

Scant research has been conducted on gender in the Arab world; one explanation is due to a lack of Arabic measures on gender-related issues. To advance scientific work on gender in the Arab world, we developed the Arab Adolescents Gender Roles Attitude Scale (AAGRAS), the first known reliable and.

World Bank In four of the eleven nations for which there is data, the percentage of female workers who are in the agricultural sector as compared to the percentage of female workers in the services sector. Saudi Arabia is the only nation in which women play a negligible role agriculture. Iranian female workers are particularly evenly distributed across all three divisions with 3 of 10 women in agriculture, 4 of 10 in services, and just over one quarter in industry. Saudi Arabian women, on the other hand, are entirely concentrated in the services industry. Agriculture is also incredibly labor-intensive. The combination of these characteristics may explain why so many women in majority Muslim countries work in agriculture. Female workers generally have fewer skills than male workers in Developing nations. Literacy rates and school enrollment rate of females are generally low and low relative to men in developing countries of which many majority countries are. Regardless of the underlying reason for high female participation in agriculture, these workers earn a lower wage than their male counterparts both within this sector and relative to workers in other sectors. This may be one reason for the wide wage gap in some majority Muslim countries. Female workers in majority Muslim nations are more concentrated in agricultural work than their counterparts in non-majority Muslim nations as well. For nations where data is available, Turkey, Syria, Pakistan, Iran, Indonesia, and Egypt had the highest percentage of female workers involved in agricultural labor than almost every other country. Service jobs such as culinary arts, retail, and administrative work, similar to agriculture, is low-skill, low-paying labor-intensive work. Many bodies are needed to complete generally basic routine tasks. Accordingly, they are more suited to women in developing countries as higher-paying jobs may require a specificity of skills beyond those of the general female laborer and in countries with gender biases. While the percentage of women working low-skill agriculture and services work is compatible with the notion that women face limited economic opportunities in Muslim nations, data from the ILO does not support or refute that conclusion. Industrial work attracts few women which may be accounted for the physical nature of much industrial work. Furthermore, if women in majority Muslim countries are funneled into agriculture and service-oriented work due to a weak skill set, then it follows that they would not be hired for industrial work as some of it, such as smelting, requires specific vocational skills. Glass ceiling The glass ceiling is one prevalent concern about the quality of economic opportunity available to women involved in the formal labor market. While the concept is not restricted to the market, it is prevalent in profit-based institutions. Orascom Telecom Holding Company, which is the 62nd largest company in the Muslim World [36] nations whose populations are predominantly Islamic, has one female member of its board of directors. No women occupy the top leadership positions in the most profitable Iranian businesses either. Of these eleven firms, seven of them have at least one female member of the board of directors or a female in a senior executive management position. However, only Gudang Garam, a massive cigarette manufacturer, and Pertamina, the largest company in Indonesia, have 2 female members on the board of commissioners. Claims of gender inequality in the Muslim world[edit] Majority Muslim countries have been criticized for implementing policies which perpetuate gender inequality. Limits on the economic rights of women under the rule of law are present in several Muslim nations. To be Arab nations, states had to be members of the Arab League and recognize Arabic as the official language. Of these states, Rizzo et al. Denials that Islam promotes gender inequality[edit] Academic literature is mixed on this subject, however. Some scholars do not believe that gender inequality in majority Muslim states is a product of Islam. Feminist sociologist Valentine Moghadam has written extensively on gender inequality, including employment inequality, in the Muslim World. This inhibits the ability of women to participate in the government or to advance in the private sector. Moghadam specifically points to low female labor force participation across the board in Muslim states as a sign of gender inequality as do other scholars Youseff, Sivard She points at that certain views which are considered by critics of Islam to be indicative of a gender-biased theology are present

