in Africa.

2. The following data is from: Ruth Leger Sivard, *Women... a World Survey*, Washington, D.C.: World Priorities, 1985.

### MYTHS AND REALITY

*Men produce the world's food; women prepare it for the table.*

**FACT:** In the Third World, where three-fourths of the world's people live, rural women account for more than half the food produced.

*Women work to supplement the family's income.*

**FACT:** Women are the sole breadwinners in one-fourth to one-third of the families in the world. The number of women-headed families is rapidly increasing.

*Women contribute a minor share of the world's economic product.*

**FACT:** Women are a minority in the conventional measures of economic activity [such as wages paid for labor] because these measures undercount women's paid labor and do not cover their unpaid labor. The value of women's work in the household alone, if given economic [wage payment] value, would add an estimated one-third to the world's GNP.

3. The International Labor Office is a specialized agency of the United Nations with headquarters in Geneva, Switzerland. According to International Labor Organization (ILO) statistics, women:

- Produce 60 to 80 percent of the food in Africa and Asia and 40 percent in Latin America.
- Account for a majority of the world's work hours.
- Receive 10 percent of the income accounted for in the world's GNP.
- Own less than one percent of the world's property.

4. Eighty-nine percent of the total labor force of India consists of unsalaried workers - men and women - who earn their livelihood piecemeal, hiring themselves out for odd jobs whenever they can find them... Female vendors and hawkers, rag and paper pickers, handcart pullers, cotton-pod shellers, handloom weavers, used garment dealers, incense stick rollers - these are just a few of the thousands of occupations of Indians who work in what is called the informal sector. Official statistics show only 26 percent of Indian women in the paid labor force. (*The Christian Science Monitor*, Kristin Helmore, "Working for survival...Working for cash," December 19, 1985, and Joni Seager and Ann Olson, *Women in the World Atlas*, 1986.)

## "POINTS TO CONSIDER"

1. Look back over the poster and the data. Officially what percentage of women work on the total continent of Africa?

In the country of India?

2. Earlier you discussed the statement by a student, "My Mother doesn't work." How does this statement relate to the point the poster is making?

List tasks that women do that you (or your group) think are probably not officially counted. Why do you think these tasks are not counted as work?

Why do you think that our methods of collecting statistics on "work" hide so much of women's work? (Refer back to your definition of GNP - gross national product.)

3. List reasons why it is important to make the unpaid work of women more visible. (You might think back to information in the audiovisual presentation and your discussion of the importance of support systems for women as single heads of households.)

4. What work do you think is the most valued in our society? Why?

5. Do you think the work men do is generally valued more highly than what women do? Give reasons for your answers.

DIRECTIONS FOR THE TEACHER:

SUGGESTED ANSWERS TO HANDOUT FIVE - "POINTS TO CONSIDER"

1. Africa = 24 percent; India = 26 percent
2. The idea of both the girl's statement and the poster is that we tend to think of "work" as wage work - and that work that is not paid with wages tends to be more invisible even when it is very arduous.

Mentioned in these statistics:

Africa: Storing and processing food, marketing (informal sector local market trading), domestic animal care, subsistence farming.

Third World = Domestic work (including food processing, fuel and water gathering, and subsistence farming).

India = see list of informal sector tasks.

The usual methods hide work that is not wage work. It can be mentioned that there are difficulties in determining how to evaluate non-wage work, and much of the work of women in the Third World may literally be hidden as purdah women will work inside family compounds where they may not be seen.

3. Take students back to the idea of needed support systems. If women are seen as not working it is easy to think that they are raising children and doing domestic work but do not need support systems such as access to banking services and loans, child-care facilities, convenient health-care facilities, and other services compatible with their work.

On a very practical level, women need to be able to control land to use as collateral for bank loans to obtain seed and farming tools. A high value needs to be put on activities that women do so higher priorities will be given them in national planning. (Improvements in delivering safe water and fuel would be two examples.)

There is a fairness issue here. As long as women's work is not acknowledged, it is too easy to keep loading more work upon them.

4. Answers will vary but the work that brings fame and fortune usually is valued highly. Women's work tends to be less valued. Fields dominated by women tend to be given lower prestige and remuneration. Although motherhood is idealized, little real support is given mothers - at least in the United States. This is in contrast to many other industrialized countries which provide family allowances and other services for families - especially mothers.

## HANDOUT SIX AND SEVEN

### "GETTING AT WOMEN'S WORK" AND "WOMEN ORGANIZING FOR CHANGE"

ESTIMATED TIME: HOMEWORK AND ONE CLASS PERIOD  
90 MINUTES

#### DIRECTIONS FOR THE TEACHER AND CLASSROOM PREPARATION:

We suggest that HANDOUT SIX (PART III) and HANDOUT SEVEN (PART IV) be combined as one group exercise.

- Make enough photocopies of HANDOUTS SIX AND SEVEN for the group work described below.
- Make enough photocopies of the "Points to Consider" on pages 67-68 and 77-78 to give out as a homework assignment for all students.

Divide the students into the same world-area groups that they formed earlier when taking notes on the audiovisual presentation, "Family Configurations in the Third World." Each group will focus on a particular assigned cultural area (South Asia, sub-Saharan Africa, or Latin America).

Each group will read and then discuss the materials in the handouts that relate to this particular world area. These are as follows:

#### HANDOUT SIX

**Teacher:** Read and discuss with students the introduction on page 59 - "Getting at Women's Work - A Day in the Life of Third World Women"

#### Student group for South Asia:

"Women's Long Working Day" (page 60).  
"A Day in the Life of a Tamil Woman of Sri Lanka" (pages 61-62)  
"Timetable of Yogamma's Husband's Day" (page 63)

#### Student group for Latin America:

"How a Miner's Wife Spends Her Day" (page 64)

#### Student group for Africa:

"A Day in the Life of an African Woman" (page 65)  
(and, as this is a short reading, "A Day in the Life of an Illinois Farm Woman" page 66)

## HANDOUT SEVEN

**Teacher:** Review the background information for HANDOUT SEVEN on page 72 with students.

### Student group for South Asia:

Manushi, Mobile Creches, and SEWA (pages 73-74)

### Student group for Latin America:

Peruvian Feminist Organizations, COMO, and FEHMUC (pages 74-75)

### Student group for Africa:

AAWORD, ZARD, and The Women's Group Movement (pages 75-76)

## PROCEDURES: INTERVIEWER - INTERVIEWEE PRESENTATIONS

1. Using cooperative learning procedures, have group members each read one of these selections. Each group member must then teach their reading to other group members - with each group member taking notes on each report.
2. Each group is responsible for two presentations to be given to the class as a whole.

### PRESENTATION ONE: "AN INTERVIEW WITH A THIRD WORLD WOMAN DESCRIBING HER WORK DAY"

The groups will develop the presentations after reading and discussing the materials. Two or three members of the group will give the presentation as if one was interviewing the other about her work day (for Sri Lanka they could interview both the husband and wife). The interviewer might take the role of an anthropologist or sociologist (a chance for teachers to discuss these social science fields) or the role of a journalist from a newspaper or magazine.

The Illinois farm woman can also be interviewed - and this is a place to point out again that the concept of "Third World" can apply to many times and places.

### PRESENTATION TWO: "WOMEN ORGANIZING FOR CHANGE"

Again the groups will develop presentations, using the method above, and give the presentations to the class as a whole. Most students will have a chance to be involved in teaching one of these lessons for the class.

**Throughout the presentations, class members are to take notes to add to their logs.**

**Before starting each presentation - interview, have the students point out where the country or continent is that is being discussed.**

**HOMEWORK:** Complete "Points to Consider" on pages 67-68 and 77-78.

**FOLLOW-UP:** A large group discussion comparing answers to the homework assignment, "Points to Consider," as a summary.

## HANDOUT SIX

### "GETTING AT WOMEN'S WORK A DAY IN THE LIFE OF THIRD WORLD WOMEN"

In most societies there is a division of labor by sex. In other words, some tasks are seen as those primarily or entirely assigned to women or to men. These assignments differ depending on the society - men may do all the weaving of cloth, for example, in one society while this is "women's work" in another society. Child care overwhelmingly has been assigned to women - although this may be changing worldwide.

To get at the reality of women's work, the usual measures, such as the GNP (gross national product) that emphasize wage work, have had to be revised or abandoned. Official definitions of those working frequently do not count women who support themselves and their families by working in the informal sector of the economy or at subsistence farming. Women may show up in national statistics with a very low work rate while, in reality, their tasks are numerous, often very difficult, and crucial to family welfare.

In near subsistence societies, women's labor is often crucial to family survival but frequently not counted in the gross national product of the country. According to the United Nations definition, the least-developed countries in the world have a per capita income of \$125 or less per year. Survival for many people in these societies obviously does not depend upon cash expenditures but on subsistence activities.

The following are descriptions of a few typical "days in the life" of women in a variety of world areas and times.

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## Women's Long Working Day

From: Madhu Kishwar and Ruth Vanita, *In Search of Answers*, 1984, "Women's Condition and Family Life Among Agricultural Laborers and Small Farmers in a Punjab Village," data collected by Berny Horwitz, p. 89-90.

"Women's activities were centered on a continuous round of domestic and/or field labor. Their working day was much longer than that of the men of the household. The survey was carried out during the cotton picking season, a time when most women from both agricultural laborer and Jat \* land owning households were heavily involved in field labor. Among the 13 agricultural laborer women who went to the fields to pick cotton (only one 80-year-old blind agricultural laborer woman did not go), the average length of the workday reported by these women was 15.5 hours every day.

"On an average, they spent almost six hours a day on domestic work. Typically, they got up at 4 or 5 AM, did cooking, cleaning and other household work until about 8 AM, reached the fields by 9 AM and picked cotton till about 6 PM. In the evening, they returned home between 6 and 7 PM, and then spent the next few hours till 9 or 10 PM doing housework."

\*See glossary for Jat.

## A Day in the Life of A Tamil Woman of Sri Lanka - Yogamma

From: Else Skjorsberg, *A Special Caste: Tamil Women of Sri Lanka*, 1982, p. 56-59.

Yogamma is a woman who belongs to the Hindu Palla caste. The Palla caste is considered to be the lowest of Sri Lanka Hindu Tamils - they are outcastes. She is 28 years old and has five children. She is comparatively well-off for an outcaste woman. Her husband, a healthy and strong man, taps toddy [palm trees tapped for their sap to make a fermented drink] for wages.

By six o'clock AM she is already up, has washed, and gone to the field to do her toilet. This is the timetable for the rest of her day:

- 6:00AM She sweeps the kitchen and makes breakfast.
- 6:20 The whole family eats bread and drinks tea.
- 6:35 Yogamma goes to look for a cup that has been lost.
- 7:00 She washes up after last night's dinner.
- 7:25 She helps her older girls get dressed and off to school.
- 7:40 She washes her infant and prepares herself for going out.
- 8:00 She is at the Thoppukadu health center to get milk powder which is distributed to underweight infants. The child is fed there.
- 9:30 She is back home, where she sweeps the kitchen (which is a separate building), living quarters, and the yard.
- 11:10 She washes herself, hands and feet.
- 11:25 She comforts her baby, who is crying.
- 11:35 She goes to get water which is brought to Main Street in a tanker lorry, because the village wells have dried up. The water is rationed because of the drought. She is entitled to only two pots or 36 litres of water.
- 11:55 She goes with a neighbor to an uncultivated area to pick green leaves.
- 12:30 She starts making lunch: fish and "spinach."
- 1:35 She washes up and sweeps the kitchen.
- 2:00 She pounds chilies for the dinner.
- 3:00 She prepares her baby and herself for going to the health center again.
- 3:10 She goes to the health center to get milk powder for the afternoon feed and feeds the baby.
- 3:30 She is back home again. She leaves the baby with her elder daughter and collects dirty clothes.

- 3:40 She goes to the well where she washes clothes, helped by her second daughter.
- 4:40 She arrives back home and spreads out the clothes to dry.
- 4:50 She lights the fire, makes tea for her father-in-law, and drinks tea herself.
- 5:00 She goes to Main Street to see if she can find some cheap vegetables to buy.
- 5:30 She goes to the well to get water (not drinking water). The pot she carries weighs 18 kg [about 40 pounds] when full.
- 5:55 She cleans the lamp, fills it with oil and lights it.
- 6:10 She cooks dinner: rice and fish.
- 6:55 She cooks milk porridge for her baby.
- 7:00 She gives her children dinner.
- 7:20 She puts the children to bed.
- 7:30 She sits outside the house and makes a basket from palmyra leaves, chatting with her neighbors while she works. The basket she will try and sell.
- 8:30 She serves dinner for her husband and father-in-law.
- 8:45 She eats dinner herself and washes up.
- 9:00 She rests.
- 9:30 She goes to sleep.
-

### Timetable of Yogamma's Husband's Day

Rajendran gets up shortly after 6:00 AM. Then -

6:20 He eats breakfast which is served by his wife.

7:00 He goes to work at Kayts [a neighboring island].

8:00 He starts his job building fences, plowing, watering, building houses, or whatever work he may be assigned.

12:00 He goes home.

12:30 He goes to the men's well to wash himself.

1:15 He eats the lunch prepared by his wife.

1:30 He rests.

2:00 He returns to Kayts.

2:30 He resumes work.

5:00 He leaves when the working day is over and goes home in the company of friends.

5:30 He drinks tea at home.

5:35 He goes to Main Street to be with friends, play cards, and chat.

8:30 He eats dinner.

8:45 He chats, listens to the radio or rests until bedtime.

## How a Miner's Wife Spends Her Day

From: Domitila Barrios De Chungara, *Let Me Speak!*, 1978, p. 32-33.

This is the testimony of a Bolivian woman who reported at the International Women's Year Tribunal at the United Nations meeting in Mexico in 1975. She is the wife of a miner, mother of seven children, and represented the "Housewives' Committee of Siglo XX," an organization of wives of workers in the tin mines of Bolivia.

"My day begins at four in the morning, especially when my *companero* [husband] is on the first shift. I prepare his breakfast. Then I have to prepare the saltenas [Bolivian meat pie], because I make about one hundred saltenas every day and sell them in the street. I do this in order to make up for what my husband's wage doesn't cover in terms of our necessities. The night before, we prepare the dough and at four in the morning I make the saltenas while I feed the kids. The kids help me: they peel potatoes and carrots and make the dough.

"Then the ones that go to school in the morning have to get ready, while I wash the clothes I left soaking overnight.

"At eight I go out to sell. The kids that go to school in the afternoon help me. We have to go to the company store and bring home the staples. And in the store there are immensely long lines and you have to wait there until eleven in order to stock up. You have to line up for meat, for vegetables, for oil. So it's just one line after another. Since everything's in a different place that's how it has to be. So all the time I'm selling saltenas, I line up to buy my supplies at the store. I run up to the counter to get the things and the kids sell. Then the kids line up and I sell. That's how we do it...

"Well, then, from eight to eleven in the morning I sell the saltenas, I do the shopping in the grocery store, and I also work at the Housewives' Committee, talking with the sisters who go there for advice.

"At noon, lunch has to be ready because the rest of the kids have to go to school.

"In the afternoon I have to wash clothes. There are no laundries. We use troughs and have to go get the water from the pump. I've also got to correct the kids' homework and prepare everything I'll need to make the next day's saltenas...

"The work in the committee is daily. I have to be there at least two hours. It's totally volunteer work....

"The rest of the things have to get done at night...I generally go to bed at midnight."

## A Day in the Life of An African Woman

From: 1984 Church World Service Third World Calendar,  
New Internationalist Publications, Ltd.

According to studies of the Church World Service and the United Nations, the following would be a day in the life of a typical rural African woman.

- |                      |  |
|----------------------|--|
| 4:00 AM -            | Wakes up, washes, eats some leftover food. |
| 5:00-5:30 AM -       | Walks to her fields.                       |
| 5:30 AM to 3:00 PM - | Plows, hoes, weeds her fields.             |
| 3:00 to 4:00 PM -    | Collects fire wood and comes home.         |
| 4:00 to 5:30 PM -    | Pounds and grinds corn.                    |
| 5:30 to 6:30 PM -    | Fetches water (2 kilometers each way).     |
| 6:30 to 7:30 PM -    | Lights fire and cooks for family.          |
| 7:30 to 8:30 PM -    | Serves food to family and eats.            |
| 8:30 to 9:30 PM -    | Washes children, the dishes, and herself.  |
| 9:30 PM -            | Goes to bed.                               |

(Child-care chores accompany these activities.)

## A Day in the Life of an Illinois Farm Woman

From: Gerda Lerner, *The Female Experience*, 1977, p. 128-129.

This article was submitted to a journal, *The Independent*, anonymously, in 1905.

"Any bright morning in the latter part of May I am out of bed at four o'clock; next, after I have dressed and combed my hair, I start a fire in the kitchen stove,...sweep the floors and then cook breakfast.

"While the other members of the family are eating breakfast I strain away the morning's milk (for my husband milks the cows while I get breakfast), and fill my husband's dinner pail, for he will go to work on our other farm for the day.

"By this time it is half-past five o'clock, my husband is gone to his work, and the stock loudly pleading to be turned into the pastures....I now drive the two cows a half-quarter mile and turn them in with the others, come back, and then there's a horse in the barn that belongs in a field where there is no water, which I take to a spring quite a distance from the barn; bring it back and turn it into a field with the sheep....

"The young calves are then turned out into the warm sunshine, and the stock hogs, which are kept in a pen, are clamoring for feed, and I carry a pailful of swill to them, and hasten to the house and turn out the chickens and put out feed and water for them, and it is, perhaps, 6:30 AM.

"I have not eaten breakfast yet, but that can wait; I make the beds next and straighten things up in the living room, for I dislike to have the early morning caller find my house topsy-turvy. When this is done I go to the kitchen, which also serves as a dining room, and uncover the table, and take a mouthful of food occasionally as I pass to and fro at my work until my appetite is appeased.

"By the time the work is done in the kitchen it is about 7:15 AM, and the cool morning hours have flown, and no hoeing done in the garden yet, and the children's toilet has to be attended to and churning has to be done.

"Finally the children are washed and churning done, and it is eight o'clock, and the sun getting hot, but no matter, weeds die quickly when cut down in the heat of the day, and I use the hoe to a good advantage until the dinner hour, which is 11:30 AM. We come in, and I comb my hair, and put fresh flowers in it, and eat a cold dinner, put out feed and water for the chickens; set a hen, perhaps, sweep the floors again; sit down and rest and read a few moments, and it is nearly one o'clock, and I sweep the door yard while I am waiting for the clock to strike the hour.

"I make and sow a flower bed, dig around some shrubbery, and go back to the garden to hoe until time to do the chores at night....

"I hoe in the garden till four o'clock; then I go in the house and get supper...when supper is all ready it is set aside, and I pull a few hundred plants of tomato, sweet potato, or cabbage for transplanting...I then go after the horse, water him, and put him in the barn; call the sheep and house them, and go after the cows and milk them, feed the hogs, put down hay for three horses, and put oats and corn in their troughs, and set those plants and come in and fasten up the chickens....It is 8 o'clock PM; my husband has come home, and we are eating supper; when we are through eating I make the beds ready, and the children and their father go to bed, and I wash the dishes and get things in shape to get breakfast quickly next morning...."

## "Points to Consider"

1. Look back at these descriptions and list ten activities these women did that you think would be counted as "work" by the definition of work the class decided upon. List ten activities that would not be classified as work.

2. In general, do you think that most of these women's time is involved in work activities? Explain your answer.

3. What specific evidence is there in these accounts that women may work longer hours than their husbands.

Explain the term "double day" as it might apply to these women (refer to the glossary if necessary).

