

Integrating Third World Women into the Women's Studies Curriculum

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From 1980 to 1982, Old Dominion University had a faculty development grant, awarded by the United States Department of Education, to help integrate Third World materials and perspectives into the curriculum. ODU, located in Norfolk, Virginia, is a state university serving over 15,000 students. I was one of ten faculty members, each from a different field, selected to participate. At weekly seminars, we discussed books about the Third World by such scholars as Paul Harrison, Robert P. Clark, Paul Bairoch, Pierre Jolée, and Peter Worsley. For eleven years now, I have been aware of how invisible women are in most books and courses, yet I was still shocked to discover the extent to which women did not exist in the minds of these authors. I was even more disturbed to find that, when occasionally women were mentioned, they were discussed only as breeders of children.

When I started my own research, which was to focus on Third World women, I found that the feminist movement had had some impact, especially upon female scholars, and that books such as *Women in Africa*, edited by Nancy J. Hafkin and Edna G. Bay, and *Women and National Development*, edited by the Wellesley Editorial Committee, did exist.¹ Generally, however, I found that in scholarly research, as in economic development projects, the contributions of women were ignored. Since female labor is usually unpaid and therefore does not show up in the gross national product, it is seldom acknowledged; similarly, and with still less justification, books and journals about African literature rarely mention African women writers.

Yet the women's movement that resurfaced in 1968 is having some influence upon global research. The United Nations, for example, has begun to devote some of its resources to women. A U.N. report noted that women make up one-third of the world's labor force and put in nearly two-thirds of the work hours, yet these women receive only one-tenth of the world's income. International Labour Office studies show that although females make up half of the world's population, they "own less than one-hundredth of the world's property."² Just as we now know that three-fourths of the poor in the United States are female, we now recognize that the vast majority of the poor, the anemic, and the illiterate in the developing world are female. One-half of the world's people are illiterate, and of those, two-thirds are female. Four-fifths of the women in Africa and Asia cannot read or write. So forgotten and invisible are these women that Elise Boulding has labeled them the "fifth world." As the poorest of the poor, these women are even more neglected than the men of the "third" and "fourth" worlds (categories suggested by Boulding to distinguish between the poor and the extremely poor developing countries).³

Ironically, however, until recently most women's studies teachers were as guilty as most teachers of Third World studies of ignoring this "fifth" world. This may be explained, in part, by Rosemary Ruether's description in *New Woman, New Earth* of the process of women's awakening. First a woman focuses upon her individual experience. Then she focuses upon what she has in common with other females. Not until the third stage in

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her development does she begin to recognize that there is no such thing as *the* female experience, that while sharing similar problems, black, poor, and Third World women lead quite different lives from those of white middle-class women in the United States.⁴ The fact that women's studies faculty have been trained in traditional disciplines that largely ignore all but the western world further explains the absence of Third World perspectives and materials in many women's studies courses. The most committed feminists have been motivated, by their reading and beliefs and by caucuses and programs at regional and national women's studies meetings, to include Third World perspectives. Yet the majority of women's studies teachers still identify primarily with the departments in which they seek tenure, and these women's studies teachers do not attend many, if any, women's studies conferences; nor do they read many, if any, women's studies journals. These same teachers are often feminists whose understanding of feminism is limited to equal pay for equal work; they still follow, in their teaching, models that remain more masculinist than feminist.

When challenged to make women's studies courses multicultural, feminist faculty of all kinds are often amazed to sense in themselves the same resistance that they have come to expect in other faculty when they ask these colleagues to include women writers, women's history, or feminist perspectives in their courses. The feminists likewise find themselves saying, "How am I going to learn all that? I don't even know what books to read or assign. Does that mean devoting too much time in a brief semester or quarter to a topic I am less qualified to teach and have no feeling for?" Yet, because we are in women's studies, we hope that we are more sensitive to how minority and Third World women feel when they find themselves invisible not only in traditional courses but even in courses about "women."