in other religions. Viewing women as mothers and daughters first and foremost, for example, is also a common belief among Orthodox Jews according to Moghadam. Why are Muslim nations singled out for holding similar gender biases as non-Muslim nations, asks Moghadam. She does state, however, that the presence of fundamentalist Islamic voices in influential positions in states such as Iran, Afghanistan, and Pakistan has helped perpetuate institutionalized gender disparities. Iran, in particular, provides little economic opportunity for women which has resulted in limited participation in the formal economy. In , for example, 11 million women were not counted in the labor force because the Iranian regime deemed them to be "homemakers. Claims that Radical Islam promotes gender inequality[edit] Ziba Mir-Hosseini takes a middle path on the question of Islam and gender equality as do many other theorists. Hosseini is a visiting school at New York University Law school. Hosseini argues that the faith of Islamic and general principles promote gender equality. This in turn leads to the repression of women. Gender equality and the formal labor market[edit] See also: Gender inequality Estimated earned income[edit] Gender equality in the workplace is a major concern of many social activists, public officials, and academics, among others. Even in Developed Countries and wealthy democracies such as the United States there is concern of gender inequities in economic mobility for women. Wages and wage equality with men are two common indicators of gender equality and opportunity within a formal market. Higher aggregate wages indicate that females are holding more productive, valued jobs which is considered indicative of social progress. Equal pay with men demonstrates a neutrality to gender within the workplace and may suggest functional fairness between female workers and their male counterparts. Given these two indicators, wage statistics suggest that gender equality in terms of economic participation and the quality of formal economic opportunities are not high in many predominantly Muslim nations. In , the World Economic Forum gathered information about the estimated earned income of women in countries. Of these countries, Syria placed th in terms of earned annual income for women. The estimated annual income of these women were, in terms of U. However, low wages and large wage gaps can be explained by the different types of work men and women perform in these countries. Furthermore, a large supply of female labor for the few jobs women do work in these various economies may be depressing wages. The ratio of income for women to men for equal work is another significant financial indicator of economic gender equality. Using this metric, these countries, collectively, are moderately equal relative to the majority of the world. While not terribly equal, these nations were not too far behind the median nation. Egypt, however, is the most gender equal country in terms of equal pay. World Economic Forum economic participation and Opportunity subindex[edit] See also: Its statistic is known as the Global Gender Gap Index. The index measures gender disparities in economic, political, health, and educational spheres and uses corresponding criteria. The four sub-indices are: The economic participation and opportunity subindex "is captured through three concepts: The participation gap is captured using the difference in labour force participation rates. Finally, the gap between the advancement of women and men is captured through two hard data statistics the ratio of women to men among legislators, senior officials and managers, and the ratio of women to men among technical and professional workers. Of the nations analyzed, Pakistan , Syria , and Saudi Arabia are in the bottom five countries for female labor force participation and for the provision of labor opportunities for women. Economic Participation and Opportunity Country.

Chapter 2 : Gender & Development in the Arab World - Georgetown

The persistence of patriarchy in the Arab world, and other regions, is an obstacle for women, children, families, and states. It affects health, education, labour, human rights, and democracy. This article argues that patriarchy is powerful in the Arab world because age-based kinship values and.