What don't you know about the husband of Yogamma that might give a different view to his work day?

4. Women in the Third World are often called the "invisible laborers" because their work does not show up in statistics like the GNP and is otherwise undervalued by their societies. (See the INSTRAW poster, for example.) Why do you think that domestic work or subsistence farming is sometimes not valued as much as wage work or the raising of cash crops?

5. Suggest ways that the labor of women in domestic work, subsistence farming and the informal sector be made more visible. What things do you think might be different if the domestic and subsistence tasks of women were more visible and highly valued? (You might think of what governments might do to support domestic work and ways families might divide tasks.)

## DIRECTIONS FOR THE TEACHER:

### SUGGESTED ANSWERS TO HANDOUT SIX - "POINTS TO CONSIDER"

1. The answers will vary depending upon what student groups decide. Review "A Model for Defining Work" (APPENDIX II - pages 106-110). The idea is that many activities can be classified as "work." Often activities that are crucial to community life (what is called 'Integrity' or "Integrative" tasks) are not acknowledged as work - and domestic or what is called "Reproductive" work is undervalued. The causes may relate to the value placed on - and the monetary rewards given - some work; patriarchy (men's work is more highly valued); women seen as working for more noble reasons; or women as wives and mothers motivated to work as unpaid homemakers out of love and devotion to the family.
2. Student answers will vary - but they may develop a broader definition of "work" than that for wages only.
3. The specific evidence is the day in the life of the Yogamma's husband - he does no "Reproductive" work. Also the typical African woman is taking care of children with her other tasks, and the Illinois farm woman went to bed after her husband so she could get breakfast ready for the next day.

"Double day" in our society usually means women with a paying job (Production) combined with child-care and home chores (Reproduction). A recent *New York Times* poll reported that 85 percent of working wives do almost all the cooking. A similar survey by *Working Mother* magazine found 77 percent did the cooking.

Another recent study by Jeanne Deschamps Stanton, Simons Graduate School of Management, showed that women in the United States continue to have the large share of home responsibilities even when both husband and wife work - and that men tend to do a smaller percentage after children are born into the family.

Professor Stanton interviewed hundreds of professional women in America for her book *Being All Things* (New York: Doubleday 1988). She found that, "currently many men have, to some degree, a liberal attitude about women and careers, and because women married to these men tend to take their husbands' liberal attitude at face value, the majority of working women married to liberal husbands are in trouble. 'Go ahead, have a career,' these husbands will say. 'You're smart, you're capable.' But the cost of a working wife is, for most husbands, too high, and in practice they will not give her meaningful support at home. So women are left with their traditional duties as well as their new professional ones, and the burden of both is, for many, too much to bear." She also found that "even when young couples share cooking and cleaning duties in the early years of marriage, the sharing system begins to fall apart once children arrive and the amount of cooking and cleaning increases." ("Who's Cookin,'" *The Christian Science Monitor*, Wednesday, April 6, 1988.)

In Third World countries - with near subsistence economies - women's "double day" is often one that combines crucial subsistence farming, home manufacturing, or informal sector trading with child-care and domestic tasks. In both cases, women often work significantly longer hours than men.

4. Students should review the meaning of gross national product (GNP) and discuss the fact that it is the monetary value of work counted (not subsistence value or use value). Their answers may lead to further discussions of the undervaluing of women's work.

5. This open-ended question invites many answers but sharing tasks may make non-wage work more visible, giving domestic work a monetary value might increase its value, or perhaps women should go on strike to demonstrate the importance of housework and childcare.

#### SUGGESTED ADDITIONAL EXERCISE

Curriculum consultant, Shirley Olson, suggests that at this point students could be introduced to the ideas of the informal sector and subsistence farming by considering the following problem:

**"If you and your family members could not find wage labor - paying jobs - and there was no unemployment insurance, what activities might you and family members do to survive? How would you manage to live?"**

This exercise could be done in class or as a homework assignment. Students might think of things like raising chickens or a vegetable garden, making food to sell, sewing clothing at home, trading skilled services such as car repair for food, etc. They also might consider illegal or even criminal activities - the informal sector has been associated with prostitution, for example. However, in the Third World the overwhelming majority of activities are legal ones (trading, making hot food for sale, making baskets and clothing) but unorganized. Informal sector traders, for example, are often hassled by police and unsupported by government regulations because they frequently are seen as employed in fringe activities.

Note again the statistics on the bottom of page 16 showing that only 12,900,000 people work in the formal sector in India - in registered wage jobs. The overwhelming numbers of workers in the informal (or unorganized) sector in Third World countries should be emphasized.

The prevalence of "moonlighting" jobs in the United States and other industrialized countries could also be mentioned. These jobs are often done for cash, as one motive for moonlighting frequently is to avoid paying income taxes. Women particularly carry on this kind of work - housecleaning, making special foods like wedding cakes, informal baby sitting, etc., as they can fit it into a more flexible schedule around housework and child-care tasks. "Moonlighting" and other informal sector activities are illegal in the United States if income taxes are not paid.

Unemployment compensation is a fairly recent benefit in the United States. This was not available during the Great Depression of the 1930s. During the Great Depression, people often survived by carrying on activities that are similar to those of people in the Third World today.

There may be much more "informal sector" activity in industrialized countries than is usually estimated. See the glossary for definitions of gross national product, patriarchy, double day, use value, formal sector, informal sector, and subsistence farming.

## PART IV

### EMPOWERMENT OF WOMEN IN THE THIRD WORLD

#### Objectives:

- To make participants aware of ways women are organizing for change in many Third World areas.
- To emphasize that women's movements for equity is worldwide.

#### Rationale for focusing on women's organizations and networks:

- A commonly held European and North American view sees Third World women as downtrodden victims. Women are seen as "women and children," as a single concept, and generally as people who are starving and extremely poor. Emphasizing women's organizations in the Third World shows women as active citizens, making changes and connections that they see as valuable.
- Emphasizing women's organizations blurs the undefined and often false distinction between modernity (good) and traditional (bad) in the thinking of the industrialized world, and, more recently, traditional (good) modernity (bad) among some ultra-conservative groups in many parts of the world. For women, both traditional and modern values and goals frequently have been problematic. Women's groups and networks have battled for women in both the traditional and modern sector - their networks have functioned to help women through times of social, political, and economic change.
- Although the idea of private vs. public space representing the worlds of women vs. men has much value, and the idea of studying the separate worlds of women and men is an important one, a focus on women's groups and networks shows women acting in the larger world and acknowledges their power bases in both the private and public sectors.
- The enormous variety of women's organizations can help to point up the diversity of conditions for women in the Third World. The universality of women organizing networks and support groups can point up the common experiences of women globally.

**HANDOUT SEVEN**  
**"WOMEN ORGANIZING FOR CHANGE"**

**SEE DIRECTIONS FOR THE TEACHER ON PAGES 57 and 58  
(HANDOUTS SIX AND SEVEN) FOR SUGGESTED METHOD FOR  
HANDOUT SEVEN.**

**BACKGROUND:**

One way that women's work is being made more visible and valued is through organizations that aim at improving the status of women in their own communities. HANDOUT SEVEN (pages 73-76) gives examples of ways women in the Third World have organized to protect their rights or aid other women.

There are several reasons for the increasing attention by Third World women to organizing at the grass-roots level:

- The realization that development projects were often harming, rather than helping, women.
- The disillusionment felt by women when newly acquired political independence in their various countries had usually not led to equality for women in new laws and policies.
- The need to take control of their own destinies. Fatma Alloo and Sumati Nair wrote in the newsletter of the African Association of Women for Research and Development, *ECHO*,  
  
"It is time we women from Third World countries develop an understanding of our own situation and then prepare the grounds for a dialogue with white feminists - on our terms. We are the ones to change our situation."
- The United Nations Decade for Women (1975-1985) emphasized the needs of women worldwide, and the final meeting of the Decade for Women in Nairobi, Kenya, particularly emphasized the organizational abilities and activism of Third World women.

HANDOUT SEVEN  
"WOMEN ORGANIZING FOR CHANGE"  
Contemporary Examples of Third World Women's Organizations

***Manushi* - India**

This Indian women's magazine and organization was founded in 1978 as "a medium for women to speak out, to help raise questions in their own minds,...to generate a widespread debate about ways of bringing about change...[to] bring women's organizations ...in touch with each other,..."

The magazine staff sometimes goes further than describing and advertising women's problems. On March 4, 1985, *Manushi* organized a demonstration at a court room in Delhi, protesting judgments that acquitted a husband (along with his sister and mother) of murdering his wife by burning her to death.

Editor Madhu Kishwar writes letters to officials, supporting the cause of women and petitions courts on their behalf. The magazine has worked to help tribal women to regain their land rights; has protested against dowry\* payments; has worked for better education for women and for better working conditions for women in factories.

(Madhu Kishwar and Ruth Vanita, *In Search of Answers*, 1984, p. 301-311.)

**Mobile Creches - India**

This organization was founded by Meera Mahadevan in 1969 after she saw the children of construction workers playing in the mud at a building site in New Delhi. "She began with a tent, a handful of well-intentioned volunteers, no theories, no money, and unswerving determination," wrote Ms. Swaminathan, the author of a recent study of Indian day-care facilities.

The organization grew rapidly with volunteers and government and private funding. In the past 18 years Mobile Creches has opened 162 day-care facilities - moving these with construction sites as needed.

Today the organization runs about 50 centers, serving about 4,000 children on a particular day. Other voluntary agencies have been inspired to offer similar services - serving 200,000 children. The Mobile Creches idea was an imaginative solution to help some of the neediest people in India - female construction workers and their children. (*Christian Science Monitor*, May 18, 1987, p. 25.)

**Self-Employed Women's Association (SEWA) - India**

SEWA works primarily with rural women who have migrated to the Ahmedabad area (in the state of Gujarat, west central India) - often on a temporary basis as a survival technique in times of famine or drought.

SEWA was organized in 1972 by Ela Bhatt as a union for the city's many female street vendors of vegetables and used clothing, manual laborers, and pieceworkers.

Before SEWA, these women had led a miserable existence, eking out a livelihood walking miles around the city selling goods or fighting over a place on the pavement. Capital to buy the goods they sold came from money lenders who usually charged 50 percent per day interest.

SEWA members established their own cooperative bank. They also have a day-care center for members. Other projects include providing information and courses to members on family planning, yoga, money management, and sex education.

In 1977 Ela Bhatt and SEWA received the Ramon Magsaysay Foundation award, the Asian equivalent of the Nobel Prize, for "fostering development where it matters most, among the poorest and the weakest..."

(From, Terry Alliband, *Catalysts of Development: Voluntary Agencies in India*, 1983, p. 49-50.)

## Peruvian Feminist Organizations

There are various feminist centers throughout Peru, according to Virginia Vargas, coordinator of one such center, Centro Flora Tristan, located in the capital city of Lima. Flora Tristan - and another women's group, Manuela Ramos - are dedicated to education. Other women's organizations in Lima with a wide variety of missions are the Aurora Vivar Association, Peru Mujer, CESIP- Woman, and the Woman and Society Association. Peruvian women's groups are also active in the countryside outside of Lima. Among them are the "Amanta Association" of Cusco; the Women's Democratic Front of Cajamarca; the Woman's Office in Chimbote.

All of these Peruvian groups work with women who are urban and rural slum residents, workers, farmers, and housemaids to promote an understanding of women's reality and to address women's daily struggles and needs. Their projects include educating poor women in urban slums of their legal rights and providing information for rural people, especially women, on family health, domestic violence, and family planning. Their overall purpose is to promote the organization of women with the goal of strengthening local women's movements through educational action.

(Virginia Vargas, "Reflections on Women's Education in Peru," unpublished paper presented at Mt. Holyoke College conference, "Worldwide Education for Women," November 4-7, 1987.)

## Centro de Orientacion de la Mujer Obrera (COMO) - Mexico

This organization was founded in Juarez, Mexico, to deal with the exploitive conditions for women in many of the *maquiladora* or export-oriented border assembly plants. Women, who made up 80 percent of the plant employees, frequently did not know their rights under Mexican law, which led to abuses by the plant managers.

COMO was the result of the vision, determination and drive of a group of concerned upper-class women led by Dr. Guillermina Valdez de Villalva, a social psychologist. After they met with working women, COMO was founded as an organization to provide guidance, support, and advice to single working women in the Juarez area.

COMO has been involved in literacy programs for adults, health campaigns, and provided on-the-job training to workers. In addition, COMO provided psychological counseling, legal aid, and referred women to family-planning services. Eventually, COMO expanded into consumer cooperatives as well.

After a period of organizational difficulties, COMO regrouped with a new director - an *obrero* (woman factory worker). COMO now provides leadership and organizational training to women of all social classes. Although it is not the widespread organization that it once was, it has had a lasting impact for women in Mexico. One staff member commented, "We go against so many traditional systems; our only arm, our only defense, is to present positive results." (Sally W. Yudelman, *Hopeful Openings*, 1987, p. 17-31.)

### **Federacion Hondurena de Mujeres Campesinas (FEHMUC) - Honduras**

FEHMUC grew out of rural housewives' clubs established by the social action arm of the Catholic Church in 1967. FEHMUC is now made up of 294 peasant women's groups with over 5,000 members. Many members are single mothers and most are landless - the poorest of the poor.

The long-term goals are to integrate peasant women into the social, economic, and political life of Honduras. The FEHMUC program aims at working with members in four major areas: consciousness-raising and organization; health and nutrition; agriculture; and crafts and clothing production. Each area has a diverse group of projects offering services and resources.

FEHMUC's health program has been particularly successful. FEHMUC also addresses issues of women's rights and has worked to change the image of Honduran peasant women from passive and inactive to that of strong and capable women who play an important role in development.

Although the organization presently faces major institutional problems, development consultant Sally Yudelman, who studied FEHMUC, claims that "there is cause for optimism [about the future of FEHMUC]. Over the years, FEHMUC has demonstrated its resiliency and capacity to survive, to overcome setbacks, to grow."  
(Yudelman, *Hopeful Openings*, p. 35-46.)

### **African Association of Women for Research and Development (AAWORD) - Dakar, Senegal**

The African Association of Women for Research and Development was founded in 1977 by African women scholars and development professionals. The focus is on having African women research their societies and formulate their own theories and development programs.

In 1986 AAWORD started publishing a quarterly newsletter, *ECHO*, in English and French. Projects that have been launched by AAWORD include a 1985 meeting of the AAWORD working group on women and reproduction. The meeting reviewed research papers, and proceedings and bibliographies were made available. Similar meetings and seminars are a major goal of AAWORD. (Write for more information: AAWORD B.P. 11007 CD Annex, Dakar, Senegal.)

### **Zambian Association for Research and Development (ZARD) - Zambia, Africa**

ZARD is a non-governmental organization of women which is concerned with furthering action-oriented research on women's issues. A recent project was to compile an annotated bibliography of research on Zambian women. The directors of the project were faculty members of the University of Zambia, and funding was provided by a number of sources, but ZARD initiated and sponsored the project.

The rationale for the bibliography serves also as the rationale for ZARD: "Zambian women are increasingly becoming aware of their own status and of gender inequalities which structure their opportunities in the wider society. All too often it has been foreign agencies

which identify problems, such as the lack of integration of women in development, and propose solutions. This work arises from local initiative and will argue that women are integrated in Zambian development, but unequally so." (*An Annotated Bibliography of Research on Zambian Women*. Zambia Association for Research and Development, P.O. Box 37836, Lusaka, Zambia.)

### **The Women's Group Movement - Nyanza Province, Kenya**

The Women's Group Movement in Nyanza was organized to focus on the special needs of women. There are now many of these groups in the Nyanza area of Kenya. Since independence, women found that they had common problems which could not be met or solved by individuals. For example, after independence, Kenya introduced universal educational opportunities, but women frequently were not given adequate educations because they often dropped out of school to get married or their families favored sons for higher levels of schooling.

In recent years women often found themselves living alone in rural areas and providing for their families by their farm labor while husbands went to urban areas for white-collar jobs. Even when husbands were present, they often assumed that women should do the farming and provide for the family. Most of the Women's Groups, therefore, started with farming activities. Issues of land ownership, decision making, division of family labor, and technology which is appropriate for the needs of farm women, are some of the issues addressed by these groups.

The St. Joseph Women's Group, for example, was started mainly to aid widows of the Luo ethnic group. To earn money for this and other projects, the women's group built a poultry house and started to keep hens. Each member bought three hens, sold the eggs and then bought more hens. The group also started keeping bees and farmed several acres of land together as a group project. Although they have encountered setbacks from time to time, they say they have achieved a higher standard of living, improved schools, clinics and decent housing. (Adapted from: *Hunger Notes*, Vol. XI, No. 9-10, April-May, 1986. "Women Farmers of Kenya" World Hunger Education Service, 1317 G. Street, N.W., Washington, D. C. 20005.)

These examples are only a few of the hundreds of contemporary women's organizations that have been formed in the Third World in the last few decades.

## "POINTS TO CONSIDER"

1. Although women in many world areas have less political clout than men, and many suffer from the "double day" and sexual bias and discrimination, women are organizing worldwide to attain more rights and political power and a better life for themselves and their families. Mention a few **specific** ways that women organized to make changes that benefit themselves and their families. What methods did they use to bring about changes?

2. What advantages might women have in organizing networks when compared to men?

3. Women frequently organize around issues that might be considered to be domestic ones - or extensions of their roles as housewives. For example, when there were food shortages in Chile in the 1970s, women protested food shortages by beating on pans in mass demonstrations. In recent years Japanese women have protested high rice prices by organizing parades carrying rice-paddle banners with slogans written on them. (Rice paddles are used to scrape the rice from the edge of the pan - but in Japan, they also are a symbol for motherhood.) Women in many areas of Africa refuse to cook as a way to protest what they see as the misbehavior of men. "Mothers' Clubs" have been formed in many Latin American countries. Women in several world areas have organized around environmental issues such as deforestation and pollution.

Why do you think women's public protests often center on environmental, food, or health issues? (You might consider some of the tasks that are women's work in the Third World.)

4. Thinking back over this unit on women in the Third World, what things seem to you to be the hardest about their lives? What changes do you think would be most helpful in aiding women to cope with their problems?

**DIRECTIONS FOR THE TEACHER:**

**SUGGESTED ANSWERS TO HANDOUT SEVEN - "POINTS TO CONSIDER"**

1. Students can look back at these organizations: The Indian women's organizations aimed at addressing specific needs of poor women and were organized by more educated and affluent women. COMO was also started by a well-educated, upper-class woman but is now run by the working-class women that it serves. It may be typical everywhere for better-off women to organize to help the poor. Jane Addams is an example of this model in United States history and there are women that reflect this model in India today. These women do not marry (or marry later), are well educated, live at home, and work with poor women. More recently there are signs (like with the new director of COMO) that working-class women are taking over the directing grass-roots organizations.
2. Women often work cooperatively in work groups or teams; women have needed the support of other women in child care and other tasks; less competition among women. or perhaps these are stereotypes of female behavior - and women do not form groups better.
3. These are women's traditional and immediate interests in many societies. But also in many world areas it is more acceptable for women to demonstrate publicly for things seen as traditionally within their sphere of interest. It is threatening for women to demonstrate in public; but excused if it is "for the family." So, perhaps, women use these issues to gain public recognition in an acceptable way. Also, it is women that must look for fuel and clean water so they are often interested in environmental issues which impact on the supply of fuel, fodder, and water.
4. Student answers will vary. It is hoped that they will get to the idea that women are organizing to change things and that women in the Third World are not waiting to be helped by outsiders.