The Third World faculty development project at Old Dominion University was an excellent opportunity for me to begin to read material about Third World women. Since I came to women's studies from literature, I have also begun to study Third World women writers. In the future, for instance, I would like to teach a course entitled African Women Novelists: Black and White. I would include in it fiction by Buchi Emecheta, Bessie Head, Flora Nwapa, Olive Schreiner, Doris Lessing, and Nadine Gordimer. A course focusing only on works by black African women writers could include Miriam Were, Micere Mugo, Grace Ogot, and Rebeka Njau of Kenya; Efua Sutherland and Ama Ata Aidoo, dramatists from Ghana; and Aminata Sow Fall from Senegal; as well as Head (Botswana), Emecheta, and Nwapa (both from Nigeria). A course in Third World women writers could add these works: *Women of the Fertile Crescent: Modern Poetry by Arab Women*, edited by Kamal Boullata; the novels *Crick Crack Monkey* by Merle Hodge (Trinidad), *Heat and Dust* by Ruth Jhabvala (India), and *Foreigner* by Nahid Rachlin (Iran);⁵ and novels by such Latin American women as Silvia Bullrich (Argentina), Elena Poniatowska (Mexico), G. Gomez de Avellanedo (Cuba), Maria Luisa Bonbal (Chile), Teresa de la Pana (Venezuela), Hilda Perera (Cuba), and Beatriz Guido (Argentina), or plays by

Argentinian Malena Sandor.

Currently, however, I am teaching several interdisciplinary women's studies courses. I shall describe how I have integrated Third World material and perspectives into four interdisciplinary women's studies courses: *Women in a Changing World*, *Women's Spiritual Quest*, *Women and Power*, and *Mothers and Daughters*.

Of these four courses, the one I teach most often is *Women in a Changing World*, which is "an interdisciplinary survey of facts, research, issues, and feminist theories relevant to a vision that moves through equality to a new world view." In addition to the Third World material, the texts for this course are Sheila Ruth's *Issues in Feminism*, Carol Tavis and Carole Offir's *The Longest War*, and Maxine Hong Kingston's *The Woman Warrior*. In Part IV of this course, *Women: An International Perspective*, the students read Elise Boulding's *The Fifth World*, which is valuable for its concept of the "fifth world" and for its brief history of how the women's movement established global networks. Seeing the American movement within an international framework provides a cross-cultural perspective that forces students to acknowledge women's common problems; that acknowledgment helps to eliminate the attitude that feminism can be defined as bitchy complaining by a radical fringe of man-haters. How differing definitions of feminism cause misunderstandings across cultures and other barriers is illustrated by discussing an essay entitled "Can Feminism Be a Global Ideology?" by a woman from India, Devaki Jain.⁶ Students are also asked to read about a topic of their choice (for example, about Third World women in relation to law, education, health, politics, work, or family) in each of two books: Perdita Huston's *Third World Women Speak Out*⁷ and Kathleen Newland's *The Sisterhood of Man: The Impact of Women's Changing Roles on Social and Economic Life Around the World*.⁸ During two class periods students report informally on what they have learned about the lives of Third World women from these two books. Course evaluations indicate that students are fascinated by all of this material, particularly because it is "totally new" to them.

A film entitled *Women in a Changing World* gives my students a glimpse of the problems of women in five developing countries—Bolivia, Kenya, Afghanistan, Taiwan, and China Coast.⁹ Another film, *The Hidden Asset*,¹⁰ shows how women in one village in Sri Lanka developed a cooperative to help solve their economic problems, working together in ways our students have rarely experienced or witnessed. Its hopeful tone helps to counterbalance a little the hopelessness and powerlessness students sometimes feel as they learn about the overwhelming problems faced by women in the developing world.

Finally, the class talks about the growing international women's movement and what we can learn from feminists in developing countries. Students read Egyptian feminist Nawal El Saadawi's article in *Ms.* on genital mutilation in contemporary Africa.¹¹ El Saadawi's courageous and persistent battle against this practice makes her an excellent role model. I tell them, too, about a Brazilian feminist's attempt to bring information about sexuality to

women in working-class neighborhoods. Maria Christina Aranha Bruschini developed five pamphlets on topics related to human sexuality, but only after several months of conversing with lower-class, almost illiterate women to determine what they did or did not know about sexuality and what special problems they faced. The women Aranha Bruschini worked with learned from her, while she learned from them. Third World feminists insist that research must be done not *on* women but *for* women and that the women participating have a right to benefit from the results of the research. Aranha Bruschini's project demonstrates to students how women from developing nations think research, teaching, and social action must be tightly interwoven.¹²

Students at Old Dominion University respond enthusiastically to this material. One of the chief benefits of looking at problems of Third World women is the opportunity to see the interdependency of the various facets of society—the impact that a change in one part has on all the other parts. I ask questions such as this: If many forces in a society, such as population, technology, and ecological needs, all intersect, and a change for the better in one area creates changes (possibly for the worse) in the others, how do we decide where to introduce change, and how do we handle the effect of disruption and imbalance in a previously balanced system? For example, better health care for women and infants may increase total population and thus cause a food scarcity; or increased birth control without a provision for women's education and employment may create a loss of identity among women for whom motherhood provided status in the community. From such examples students learn how interdependent are the structural parts of their own society. They begin to see in a more wholistic manner.