All countries Discrimination against women in Arab societies is not news, in a region characterized by the lowest levels of female public participation, in spite of the countless government and civil society programs seeking to empower women socially, economically, and politically. This compares to an approximately sixty-year period in Sub-Saharan Africa—a region that, until very recently, was gripped by war and famine. Qatar topped the Arab countries in terms of gender parity, however coming in the 10th ranking out of countries worldwide. It is followed by Jordan, which is ranked 11th worldwide. Moreover, eleven Arab countries were ranked among the twenty lowest-ranking countries in the world. Most notably, Saudi Arabia ranked 18th, followed by Syria at 19th, while Yemen occupied the lowest ranking, at 20th. Yet, in spite of the low overall rankings, the MENA region nonetheless witnessed some of the highest levels of improvement in gender parity in terms of economic participation since the report was first issued in 2014. Quotes Share Tweet The Middle East continues to lag behind in terms of closing the gender gap Share Tweet The gender gap in the Arab World remains one of the largest threats to its economic development Meanwhile, Scandinavian countries occupied the top four spots of the Global Index, having achieved the highest levels of gender parity. Iceland occupied the top spot for the eighth consecutive year, followed by Finland, Norway, and Sweden, in that order. Moreover, among the other economic leaders that made it into the top twenty came Germany, in thirteenth place, as well as France in seventeenth, and the United Kingdom in twentieth. The report cites a Arab states also suffer from a wide wage gap, whereby women receive much lower compensations than men for the same type of work. The ILO ascribes this to the discrepancy in educational attainment and training opportunities between the two genders. The report states that while, in general, women have made leaps in education, nonetheless, in certain countries, females spend fewer years than males in the educational system, as educating females is still considered less beneficial than educating males, according to local traditions. Additionally, it attributes the wage gap to part-time versus full-time work, and gender-based occupational segregation. This urgency is at the core of a fresh call to action to accelerate progress towards gender equality, adding to the well-established economic case for gender equality. Youth and the Prospects for Human Development in a Changing Reality cites discrimination against young women in terms of public, social, and economic empowerment as a major obstacle towards empowering youth in general in the region. The report states that young women suffer from gender inequality in most Arab countries, and bear the brunt of lack of youth empowerment due to inherited ideas and practices. In the period before marriage, for example, social expectation plays the operative role in determining the options available to them, particularly those related to economic status and available resources. Moreover, boss discrimination against women in the workplace is still prevalent, and women are not entitled to the same rights in marriage and divorce as men. More critically, women are infinitely more exposed to domestic and institutional violence, on a continual basis. The report further points out that the growing influence of rigid social and political forces, characterized by their discriminatory ideologies, and which increasingly seek to build alliances, will undoubtedly exacerbate the already existing gap in empowering young women. Moreover, these forces may stall, or even reverse, the small gains that have been made in gender relations over the past few decades. Raseef22 A voice inspired by the Arab Spring, Raseef22 is an independent media platform, standing at the intersection between community, identity, democracy and social justice movements.

Chapter 3 : UAE Aims To Achieve Gender Equality By “ Emirates Woman

The Center for Contemporary Arab Studies (CCAS) invites you to join us in Room C at the Georgetown University School of Continuing Studies Campus for a lunchtime talk by Professor Fida Adely entitled "Gender & Development in the Arab World." Professor Adely will speak about broader demographic trends in the Arab world and how they have.