FOR SUMMARY:  
PRE-UNIT RESPONSE - REVISED

Look back at the PRE-UNIT RESPONSE you filled out at the beginning of this instructional unit.

For each of the two columns, write a short paragraph that explains how your ideas about the Third World and Third World women have been modified or changed by what you have learned in this unit.

Use specific examples whenever possible.

You may use your own notes or log but cannot consult friends or reference books for your summary paragraphs.

## GLOSSARY

### Agricultural laborer

A person who works on another person's land for wages and is not involved in supervision of other laborers or decisions about crops.

### Appropriate technology

The recognition that much of modern technology does not benefit the greatest number of needy people in the Third World has led to discussions of "appropriate technology." Traditional technologies have not always produced the agricultural surpluses needed for population increases. Modern technology may require skills and money to use and maintain this same technology that are not available in the Third World. Intermediate or appropriate technologies - those between complex and traditional - should improve productivity but, at the same time, their introduction should not contribute to unemployment since labor is a plentiful resource in the Third World. Specific questions for women must be asked of any new technology: Will it add to women's work burdens? Will women have access to the new technology? Will women be consulted about its adoption? (Adapted from: Sue Ellen Charlton, *Women in Third World Development*, 1984, p. 85.)

### Basic Needs Approach (or Basic Human Needs)

Advocated by Mahbub ul Haq of the World Bank and publicly debated at the ILO (International Labor Office) World Employment conference in 1976, this is one approach to development in the Third World. Basic needs are defined as: food specified in terms of calories and specific to age, sex occupation; potable water reasonably close to people's homes; clothing and shelter adequate to the locality; medical care including preventive medicine, sanitation, health services, nutrition, family planning; education; participation in decision making; and human rights. BNA advocates claim that large-scale development projects have failed to reach the poor and, instead, the aim of development should be fulfilling the basic needs of all human beings. (See, James Weaver and Kenneth Jameson, *Economic Development: Competing Paradigms*, 1981.)

### Brideprice (or bride wealth)

Money or goods paid to the bride's family by the groom's at the time of the wedding or soon afterward. Often the exchange takes place between the bride's father and the groom's father.

### Buddhism (Buddhist)

A religion founded by Gautama Buddha in the 5th century B.C. in India. Now practiced primarily in Sri Lanka, China, Japan, Tibet, and other parts of Asia. Buddhists are people who practice the religion of Buddhism. Buddhist nuns are women who devote their lives to practicing Buddhism - they do not marry or have children.

### Caste

An Indian social group whose members intermarry, will eat together, and are bound together by the same ritual laws of Hinduism. Often, but not always related to occupation.

## **Chadri**

A complete covering worn in public by women in Afghanistan. Total or partial veiling for women in public has been a common custom in many cultural areas, particularly in the Middle East. There are many names for the costume used to veil, depending on the area or country.

## **Consensual unions**

Ones in which an adult man and woman live together or have children together but their relationship is not officially sanctioned by the church or state.

## **Cultivators**

Agricultural laborers who work on land that they own or lease.

## **Development**

**Economic Development:** Changes which include increased industrialization, using technological advances, and increased national product.

**Social Development:** Changes which involve widespread distribution of income and "social goods" such as education, health services, adequate housing, recreation facilities, and participation in political decision making among the population.

**Cultural Development:** Reaffirmation of national identity and traditions; a new and positive self-image and the dispelling of second-rate feelings and external subordination. (Adapted from Alejandro Portes "On the Sociology of National Development: Theories and Issues," *American Journal of Sociology*, July 1976, p. 56.)

## **Double day (double duty)**

The entrenched division of labor by sex that views women as being in charge of children and the home, even when they work full or part time at subsistence or wage labor jobs. This view has often led to women working far longer hours than men, with little leisure time available to them.

## **Dowry**

Payment in money, goods, or land to the groom or groom's family by the bride's family.

## **Empowerment**

As used in this unit, it means to give women the tools (education, legal rights, support systems, self-confidence) they need so they can improve their own lives and help to improve the lives of their families.

## **Family configurations**

Forms families take. These may vary greatly depending on time and place.

## **Feminization of poverty**

According to the National Advisory Council on Economic Opportunity's 12th annual report "All other things being equal, if the proportion of the poor who are in female-headed families were to increase at the same rate as it did from 1967-1977, they would comprise

100% of the poverty population by about the year 2,000." In the last two decades there has been a dramatic rise in women-headed households worldwide. This, combined with factors such as the high illiteracy rates for women in many world areas, "double day" - housework, child care, and formal or informal sector work - and low wage rates for women, has caused women and their children to become the largest group of the poor worldwide.

### Food cycle

A number of activities concerning the growing of food: planting, weeding, harvesting, storing, transporting, delivering, preparing, and consuming. Food consumption determines nutrition and affects participation in the cycle. Women's labor in the food cycle has often been invisible when compared to that of men. (Adapted from Charlton, *Women in Third World Development*, p. 61.)

### Formal sector

That part of the economy that is counted in the Gross National Product, that involves paid wages or returns from investments, and is regulated by labor and business laws. In many Third World areas the formal sector accounts for less than half of those that are "economically active."

### First World

The First World refers to industrialized countries of the West - Europe and North America. (See also: Third World)

### Gender

Refers to social experience (while sex is a biological basis for distinction). "A perspective that is sensitive to gender not only focuses on the categories of men and women, but examines the origins and implications of the relationships between them. It demonstrates how socialization creates gender distinctions and reveals inequities that stem from patriarchal social organization." (Janice Monk and Jane Williamson-Fien, "Stereoscopic Visions: Perspectives on Gender -Challenges for the Geography Classroom" in , , *Teaching Geography for a Better World*, Brisbane, Australia: Australian Geography Teachers Association and the Jacranda Press, 1986, p. 188.)

### Green Revolution

The term for agricultural developments such as the more efficient use of fertilizer and water and the introduction of HYV (high-yield crop varieties) of grains - particularly wheat and rice - into the Middle East, Latin America, and Asia in the 1960s. Norman Borlaug, the agronomist who developed these seed varieties, received the Nobel Peace Prize in 1970 for his work which was hailed as meaning the end of hunger in many parts of the Third World. Unforeseen results, however, have occurred since. Generally, the larger landowners were able to take advantage of these innovations because the high cost of inputs (seed, fertilizers, machinery) allowed them to borrow the money needed and use these technologies the most efficiently. In general, for women the Green Revolution has meant the loss of traditional farming roles and, because of the loss of family farms, poorer women have become agricultural laborers rather than cultivators.

### **Gross national product (GNP)**

The total monetary value of all final goods and services produced in a country during one year. GNP is "widely used as an indicator of development. Usually it only includes productive activities in the 'modern,' money economy - an overwhelmingly male environment - excludes production and services provided by women in the home and in the so-called 'traditional' and 'informal' economies." (Monk, "Teaching," p. 194.)

### **Head of household**

The adult person who has the most control over family resources and how they are distributed. This person usually has the power to direct the labor and other activities of individual family members. In patriarchal systems the head of household is usually the oldest male or the father of the family. More egalitarian (equal) family configurations may encourage shared decisions among adult family members. Women as single heads of households are increasingly becoming a more common family type worldwide.

### **Informal sector**

Involves activities outside of the formal economy (as defined above), such as trading done by street vendors, selling of home-made food products, subsistence farming, home craft production, flower selling, and other activities, generally not enumerated in national statistics and not counted in the GNP.

### **Jat**

A group of Indo-Aryan peoples who live in northwestern India.

### **Korta**

Male head of household in Bangladesh; master. (See filmstrip /slide presentation " Women and the Family in Three World Areas," Part II)

### **Muslims (Moslems)**

The name of people who follow the religion Islam which was founded by Muhammad.

### **Natal family**

The family of one's birth.

### **Patriarchy**

Societies where the father or a male is head of household, descent lines are traced through the father, and generally males are in control of the distribution of family resources.

### **Per capita income**

Total national income or GNP for a year, divided by the total number of citizens.

### **Polyandry**

The practice of having more than one husband at a time.

### **Polygamy**

Having several spouses at the same time.

### **Polygyny**

The practice of having more than one wife at a time.

### **Poverty**

People who share the common characteristics of low income, poor health and nutrition, and lack of basic needs. (Thomas Merrick and Marianne Schmink, "Households Headed by Women and Urban Poverty in Brazil," in Mayra Buvinic, et al, *Women and Poverty in the Third World*, 1983, p. 244.)

### **Purdah (or Parda)**

Comes from the Persian word meaning curtain. It refers to the seclusion, especially of Muslim and Hindu women, by covering them with veils in public, restricting them to a harem, zenana, or women's quarter in the home, and by generally discouraging contact between the sexes except for close family members.

### **Seclusion**

In the Middle East, South Asia, and parts of sub-Saharan Africa, this refers to the custom of severely restricting the physical movements of women to home or, when in public, women are veiled or in covered vehicles. Also a practice of certain classes in traditional China and periods of Russian and Latin American history.

### **Second World**

Refers to the communist or socialist countries, particularly the USSR and China. (See also, Third World).

### **Sex ratio**

The number of women compared to men in a particular country or area. For example, the sex ratio for the United States is 940 men to 1000 women (1980) - therefore, the sex ratio favors women. The sex ratio for India favors men (for example, in Uttar Pradesh, a northern Indian state, there are 1129 men for every 1000 women.)

### **Status**

Social position or rank of a person in relationship to others in the same group or society.

### **Subsistence farming**

The products raised provide the basic needs of the people who work the farm. Little or no profit is made by the sale of surplus.

### **Third World**

A movement in the 1950s among nations who increasingly refused to align themselves with either of the superpowers (United States or the USSR) "Originally, the term 'Third World' characterized those countries that eschewed alignment with either the First World of the West or the Second World of the East. Although the term now has an economic meaning

as well, the idea of the Third World is still most accurately described as a political concept." (Quoted from Sue Ellen Charlton, *Women in the Third World*, p. 13, as she adapted it from Wayne Clegern, "What is the Third World? *Technos* , Vol. 8 (January-December 1980.) The term Third World is used here in preference to terms such as "underdeveloped" or "developing" world as being a label applied by these world areas rather than by the West or industrialized areas.

### Trickle down (or Oil stain)

A theory of development that proposed that prosperity in one sector of the economy or among one class would eventually spread to other people and groups and then the general population would eventually benefit.

### Trickle up

A theory that "small is beautiful" in development projects. This theory claims that small projects and loans at the individual, family, or village level that improve ordinary people's lives are more effective in overcoming poverty in the Third World than large-scale projects to modernize the general economy.

### Unorganized sector

Refers to the large sector of economic activity which does not lie within labor legislation and is, therefore, not counted in labor statistics. Comparable to "informal" but may mean a widespread condition such as in India where perhaps 80 percent of all work takes place in the "unorganized sector."

### Use value

Products made within the family that are not assigned a monetary value or sold but have economic value because they are consumed within the family unit.

## RESOURCES AND SELECTED BIBLIOGRAPHY

### Sources of Information About Women's History and Women in Development\*

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Association for Women in Development  
P.O. Box 66133  
Washington, D.C. 20035  
(202) 833-3380

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Canadian International Development Agency  
Public Affairs Branch  
200 Promenade du Portage  
Hull, Quebec KIA OG4  
(819) 997-6100

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EPOC: Equity Policy Center  
4818 Drummond Avenue  
Chevy Chase, MD 20815  
(301) 656-4475  
c/o Irene Tinker

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Global Connections  
American Home Economics Association  
2010 Massachusetts Avenue N.W.  
Washington, D.C. 20036  
(202) 862-8300

Written to be included in home economics classes, units include slides and print materials on family life, education, clothing, food production, etc. in Africa, Asia, Caribbean, Latin America, and the Middle East.

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Harbourfront  
417 Queen's Quay West  
Suite 500  
Toronto, Ontario  
Canada M5V 1A2

With the National Film Board of Canada they have developed a list of films on the United Nations Decade for Women and women's issues. Catalog available.

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\*Organizations with instructional materials are annotated.

Hubert H. Humphrey Institute of Public Affairs  
Women, Public Policy, and Development Project  
Arvonne Fraser, Project Director  
301 19th Avenue So.  
University of Minnesota  
Minneapolis, MN 55455  
(612) 625-2505

Publications include "Forward Looking Strategies" - an abridged version of the document adopted by the United Nations Conference on Women at Nairobi, July 1985. Other useful documents on women's concerns in a global setting. Price lists available - minimal charges.

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International Center of Research on Women  
1717 Massachusetts Avenue N.W.  
Washington, D.C. 20036  
(202) 797-0007  
c/o Mayra Buvinic

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ILO: International Labour Office  
CH-1211 Geneva 22  
Switzerland

Washington Branch:  
1750 New York Avenue, N.W.  
Washington, D.C. 20006  
(202) 374-2315

An ILO brochure features women and development materials. Also available is a free pamphlet "Equal Rights for Working Women" available upon request.

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INSTRAW: International Research and Training Institute for the Advancement of Women  
Cesar N. Penson 102-A,  
P.O. Box 21747  
Santo Domingo  
Dominican Republic  
(809) 685-2111

Focus is on research, training, and information activities to promote the full participation of women in all aspects of development. Newsletter, fliers, and other publications available upon request. Programs include Latin America, Asia, and Africa.

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International Tribune Center  
777 United Nations Plaza  
New York, NY 10017  
c/o Ann Walker  
(212) 687-8633

Many excellent materials, graphics, posters, post cards, particularly on Third World women. Free catalog available.

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ISIS - Women's International Information and Communication Services  
Via Santa Maria dell'Anima, 30  
00186 Rome, Italy  
(tel: 656-5842)

Spanish edition:  
ISIS Internacional  
Casill 2067  
Correo Central  
Santiago Chile  
(tel: 490-271)

United States address:  
ISIS  
P.O. Box 25711  
Philadelphia, PA 19144

Excellent newsletter and other publications available in Spanish and English.

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National Public Radio  
Cassette Publishing  
2025 M Street NW  
Washington, D.C. 20036

Audio cassette "A Global Gathering of Women: The Decade of Women Conference, Nairobi HO-85-09-04, 1/2 hour, \$9.95. Other tapes on women's issues available.

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National Women's History Project  
P.O. Box 3716  
Santa Rosa, CA 95402  
c/o Molly MacGregor  
(707) 526-5974

Many resources for women's history K-adult. Excellent catalog. Yearly poster for National Women's History Month, March. Emphasis is on United States women's history.

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OEF International  
Development Education Program  
1815 H Street N.W.  
11th Floor  
Washington, D.C. 20006  
(202) 466-3430

Excellent videotape "Seeds of Promise" on Third World women's development projects and print materials available. Write for free brochures.

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Office of Women in Development  
Agency for International Development  
Washington, D.C. 20523

The resource center of the Office of Women in Development (WID) has bibliographies, some articles, and a book list available free of charge.

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SEEDS  
P.O. Box 3923  
Grand Central Station  
New York, NY 10163

Booklets available on specific new projects that have had a positive impact on women.

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*Sisterhood is Global*, Robin Morgan, ed., 1984.  
Anchor Press/Doubleday  
501 Franklin Avenue  
Garden City, NY 11530

Country-by-country information on women - very useful.  
Available at bookstores - \$12.95.

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TABS: Aids for Equal Education  
744 Carroll Street  
Brooklyn, NY 11215

Many excellent posters particularly for younger students. Catalog available.

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United Nations Development Fund for Women  
304 East 45th Street, Room 1106  
New York, NY 10017  
Margaret Snyder, Information Officer  
(212) 906-6453

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Women Associated for Global Education (WAGE)  
c/o The Immaculate Heart College Center  
10951 West Pico Blvd. Suite 2021  
Los Angeles, CA 90064  
(213) 470-2293

A nationwide network of female educators and administrators founded to remedy the lack of emphasis on gender-related issues in global education.  
The newsletter of the Immaculate Heart College Center, *Global Pages*, is an excellent resource emphasizing women's issues through the "WAGE PAGE."

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WEAL: Women's Equity Action League  
1250 I Street N.W.  
Suite 305  
Washington, D.C. 20005  
(202) 898-1588

WEAL publications are concerned mostly with issues for women in the United States but cover a wide variety of topics that may be useful in cross-cultural comparisons. Catalog available.

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WIN News  
c/o Fran Hosken  
187 Grant Street  
Lexington, MA 02173

A journal of excerpts from world newspapers and magazines on women's concerns. Excellent for current issues.

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WIRE: Women's International Resource Exchange Service  
2700 Broadway, Room 7  
New York, N.Y. 10025

Catalog of many useful publications on women worldwide. Reprints of articles and books.

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*Women: A World Report*, Debbie Taylor, ed.  
Methuen London Ltd.  
11 New Fetter Lane  
London EC4P 4EE  
England

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*Women...A World Survey*, Ruth Legar Sivard  
World Priorities  
Box 25240  
Washington, D.C. 20007

Easily reproduced graphs, etc. for classroom use. This publication is included in a kit of materials from the Population Reference Bureau, (see below.)

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*Women in Development:  
A Resource Guide for Organization and Action, 1984.*  
New Society Publishers  
4722 Baltimore  
Philadelphia, PA 19143

\$14.95 plus \$1.50 postage.  
Very useful, materials, charts, statistics on women in a world context.

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Women in World Area Studies and  
Women and Development Issues in Three World Areas  
c/o The Upper Midwest Women's History Center  
6300 Walker Street  
St. Louis Park, MN 55416  
(612) 925-3632

These programs have developed curriculum materials on the history of women in eight cultural areas and women and development issues for secondary to adult students. Write for free catalog from Glenhurst Publications, Inc. at the above address.

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*Women in the World Atlas*, Joni Seager and Ann Olson, Touchstone Book, Simon and Schuster, Inc., New York, 1986.

Excellent source of statistics and charts on women in a geographic setting. Original and pertinent graphics used. Available at book stores for \$12.95.

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*Women in the World: Annotated History Resources for the Secondary Student*, compiled and edited by Lyn Reese and Jean Wilkinson, The Scarecrow Press, Inc., Methuchen, NJ, 1987.  
Available from Glenhurst Publications, 6300 Walker Street, St. Louis Park, MN 55416.

An important new book of sources - well annotated, publishers listed - useful and appropriate. \$19.50 prepaid postage included.

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*Women of the World: A Chartbook for Developing Regions*,  
United States Agency for International Development  
Office of Women in Development  
From: Superintendent of Documents  
United States Government Printing Office  
Washington, D.C. 20037

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"The World's Women: A Profile"  
Population Reference Bureau, Inc.  
2213 M Street N.W.  
Washington, D.C. 20037  
(202) 639-8040

Wall chart on women worldwide. Kit of materials on women also available - includes *Women...A World Survey* listed above.