In a second interdisciplinary course, Women's Spiritual Quest, my students read Bessie Head's novel, *A Question of Power*.¹³ In exile from South Africa, Bessie Head lives in Botswana. In *A Question of Power*, she describes her protagonist's spiritual journey through a mental breakdown during which two men in her nightmare world dominate and manipulate her psyche. Elizabeth slowly learns to resist these powerful figures and returns to sanity, a sanity founded upon resistance to domination, hierarchy, and oppression. In the process of becoming sane, she rejects the traditional "God in heaven" as "too important to be decent" (p. 197), and she defines her new divine being as "the totality of all great souls and their achievements; the achievements are not that of one single, individual soul, but of many souls who all worked to make up the soul of God" (p. 54). Bessie Head's ideas mesh amazingly well with those of feminist theologians and philosophers in the United States. Students read works by three American theologians: Rosemary Ruether's *New Woman, New Earth*, Elizabeth Dodson Gray's *Green Paradise Lost*, and Naomi R. Goldenberg's *Changing of the Gods: Feminism and the End of Traditional Religions*.¹⁴ They all speak out against the lingering Christian view that the world was created for man and that he has the right to use nature and women as he pleases. They also speak out against the hierarchical and dualistic thinking in the Christian tradition that serves to

oppress women. The spiritual quest of Bessie Head's Elizabeth is very like those described in the western novels discussed by Carol Christ in her book *Diving Deep and Surfacing*.¹⁵ Similar values and patterns of development emerge from the spiritual quests of the protagonists in the three other novels read in the course: Marge Piercy's *Small Changes*, Margaret Atwood's *Surfacing*, and Doris Lessing's *The Marriages Between Zones Three, Four, and Five*. *A Question of Power* is a difficult book to read because, through most of it, the reader is in the mind of a protagonist who is hallucinating, yet all but one of the students liked this novel as much as or more than the others they read.

In a third course, Women and Power, my students read *God's Bits of Wood*¹⁶ by Ousmane Sembene, a male novelist from Senegal. This novel portrays the radicalization of the wives of several men on strike, and it demonstrates the power of women who organize themselves to fight injustice collectively. This novel is used in Part II of a course that examines the power and powerlessness of women first on the personal level, then on the social level, and finally on a spiritual level. We begin on a personal, biological level with a discussion of the medical profession's definition of women (Barbara Ehrenreich and Deirdre English's *Complaints and Disorders*),¹⁷ the factor of race as well as sex (Maya Angelou's *I Know Why the Caged Bird Sings*), and the topics of pornography and rape (in part, from articles in *Feminism and Philosophy*, edited by Mary Vetterling-Bruggin, Frederick A. Elliston, and Jane English).¹⁸ Problems of Third World women can be incorporated into discussions of all these subjects. We then discuss assertiveness training (Pamela E. Butler's *Self-Assertion for Women: A Guide to Becoming Androgynous*)¹⁹ and "Androgyny As An Ideal for Human Development," an essay by Ann Ferguson in *Feminism and Philosophy*. In the second part of the course, we discuss material about social power and powerlessness found in *Women, Money and Power*, by Phyllis Chesler and Emily Jane Goodman,²⁰ and the topic of women bonding on political issues, based mainly on the Sembene novel and on material in *Women and Sex Roles: A Social Psychological Perspective*, edited by Irene Frieze et al.²¹ Moving to a discussion of power and powerlessness on a spiritual level, students read three books: Mary Daly's *Beyond God the Father: Toward a Philosophy of Women's Liberation*,²² Doris Lessing's dystopian novel *The Memoirs of a Survivor*, and Marge Piercy's utopian novel *Woman on the Edge of Time*. In this course I define androgyny as wholeness on the personal, social, and spiritual levels, and I try to have students perceive and articulate the way in which, while one level may be emphasized at specific times, we operate on all three levels simultaneously. How we function on any one of those levels has an impact on the other two. How much power we have or do not have on any one level determines how much power women have simultaneously on the other levels. Consciousness of the similarities and differences among Third World and western women can permeate all of these discussions if the teacher has done the necessary reading beforehand on these topics. It is important, for instance, to raise questions like those posed by Elise