March 21, Blog Panworld Education Gender gap is the difference between school enrollment, retention, and complete ratios between boys and girls. In most cases, gender gap is not in favor of girls. This includes education attainment, political empowerment, health and survival, as well as, economic participation. Education and learning play a key role in bridging this gap. In the space of just two generations, the magnitude of this widespread education movement has elevated the prospects of millions of Muslim women. Gender equality is simply good economics. It is good public policy, good for the education, health of children, and for the prosperity of the Arab world. Increase in Access to Education in the Arab World Access to education has dramatically increased in the past few decades in the Arab world. Almost all governments in the region, especially those that possess oil wealth, have made massive investments in education and learning over the past decade. This has resulted in a rapid increase in primary and secondary education rates from abysmally low starting points only half a century ago. Further, several governments in the region have stressed the importance of improving female access to education and have, thus, attempted to reduce gender gaps at different educational levels. Almost all young girls in the region attend school and usually, the girls seem to outperform the boys academically. This shift has also occurred for women in higher education. In the United Arab Emirates, women enroll in university at three times the rate of men and in Saudi Arabia; the university gender gap was closed a decade ago. These are two of the most improved countries in regards to efforts to close the gender gap. Other countries in the region are also catching up. Although young women seek and succeed in education at higher rates than young men, they are far less likely to enter and remain in the job market. It is tragic that about three out of four Arab women remain outside the active labor force. It is imperative to understand and remove barriers that have hindered women from working. Such a step will yield significant social and economic benefits to every country in the region. There has been significant progress in terms of education and learning, especially in primary education. However, there is still much to be done for secondary levels and higher education to catch up with an ever globalizing world. There needs to be more stress on sustained improvement of education and learning especially with regards to women. Arabs have spent more of their GDP on education than any other developing region but these resources can be spent in a more effective manner. With the help of Panworld Education providing educational content and technology, quality of education can be improved. More Women at Work As female education becomes deeply rooted and normalized within family structures, the next wave of change is under way: Education and learning contribute directly to the growth of the nation by improving the capabilities of the labor force. Without proper education and learning, women are unable to partake in opportunities that global trends bring about, like joining a growing export market, or creating their own business. Earlier on, women in the Arab world were working in the agricultural sector but with improved access to education and learning, they can seek better opportunities to support themselves, as well as their families. Children of educated mothers are more likely to be enrolled in schools and learn. Improved incomes because of learning and education have also led women to plan careers instead of merely holding jobs. For those still out of the labor force, it is extremely important for the government to recognize and remove barriers that are stopping these women from working. Many women are setting excellent examples of leadership in the Arab world. In Lebanon, where entrepreneurship among women is amongst the highest in the region, technology has lowered the cost of access to entrepreneurship and facilitated the ability of women to find employment. Positive Effects of Education: Women and Society Education and learning have positive implications in terms of economic growth, employment, mortality rates, family planning and reproductive health, and overall well-being of citizens. It is a tool for empowerment and sustainable development. Women, who are educated, want their families and children to be educated and employed as well. This keeps generations after generations motivated in educating themselves, learning, and