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The Arno Peters projection of the world map shows world areas and countries according to their actual size and does not favor the northern hemisphere. The map is produced with support from the United Nations Development Programme and is available from:

Friendship Press New York  
Order from:  
P.O. Box 37844  
Cincinnati, Ohio 45237      ISBN 0-377-73009-0

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## APPENDIX I

### "MARY KEEBLE'S FAMILY"

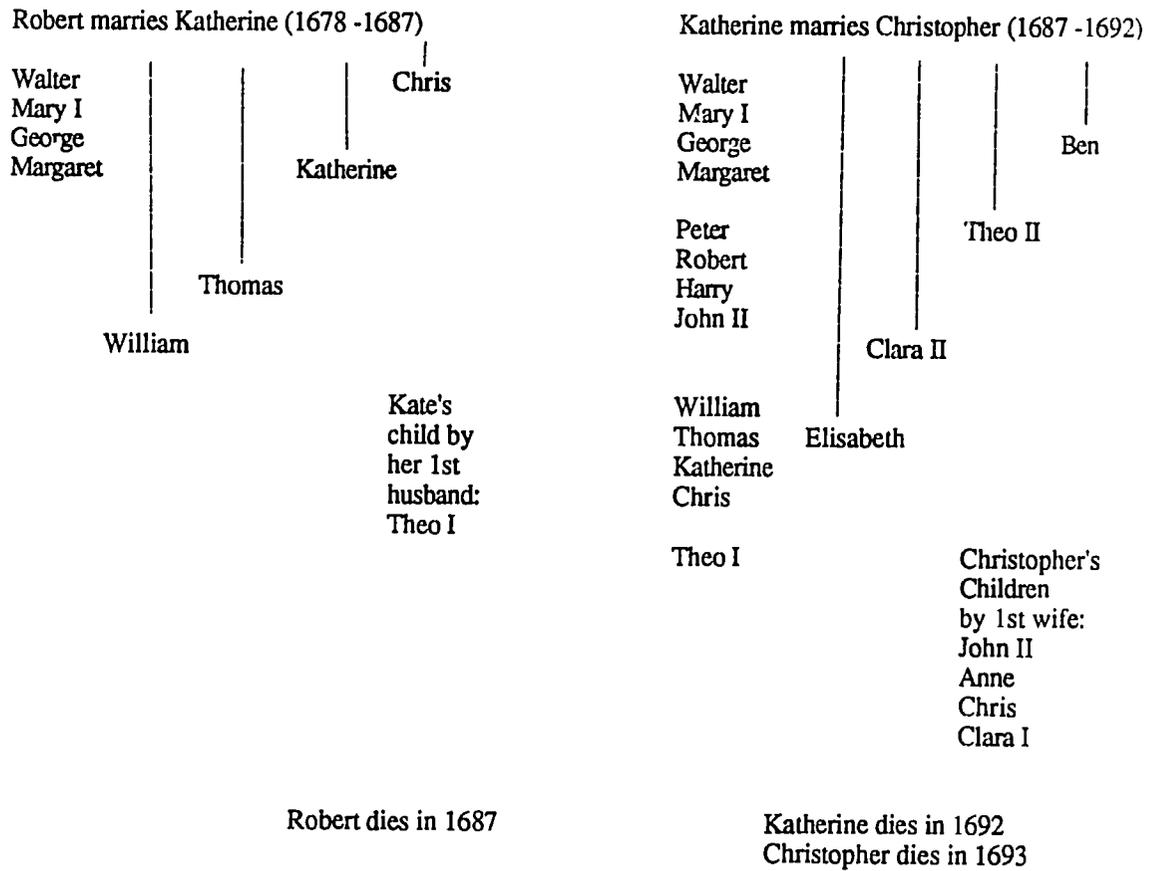
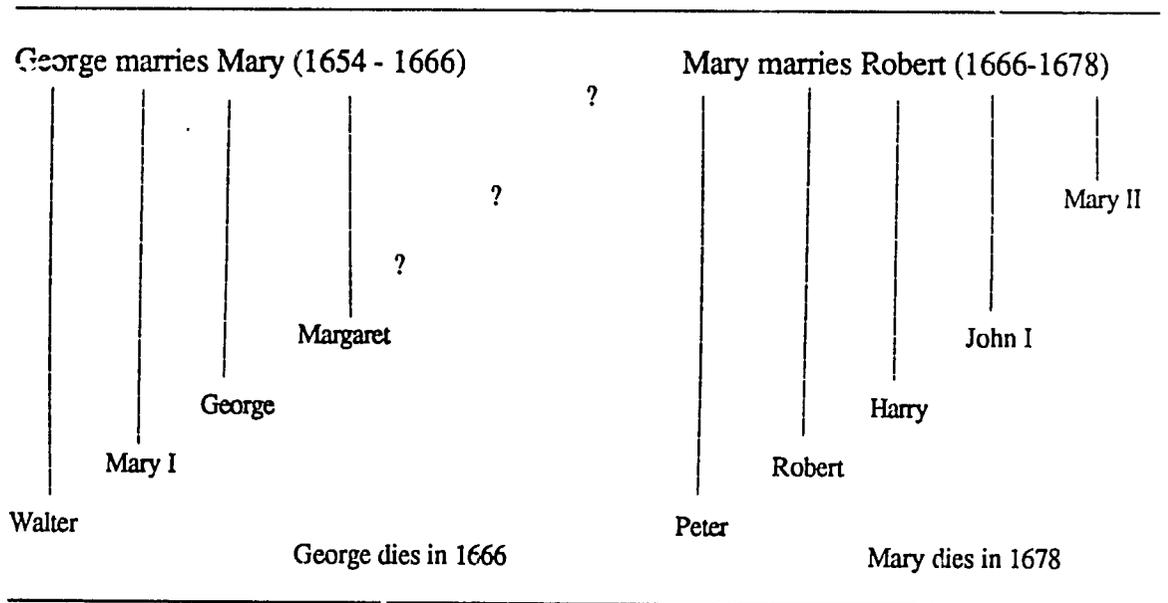
The following chart and information is taken from a curriculum book for secondary United States history courses developed by J. Diane Cirksena and Valija Rasmussen.

"Mary Keeble's parentage is unknown, but from her gravestone we know that she was born about 1637 and presumably had all her seven children by George Keeble prior to finding herself widowed in 1666, at about twenty-nine years of age. At least four of these children (Walter, Mary, George, and Margaret) were alive when she married Robert Beverley in 1666, shortly after Keeble's death. By Beverley she had five more children (Peter, Robert, Harry, John, and Mary). She died in 1678 at the age of forty-one, and Robert Beverley almost immediately remarried. His new wife, Katherine, was herself recently widowed by the death of Major Theophilus Hone. So quick was the remarriage that Major Hone's personal property was already in the Beverley house by the time the inventory of it was taken. Dropping into the Beverley household in 1680, just after this most recent marriage, we conceivably would have found Keeble children (those of Mary and George), at least one Hone child (Theophilus, Jr.), Beverley children by Robert and Mary, and the first of four Beverley children by Robert and Katherine - William Beverley, born in 1680. Thomas, Katherine, and Christopher Beverley would follow prior to Robert Beverley's death in 1687. His widow, Katherine, immediately married Christopher Beverley-Robinson. Robinson himself was a widower, having lost his wife Agatha Hobert in 1686 (four of their children survived - Anne, Christopher, Clara, John); Katherine would bear four more children before her death in 1692 (Elizabeth, Clara, another Theophilus - her earlier son by Major Hone having died - and Benjamin). The chain of marriages and remarriages finally broke the next year with the death of Christopher Robinson. In sum, the progeny of six marriages among seven people amounted to twenty-five known children. Not one of these children could have grown to maturity without losing at least one parent and passing through a period under a stepparent."

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From, J. Diane Cirksena and Valija Rasmussen. *An Economic Necessity - Women in Colonial America*. St. Louis Park: Glenhurst Publications, Inc., 1984, p. 23.

Mary Keeble's Family Tree



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## APPENDIX II

### "A Model For Defining Work"

#### WORK AS PRODUCTION

Historically, production has been associated primarily with men.

Production involves income-generating activities, paid or wage labor. It is valued as "real," accountable work because visible cash payment is made for productive labor or economic activities. The category "productive work" should also include subsistence farming and work in the informal sector such as trading fruits and vegetables and selling homemade beer and foods. Work in the informal sector, however, is often not counted in national statistics. The work of women in the informal sector is often seen by both men and women as an extension of housework.

The capitalist view of women and productive work is that, although not the ideal, some women may need productive work to help support their families or themselves. In some countries, such as Japan and Mexico, corporations often encourage young women to work in low-level office or factory jobs. Generally these are poorly paid and are seen as temporary productive work jobs for women before marriage.

Women are needed in the productive work force in times of emergencies, particularly during wars. Through propaganda, governments encourage women to work in the productive sphere during wartime. Frequently, reverse propaganda demands they leave the productive work force at the end of war.

In the 20th century, women in the capitalist world have organized to demand equal productive work opportunities and wages and to have men share in reproductive work.

The socialist view of productive work for women has encouraged women to enter the productive work force - this has been an ideological commitment.

According to socialist planning, day care for children, food, and laundry services were to be provided and women were to work for wages. For example, Lenin said that to become equal with men "...women [must] participate in common productive labor." "...housework is the most unproductive, savage and the most arduous work a woman can do." "...We are setting up model institutions, dining rooms and nurseries, that will emancipate women from housework. And the work of organizing all these institutions will fall mainly to women....Women can also work in the sphere of food distribution, on the improvement of public catering..." (N. Lenin, "Pravda," No. 213, September 25, 1919.) In other words, in the socialist state, women would be doing tasks similar to those they did before the socialist revolution but with socialism they would do these tasks as productive wage laborers rather than as unpaid reproductive laborers.

Third World views on women as productive laborers vary - some fit the capitalist view and others fit the socialist view. However, the Third World view toward women doing productive work, as in most of the world, has been ambivalent. Young women, for example in Mexico, may work for wages until marriage, but the ideal is the mother at home. Many Third World women must work for wages - as with Indian construction workers or factory workers. Many Third World areas (e.g., the Middle East) have very low rates of women in the formal productive wage force, but many subsistence workers are women - and women in the informal sector are not counted in official statistics.

Policies aimed at providing women with productive labor have often resulted in a double work day for women worldwide. Neither capitalism nor socialism have seriously addressed the problem of changing the male/female division of labor. Soviet propaganda encourages husbands to help their wives at home; men are pictured in aprons, washing dishes. However, studies have shown that Soviet women are overwhelmingly in charge of domestic chores, child care, and shopping. (See, Gail Lapidus, *Women in Soviet Society*, 1978.) The ideal of institutionalizing day care, laundry, and food preparation tasks faded away by the Stalinist era in the U.S.S.R. and has not been possible in China because of limited resources.

The women's movement in the capitalist world has had a goal of sharing equally the home tasks between women and men as well as better public services for child care. The ideal of mothers staying at home and the lack of female political clout in many capitalist world countries has meant that progress toward equal sharing of domestic work and public support for child care are limited. Perhaps a lesson to be learned from the history of women as productive workers is that it is easier to change the status of women in law or the workplace than it is to change female and male roles.

Because of lack of support services, lower-class women working for wages in the Third World are frequently severely overworked. On the other hand, availability of domestic workers and the extended family ideal have meant that some highly educated women in the Third World are free to pursue careers.

### WORK AS REPRODUCTION

Reproductive work is associated with domestic work and child care.

Reproductive work is generally undervalued, non-paid, and overwhelmingly associated with women.

In many world areas, subsistence farming and food preservation are seen by women and men as extensions of housework - therefore as reproductive tasks.

The capitalist solution to the undervaluing of reproductive work has been to glorify motherhood and the home. In the 19th century, for example, upper-class women in Europe and North America were often seen as the protectors of the home while men sacrificed and tainted themselves by working in the "evil" outside world of business. Women were seen as the moral force of the family and their roles as wives and mothers were venerated. (Barbara Welter, "The Cult of True Womanhood: 1820-1860," *American Quarterly*, Vol. 18, Summer, 1966, p. 151-66.)

More recently, women have been encouraged to work for wages - but the attitude toward their productive work has been ambivalent, particularly in the United States. Child-care facilities, for example, have lagged far behind need, partly because the family ideal has continued to be a mother staying at home to care for her children.

The socialist solution to undervaluing of reproductive work was to provide women with productive (wage) labor and take care of domestic work communally. Therefore, Lenin called women "'household slaves,' for they are overburdened with the drudgery of the most squalid, backbreaking and stultifying toil in the kitchen and the family household."...The solution is the "emancipation of woman, her liberation from 'household bondage' through transition from petty individual housekeeping to large-scale socialized domestic services." (N. Lenin, speech for International Woman's Day, 1921, in, *Collected Works*, Vol. 32, p. 161-63.)

Most Third World societies put heavy emphasis on women as mothers. High infant mortality, lack of social security, preference for boys, and other factors encourage large families and a focus on motherhood for women. Women are valued as mothers, but women's reproductive roles are also seen as "natural" ones and often appropriate technology to relieve the domestic labor of women is not given high priority.

Both the capitalist and socialist solutions have been unsuccessful in solving the problem of undervaluing. The capitalist solution of honoring motherhood and encouraging women to stay at home has only been applicable to a small group of upper-class women whose husbands could afford dependent wives and children; the solution does not acknowledge economic problems that frequently accompany divorce or widowhood; it assumes that all women find satisfaction in domestic work.

The socialist solution to undervaluing of domestic work has not successfully addressed the difficulties in setting up a system of "large-scale socialized domestic services." Women continue to do double duty in the Soviet Union and other socialist states. Even in an idealistic communal setting such as the kibbutzim in Israel, women still tend the "baby houses" and few men are assigned to what is seen as "women's work" such as laundry or food service. Here, as elsewhere, the tasks associated with women, such as child care, have less prestige than those associated with men, such as using farm machinery. (See: Rae Lesser Blumberg, "Kibbutz Women" in, Lynne Iglitzind and Ruth Ross, eds. *Women in the World*, 1976.)

The idea that men and women are equally responsible for child care and domestic work - that female/male roles have to change - has only recently been forwarded as a necessary element in solving the problem of acknowledging and valuing reproductive work.

### WORK AS INTEGRATION TASKS

According to American economist Kenneth Boulding, the concept of "integrity" contrasts with the idea of economy and polity. As explained by sociologist Jessie Bernard, integrity "served the function of holding the parts of a society together, of preventing the economy, for example, from self-destructing. The rules which govern the way the economy and the integrity operated were almost polar opposites. The economy governed the production of goods and services for the market; the integrity did the integrating work, that is, it built morale in the community; it 'stroked,' supported, tempered griefs, disappointments, and failures;..." (Bernard, *The Female World*, p. 16.)

Tasks associated with integrity are primarily assigned to women.

Many integration tasks are accomplished in the private sphere of home and family but have important implications for the public sphere. Integration tasks often involve life stages, as mentioned earlier, and making arrangements for these crucial rituals and religious observances have usually fallen to women. The care of the elderly and disabled individuals may be seen as integrative tasks (and reproductive).

Integration tasks also involve the creation of community - the formation of bonds that hold groups of people together and create loyalties and provide needed services to individuals in times of trouble. These tasks are often important in preventing the alienation of individuals, therefore, may prevent criminal or violent acts against the group or community members.

Integration tasks have been invisible as work worldwide. They have been valued in themselves - as entertainments or significant events marking traditional holidays or life

stages. They have also been valued for their economic importance - as in arranged marriages involving dowry or brideprice. But their importance as integrity has not been fully recognized. As important and time-consuming tasks, primarily of women, integration tasks are generally unacknowledged as work.

### WORK AS STATUS ENHANCEMENT TASKS

These tasks are associated with both sexes but more frequently are women's work.

Status enhancement tasks are generally undervalued as work and may be viewed as leisure.

Status enhancement tasks are usually seen as the result of economic privilege. Symbolic messages are one important result of this work. For example, purdah restrictions placed upon women in the Third World are seen as demonstrating a family's affluence and power. Purdah restrictions on women become a symbolic expression of a family's increased status. Work, however, in other categories may continue to be done by women, with the added burden on family women of keeping purdah restrictions.

In the capitalist world, status enhancement tasks frequently involve consumerism and shopping - mainly by women. Consumerism is intended to emphasize the importance of the family or individual by "conspicuous consumption." A display of expensive consumer items or the giving of gifts may enhance the power and prestige of a family in both the capitalist and Third Worlds and can contribute to the upward social mobility of individuals or families. This is probably also true in many socialist societies, although officially denied.

Other status enhancing tasks involve volunteer work. These tasks may also be seen as integrative. Frequently, however, wives (especially in the capitalist world) are expected to carry out certain kinds of volunteer work that can be status enhancing for the family or husband. In the capitalist world, volunteer work often involves public acknowledgment of the status enhancement work being done - a charity ball, for example. These time-consuming volunteer commitments can only be accomplished by wives with the time to do them - so they are a public acknowledgment of the ability of the family or husband to support the activity. In addition, entertaining - such as giving dinner or other parties arranged for and carried out mainly by women - may involve status enhancement.

Capitalist societies may swing from eras of consumerism, where symbols of affluence act as strong status enhancers, to eras of belt tightening, where conspicuous consumption is deprecated. The idea of the "social climber" is generally scorned, but social occasions are frequently used for status enhancement purposes.

In the socialist world, party activities and meetings may be important to the status enhancement of individuals. Soviet women are less able to do this kind of volunteer work because of domestic, reproductive chores that they are expected to do along with their productive, wage jobs. With this "double duty," they have significantly less time than men for the party activities that might develop into leadership positions. (See, Alena Heitlinger, *Women and State Socialism*, 1979, p. 147-165 and Gail Lapidus, p. 5-6, 323.)

Socialist societies strive to eliminate many of these activities as class symbols but encourage volunteer tasks and other status enhancement activities involving party functions.

In the Third World, women are frequently in charge of social obligations. For example, one researcher found that women in the Sudan village she studied spent much time and their own earnings on cultural and social obligations - rites such as birth, marriage, circumcision, death and gift giving involved women's money and labor. (Lina Fruzzetti, "Farm and Hearth: Rural Women in a Farming Community," in, Haleh Afshar, *Women, Work, and Ideology in the Third World*, 1985, p. 50.)

### NON-WORK

One way to think of work is to consider "how one fills one's time" and then make a distinction between work and non-work. Non-work is perhaps more easily defined than work. Non-work can be seen as activities involving personal maintenance (specifically sleeping, eating, exercise, and physical grooming) and leisure activities of one's choice done for pleasure.

Work is not all disagreeable and not all non-work is done for pleasure. Personal maintenance tasks can be quite dull, for example. In fact, it is noteworthy that wealthy or powerful persons often hire others to do most of their non-work but not all of their work.

The line between work tasks and what is considered leisure may be unclear. Work may be a concept so narrow (only productive) or so general (all four areas equally considered) that it is not a particularly useful concept as a category of human endeavor. However, since our value or worth as human beings is partly dependent upon the work we are perceived as doing, it is essential to discuss the concept "work" when thinking about women's concerns.

## ACKNOWLEDGMENTS

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This unit was produced by a collaborative effort of many people. We wish to thank everyone involved in the production of this unit for their help. We hope that our work will result in a better understanding among educators and the general public of the concerns, contributions, and strength of women in the Third World.

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## WOMEN IN WORLD AREA STUDIES PROGRAM

Thirteen published books for secondary global studies courses on the history of women in eight cultural areas: Sub-Saharan Africa, Latin America, India, China, the Middle East, the U.S.S.R., Japan, and Europe. For each cultural area there is a student book or books, a teacher's guide, and a sound filmstrip with guide. The filmstrip on the history of Latin American women is in Spanish and English.

For information about other units in the **Women and Development Issues in Three World Areas** program or the **Women in World Area Studies** series write or call:

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# **HANDOUTS**

## **MEETING THE THIRD WORLD THROUGH WOMEN'S PERSPECTIVES**

by

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Upper Midwest Women's History Center for Teachers

and

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Virginia Polytechnic Institute and State University

Funded by

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### **Teacher Instructions - HANDOUTS**

A special copyright allows the owner of this manual to reproduce these handouts for classroom use. Teachers should note that some handouts need to be reproduced for all students, others are for group exercises. Each lesson should be consulted before the handouts are reproduced.

Five copies of the INSTRAW flier accompany these handouts to be used with HANDOUT FIVE.