Boulding in "Integration into What? Reflections on Development Planning for Women." As she says, the most vital question is "*What kind of a world do women want?*" not "*How can women be integrated into development?*" She points out that "women have only very recently been asking what they want, because they have been so busy adapting to what men want." Boulding advocates "a separate autonomous sphere for women that is *public*, from which new forms of economic and political organization can evolve." She sees transformation of society, rather than integration, as the worthwhile goal.²³

Sembene's *God's Bits of Wood* depicts women working actively and positively to help overcome poverty and injustice, but in this novel the women's goals are still male-defined. One problem in teaching the novel is that many students have become so antiunion that they cannot sympathize with the goal of winning a strike. In general, my students are most comfortable with a psychological perspective and resist not only the sociological perspective that stresses the importance of socialization and culture in determining our lives, but still more a political perspective that challenges the status quo and those in authority. For that reason, Sembene's novel was not a favorite among the more conservative students, but it is, I think, an important book for American students to read so that they can understand the causes for strikes and revolutions in Third World countries and the courageous roles women are capable of playing in them. This book also suggests what women can achieve politically by joining together.²⁴ This has implications, of course, for our own political situation, as the section on Politics and Power in the Frieze text makes clear. Since initially many students assume we have everything to teach and nothing to learn in confronting the Third World, I always stress what and how much we can learn from understanding better the experiences of Third World women.

In a fourth interdisciplinary course, Mothers and Daughters, after the students have read several chapters of Adrienne Rich's *Of Woman Born*, they read a novel entitled *The Joys of Motherhood* by Buchi Emecheta.²⁵ Since the situation of mothers in Emecheta's Nigeria is similar to but worse than that of American mothers, her book can reveal more clearly than any American novel how male-dominated cultures manipulate and control mothers to make them accept and serve the patriarchal power structure.

The Joys of Motherhood is about the life of Nnu Ego, who marries but is sent home in disgrace because she fails to bear a child quickly enough. She then is sent to the city by her father to marry a man she has never seen. Poverty and repeated pregnancies wear her down; the pressure to bear male children forces her to bear child after child because the girls she has do not count. She is particularly shamed when she bears female twins. But her awareness increases until she is able to make this statement:

The men make it look as if we must aspire for children or die. That's why when I lost my first son I wanted to die, because I failed to live up to the standard expected of me by the males in my life, my father and my

husband—and now I have to include my sons. But who made the law that we should not hope in our daughters? We women subscribe to that law more than anyone. Until we change all this, it is still a man's world, which women will always help to build. (p. 187)

The book also reveals the consequences of rapid urbanization, conflicts between old and new concepts of justice, and new educational opportunities abroad for African males. Despite these rapid changes, the patriarchal attitudes prevail. As the aging Nnu Ego, impoverished and exhausted, returns to her village at the end of the book, with her two sons abroad and her husband in prison, she has to listen to a taxi driver complain: "This life is very unfair for us men. We do all the work, you women take all the glory. You even live longer to reap the rewards. A son in America? You must be very rich, and I'm sure your husband is dead long ago." Like so many other women, Nnu Ego "did not think it worth her while to reply to this driver" (p. 223). Only her daughters, not her sons, support her in her old age.

With this illustration of what Rich calls "the institution of motherhood" we go on to discuss the depiction of motherhood and mother-daughter relationships in several novels—Virginia Woolf's *To the Lighthouse*, Doris Lessing's *Martha Quest*, Margaret Drabble's *Thank You All Very Much*, Paule Marshall's *Brown Girl, Brownstones*—and in Tillie Olsen's short story "Tell Me a Riddle," Lyn Lifshin's book of poems entitled *Tangled Vines*, and Dorothy Dinnerstein's theoretical work *The Mermaid and the Minotaur: Sexual Arrangements and Human Malaise*. The typical mother's allegiance to the patriarchy and its value system increases the tensions in the mother-daughter relationship. The daughters' situation in these books is quite different from that of the sons, and it is the Third World novel that demonstrates the power context for the mother-daughter relationship most clearly. *The Joys of Motherhood* greatly enhances the students' understanding of the other books.