growing. Education is also a key factor in ending global poverty. Employment opportunities have increased with education and learning. With an increase in employment opportunities, income also increases. There is even an increase in the health of the community in general. The impact of education and learning is also reflected in lower crime rates, greater economic growth, and improved social services. What the Future Holds The growth of educated women is exponential. Education and learning has positive and far-reaching impacts for economies. However, it is clear that much work still remains to be done and that the pace of change must be accelerated in some areas. Improving access to education and improving the quality of education are the most rewarding investments a country can make. While the gender gap has narrowed significantly, effective strategies in educational policies can increase enrollment and quality of education and learning even further. This will reflect in a spiked GDP for the nations.

Chapter 4 : Gender and Development in the Arab World: Women's Economic Participation - Google Books

The authors want to improve the statistical information available by including disaggregation by gender - essential for the measurement of Arab women's economic contribution and for the formulation of appropriate policies to integrate women in national development.

And more importantly, their access to entrepreneurial activities? This is a question that development practitioners have been trying to explore and answer for decades. Achieving gender equality and empowering women and girls lead many of the discussions happening in the international development arena today, and rightly is a priority in realizing our Sustainable Development Goals. One of the main obstacles development practitioners face is the significant lack of quantitative[1] and qualitative[2] information collected and recorded on the number, growth, and characteristics of women-owned enterprises in the Arab world. Without this data, there is little to inform best practices and policy making. Further, it is important that we do not generalize our approach when addressing this issue, even regionally, as the economic climate, policies, and practices differ. The gender development index GII , inequality in the distribution of family income index GINI , human development index HDI , and many other indexes and rankings show vast disparities and diversity across Arab countriesâ€”and even within each country. Entrepreneurs in Egypt and Tunisiaâ€”where economic activities tend to be factor-drivenâ€”heavily depend on the basis of price as they buy and sell basic products. This leaves them highly sensitive to the global economy and fluctuations in exchange rates. Conversely, in Lebanon and Morocco, economic activities are often efficiency-drivenâ€”focused more on efficient and advanced production processes and increased product quality[3]. Factoring gendered social norms in any intervention leads to a better understanding and improved approaches. In a recent experience in the West Bank, a project I was involved in intended to create systemic change in support of women entrepreneurs that included a focus on policy change and advocacy. Although women are not necessarily disempowered if they conform to social norms, significant barriers to economic activity are seen as a result of these normsâ€”especially with regard to gendered decision-making, restrictions on mobility and ownership norms, acceptance of gender-based violence, and segregation of sectors and tasks. However, intentional direct efforts to shift social normsâ€”such as community and household dialogue, support groups, and awareness campaigns to confront gender inequalityâ€”is possible and encouraged. Localization and community-ownership is key to achieve a success. Emergent models are increasingly moving into macro-level interventions that address policy areas such as enabling business environments, the role of the private sector, and the role of key supporting organizations in the market i. These approaches can help accelerate and nurture a systemic change that is sustainable and with high potential for replication and multiplication. However, it is important to note that the role of civil society organizations should not be undermined. Economic inclusion is a priority, but it has to be facilitated by developing and evidencing innovative models. I have been recently involved in the development of several micro-franchising[6] models in Morocco, West Bank, Sudan, and Armenia. Micro-franchising is often seen as a way to enable entrepreneurs with low-income, resources, and limited business skills to own and benefit from sound and established business models. It is similar to commercial franchising models but with an explicit social aimâ€”to facilitate business creation with a modest investment requisite at a smaller scale with less of a risk that low-income people can afford. However, micro-franchising should also be seen as a way to promote the inclusion of women entrepreneurs in high-growth and high-value business opportunities, encourage their economic integration, and provide them with equal access to economic resources. Other models should be trialled, assessed, improved, and evidenced. They require collective and systematic effort across regions and organisations. To prevent this, and to reduce and address these risks, economic development programs require a holistic approach at the household, community, market, and policy levels. This may involve advocacy, awareness, education, and engagement of all members of the household and society in debates and actions around these issues. It also requires that interventions assist women entrepreneurs to consider, assess, and respond to those risks. For example, by embedding safety mapping tools and gender-based violence risk assessments into business planning. So where