HANDOUT ONE  
PRE-UNIT RESPONSE

In the left-hand column below  
list words or phrases  
you associate with the concept  
THIRD WORLD.

In the right-hand column below  
list words or phrases  
you associate with  
THIRD WORLD WOMEN.

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## HANDOUT - WARM-UP EXERCISE A

### "FINDING ROOTS A TRIP TO YOUR ANCESTORS' HOMELAND"

You are going to take a modern-day trip to the country or area of the world where your ancestors came from. You may have had ancestors (on either your mother's or father's side) that came from several countries or world areas. If so, decide on one of your ancestors' countries to "visit."

In planning your trip, there are a number of things you should know about the country you are visiting in order to make your trip more comfortable and worthwhile. Using an encyclopedia or almanac such as *Information Please*, a tourist guidebook, and other sources suggested by your school librarian, get the following facts:

1. Name of the country (mark its location on your world map):
2. Continent it is on:
3. Capital city:
4. Language or languages spoken:
5. Population:
6. Name of the currency (money):
7. Value in United States dollars (See, "Money" in the encyclopedia for a rough idea but, as exchange rates change over time, consult the business pages of the *Wall Street Journal* or call a bank for an exact rate of exchange):
8. Flight cost to a major city in your country (call a travel agent or airline):
9. List some of the foods that you are likely to eat on your visit:
10. What is the popular recreation of the people you are visiting? What might you be doing for fun while you are there? Will your recreation depend on whether you are a woman or a man?

11. What are some of the major tourist attractions you will want to be sure to see? (You can consult a traveler's guidebook or the encyclopedia for this information.)

12. What are the education laws in your country? Are they different for boys and girls? Women and men?

13. What religion is mainly practiced? Will these practices be different for women and men? (For example, if you are a woman, will you be required to use a headscarf to attend services? A hat for men? Will you be restricted from visiting certain religious shrines because of your sex? Consult a tourist guidebook or members of that religious group in your community.)

14. What is the average temperature in summer? (This will affect the kind of clothes you bring on your trip.)

15. As a thoughtful visitor, you will want to have the proper clothing. What clothing should you wear? What clothing would be considered bad taste or offensive to the people in the country you are visiting?

Will your choice of proper clothing depend on whether you are a man or a woman? (In some countries, for example, women should not wear pants.)

16. Write down eight facts about your country so that you can carry on a meaningful conversation with people you meet. Use additional paper for your list of facts.

17. For extra credit, learn to say "please" and "thank you" in the major language of the country you are visiting.

## HANDOUT - WARM-UP EXERCISE B

### "WHAT IS THE THIRD WORLD?" CATEGORIZING

(Cut and paste the countries and questions on the front of an 8 x 5 index card. On the flip side paste the statistics that belong with that country.)

#### BANGLADESH

1. Locate Bangladesh on a world map.
2. Name the continent where it is located.
3. List things your group notices about the statistics given on the back of this card; speculate about what these statistics indicate regarding this country.
4. After looking over the statistics on the back of this card, would you classify Bangladesh as a Third World country? Give reasons for your answers.

#### STATISTICS - BANGLADESH (Flip side of the card)

- |  |   |
|--|---|
| 1. Illiteracy rates:<br>Female - 87 percent<br>Male - 63 percent   | 4. Rural population:<br>88 percent                      |
| 2. Infant mortality rate:<br>Above 100 per thousand live births    | 5. GNP per capita income:<br>\$150 per citizen per year |
| Life expectancy:<br>Female - 46.1 years<br>Male - 47.1 years       |   |
| 3. Industrialization:<br>11 percent of the labor force in industry |   |
| Total population: 107,100,000                                      |   |

## BOLIVIA

1. Locate Bolivia on a world map.
2. Name the continent where it is located.
3. List things your group notices about the statistics given on the back of this card; speculate about what these statistics indicate regarding this country.
4. After looking over the statistics on the back of this card, would you classify Bolivia as a Third World country? Give reasons for your answers.

## STATISTICS - BOLIVIA (Flip side of the card)

- |  |   |
|--|---|
| 1. Illiteracy rates:<br>Female - 49 percent<br>Male - 24 percent   | 4. Rural population:<br>67 percent                      |
| 2. Infant mortality rate:<br>Above 100 per thousand live births    | 5. GNP per capita income:<br>\$400 per citizen per year |
| Life expectancy:<br>Female - 50.9<br>Male - 46.5                   |   |
| 3. Industrialization:<br>19 percent of the labor force in industry |   |
| Total population: 6,500,000  |   |

## BURKINA FASO

1. Locate Burkina Faso on a world map.
2. Name the continent where it is located.
3. List things your group notices about the statistics given on the back of this card; speculate about what these statistics indicate regarding this country.
4. After looking over the statistics on the back of this card, would you classify Burkina Faso as a Third World country? Give reasons for your answers.

**STATISTICS - BURKINA FASO (Flip side of the card)**

1. Illiteracy rates:  
Female - 97 percent  
Male - 85 percent

4. Rural population:  
91 percent

2. Infant mortality rate:  
Above 100 per thousand live births

5. GNP per capita income:  
\$160 per citizen per year

Life expectancy:  
Female - 41.6  
Male - 38.5

3. Industrialization:  
No labor force statistics for industry listed  
91 percent of labor force in agriculture

Total population: 7,300,000

**HONDURAS**

1. Locate Honduras on a world map.
2. Name the continent where it is located.
3. List things your group notices about the statistics given on the back of this card; speculate about what these statistics indicate regarding this country.
4. After looking over the statistics on the back of this card, would you classify Honduras as a Third World country? Give reasons for your answers.

**STATISTICS - HONDURAS (Flip side of the card)**

1. Illiteracy rates:  
Female - 45 percent  
Male - 41 percent

4. Rural population:  
64 percent

2. Infant mortality rate:  
Between 51 and 100 per one thousand live births

5. GNP per capita income:  
\$815 per citizen per year

Life expectancy:  
Female - 58.9  
Male - 55.4

3. Industrialization:  
14 percent of the labor force in industry

Total population: 4,700,000

## INDIA

1. Locate India on a world map.
2. Name the continent where it is located.
3. List things your group notices about the statistics given on the back of this card; speculate about what these statistics indicate regarding this country.
4. After looking over the statistics on the back of this card, would you classify India as a Third World country? Give reasons for your answers.

## STATISTICS - INDIA (Flip side of the card)

- |   |   |
|---|---|
| 1. Illiteracy rates:<br>Female - 81 percent<br>Male - 52 percent          | 4. Rural population:<br>78 percent                      |
| 2. Infant mortality rate:<br>Above 100 per thousand live births           | 5. GNP per capita income:<br>\$240 per citizen per year |
| Life expectancy:<br>Female - 50<br>Male - 51.2                            |   |
| 3. Industrialization:<br>Estimated 12 percent of labor force in industry* |   |
| Total population: 800,300,000   |   |

## NIGERIA

1. Locate Nigeria on a world map.
2. Name the continent where it is located.
3. List things your group notices about the statistics given on the back of this card; speculate about what these statistics indicate regarding this country.
4. After looking over the statistics on the back of this card, would you classify Nigeria as a Third World country? Give reasons for your answers.

---

\* According to the 1981 Indian census, out of a population of 685,000,000 at that time, only 12,900,000 people worked in the formal sector. Therefore, 12 percent industrial laborers is probably an overestimation.

### STATISTICS - NIGERIA (Flip side of the card)

1. Illiteracy rates:  
Female - 77 percent  
Male - 55 percent

4. Rural population:  
80 percent

2. Infant mortality rate:  
Above 100 per thousand live births

5. GNP per capita income:  
\$790 per citizen per year

Life expectancy:  
Female - 48.1  
Male - 44.9

3. Industrialization:  
10 percent of the labor force in industry

Total population: 108,600,000

### SRI LANKA

1. Locate Sri Lanka on a world map.
2. Name the continent where it is located.
3. List things your group notices about the statistics given on the back of this card; speculate about what these statistics indicate regarding this country.
4. After looking over the statistics on the back of this card, would you classify Sri Lanka as a Third World country? Give reasons for your answers.

### STATISTICS - SRI LANKA (Flip side of the card)

1. Illiteracy rates:  
Female - 19 percent  
Male - 9 percent

4. Rural population:  
73 percent

2. Infant mortality rate:  
Between 26 and 50 per thousand live births.

5. GNP per capita income:  
\$320 per citizen per year

Life expectancy:  
Female - 66.5  
Male - 63.5

3. Industrialization:  
15 percent of the labor force in industry

Total population: 16,300,000

## TANZANIA

1. Locate Tanzania on a world map.
2. Name the continent where it is located.
3. List things your group notices about the statistics given on the back of this card; speculate about what these statistics indicate regarding this country.
4. After looking over the statistics on the back of this card, would you classify Tanzania as a Third World country? Give reasons for your answers.

## STATISTICS - TANZANIA (Flip side of the card)

1. Illiteracy rates:  
Female - 30 percent  
Male - 22 percent

4. Rural population:  
88 percent

2. Infant mortality rate:  
Between 51-100 per thousand live births

5. GNP per capita income:  
\$210 per citizen per year

Life expectancy:  
Female - 50.7  
Male - 47.3

3. Industrialization:  
Statistics on labor force in industry not available  
90 percent of the labor force is in agriculture

Total population: 23,500,000

## URUGUAY

1. Locate Uruguay on a world map.
2. Name the continent where it is located.
3. List things your group notices about the statistics given on the back of this card; speculate about what these statistics indicate regarding this country.
4. After looking over the statistics on the back of this card, would you classify Uruguay as a Third World country? Give reasons for your answers.

**STATISTICS - URUGUAY (Flip side of the card)**

1. Illiteracy rates:  
Female - 6 percent  
Male - 7 percent

4. Rural population:  
16 percent

2. Infant mortality rate:  
Between 26-50 per thousand live births.

5. GNP per capita income:  
\$2,491 per citizen per year

Life expectancy:  
Female - 73  
Male - 66.4

3. Industrialization:  
29 percent of the labor force in industry

Total population: 3,100,000

**ZAMBIA**

1. Locate Zambia on a world map.
2. Name the continent where it is located.
3. List things your group notices about the statistics given on the back of this card; speculate about what these statistics indicate regarding this country.
4. After looking over the statistics on the back of this card, would you classify Zambia as a Third World country? Give reasons for your answers.

**STATISTICS - Zambia (Flip side of the card)**

1. Illiteracy rates:  
Female - 42 percent  
Male - 21 percent

4. Rural population:  
62 percent

2. Infant mortality rate:  
Between 51-100 per thousand live births

5. GNP per capita income:  
\$397 per citizen per year

Life expectancy:  
Female - 51  
Male - 47.7

3. Industrialization:  
15 percent of the labor force in industry

Total population: 7,100,000

## SELECTED INDUSTRIALIZED COUNTRIES Standards for Comparison

This chart presents the data for four industrialized, non-Third World countries. Two of these countries were selected as representing industrialized capitalist countries; two from industrialized socialist countries. These statistics for non-Third World countries are meant to suggest standards for analysis as you make your decisions about the country or countries you have been asked to classify as Third World or non-Third World.

### **The United States:**

#### 1. Illiteracy rates:

Female - less than one percent

Male - less than one percent

(Recent figures measuring functional illiteracy are as high as 10 percent .)

#### 2. Infant mortality rate:

25 or under per thousand live births \*

#### Life expectancy:

Females - 77.2

Males - 69.4

#### 3. Industrialization:

97 percent of labor force in non-agricultural areas

#### 4. Rural population :

23 percent; 2.7 percent of labor force in agriculture

#### 5. GNP per capita income:

\$14, 461 per citizen per year

Total population: 243,800,000

---

\*"According to UNICEF, in 1986 (the most recent year for which data are available) the US tied for 17th place in a ranking of countries based on infant-mortality rates - behind Japan, nearly all European countries, and Singapore - with 10 deaths per 1,000 live births.

"In a similar 1985 ranking, the US white population fared slightly better, ranking 14th, but the US black population ranked 28th - with 19 deaths per 1,000 - behind Cuba, Bulgaria, and Costa Rica." ("That the Children May Live," *The Christian Science Monitor*, June 30, 1988.)

## **Italy:**

### **1. Illiteracy rates:**

Female - 7 percent

Male - 5 percent

### **2. Infant mortality rate:**

25 per thousand or under

### **Life expectancy:**

Female - 76.9

Male 70.4

### **3. Industrialization:**

38 percent of the labor force in industry

### **4. Rural population:**

30 percent

### **5. GNP per capita income:**

\$7,151 per citizen per year

Total population: 57,400,000

## **USSR - The Soviet Union:**

### **1. Illiteracy rates:**

Female - less than one percent

Male - less than one percent

### **2. Infant mortality rate:**

Between 26 and 50 per thousand live births

### **Life expectancy:**

Female - 74.3

Male - 65

### **3. Industrialization:**

78 percent of the labor force in industry\*

### **4. Rural population:**

Statistics not available on numbers living in rural areas

22 percent of the population in agriculture (*Information Please*)

### **5. GNP per capita income:**

\$7,896 per citizen per year

Total population: 284,000,000

---

\*The 1988 *Information Please* states that the labor force in industry for the USSR is 42 percent. However, almanacs from 1985-1987 give 78 percent as the figure. The 1988 figure (when compared to other sources) appears to be an error.

## **Hungary:**

### **1. Illiteracy rates:**

Female - two percent

Male - one percent

### **2. Infant mortality rate:**

25 or under per thousand live births

#### **Life expectancy:**

Female - 73.3

Male - 66.7

### **3. Industrialization:**

32 percent of the labor force in industry

### **4. Rural population:**

46 percent

### **5. GNP per capita income:**

\$7,200 per citizen per year

Total population: 10,600,000

## HANDOUT TWO - A TERMS

Buddhist (Buddhist nun)*	Purdah*
Caste and high caste*	Sari
Chadri*	Seclusion*
Collateral	Siblings*
Consensual union*	Statistics and data
Cultural ideal	Subsistence farming*
Dissolution	Third World*
Domestic	
Empowerment*	
Family configurations*	
Feminization of poverty*	
Gender (Sex)*	
GNP (gross national product)*	
Head of household*	
Illiterate	
Informal sector* and formal economic sectors*	
Muslim (Moslem)*	
Natal*	
Nobel Prize	
Nutrition (food)	
Per capita	
Polyandry*	
Polygamy*	
Polygyny*	

**HANDOUT TWO - B**  
**GEOGRAPHIC REVIEW**  
**COUNTRIES MENTIONED IN THE AUDIOVISUAL**  
**PRESENTATION**

**Africa:**

Botswana

Burkina Faso

Kenya

Lesotho

Niger

Nigeria

Sierra Leone

Swaziland

Tanzania

**Asia:**

Afghanistan

The Indian state of Bengal

(In 1947 part of the Indian state of Bengal became East Pakistan. East Pakistan became the independent country of Bangladesh in 1974.)

India (and cities New Delhi and Jaisalmer)

Nepal

Pakistan

**Latin America:**

Argentina (Buenos Aires, capital)

Haiti (Port au Prince, capital)

Honduras

Uruguay

## HANDOUT THREE

### "POINTS TO CONSIDER"

Reviewing the audiovisual presentation:

1. List as many types of family configurations mentioned in the presentation as you can recall:

From your knowledge of the history of the United States (or your own national history), which types of families have been present? Which ones may not have been present?

2. The presentation particularly focuses on women as single heads of households. List at least four causes of the rise in female heads of households in the last few decades that were mentioned.

A.

B.

C.

D.

3. Give at least three reasons why households headed by women are frequently below the poverty line economically in most world areas.

A.

B.

C.

4. Widows have had low status in many world areas. Because of their low status, what things happened to high-caste Indian widows?

Why, until recently, were there many child widows in India?

What is often the fate of older widows without children - particularly without sons?

In many countries in Africa, what is a woman expected to do upon the death of her husband?

5. When African men migrate to cities or the South African mines for work, what happens to the women? Children?

For discussion:

In recent years there has been a disturbing trend toward what is called the "feminization of poverty." What do you think this means? Why is it a "disturbing" trend? What information given in this presentation would seem to support the conclusion that there is a worldwide trend toward the feminization of poverty. Refer to the glossary for a definition of "feminization of poverty."

The presentation suggests that women often lack the necessary "support systems" to make an adequate living for themselves and their children as single heads of households. Support systems are those things that make it possible for us to go to school or work. Women raising children alone may need more support systems to go to school or to work than other adults.

List what you think might be considered a "support system."

What support systems do you think women raising families as single heads of households should have?

What specific evidence is given in the presentation of a lack of support systems?

Some observers feel that for many women in America who are single heads of households the United States could be seen as a Third World country. In what ways do women as single heads of household in the United States lack support systems? In what areas might they be better off than women in similar circumstances in the Third World? In what ways might they possibly be seen as being at even more of a disadvantage?

EXTRA CREDIT LIBRARY ASSIGNMENT:

Gather information that supports or refutes (proves false) the following statement:

**If present trends continue, by the year 2000, women and children will represent all the people in the United States that are living below the poverty line.**

## HANDOUT FOUR

### "WHAT IS WORK? A GROUP EXERCISE"

1. In a small group discussion decide on a definition of "work."

**Remember the idea of a "model." Your group may want to list several criteria that would define and explain the term "work."**

Have the recorder for your group write down the definition of "work" that you decide upon.

2. After recording your group's definition of "work," look over the following list and decide which activities fit into your definition of "work."

Put a + **plus sign** by activities that your group considers to be work.

Put a - **minus sign** by activities that your group does not consider to be work (non-work).

Put a ? **question mark** by activities that your group cannot agree upon as work or non-work.

## ACTIVITIES SURVEY

- Feeding baby brother his breakfast.
- Writing Aunt Lois a thank-you letter for your birthday present.
- Doing homework assignments in math.
- Helping Mrs. Jones, an elderly neighbor, carry in her groceries.
- Working in a car wash, polishing cars after school.
- Going to the dentist for a checkup.
- Driving your little sister's friends to the movies.
- Baby-sitting the children next door.
- Acting as lifeguard at the local public swimming pool.
- Participating on the varsity basketball team.
- Reading a novel for English class.
- Working as a camp counselor for the summer.
- Volunteering at a local hospital on Saturdays.
- Wrapping gifts for Christmas or Hanukkah or other occasions.
- Decorating the auditorium for the school dance.
- Taking your little brother shopping for shoes.
- Going to the grocery store for milk and eggs.
- Taking a bath and shampooing your hair.
- Raking the yard.
- Going to the movies.
- Working as a cashier at the local discount store.
- Memorizing your lines as an actor in the class play.
- Washing and ironing your clothes.
- Shaving (if a boy) or putting on make-up (if a girl).
- Sun tanning and swimming at a lake.

Changing the oil in your car.  
Washing and drying dinner dishes.  
Writing your term paper for composition class.  
Playing volleyball in gym class.  
Pumping gas for the local gas station.  
Visiting your grandmother who is sick in bed.  
Going for a walk with your best friend.  
Walking ten miles to raise money for a worthy cause.  
Bagging groceries at the local store.  
Chaperoning young kids on a trip to the zoo.  
Shoveling the snow from the front of your house.  
Reading a chapter on the American Civil War for history class.  
Watching a TV program for science class.

## "POINTS TO CONSIDER"

1. Look back at your class definition of "work." As a group, decide what parts of the definition for "work" your group would modify or change after considering how you classified the activities on this list. Explain why you made modifications or changes.

2. Are all the tasks that you classified as "work" unpleasant or difficult? Are the activities you did not classify as "work" all pleasant or fun? Explain.