Integrating Third World women into courses requires additional research and teacher preparation. Little thought has gone into what is different, for example, about the psychology of minorities or Third World women as distinct from that of more privileged women; therefore, considerable thought and further analysis will be required for a course entitled Psychology of Women. Teachers of recently developed women's studies courses such as Women, War, and Peace find that even materials about western women are minimal. Yet such a course should include women's participation in popular revolutions, and materials about this topic will be still more difficult to locate. Similarly, definitions, concepts, and theories in feminist philosophy courses must be broad enough to include women in developing countries. In courses such as Twentieth-Century Women Writers, it is obvious that works by Third World authors should be included.

Many faculty members fear broadening their courses to include interdisciplinary perspectives. But we in women's studies have learned to be daring. Women's studies was started by teachers who had to gather materials, create courses, and learn entirely on their own. Although I am a director of women's studies, for instance,

I have never had a women's studies course. The richness of the research and teaching existing now in the field is extraordinary, precisely because fresh questions mean that old assumptions and paradigms are challenged, found lacking, and, therefore, altered. Contact with Third World studies will further enrich our young discipline. What emerges from new perspectives, concepts, and research is greater accuracy and a more truthful presentation of reality in the classroom.

Furthermore, students can often learn much about our own male-female power relationships by listening to the more extreme stories that come to us from the Third World. I tell my class about a Nigerian woman who, at the international conference in Montreal in July, 1982, explained that her husband has sex with her but will not sleep with her. A Nigerian husband will not sleep with his wife, because to do so would lessen the distance between them and thereby undermine his authority and control over her. He believes that to sleep with her would "lower him"—and indeed it would. She feels, of course, that the loss of his sense of superiority would make both their lives happier, but she sees equality as a goal that will not be realized personally or publicly in Nigeria in her lifetime. Hearing her story, my students not only understand more about the lives of Nigerian women but also see more clearly the attitudes that underlie the power relationships in their own lives.

Obviously, Third World studies and women's studies have much to learn from each other.

NOTES

1. Nancy J. Hafkin and Edna G. Bay, eds., *Women in Africa: Studies in Social and Economic Change* (Stanford: Stanford Univ. Press, 1976); Wellesley Editorial Committee, ed., *Women and National Development: The Complexities of Change* (Chicago: Univ. of Chicago Press, 1977). See also Roslyn Dauber and Melinda L. Cain, eds., *Women and Technological Change in Developing Countries* (Boulder, Colo.: Westview Press, 1981); the articles in the UNICEF publication *Assignment Children: A Journal Concerned with Children, Women and Youth in Development*, 49/50 (Spring 1980); the article prepared by Human Resources Development Division, United Nations Economic Commission for Africa, Addis Ababa, Ethiopia, entitled "Women: the Neglected Human Resource for African Development," *Canadian Journal of African Studies*, 6, No. 2 (1972), 359-70; Ester Boserup, *Woman's Role in Economic Development* (New York: St. Martin's Press, 1970); Jean O'Barr, *Third World Women: Factors in Their Changing Status*, Occasional Paper No. 2, Center for International Studies (Durham, N.C.: Duke Univ. Press, 1976); Irene Tinker, "The Adverse Impact of Development on Women," and other articles in Irene Tinker and Michele Bo Bramsen, eds., *Women and World Development* (Washington, D.C.: Overseas Development Council, 1976); and *Signs*, 7, No. 2 (Winter 1981), an issue devoted to "Development and the Sexual Division of Labor."

2. This information prefaces a useful article by Mary Racelis Hollnsteiner and Hoda Badran, "Structures of Inequality," in *Assignment Children*, 49/50 (Spring 1980), 95. The International Labour Office is located in Geneva.

3. Elise Boulding, *Women: The Fifth World*, Headline Series, 248 (New York: Foreign Policy Association, 1980), pp. 4-5.

4. Rosemary Radford Ruether, *New Woman, New Earth: Sexist*

Ideologies and Human Liberation (New York: The Seabury Press, 1975), pp. 29-31.