does this leave us? The argument I often hear is that with limited resources and an increased focus on value-for-money we need to prioritize, and potentially compromise. However, value-for-money and limited resources are indeed the counter-arguments for why we should consider such topics. Equal access to economic opportunities for women requires us to look at the Syrian refugee crisis from a different angle. Preventing access to economic opportunities in Lebanon for Syrian refugees, for example, must be challenged if we want to apply the same economic inclusion principles we are advocating. Access to economic opportunities should be extended to Syrian women refugees and all refugees. The opposite is not true either. The correlation between them is very strong though[7].

Chapter 5 : Female labor force in the Muslim world - Wikipedia

The Gender Data Portal is the World Bank Group's comprehensive source for the latest sex-disaggregated data and gender statistics covering demography, education, health, access to economic opportunities, public life and decision-making, and agency.

Women in pre-Islamic Arabia Costumes of Arab women, fourth to sixth century. They were sold into marriage by their guardians for a price paid to the guardian, the husband could terminate the union at will, and women had little or no property or succession rights. Using evidence from the ancient Arabian kingdom of Nabataea , she finds that Arab women in Nabataea had independent legal personalities. She suggests that they lost many of their rights through ancient Greek and Roman law prior to the arrival of Islam and that these Greco-Roman constraints were retained under Islam. Moghadam analyzes the situation of women from a marxist theoretical framework and argues that the position of women is mostly influenced by the extent of urbanization, industrialization, proletarianization and political ploys of the state managers rather than culture or intrinsic properties of Islam; Islam, Moghadam argues, is neither more nor less patriarchal than other world religions especially Christianity and Judaism. In the prosperous southern region of the Arabian Peninsula , for example, the religious edicts of Christianity and Judaism held sway among the Sabians and Himyarites. In other places such as the city of Makkah Mecca -- where the prophet of Islam , Muhammad , was bornâ€”a tribal set of rights was in place. This was also true amongst the Bedouin desert dwellers , and this code varied from tribe to tribe. Thus there was no single definition of the roles played, and rights held, by women prior to the advent of Islam. Pakistani lawyer Sundas Hoorain has said that women in pre-Islamic Arabia had a much higher standing than they got with Islam. She describes a free sex society in which both men and women could have multiple partners or could contract a monogamous relationship per their will. She thus concludes that the Muslim idea of monogamy being a post-Islamic idea is flawed and biased and that women had the right to contract such a marriage before Islam. Hoorain also cites problems with the idea of mass female infanticide and simultaneous widespread polygamy multiple women for one man , as she sees it as an illogical paradox. She questions how it was possible for men to have numerous women if so many females were being killed as infants. The motives were twofold: According to Islamic studies professor William Montgomery Watt , Islam improved the status of women by "instituting rights of property ownership, inheritance, education and divorce. Women in Islam A page from an Arabic manuscript from the 12th century, depicting a man playing the oud among women, Hadith Bayad wa Riyad. Islam was introduced in the Arabian peninsula in the seventh century, and improved the status of women compared to earlier Arab cultures. You proceed one from another". It appears that in some parts of Arabia, notably in Mecca , a matrilineal system was in the process of being replaced by a patrilineal one at the time of Muhammad. Growing prosperity caused by a shifting of trade routes was accompanied by a growth in individualism. This led to a deterioration in the rights of women. At the time Islam began, the conditions of women were terrible - they had no right to own property, were supposed to be the property of the man, and if the man died everything went to his sons. Muhammad improved things quite a lot. By instituting rights of property ownership, inheritance, education and divorce, he gave women certain basic safeguards. Madrasah This section relies largely or entirely on a single source. Relevant discussion may be found on the talk page. Please help improve this article by introducing citations to additional sources. In the Ayyubid dynasty in the 12th and 13th centuries, mosques and madrasahs were established in Damascus , 26 of which were funded by women through the Waqf charitable trust or trust law system. Half of all the royal patrons for these institutions were also women. According to Sunni scholar Ibn Asakir in the 12th century, women could study, earn ijazahs academic degrees , and qualify as scholars and teachers. This was especially the case for learned and scholarly families, who wanted to ensure the highest possible education for both their sons and daughters. According to a hadith attributed to Muhammad , he praised the women of Medina because of their desire for religious knowledge. The labor force in the Arab Caliphate were employed from diverse ethnic and religious backgrounds, while both men and women were involved in diverse occupations and economic activities. Nadia YousaF, an Egyptian sociologist now teaching