3. A student said to her friend, "My Mother doesn't work."

What does your group think she meant by this statement? Does her definition of "work" seem to be the same as yours? Explain your answers.

### 4. FOR EXTRA CREDIT:

Get a few copies of HANDOUT FOUR - "Activities Survey" from your teacher.

First, have a parent, parents, or an adult or adults in your family do the survey of activities listed on HANDOUT FOUR (+ = work, - = non-work, and ? = unsure.) On the top of each survey, identify the adult who took the survey.

Second, have grandparents or other older adults take the survey.

For a report on the surveys you gave to adults in your family, write a paragraph or more on differences that you noticed among the answers of teenagers, adults/parents, and older adults/grandparents. In addition, comment on differences you notice between the answers women gave from those given by men.

# According to statistics, she's not working.



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UN/Kay Muldoon

Improving statistics and indicators on women

**INSTRAW**



INTERNATIONAL RESEARCH AND TRAINING INSTITUTE  
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## HANDOUT FIVE

### STATISTICS AND DATA

#### 1. POSTER CAPTION - "ACCORDING TO STATISTICS SHE'S NOT WORKING:"

According to a United Nations survey conducted in 1985, only 24 out of 100 adult women in Africa are "in the labor force" (working). Yet women in many parts of Africa do 80 percent of the storing of food and 90 percent of the food processing, 60 percent of the marketing and 50 percent of domestic animal care. It is estimated that women are responsible for 80-90 percent of the subsistence farming in Africa.

2. The following data is from: Ruth Leger Sivard, *Women... a World Survey*, Washington, D.C.: World Priorities, 1985.

### MYTHS AND REALITY

*Men produce the world's food; women prepare it for the table.*

**FACT:** In the Third World, where three-fourths of the world's people live, rural women account for more than half the food produced.

*Women work to supplement the family's income.*

**FACT:** Women are the sole breadwinners in one-fourth to one-third of the families in the world. The number of women-headed families is rapidly increasing.

*Women contribute a minor share of the world's economic product.*

**FACT:** Women are a minority in the conventional measures of economic activity [such as wages paid for labor] because these measures undercount women's paid labor and do not cover their unpaid labor. The value of women's work in the household alone, if given economic [wage payment] value, would add an estimated one-third to the world's GNP.

3. The International Labor Office is a specialized agency of the United Nations with headquarters in Geneva, Switzerland. According to International Labor Organization (ILO) statistics, women:

- Produce 60 to 80 percent of the food in Africa and Asia and 40 percent in Latin America.
- Account for a majority of the world's work hours.
- Receive 10 percent of the income accounted for in the world's GNP.
- Own less than one percent of the world's property.

4. Eighty-nine percent of the total labor force of India consists of unsalaried workers - men and women - who earn their livelihood piecemeal, hiring themselves out for odd jobs whenever they can find them... Female vendors and hawkers, rag and paper pickers, handcart pullers, cotton-pod shellers, handloom weavers, used garment dealers, incense stick rollers - these are just a few of the thousands of occupations of Indians who work in what is called the informal sector. Official statistics show only 26 percent of Indian women in the paid labor force. (*The Christian Science Monitor*, Kristin Helmore, "Working for survival... Working for cash," December 19, 1985, and Joni Seager and Ann Olson, *Women in the World Atlas*, 1986.)

## "POINTS TO CONSIDER"

1. Look back over the poster and the data. Officially what percentage of women work on the total continent of Africa?

In the country of India?

2. Earlier you discussed the statement by a student, "My Mother doesn't work." How does this statement relate to the point the poster is making?

List tasks that women do that you (or your group) think are probably not officially counted. Why do you think these tasks are not counted as work?

Why do you think that our methods of collecting statistics on "work" hide so much of women's work? (Refer back to your definition of GNP - gross national product.)

3. List reasons why it is important to make the unpaid work of women more visible. (You might think back to information in the audiovisual presentation and your discussion of the importance of support systems for women as single heads of households.)

4. What work do you think is the most valued in our society? Why?

5. Do you think the work men do is generally valued more highly than what women do? Give reasons for your answers.

## HANDOUT SIX

### "GETTING AT WOMEN'S WORK A DAY IN THE LIFE OF THIRD WORLD WOMEN"

In most societies there is a division of labor by sex. In other words, some tasks are seen as those primarily or entirely assigned to women or to men. These assignments differ depending on the society - men may do all the weaving of cloth, for example, in one society while this is "women's work" in another society. Child care overwhelmingly has been assigned to women - although this may be changing worldwide.

To get at the reality of women's work, the usual measures, such as the GNP (gross national product) that emphasize wage work, have had to be revised or abandoned. Official definitions of those working frequently do not count women who support themselves and their families by working in the informal sector of the economy or at subsistence farming. Women may show up in national statistics with a very low work rate while, in reality, their tasks are numerous, often very difficult, and crucial to family welfare.

In near subsistence societies, women's labor is often crucial to family survival but frequently not counted in the gross national product of the country. According to the United Nations definition, the least-developed countries in the world have a per capita income of \$125 or less per year. Survival for many people in these societies obviously does not depend upon cash expenditures but on subsistence activities.

The following are descriptions of a few typical "days in the life" of women in a variety of world areas and times.

---

## Women's Long Working Day

From: Madhu Kishwar and Ruth Vanita, *In Search of Answers*, 1984, "Women's Condition and Family Life Among Agricultural Laborers and Small Farmers in a Punjab Village," data collected by Berny Horwitz, p. 89-90.

"Women's activities were centered on a continuous round of domestic and/or field labor. Their working day was much longer than that of the men of the household. The survey was carried out during the cotton picking season, a time when most women from both agricultural laborer and Jat \* land owning households were heavily involved in field labor. Among the 13 agricultural laborer women who went to the fields to pick cotton (only one 80-year-old blind agricultural laborer woman did not go), the average length of the workday reported by these women was 15.5 hours every day.

"On an average, they spent almost six hours a day on domestic work. Typically, they got up at 4 or 5 AM, did cooking, cleaning and other household work until about 8 AM, reached the fields by 9 AM and picked cotton till about 6 PM. In the evening, they returned home between 6 and 7 PM, and then spent the next few hours till 9 or 10 PM doing housework."

\*See glossary for Jat.

## A Day in the Life of A Tamil Woman of Sri Lanka - Yogamma

From: Else Skjorsberg, *A Special Caste: Tamil Women of Sri Lanka*, 1982, p. 56-59.

Yogamma is a woman who belongs to the Hindu Palla caste. The Palla caste is considered to be the lowest of Sri Lanka Hindu Tamils - they are outcastes. She is 28 years old and has five children. She is comparatively well-off for an outcaste woman. Her husband, a healthy and strong man, taps toddy [palm trees tapped for their sap to make a fermented drink] for wages.

By six o'clock AM she is already up, has washed, and gone to the field to do her toilet. This is the timetable for the rest of her day:

- 6:00AM She sweeps the kitchen and makes breakfast.
- 6:20 The whole family eats bread and drinks tea.
- 6:35 Yogamma goes to look for a cup that has been lost.
- 7:00 She washes up after last night's dinner.
- 7:25 She helps her older girls get dressed and off to school.
- 7:40 She washes her infant and prepares herself for going out.
- 8:00 She is at the Thoppukadu health center to get milk powder which is distributed to underweight infants. The child is fed there.
- 9:30 She is back home, where she sweeps the kitchen (which is a separate building), living quarters, and the yard.
- 11:10 She washes herself, hands and feet.
- 11:25 She comforts her baby, who is crying.
- 11:35 She goes to get water which is brought to Main Street in a tanker lorry, because the village wells have dried up. The water is rationed because of the drought. She is entitled to only two pots or 36 litres of water.
- 11:55 She goes with a neighbor to an uncultivated area to pick green leaves.
- 12:30 She starts making lunch: fish and "spinach."
- 1:35 She washes up and sweeps the kitchen.
- 2:00 She pounds chilies for the dinner.
- 3:00 She prepares her baby and herself for going to the health center again.
- 3:10 She goes to the health center to get milk powder for the afternoon feed and feeds the baby.
- 3:30 She is back home again. She leaves the baby with her elder daughter and collects dirty clothes.

- 3:40 She goes to the well where she washes clothes, helped by her second daughter.
- 4:40 She arrives back home and spreads out the clothes to dry.
- 4:50 She lights the fire, makes tea for her father-in-law, and drinks tea herself.
- 5:00 She goes to Main Street to see if she can find some cheap vegetables to buy.
- 5:30 She goes to the well to get water (not drinking water). The pot she carries weighs 18 kg [about 40 pounds] when full.
- 5:55 She cleans the lamp, fills it with oil and lights it.
- 6:10 She cooks dinner: rice and fish.
- 6:55 She cooks milk porridge for her baby.
- 7:00 She gives her children dinner.
- 7:20 She puts the children to bed.
- 7:30 She sits outside the house and makes a basket from palmyra leaves, chatting with her neighbors while she works. The basket she will try and sell.
- 8:30 She serves dinner for her husband and father-in-law.
- 8:45 She eats dinner herself and washes up.
- 9:00 She rests.
- 9:30 She goes to sleep.
-

### Timetable of Yogamma's Husband's Day

Rajendran gets up shortly after 6:00 AM. Then -

6:20 He eats breakfast which is served by his wife.

7:00 He goes to work at Kayts [a neighboring island].

8:00 He starts his job building fences, plowing, watering, building houses, or whatever work he may be assigned.

12:00 He goes home.

12:30 He goes to the men's well to wash himself.

1:15 He eats the lunch prepared by his wife.

1:30 He rests.

2:00 He returns to Kayts.

2:30 He resumes work.

5:00 He leaves when the working day is over and goes home in the company of friends.

5:30 He drinks tea at home.

5:35 He goes to Main Street to be with friends, play cards, and chat.

8:30 He eats dinner.

8:45 He chats, listens to the radio or rests until bedtime.

## How a Miner's Wife Spends Her Day

From: Domitila Barrios De Chungara, *Let Me Speak!*, 1978, p. 32-33.

This is the testimony of a Bolivian woman who reported at the International Women's Year Tribunal at the United Nations meeting in Mexico in 1975. She is the wife of a miner, mother of seven children, and represented the "Housewives' Committee of Siglo XX," an organization of wives of workers in the tin mines of Bolivia.

"My day begins at four in the morning, especially when my *companero* [husband] is on the first shift. I prepare his breakfast. Then I have to prepare the saltenas [Bolivian meat pie], because I make about one hundred saltenas every day and sell them in the street. I do this in order to make up for what my husband's wage doesn't cover in terms of our necessities. The night before, we prepare the dough and at four in the morning I make the saltenas while I feed the kids. The kids help me: they peel potatoes and carrots and make the dough.

"Then the ones that go to school in the morning have to get ready, while I wash the clothes I left soaking overnight.

"At eight I go out to sell. The kids that go to school in the afternoon help me. We have to go to the company store and bring home the staples. And in the store there are immensely long lines and you have to wait there until eleven in order to stock up. You have to line up for meat, for vegetables, for oil. So it's just one line after another. Since everything's in a different place that's how it has to be. So all the time I'm selling saltenas, I line up to buy my supplies at the store. I run up to the counter to get the things and the kids sell. Then the kids line up and I sell. That's how we do it...

"Well, then, from eight to eleven in the morning I sell the saltenas, I do the shopping in the grocery store, and I also work at the Housewives' Committee, talking with the sisters who go there for advice.

"At noon, lunch has to be ready because the rest of the kids have to go to school.

"In the afternoon I have to wash clothes. There are no laundries. We use troughs and have to go get the water from the pump. I've also got to correct the kids' homework and prepare everything I'll need to make the next day's saltenas...

"The work in the committee is daily. I have to be there at least two hours. It's totally volunteer work....

"The rest of the things have to get done at night...I generally go to bed at midnight."

## A Day in the Life of An African Woman

From: 1984 Church World Service Third World Calendar,  
New Internationalist Publications, Ltd.

According to studies of the Church World Service and the United Nations, the following would be a day in the life of a typical rural African woman.

- |                      |  |
|----------------------|--|
| 4:00 AM -            | Wakes up, washes, eats some leftover food. |
| 5:00-5:30 AM -       | Walks to her fields.                       |
| 5:30 AM to 3:00 PM - | Plows, hoes, weeds her fields.             |
| 3:00 to 4:00 PM -    | Collects fire wood and comes home.         |
| 4:00 to 5:30 PM -    | Pounds and grinds corn.                    |
| 5:30 to 6:30 PM -    | Fetches water (2 kilometers each way).     |
| 6:30 to 7:30 PM -    | Lights fire and cooks for family.          |
| 7:30 to 8:30 PM -    | Serves food to family and eats.            |
| 8:30 to 9:30 PM -    | Washes children, the dishes, and herself.  |
| 9:30 PM -            | Goes to bed.                               |

(Child-care chores accompany these activities.)

## A Day in the Life of an Illinois Farm Woman

From: Gerda Lerner, *The Female Experience*, 1977, p. 128-129.

This article was submitted to a journal, *The Independent*, anonymously, in 1905.

"Any bright morning in the latter part of May I am out of bed at four o'clock; next, after I have dressed and combed my hair, I start a fire in the kitchen stove,...sweep the floors and then cook breakfast.

"While the other members of the family are eating breakfast I strain away the morning's milk (for my husband milks the cows while I get breakfast), and fill my husband's dinner pail, for he will go to work on our other farm for the day.

"By this time it is half-past five o'clock, my husband is gone to his work, and the stock loudly pleading to be turned into the pastures....I now drive the two cows a half-quarter mile and turn them in with the others, come back, and then there's a horse in the barn that belongs in a field where there is no water, which I take to a spring quite a distance from the barn; bring it back and turn it into a field with the sheep....

"The young calves are then turned out into the warm sunshine, and the stock hogs, which are kept in a pen, are clamoring for feed, and I carry a pailful of swill to them, and hasten to the house and turn out the chickens and put out feed and water for them, and it is, perhaps, 6:30 AM.

"I have not eaten breakfast yet, but that can wait; I make the beds next and straighten things up in the living room, for I dislike to have the early morning caller find my house topsy-turvy. When this is done I go to the kitchen, which also serves as a dining room, and uncover the table, and take a mouthful of food occasionally as I pass to and fro at my work until my appetite is appeased.

"By the time the work is done in the kitchen it is about 7:15 AM, and the cool morning hours have flown, and no hoeing done in the garden yet, and the children's toilet has to be attended to and churning has to be done.

"Finally the children are washed and churning done, and it is eight o'clock, and the sun getting hot, but no matter, weeds die quickly when cut down in the heat of the day, and I use the hoe to a good advantage until the dinner hour, which is 11:30 AM. We come in, and I comb my hair, and put fresh flowers in it, and eat a cold dinner, put out feed and water for the chickens; set a hen, perhaps, sweep the floors again; sit down and rest and read a few moments, and it is nearly one o'clock, and I sweep the door yard while I am waiting for the clock to strike the hour.

"I make and sow a flower bed, dig around some shrubbery, and go back to the garden to hoe until time to do the chores at night....

"I hoe in the garden till four o'clock; then I go into the house and get supper...when supper is all ready it is set aside, and I pull a few hundred plants of tomato, sweet potato, or cabbage for transplanting...I then go after the horse, water him, and put him in the barn; call the sheep and house them, and go after the cows and milk them, feed the hogs, put down hay for three horses, and put oats and corn in their troughs, and set those plants and come in and fasten up the chickens....It is 8 o'clock PM; my husband has come home, and we are eating supper; when we are through eating I make the beds ready, and the children and their father go to bed, and I wash the dishes and get things in shape to get breakfast quickly next morning...."

## "Points to Consider"

1. Look back at these descriptions and list ten activities these women did that you think would be counted as "work" by the definition of work the class decided upon. List ten activities that would not be classified as work.

2. In general, do you think that most of these women's time is involved in work activities? Explain your answer.

3. What specific evidence is there in these accounts that women may work longer hours than their husbands.

Explain the term "double day" as it might apply to these women (refer to the glossary if necessary).

What **don't** you know about the husband of Yogamma that might give a different view to his work day?

4. Women in the Third World are often called the "invisible laborers" because their work does not show up in statistics like the GNP and is otherwise undervalued by their societies. (See the INSTRAW poster, for example.) Why do you think that domestic work or subsistence farming is sometimes not valued as much as wage work or the raising of cash crops?

5. Suggest ways that the labor of women in domestic work, subsistence farming and the informal sector be made more visible. What things do you think might be different if the domestic and subsistence tasks of women were more visible and highly valued? (You might think of what governments might do to support domestic work and ways families might divide tasks.)

**HANDOUT SEVEN**  
**"WOMEN ORGANIZING FOR CHANGE"**  
**Contemporary Examples of Third World Women's Organizations**

***Manushi* - India**

This Indian women's magazine and organization was founded in 1978 as "a medium for women to speak out, to help raise questions in their own minds,...to generate a widespread debate about ways of bringing about change...[to] bring women's organizations ...in touch with each other,..."

The magazine staff sometimes goes further than describing and advertising women's problems. On March 4, 1985, *Manushi* organized a demonstration at a court room in Delhi, protesting judgments that acquitted a husband (along with his sister and mother) of murdering his wife by burning her to death.

Editor Madhu Kishwar writes letters to officials, supporting the cause of women and petitions courts on their behalf. The magazine has worked to help tribal women to regain their land rights; has protested against dowry\* payments; has worked for better education for women and for better working conditions for women in factories.

(Madhu Kishwar and Ruth Vanita, *In Search of Answers*, 1984, p. 301-311.)

**Mobile Creches - India**

This organization was founded by Meera Mahadevan in 1969 after she saw the children of construction workers playing in the mud at a building site in New Delhi. "She began with a tent, a handful of well-intentioned volunteers, no theories, no money, and unswerving determination," wrote Ms. Swaminathan, the author of a recent study of Indian day-care facilities.

The organization grew rapidly with volunteers and government and private funding. In the past 18 years Mobile Creches has opened 162 day-care facilities - moving these with construction sites as needed.

Today the organization runs about 50 centers, serving about 4,000 children on a particular day. Other voluntary agencies have been inspired to offer similar services - serving 200,000 children. The Mobile Creches idea was an imaginative solution to help some of the neediest people in India - female construction workers and their children. (*Christian Science Monitor*, May 18, 1987, p. 25.)

**Self-Employed Women's Association (SEWA) - India**

SEWA works primarily with rural women who have migrated to the Ahmedabad area (in the state of Gujarat, west central India) - often on a temporary basis as a survival technique in times of famine or drought.

SEWA was organized in 1972 by Ela Bhatt as a union for the city's many female street vendors of vegetables and used clothing, manual laborers, and pieceworkers.

Before SEWA, these women had led a miserable existence, eking out a livelihood walking miles around the city selling goods or fighting over a place on the pavement. Capital to buy the goods they sold came from money lenders who usually charged 50 percent per day interest.

SEWA members established their own cooperative bank. They also have a day-care center for members. Other projects include providing information and courses to members on family planning, yoga, money management, and sex education.

In 1977 Ela Bhatt and SEWA received the Ramon Magsaysay Foundation award, the Asian equivalent of the Nobel Prize, for "fostering development where it matters most, among the poorest and the weakest..."

(From, Terry Alliband, *Catalysts of Development: Voluntary Agencies in India*, 1983, p. 49-50.)