5. Kamal Boullata, ed., *Women of the Fertile Crescent: Modern Poetry by Arab Women* (Washington, D.C.: Three Continents Press, 1978). Merle Hodge, *Crick Crack Monkey*, Caribbean Writers Series, No. 24 (Exeter, N.H., and London: Heinemann Educational Books, 1981). Ruth Jhabvala, *Heat and Dust* (New York: Harper & Row, Perennial Library, 1977). Nahid Rachlin, *Foreigner* (New York: W. W. Norton, 1978).

6. Devaki Jain, "Can Feminism Be a Global Ideology?" *Quest: A Feminist Quarterly*, 4, No. 2 (Winter 1978), 9-15.

7. Perdita Huston, *Third World Women Speak Out: Interviews in Six Countries on Change, Development, and Basic Needs* (New York: Praeger, 1979), reviewed in this issue.

8. Kathleen Newland, *The Sisterhood of Man: The Impact of Women's Changing Roles on Social and Economic Life Around the World* (New York: W. W. Norton, 1979).

9. Time: forty-eight minutes. Distributor: Wheelock Educational Resources, P.O. Box 451R, Hanover, NH 03755.

10. Time: seventeen minutes. Distributor: Sterling Educational Films, 241 East 34th Street, New York, NY 10157. Another excellent film is *Some Women of Marrakesh*, in which one sees a Moroccan marriage and interviews with Moroccan women (Univ. of Tennessee, Division of Continuing Education, Teaching Materials Center, Knoxville, TN 37916).

11. Nawal El Saadawi, "The Question No One Would Answer," *Ms.*, March 1980, pp. 68-69. Students also read in that issue Robin Morgan and Gloria Steinem's article, "The International Crime of Genital Mutilation," pp. 65 ff. Also see Nawal El Saadawi, *The Hidden Faces of Eve: Women in the Arab World*, trans. and ed. Sherif Hetata (London: Zed Press, 1980), which is reviewed in this issue.

12. In July, 1982, I attended the International Conference on Research and Teaching Related to Women, organized by the Simone de Beauvoir Institute in Montreal, where Maria Christina Aranha Bruschini reported on her projects and presented slides of the women and the pamphlets she had developed.

13. Bessie Head, *A Question of Power*, African Writers Series, 149 (London: Heinemann, 1974). Page references follow in the text.

14. Elizabeth Dodson Gray, *Green Paradise Lost* (Wellesley, Mass.: Roundtable Press, 1981). Naomi R. Goldenberg, *Changing of the Gods: Feminism and the End of Traditional Religions* (Boston: Beacon Press, 1979).

15. Carol Christ, *Diving Deep and Surfacing: Women Writers on Spiritual Quest* (Boston: Beacon Press, 1980).

16. Ousmane Sembene, *God's Bits of Wood*, trans. Francis Price (Garden City, N.Y.: Doubleday-Anchor, 1970).

17. Barbara Ehrenreich and Deirdre English, *Complaints and Disorders: The Sexual Politics of Sickness*, Glass Mountain Pamphlet No. 2 (Old Westbury, N.Y.: The Feminist Press, 1973).

18. Mary Vetterling-Braggin, Frederick A. Elliston, and Jane English, eds., *Feminism and Philosophy* (Totowa, N.J.: Littlefield, Adams & Co., 1977).

19. Pamela E. Butler, *Self-Assertion for Women: A Guide to Becoming Androgynous* (San Francisco: Harper & Row, 1976).

20. Phyllis Chesler and Emily Jane Goodman, *Women, Money and Power* (New York: Bantam, 1976).

21. Irene H. Frieze, Jacquelynne E. Parsons, Paula B. Johnson, Diana N. Ruble, and Gail L. Zellman, eds., *Women and Sex Roles: A Social Psychological Perspective* (New York: W. W. Norton, 1978).

22. Mary Daly, *Beyond God the Father: Toward a Philosophy of Women's Liberation* (Boston: Beacon Press, 1973).

23. Elise Boulding, "Integration into What? Reflections on Development Planning for Women," in *Women and Technological Change in Developing Countries*, ed. Roslyn Dauber and Melinda L. Cain (Boulder, Colo.: Westview Press, 1981), pp. 23-25.

24. An excellent film to show in conjunction with Sembene's novel is *Salt of the Earth*, which tells about the role of Mexican women in a strike. Distributor: American Documentary Films, Inc., 379 Bay Street, San Francisco, CA 94133. Time: ninety-four minutes.

25. Buchi Emecheta, *The Joys of Motherhood* (London: Heinemann, 1980). Page references follow in the text.