in the United States, states in a recent article on labor-force participation by women of Middle Eastern and Latin American Countries that the "Middle East reports systematically the lowest female activity rates on record" for labor. This certainly gives the impression that Middle Eastern women have little or no economical role, until one notes that the statistics are based on non-agricultural labor outside the home. Islambouli was one of the first Syrian female physicians. In the modern era there have also been examples of female leadership in Muslim countries, such as in Bangladesh, Pakistan and Turkey. However, in Arabic-speaking countries no woman has ever been head of state, although many Arabs remarked on the presence of women such as Jehan Al Sadat , the wife of Anwar El Sadat in Egypt, and Wassila Bourguiba , the wife of Habib Bourguiba in Tunisia, who have strongly influenced their husbands in their dealings with matters of state. In , the International Parliamentary Union said that 6. In Tunisia, nearly 23 per cent of members of parliament were women. However, the Arab country with the largest parliament, Egypt, had only around four per cent female representation in parliament. Although just one female candidate " from Abu Dhabi " was directly elected, the government appointed a further eight women to the seat federal legislature, giving women a She also pointed to "ideological differences", with conservatives and extremist Islamists opposing female participation in political life and discouraging women from voting for a woman. She also cited malicious gossip, attacks on the banners and publications of female candidates, lack of training and corruption as barriers to electing female MPs. The idea of "politics of invisibility", was introduced by Amira Jarmakani, in the book Arab and Arab American Feminism: Jarmakani explains that Arab American Feminists are placed in a paradoxical frame-work of being simultaneously invisible and hypervisible. Jarmakani argues that because of the dominant representation of Arab women given by the Bush administration many individuals in western societies have an orientalist point of view, have Islamophobia and believe that Arab feminism cannot exist. The reason for this is because the Bush administration led the, "invasion of Afghanistan, as a project of liberation meant to save Afghan women from the oppression of the Taliban," this did not allow for the idea that there could be Arab feminism. This coupled with the invasion led to, "reify stereotypical notions of Arab and Muslim womanhood as monolithically oppressed. They depend on a set of U. Because the mythologies are so pervasive, operating subtly and insidiously on the register of "common sense," Arab American feminists are often kept oriented toward correcting these common misconceptions rather than focusing on our own agendas and concerns. The argument that is being made is that because of these symbols it is hard to talk about anything else that is currently taking place in the lives of Arab and Arab American women. These symbols make it difficult to focus on other important issues, however Jarmakani states that because of this hypervisibility Arab feminists can take advantage of it. She builds her argument off of Joe Kadi from her essay, "Speaking about Silence" where Joe argues that those who are silenced or being forced into being silent can break this silence by speaking out. Jarmakani argues that unlike Joe who said one should speak out, Jarmakani is stating to use the silence, meaning that Arab women should use the hypervisibility that is being given by the symbols of invisibility. Jarmakani ends with, "Simply advocating for a rejection of current stereotypical categories and narratives would inevitably lead to the establishment of equally limiting categories of representation, and spending energy to create a counterdiscourse will perhaps unwittingly reify the false binary that already frames much of public understanding. In solidarity with social justice and liberation projects worldwide, we must mindfully utilize the tools of an oppositional consciousness in order to support the urgent work of carving and crafting new spaces for the expression of Arab American feminisms. Israel-Palestine conflict[edit] Women in Arab societies experience discrimination from the western world based upon many misconceptions and a lack of knowledge about the realities of their lives. The conflict occurring Israel and Palestine is a prime example of how these misconceptions create an incorrect understanding of the circumstances and experiences that women in this area encounter in their daily lives. In the article "Arabiya Made Invisible" [48] Noura Erakat illustrates how the concepts of anti-zionism and antisemitism are conflated to vilify and silence Arab women who support Palestine or denounce the occupation. She says, "The equation of anti-Semitism to anti-Zionism is systematically used as a silencing tactic. Anti-Semitism refers to the historic oppression and vilification of Jews that led to such tragedies as the Nazi-engineered Holocaust. Zionism is the theoretical notion that global Jewry should have a homeland, and

in its practical application, Zionism has meant the establishment of a Jewish state in Palestine. A Jewish student wrote an op-ed for the school paper complaining that people should not be protesting Israel because Israel is accepting of homosexuals and gives women equal rights. She pointed out that it was ironic that women and gay men were at this vigil, while the places they were showing support of do not respect their rights as much as Israel does. At this point, Erkat gets to the meat of her argument. She says, "This student asserts that misogyny and gender inequality are inherent to Arabs in general and Palestinians in particular. According to her, "the Israeli occupation has nothing to do with Arab oppression of women and gays. Moreover, she swiftly disregards the nexus of colonial occupation and patriarchy Erakat illustrates how this critique uses false concern to invalidate the real concerns that Palestinians living outside the occupied territories hold for their homeland, despite their differences in living situations and freedoms. Instead, he uses the lack of gender equality in Palestine as a justification for its continued colonization. By assuming that their limited knowledge is sufficient, it leads to limited understanding of this extremely complex issue. Many of these women work with family businesses and are encouraged to work and study outside of the home.

Chapter 6 : Book Review: Rethinking Revolutions and Resistance - Gender and Development

This volume aims at remedying the relative dearth of studies addressing issues of women and development in Arab countries. One major concern of its authors is to improve the statistical information available by including the often omitted aspect of disaggregation by gender - an essential task if women's actual and potential contribution to development is to be assessed.