## Peruvian Feminist Organizations

There are various feminist centers throughout Peru, according to Virginia Vargas coordinator of one such center, Centro Flora Tristan, located in the capital city of Lima. Flora Tristan - and another women's group, Manuela Ramos - are dedicated to education. Other women's organizations in Lima with a wide variety of missions are the Aurora Vivar Association, Peru Mujer, CESIP- Woman, and the Woman and Society Association. Peruvian women's groups are also active in the countryside outside of Lima. Among them are the "Amanta Association" of Cusco; the Women's Democratic Front of Cajamarca; the Woman's Office in Chimbote.

All of these Peruvian groups work with women who are urban and rural slum residents, workers, farmers, and housemaids to promote an understanding of women's reality and to address women's daily struggles and needs. Their projects include educating poor women in urban slums of their legal rights and providing information for rural people, especially women, on family health, domestic violence, and family planning. Their overall purpose is to promote the organization of women with the goal of strengthening local women's movements through educational action.

(Virginia Vargas, "Reflections on Women's Education in Peru," unpublished paper presented at Mt. Holyoke College conference, "Worldwide Education for Women," November 4-7, 1987.)

## Centro de Orientacion de la Mujer Obrera (COMO) - Mexico

This organization was founded in Juarez, Mexico, to deal with the exploitive conditions for women in many of the *maquiladora* or export-oriented border assembly plants. Women, who made up 80 percent of the plant employees, frequently did not know their rights under Mexican law, which led to abuses by the plant managers.

COMO was the result of the vision, determination and drive of a group of concerned upper-class women led by Dr. Guillermina Valdez de Villalva, a social psychologist. After they met with working women, COMO was founded as an organization to provide guidance, support, and advice to single working women in the Juarez area.

COMO has been involved in literacy programs for adults, health campaigns, and provided on-the-job training to workers. In addition, COMO provided psychological counseling, legal aid, and referred women to family-planning services. Eventually, COMO expanded into consumer cooperatives as well.

After a period of organizational difficulties, COMO regrouped with a new director - an *obrero* (woman factory worker). COMO now provides leadership and organizational training to women of all social classes. Although it is not the widespread organization that it once was, it has had a lasting impact for women in Mexico. One staff member commented, "We go against so many traditional systems; our only arm, our only defense, is to present positive results." (Sally W. Yudelman, *Hopeful Openings*, 1987, p. 17-31.)

## **Federacion Hondurena de Mujeres Campesinas (FEHMUC) - Honduras**

FEHMUC grew out of rural housewives' clubs established by the social action arm of the Catholic Church in 1967. FEHMUC is now made up of 294 peasant women's groups with over 5,000 members. Many members are single mothers and most are landless - the poorest of the poor.

The long-term goals are to integrate peasant women into the social, economic, and political life of Honduras. The FEHMUC program aims at working with members in four major areas: consciousness-raising and organization; health and nutrition; agriculture; and crafts and clothing production. Each area has a diverse group of projects offering services and resources.

FEHMUC's health program has been particularly successful. FEHMUC also addresses issues of women's rights and has worked to change the image of Honduran peasant women from passive and inactive to that of strong and capable women who play an important role in development.

Although the organization presently faces major institutional problems, development consultant Sally Yudelman, who studied FEHMUC, claims that "there is cause for optimism [about the future of FEHMUC]. Over the years, FEHMUC has demonstrated its resiliency and capacity to survive, to overcome setbacks, to grow."  
(Yudelman, *Hopeful Openings*, p. 35-46.)

## **African Association of Women for Research and Development (AAWORD) - Dakar, Senegal**

The African Association of Women for Research and Development was founded in 1977 by African women scholars and development professionals. The focus is on having African women research their societies and formulate their own theories and development programs.

In 1986 AAWORD started publishing a quarterly newsletter, *ECHO*, in English and French. Projects that have been launched by AAWORD include a 1985 meeting of the AAWORD working group on women and reproduction. The meeting reviewed research papers, and proceedings and bibliographies were made available. Similar meetings and seminars are a major goal of AAWORD. (Write for more information: AAWORD B.P. 11007 CD Annex, Dakar, Senegal.)

## **Zambian Association for Research and Development (ZARD) - Zambia, Africa**

ZARD is a non-governmental organization of women which is concerned with furthering action-oriented research on women's issues. A recent project was to compile an annotated bibliography of research on Zambian women. The directors of the project were faculty members of the University of Zambia, and funding was provided by a number of sources, but ZARD initiated and sponsored the project.

The rationale for the bibliography serves also as the rationale for ZARD: "Zambian women are increasingly becoming aware of their own status and of gender inequalities which structure their opportunities in the wider society. All too often it has been foreign agencies

which identify problems, such as the lack of integration of women in development, and propose solutions. This work arises from local initiative and will argue that women are integrated in Zambian development, but unequally so." (*An Annotated Bibliography of Research on Zambian Women*. Zambia Association for Research and Development, P.O. Box 37836, Lusaka, Zambia.)

### **The Women's Group Movement - Nyanza Province, Kenya**

The Women's Group Movement in Nyanza was organized to focus on the special needs of women. There are now many of these groups in the Nyanza area of Kenya. Since independence, women found that they had common problems which could not be met or solved by individuals. For example, after independence, Kenya introduced universal educational opportunities, but women frequently were not given adequate educations because they often dropped out of school to get married or their families favored sons for higher levels of schooling.

In recent years women often found themselves living alone in rural areas and providing for their families by their farm labor while husbands went to urban areas for white-collar jobs. Even when husbands were present, they often assumed that women should do the farming and provide for the family. Most of the Women's Groups, therefore, started with farming activities. Issues of land ownership, decision making, division of family labor, and technology which is appropriate for the needs of farm women, are some of the issues addressed by these groups.

The St. Joseph Women's Group, for example, was started mainly to aid widows of the Luo ethnic group. To earn money for this and other projects, the women's group built a poultry house and started to keep hens. Each member bought three hens, sold the eggs and then bought more hens. The group also started keeping bees and farmed several acres of land together as a group project. Although they have encountered setbacks from time to time, they say they have achieved a higher standard of living, improved schools, clinics and decent housing. (Adapted from: *Hunger Notes*, Vol. XI, No. 9-10, April-May, 1986. "Women Farmers of Kenya" World Hunger Education Service, 1317 G. Street, N.W., Washington, D. C. 20005.)

These examples are only a few of the hundreds of contemporary women's organizations that have been formed in the Third World in the last few decades.

## "POINTS TO CONSIDER"

1. Although women in many world areas have less political clout than men, and many suffer from the "double day" and sexual bias and discrimination, women are organizing worldwide to attain more rights and political power and a better life for themselves and their families. Mention a few **specific** ways that women organized to make changes that benefit themselves and their families. What methods did they use to bring about changes?

2. What advantages might women have in organizing networks when compared to men?

3. Women frequently organize around issues that might be considered to be domestic ones - or extensions of their roles as housewives. For example, when there were food shortages in Chile in the 1970s, women protested food shortages by beating on pans in mass demonstrations. In recent years Japanese women have protested high rice prices by organizing parades carrying rice-paddle banners with slogans written on them. (Rice paddles are used to scrape the rice from the edge of the pan - but in Japan, they also are a symbol for motherhood.) Women in many areas of Africa refuse to cook as a way to protest what they see as the misbehavior of men. "Mothers' Clubs" have been formed in many Latin American countries. Women in several world areas have organized around environmental issues such as deforestation and pollution.

Why do you think women's public protests often center on environmental, food, or health issues? (You might consider some of the tasks that are women's work in the Third World.)

4. Thinking back over this unit on women in the Third World, what things seem to you to be the hardest about their lives? What changes do you think would be most helpful in aiding women to cope with their problems?

**FOR SUMMARY:**  
**PRE-UNIT RESPONSE - REVISED**

Look back at the PRE-UNIT REPOSE you filled out at the beginning of this instructional unit.

For each of the two columns, write a short paragraph that explains how your ideas about the Third World and Third World women have been modified or changed by what you have learned in this unit.

Use specific examples when ever possible.

You may use your own notes or log but cannot consult friends or reference books for your summary paragraphs.

## GLOSSARY

### Agricultural laborer

A person who works on another person's land for wages and is not involved in supervision of other laborers or decisions about crops.

### Appropriate technology

The recognition that much of modern technology does not benefit the greatest number of needy people in the Third World has led to discussions of "appropriate technology." Traditional technologies have not always produced the agricultural surpluses needed for population increases. Modern technology may require skills and money to use and maintain this same technology that are not available in the Third World. Intermediate or appropriate technologies - those between complex and traditional - should improve productivity but, at the same time, their introduction should not contribute to unemployment since labor is a plentiful resource in the Third World. Specific questions for women must be asked of any new technology: Will it add to women's work burdens? Will women have access to the new technology? Will women be consulted about its adoption? (Adapted from: Sue Ellen Charlton, *Women in Third World Development*, 1984, p. 85.)

### Basic Needs Approach (or Basic Human Needs)

Advocated by Mahbub ul Haq of the World Bank and publicly debated at the ILO (International Labor Office) World Employment conference in 1976, this is one approach to development in the Third World. Basic needs are defined as: food specified in terms of calories and specific to age, sex occupation; potable water reasonably close to people's homes; clothing and shelter adequate to the locality; medical care including preventive medicine, sanitation, health services, nutrition, family planning; education; participation in decision making; and human rights. BNA advocates claim that large-scale development projects have failed to reach the poor and, instead, the aim of development should be fulfilling the basic needs of all human beings. (See, James Weaver and Kenneth Jameson, *Economic Development: Competing Paradigms*, 1981.)

### Brideprice (or bride wealth)

Money or goods paid to the bride's family by the groom's at the time of the wedding or soon afterward. Often the exchange takes place between the bride's father and the groom's father.

### Buddhism (Buddhist)

A religion founded by Gautama Buddha in the 5th century B.C. in India. Now practiced primarily in Sri Lanka, China, Japan, Tibet, and other parts of Asia. Buddhists are people who practice the religion of Buddhism. Buddhist nuns are women who devote their lives to practicing Buddhism - they do not marry or have children.

### Caste

An Indian social group whose members intermarry, will eat together, and are bound together by the same ritual laws of Hinduism. Often, but not always related to occupation.

## **Chadri**

A complete covering worn in public by women in Afghanistan. Total or partial veiling for women in public has been a common custom in many cultural areas, particularly in the Middle East. There are many names for the costume used to veil, depending on the area or country.

## **Consensual unions**

Ones in which an adult man and woman live together or have children together but their relationship is not officially sanctioned by the church or state.

## **Cultivators**

Agricultural laborers who work on land that they own or lease.

## **Development**

**Economic Development:** Changes which include increased industrialization, using technological advances, and increased national product.

**Social Development:** Changes which involve widespread distribution of income and "social goods" such as education, health services, adequate housing, recreation facilities, and participation in political decision making among the population.

**Cultural Development:** Reaffirmation of national identity and traditions; a new and positive self-image and the dispelling of second-rate feelings and external subordination. (Adapted from Alejandro Portes "On the Sociology of National Development: Theories and Issues," *American Journal of Sociology*, July 1976, p. 56.)

## **Double day (double duty)**

The entrenched division of labor by sex that views women as being in charge of children and the home, even when they work full or part time at subsistence or wage labor jobs. This view has often led to women working far longer hours than men, with little leisure time available to them.

## **Dowry**

Payment in money, goods, or land to the groom or groom's family by the bride's family.

## **Empowerment**

As used in this unit, it means to give women the tools (education, legal rights, support systems, self-confidence) they need so they can improve their own lives and help to improve the lives of their families.

## **Family configurations**

Forms families take. These may vary greatly depending on time and place.

## **Feminization of poverty**

According to the National Advisory Council on Economic Opportunity's 12th annual report "All other things being equal, if the proportion of the poor who are in female-headed families were to increase at the same rate as it did from 1967-1977, they would comprise

100% of the poverty population by about the year 2,000." In the last two decades there has been a dramatic rise in women-headed households worldwide. This, combined with factors such as the high illiteracy rates for women in many world areas, "double day" - housework, child care, and formal or informal sector work - and low wage rates for women, has caused women and their children to become the largest group of the poor worldwide.

### **Food cycle**

A number of activities concerning the growing of food: planting, weeding, harvesting, storing, transporting, delivering, preparing, and consuming. Food consumption determines nutrition and affects participation in the cycle. Women's labor in the food cycle has often been invisible when compared to that of men. (Adapted from Charlton, *Women in Third World Development*, p. 61.)

### **Formal sector**

That part of the economy that is counted in the Gross National Product, that involves paid wages or returns from investments, and is regulated by labor and business laws. In many Third World areas the formal sector accounts for less than half of those that are "economically active."

### **First World**

The First World refers to industrialized countries of the West - Europe and North America. (See also: Third World)

### **Gender**

Refers to social experience (while sex is a biological basis for distinction). "A perspective that is sensitive to gender not only focuses on the categories of men and women, but examines the origins and implications of the relationships between them. It demonstrates how socialization creates gender distinctions and reveals inequities that stem from patriarchal social organization." (Janice Monk and Jane Williamson-Fien, "Stereoscopic Visions: Perspectives on Gender -Challenges for the Geography Classroom" in, , *Teaching Geography for a Better World*, Brisbane, Australia: Australian Geography Teachers Association and the Jacranda Press, 1986, p. 188.)

### **Green Revolution**

The term for agricultural developments such as the more efficient use of fertilizer and water and the introduction of HYV (high-yield crop varieties) of grains - particularly wheat and rice - into the Middle East, Latin America, and Asia in the 1960s. Norman Borlaug, the agronomist who developed these seed varieties, received the Nobel Peace Prize in 1970 for his work which was hailed as meaning the end of hunger in many parts of the Third World. Unforeseen results, however, have occurred since. Generally, the larger landowners were able to take advantage of these innovations because the high cost of inputs (seed, fertilizers, machinery) allowed them to borrow the money needed and use these technologies the most efficiently. In general, for women the Green Revolution has meant the loss of traditional farming roles and, because of the loss of family farms, poorer women have become agricultural laborers rather than cultivators.

### **Gross national product (GNP)**

The total monetary value of all final goods and services produced in a country during one year. GNP is "widely used as an indicator of development. Usually it only includes productive activities in the 'modern.' money economy - an overwhelmingly male environment - excludes production and services provided by women in the home and in the so-called 'traditional' and 'informal' economies." (Monk, "Teaching," p. 194.)

### **Head of household**

The adult person who has the most control over family resources and how they are distributed. This person usually has the power to direct the labor and other activities of individual family members. In patriarchal systems the head of household is usually the oldest male or the father of the family. More egalitarian (equal) family configurations may encourage shared decisions among adult family members. Women as single heads of households are increasingly becoming a more common family type worldwide.

### **Informal sector**

Involves activities outside of the formal economy (as defined above), such as trading done by street vendors, selling of home-made food products, subsistence farming, home craft production, flower selling, and other activities, generally not enumerated in national statistics and not counted in the GNP.

### **Jat**

A group of Indo-Aryan peoples who live in northwestern India.

### **Korta**

Male head of household in Bangladesh; master. (See filmstrip /slide presentation " Women and the Family in Three World Areas," Part II)

### **Muslims (Moslems)**

The name of people who follow the religion Islam which was founded by Muhammad.

### **Natal family**

The family of one's birth.

### **Patriarchy**

Societies where the father or a male is head of household, descent lines are traced through the father, and generally males are in control of the distribution of family resources.

### **Per capita income**

Total national income or GNP for a year, divided by the total number of citizens.

### **Polyandry**

The practice of having more than one husband at a time.

### **Polygamy**

Having several spouses at the same time.

### **Polygyny**

The practice of having more than one wife at a time.

### **Poverty**

People who share the common characteristics of low income, poor health and nutrition, and lack of basic needs. (Thomas Merrick and Marianne Schimink, "Households Headed by Women and Urban Poverty in Brazil," in Mayra Ruvinic, et al, *Women and Poverty in the Third World*, 1983, p. 244.)

### **Purdah (or Parda)**

Comes from the Persian word meaning curtain. It refers to the seclusion, especially of Muslim and Hindu women, by covering them with veils in public, restricting them to a harem, zenana, or women's quarter in the home, and by generally discouraging contact between the sexes except for close family members.

### **Seclusion**

In the Middle East, South Asia, and parts of sub-Saharan Africa, this refers to the custom of severely restricting the physical movements of women to home or, when in public, women are veiled or in covered vehicles. Also a practice of certain classes in traditional China and periods of Russian and Latin American history.

### **Second World**

Refers to the communist or socialist countries, particularly the USSR and China. (See also, Third World).

### **Sex ratio**

The number of women compared to men in a particular country or area. For example, the sex ratio for the United States is 940 men to 1000 women (1980) - therefore, the sex ratio favors women. The sex ratio for India favors men (for example, in Uttar Pradesh, a northern Indian state, there are 1129 men for every 1000 women.)

### **Status**

Social position or rank of a person in relationship to others in the same group or society.

### **Subsistence farming**

The products raised provide the basic needs of the people who work the farm. Little or no profit is made by the sale of surplus.

### **Third World**

A movement in the 1950s among nations who increasingly refused to align themselves with either of the superpowers (United States or the USSR) "Originally, the term 'Third World' characterized those countries that eschewed alignment with either the First World of the West or the Second World of the East. Although the term now has an economic meaning

as well, the idea of the Third World is still most accurately described as a political concept." (Quoted from Sue Ellen Charlton, *Women in the Third World*, p. 13, as she adapted it from Wayne Clegern, "What is the Third World? *Technos* Vol. 8 (January-December 1980.) The term Third World is used here in preference to terms such as "underdeveloped" or "developing" world as being a label applied by these world areas rather than by the West or industrialized areas.

### Trickle down (or Oil stain)

A theory of development that proposed that prosperity in one sector of the economy or among one class would eventually spread to other people and groups and then the general population would eventually benefit.

### Trickle up

A theory that "small is beautiful" in development projects. This theory claims that small projects and loans at the individual, family, or village level that improve ordinary people's lives are more effective in overcoming poverty in the Third World than large scale projects to modernize the general economy.

### Unorganized sector

Refers to the large sector of economic activity which does not lie within labor legislation and is, therefore, not counted in labor statistics. Comparable to "informal" but may mean a widespread condition such as in India where perhaps 80 percent of all work takes place in the "unorganized sector."

### Use value

Products made within the family that are not assigned a monetary value or sold but have economic value because they are consumed within the family unit.

## APPENDIX I

### "MARY KEEBLE'S FAMILY"

The following chart and information is taken from a curriculum book for secondary United States history courses developed by J. Diane Cirksena and Valija Rasmussen.