Arab Human Development Report Enabling youth to shape their own future key to progress on development and stability in Arab region Nov 29, Youth of ages 15-29 make up around 30 percent of the population in the Arab region. UNDP Beirut, 29 November Arab countries can achieve a significant leap forward in development, reinforce stability and secure such gains in a sustainable manner, if they urgently prioritize adopting policies that ensure the well-being, productivity, self-determination and good citizenship of their young population, concludes the Arab Human Development Report AHDR Arab countries can reap the huge demographic dividend that its young population represents if they invest in enhancing the capacities of their youth and enlarging opportunities available to them. In a region in which 60 percent of the population have not yet reached the age of 30, the report predicts that such youthful demographic momentum will be of critical importance for at least the two coming decades. Unfavourable development backdrop Dwindling progress on human development: The report notes that, measured in terms of the Human Development Index HDI , all Arab countries increased their level of achievement between and , driven mostly by gains in education and health, while income fell behind in comparison, notwithstanding great variations between different Arab countries. The HDI measures human well-being capturing progress in three areas: Average annual growth in the HDI dropped by more than half between and relative to the growth between and Further analysis of HDI data shows also that inequality is rising in Arab countries. The region suffers an average loss of Inequality is widest in the education component of the inequality-adjusted HDI about The report warns that increasing levels of armed conflict are destroying the social fabric of the Arab region, causing massive loss of life not only among combatants, but also among civilians. Between 2000 and 2010, the number of armed conflicts and violent crises in the region have risen from 4 to 11, and many of them are becoming protracted in nature. Exclusion and inequality continue to frustrate youth. Failure to translate gains in education into decent jobs for youth in pace with population growth, not only curtails benefits of a demographic dividend but may fuel greater social and economic tensions in the region as well. In 2010, unemployment among youth in the Arab region The report warns that Arab economies may not be able to generate the 60 million new jobs required, by to absorb the number of workforce entrants in order to stabilize youth unemployment. The report underscores that over the past five years, youth have emerged as a catalysing force for change in the region. More young people have been raising their voices against their economic, social and political exclusion, and youth-led uprisings brought to the fore the urgent need for reform. However, the report notes that political participation among youth remains limited to informal channels of engagement, despite the lack of legal or institutional barriers to formal participation. Participation in public protests in the Arab region, in exceeded 18 percent, compared to Pervasive discrimination against women: Pathways from frustration to radicalization. The factors above combine to create an overall sense of exclusion and lack of opportunity that pervades much of the region. The lives of many young people across the region are marked by frustration, marginalization and alienation from institutions and the transitions that are necessary to begin adult life in a fulfilling manner. They reject violence and regard extremist groups as terrorists. However, it notes that the minority that is open to participating in violent groups that claim to struggle for change continue to be active. What the report proposes: A new development model fit for youth. Consequently, it sees the call for empowering youth not as one for providing support to the young generation, but rather a call for empowerment to rebuild Arab societies as a whole and head for a better future. And, while the focus on the ground is on the last, the report maintains that progress over the next 10 years will depend on moves along all three dimensions. Solutions for each of these crises are well known; the challenge is more with the process and sequence, and the role of youth in affecting change. The latter addresses larger macro-level challenges that face young people as they try to

participate meaningfully in formal political spheres, voice their opinion and exercise their right to civil accountability, and as they battle unemployment, trying to find stable and decent jobs. It also addresses different forms of inequality, which may hold youth back from achieving their full potential. The Report considers the achievement of peace and security at national and regional levels as a prerequisite for a future fit for youth, and it sees a central role for youth in peace-building efforts that is critical for establishing sustainable peace. Contact information For more information and to arrange for media interviews, please contact:

Chapter 7 : Women in the Arab world - Wikipedia

Gender and Development in the Arab World - Women's Economic Participation Patterns and Policies This volume aims at remedying the relative dearth of studies addressing issues of women and development in Arab countries.

Chapter 8 : Missing Voices: Gender Equality in the Arab World

The persistence of patriarchy in the Arab world, and other regions, is an obstacle for women, children, families, and states. It affects health, education, labour, human rights, and democracy.

Chapter 9 : Closing the Gender Gap in the Arab World Will Take Years - Raseef22

Get this from a library! Gender and development in the Arab world: women's economic participation: patterns and policies. [Nabil F Khoury; Valentine M Moghadam;] -- This volume aims at remedying the relative dearth of studies addressing issues of women and development in Arab countries.