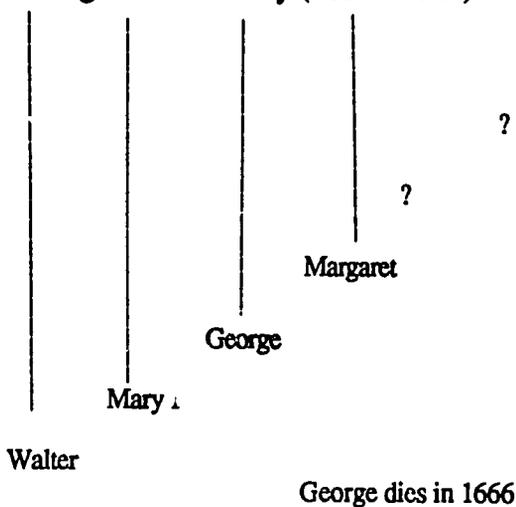
"Mary Keeble's parentage is unknown, but from her gravestone we know that she was born about 1637 and presumably had all her seven children by George Keeble prior to finding herself widowed in 1666, at about twenty-nine years of age. At least four of these children (Walter, Mary, George, and Margaret) were alive when she married Robert Beverley in 1666, shortly after Keeble's death. By Beverley she had five more children (Peter, Robert, Harry, John, and Mary). She died in 1678 at the age of forty-one, and Robert Beverley almost immediately remarried. His new wife, Katherine, was herself recently widowed by the death of Major Theophilus Hone. So quick was the remarriage that Major Hone's personal property was already in the Beverley house by the time the inventory of it was taken. Dropping into the Beverley household in 1680, just after this most recent marriage, we conceivably would have found Keeble children (those of Mary and George), at least one Hone child (Theophilus, Jr.), Beverley children by Robert and Mary, and the first of four Beverley children by Robert and Katherine - William Beverley, born in 1680. Thomas, Katherine, and Christopher Beverley would follow prior to Robert Beverley's death in 1687. His widow, Katherine, immediately married Christopher Beverley-Robinson. Robinson himself was a widower, having lost his wife Agatha Hobert in 1686 (four of their children survived - Anne, Christopher, Clara, John); Katherine would bear four more children before her death in 1692 (Elizabeth, Clara, another Theophilus - her earlier son by Major Hone having died - and Benjamin). The chain of marriages and remarriages finally broke the next year with the death of Christopher Robinson. In sum, the progeny of six marriages among seven people amounted to twenty-five known children. Not one of these children could have grown to maturity without losing at least one parent and passing through a period under a stepparent."

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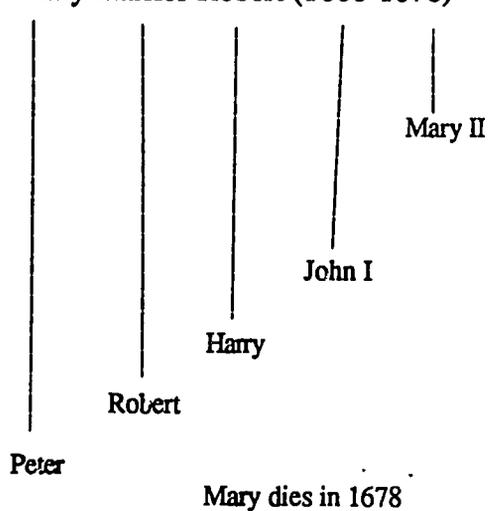
From, J. Diane Cirksena and Valija Rasmussen. *An Economic Necessity - Women in Colonial America*. St. Louis Park: Glenhurst Publications, 1984, p. 23.

## Mary Keeble's Family Tree

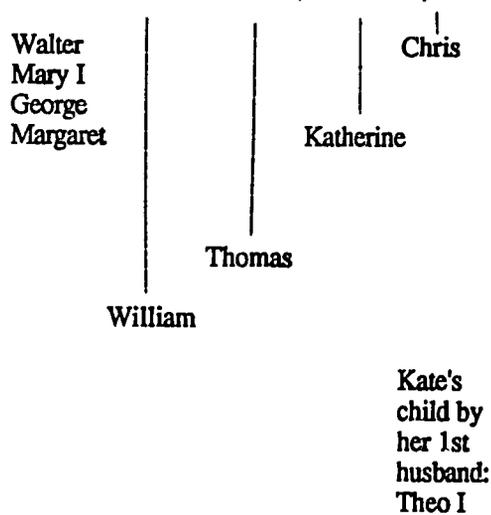
**George marries Mary (1654 - 1666)**



**Mary marries Robert (1666-1678)**

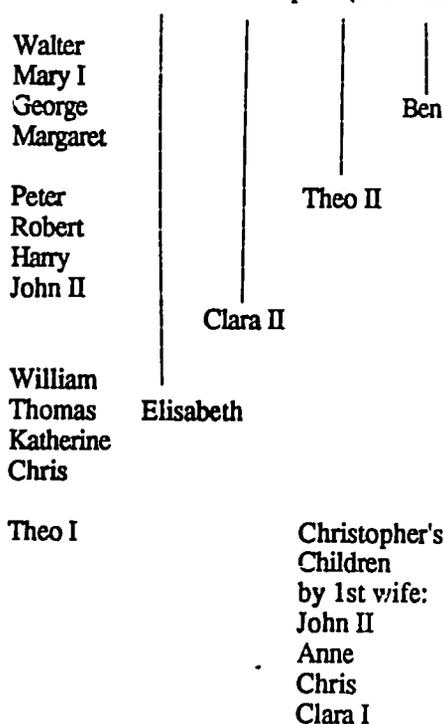


**Robert marries Katherine (1678 -1687)**



Robert dies in 1687

**Katherine marries Christopher (1687 -1692)**



Katherine dies in 1692  
Christopher dies in 1693

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## APPENDIX II

### "A Model For Defining Work"

#### WORK AS PRODUCTION

Historically, production has been associated primarily with men.

Production involves income-generating activities, paid or wage labor. It is valued as "real," accountable work because visible cash payment is made for productive labor or economic activities. The category "productive work" should also include subsistence farming and work in the informal sector such as trading fruits and vegetables and selling homemade beer and foods. Work in the informal sector, however, is often not counted in national statistics. The work of women in the informal sector is often seen by both men and women as an extension of housework.

The capitalist view of women and productive work is that, although not the ideal, some women may need productive work to help support their families or themselves. In some countries, such as Japan and Mexico, corporations often encourage young women to work in low-level office or factory jobs. Generally these are poorly paid and are seen as temporary productive work jobs for women before marriage.

Women are needed in the productive work force in times of emergencies, particularly during wars. Through propaganda, governments encourage women to work in the productive sphere during wartime. Frequently, reverse propaganda demands they leave the productive work force at the end of war.

In the 20th century, women in the capitalist world have organized to demand equal productive work opportunities and wages and to have men share in reproductive work.

The socialist view of productive work for women has encouraged women to enter the productive work force - this has been an ideological commitment.

According to socialist planning, day care for children, food, and laundry services were to be provided and women were to work for wages. For example, Lenin said that to become equal with men "...women [must] participate in common productive labor."..."housework is the most unproductive, savage and the most arduous work a woman can do."..."We are setting up model institutions, dining rooms and nurseries, that will emancipate women from housework. And the work of organizing all these institutions will fall mainly to women....Women can also work in the sphere of food distribution, on the improvement of public catering..." (N. Lenin, "Pravda," No. 213, September 25, 1919.) In other words, in the socialist state, women would be doing tasks similar to those they did before the socialist revolution but with socialism they would do these tasks as productive wage laborers rather than as unpaid reproductive laborers.

Third World views on women as productive laborers vary - some fit the capitalist view and others fit the socialist view. However, the Third World view toward women doing productive work, as in most of the world, has been ambivalent. Young women, for example in Mexico, may work for wages until marriage, but the ideal is the mother at home. Many Third World women must work for wages - as with Indian construction workers or factory workers. Many Third World areas (e.g., the Middle East) have very low rates of women in the formal productive wage force, but many subsistence workers are women - and women in the informal sector are not counted in official statistics.

Policies aimed at providing women with productive labor have often resulted in a double work day for women worldwide. Neither capitalism nor socialism have seriously addressed the problem of changing the male/female division of labor. Soviet propaganda encourages husbands to help their wives at home; men are pictured in aprons, washing dishes. However, studies have shown that Soviet women are overwhelmingly in charge of domestic chores, child care, and shopping. (See, Gail Lapidus, *Women in Soviet Society*, 1978.) The ideal of institutionalizing day care, laundry, and food preparation tasks faded away by the Stalinist era in the U.S.S.R. and has not been possible in China because of limited resources.

The women's movement in the capitalist world has had a goal of sharing equally the home tasks between women and men as well as better public services for child care. The ideal of mothers staying at home and the lack of female political clout in many capitalist world countries has meant that progress toward equal sharing of domestic work and public support for child care are limited. Perhaps a lesson to be learned from the history of women as productive workers is that it is easier to change the status of women in law or the workplace than it is to change female and male roles.

Because of lack of support services, lower-class women working for wages in the Third World are frequently severely overworked. On the other hand, availability of domestic workers and the extended family ideal have meant that some highly educated women in the Third World are free to pursue careers.

### WORK AS REPRODUCTION

Reproductive work is associated with domestic work and child care.

Reproductive work is generally undervalued, non-paid, and overwhelmingly associated with women.

In many world areas, subsistence farming and food preservation are seen by women and men as extensions of housework - therefore as reproductive tasks.

The capitalist solution to the undervaluing of reproductive work has been to glorify motherhood and the home. In the 19th century, for example, upper-class women in Europe and North America were often seen as the protectors of the home while men sacrificed and tainted themselves by working in the "evil" outside world of business. Women were seen as the moral force of the family and their roles as wives and mothers were venerated. (Barbara Welter, "The Cult of True Womanhood: 1820-1860," *American Quarterly*, Vol. 18, Summer, 1966, p. 151-66.)

More recently, women have been encouraged to work for wages - but the attitude toward their productive work has been ambivalent, particularly in the United States. Child care facilities, for example, have lagged far behind need, partly because the family ideal has continued to be a mother staying at home to care for her children.

The socialist solution to undervaluing of reproductive work was to provide women with productive (wage) labor and take care of domestic work communally. Therefore, Lenin called women "'household slaves,' for they are overburdened with the drudgery of the most squalid, backbreaking and stultifying toil in the kitchen and the family household."...The solution is the "emancipation of woman, her liberation from 'household bondage' through transition from petty individual housekeeping to large-scale socialized domestic services." (N. Lenin, speech for International Woman's Day, 1921, in, *Collected Works*, Vol. 32, p. 161-63.)

Most Third World societies put heavy emphasis on women as mothers. High infant mortality, lack of social security, preference for boys, and other factors encourage large families and a focus on motherhood for women. Women are valued as mothers' but women's reproductive roles are also seen as "natural" ones and often appropriate technology to relieve the domestic labor of women is not given high priority.

Both the capitalist and socialist solutions have been unsuccessful in solving the problem of undervaluing. The capitalist solution of honoring motherhood and encouraging women to stay at home has only been applicable to a small group of upper-class women whose husbands could afford dependent wives and children; the solution does not acknowledge economic problems that frequently accompany divorce or widowhood; it assumes that all women find satisfaction in domestic work.

The socialist solution to undervaluing of domestic work has not successfully addressed the difficulties in setting up a system of "large-scale socialized domestic services." Women continue to do double duty in the Soviet Union and other socialist states. Even in an idealistic communal setting such as the kibbutzim in Israel, women still tend the "baby houses" and few men are assigned to what is seen as "women's work" such as laundry or food service. Here, as elsewhere, the tasks associated with women, such as child care, have less prestige than those associated with men, such as using farm machinery. (See: Rae Lesser Blumberg, "Kibbutz Women" in, Lynne Iglitzind and Ruth Ross, eds. *Women in the World*, 1976.)

The idea that men and women are equally responsible for child care and domestic work - that female/male roles have to change - has only recently been forwarded as a necessary element in solving the problem of acknowledging and valuing reproductive work.

## WORK AS INTEGRATION TASKS

According to American economist Kenneth Boulding, the concept of "integrity" contrasts with the idea of economy and polity. As explained by sociologist Jessie Bernard, integrity "served the function of holding the parts of a society together, of preventing the economy, for example, from self-destructing. The rules which govern the way the economy and the integrity operated were almost polar opposites. The economy governed the production of goods and services for the market; the integrity did the integrating work, that is, it built morale in the community; it 'stroked,' supported, tempered griefs, disappointments, and failures;..." (Bernard, *The Female World*, p. 16.)

Tasks associated with integrity are primarily assigned to women.

Many integration tasks are accomplished in the private sphere of home and family but have important implications for the public sphere. Integration tasks often involve life stages, as mentioned earlier, and making arrangements for these crucial rituals and religious observances have usually fallen to women. The care of the elderly and disabled individuals may be seen as integrative tasks (and reproductive).

Integration tasks also involve the creation of community - the formation of bonds that hold groups of people together and create loyalties and provide needed services to individuals in times of trouble. These tasks are often important in preventing the alienation of individuals, therefore, may prevent criminal or violent acts against the group or community members.

Integration tasks have been invisible as work worldwide. They have been valued in themselves - as entertainments or significant events marking traditional holidays or life

stages. They have also been valued for their economic importance - as in arranged marriages involving dowry or brideprice. But their importance as integrity has not been fully recognized. As important and time-consuming tasks, primarily of women, integration tasks are generally unacknowledged as work.

### WORK AS STATUS ENHANCEMENT TASKS

These tasks are associated with both sexes but more frequently are women's work.

Status enhancement tasks are generally undervalued as work and may be viewed as leisure.

Status enhancement tasks are usually seen as the result of economic privilege. Symbolic messages are one important result of this work. For example, purdah restrictions placed upon women in the Third World are seen as demonstrating a family's affluence and power. Purdah restrictions on women become a symbolic expression of a family's increased status. Work, however, in other categories may continue to be done by women, with the added burden on family women of keeping purdah restrictions.

In the capitalist world, status enhancement tasks frequently involve consumerism and shopping - mainly by women. Consumerism is intended to emphasize the importance of the family or individual by "conspicuous consumption." A display of expensive consumer items or the giving of gifts may enhance the power and prestige of a family in both the capitalist and Third Worlds and can contribute to the upward social mobility of individuals or families. This is probably also true in many socialist societies, although officially denied.

Other status enhancing tasks involve volunteer work. These tasks may also be seen as integrative. Frequently, however, wives (especially in the capitalist world) are expected to carry out certain kinds of volunteer work that can be status enhancing for the family or husband. In the capitalist world, volunteer work often involves public acknowledgment of the status enhancement work being done - a charity ball, for example. These time-consuming volunteer commitments can only be accomplished by wives with the time to do them - so they are a public acknowledgment of the ability of the family or husband to support the activity. In addition, entertaining - such as giving dinner or other parties arranged for and carried out mainly by women - may involve status enhancement.

Capitalist societies may swing from eras of consumerism, where symbols of affluence act as strong status enhancers, to eras of belt tightening, where conspicuous consumption is deprecated. The idea of the "social climber" is generally scorned, but social occasions are frequently used for status enhancement purposes.

In the socialist world, party activities and meetings may be important to the status enhancement of individuals. Soviet women are less able to do this kind of volunteer work because of domestic, reproductive chores that they are expected to do along with their productive, wage jobs. With this "double duty," they have significantly less time than men for the party activities that might develop into leadership positions. (See, Alena Heitlinger, *Women and State Socialism*, 1979, p. 147-165 and Gail Lapidus, p. 5-6, 323.)

Socialist societies strive to eliminate many of these activities as class symbols but encourage volunteer tasks and other status enhancement activities involving party functions.

In the Third World, women are frequently in charge of social obligations. For example, one researcher found that women in the Sudan village she studied spent much time and their own earnings on cultural and social obligations - rites such as birth, marriage, circumcision, death and gift giving involved women's money and labor. (Lina Fruzzetti, "Farm and Hearth: Rural Women in a Farming Community," in, Haleh Afshar, *Women, Work, and Ideology in the Third World*, 1985, p. 50.)

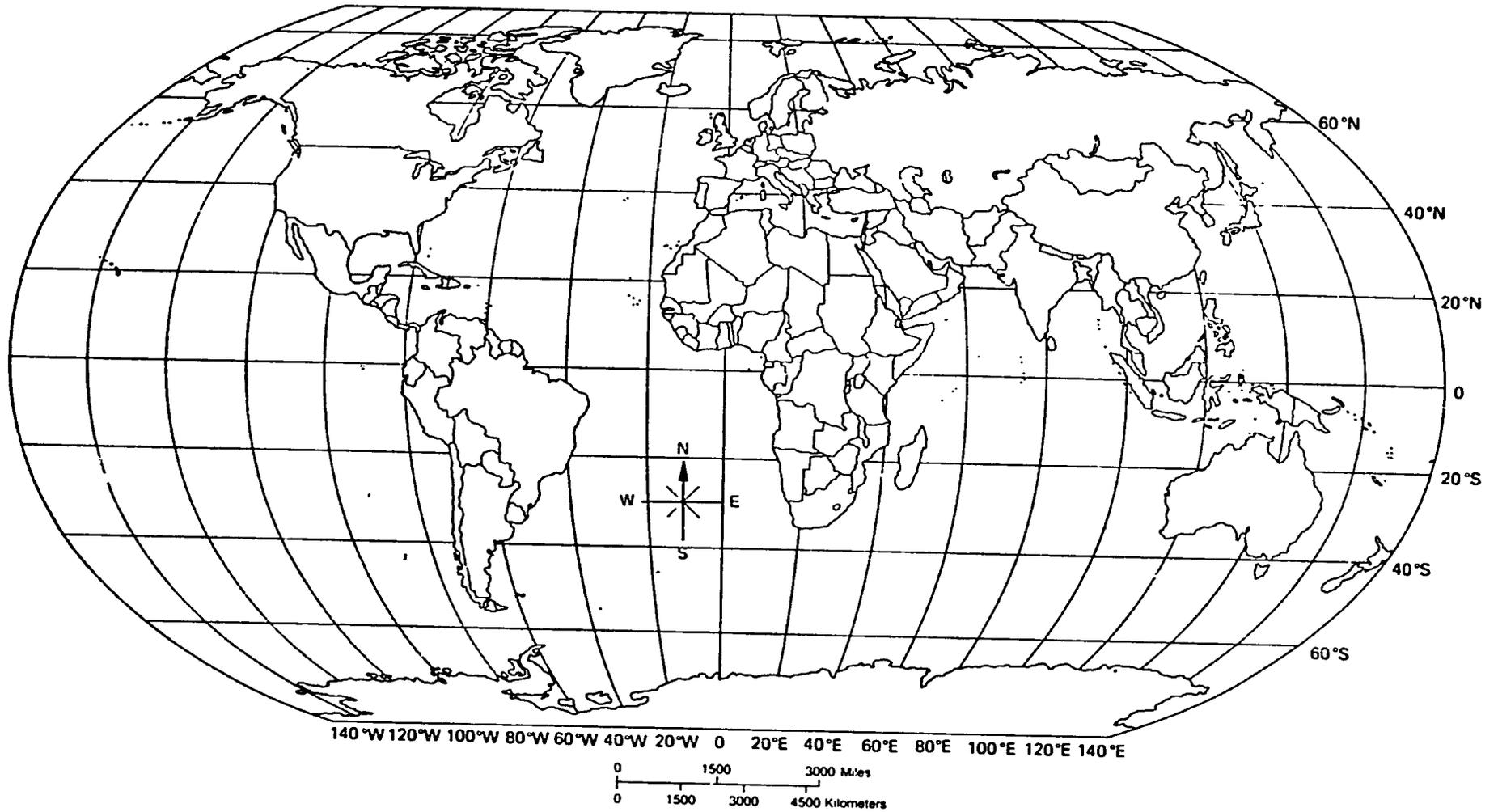
### NON-WORK

One way to think of work is to consider "how one fills one's time" and then make a distinction between work and non-work. Non-work is perhaps more easily defined than work. Non-work can be seen as activities involving personal maintenance (specifically sleeping, eating, exercise, and physical grooming) and leisure activities of one's choice done for pleasure.

Work is not all disagreeable and not all non-work is done for pleasure. Personal maintenance tasks can be quite dull, for example. In fact, it is noteworthy that wealthy or powerful persons often hire others to do most of their non-work but not all of their work.

The line between work tasks and what is considered leisure may be unclear. Work may be a concept so narrow (only productive) or so general (all four areas equally considered) that it is not a particularly useful concept as a category of human endeavor. However, since our value or worth as human beings is partly dependent upon the work we are perceived as doing, it is essential to discuss the concept "work" when thinking about women's concerns.

# World



Courtesy of the cartography department  
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