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SOCIAL, FAMILY, AND VOCATIONAL ADJUSTMENT
PROBLEMS OF A.U.B. WOMEN GRADUATES
RESIDING IN BEIRUT

A Thesis

BY

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ADJUSTMENT PROBLEMS OF A.U.B. WOMEN GRADUATES: BEIRUT

BARBIR

TO MY FATHER

I DEDICATE THIS WORK

PREFACE

The writer has chosen the topic of vocational, social, and family adjustment problems of A.U.B. women graduates residing in Beirut, because she has noticed a great amount of dissatisfaction vocationally and socially among some of her university educated women friends. She believes that their criticisms have a basis beyond the personal and should be considered because they have chosen a course that has made them members of a minority and a very effective minority too. If they are not married, their function in society is different from those of the majority of women. If they are married, their problems are different and perhaps more difficult.

The main issue she wishes to investigate is the following: are the graduates of A.U.B. satisfied with their university training, does their training help them in future adjustments or does it create new problems and what implications do their answers suggest for education at A.U.B.

To get answers to the above questions, she has sent questionnaires to 231 graduates residing in Beirut. However, only 122 women have answered. She has also conducted interviews with four outstanding educators and social workers in Beirut to get to know what they think about the problem.

This study has certain limitations. The most important of which is that it is not a strictly scientific research because there is no control group.

This study is divided into four chapters. The first chapter

deals with social, economic, and political forces which promoted women's higher education in Lebanon. The second chapter deals with higher education for women at A.U.B. This includes a historical survey of enrollment, fields of specialization and religion of women who came to A.U.B. The third chapter deals with the analysis of data. This chapter is divided into four parts. The first part deals with the description of the group. The second part deals with the analysis of responses in terms of marital status, religion, geographic distribution, vocations and date of graduation. The third part deals with the analysis of responses in terms of the whole sample. The fourth part deals with the analysis of interviews. The fourth chapter deals with the conclusion of the study, and implications for education.

In preparing this thesis the writer has been guided by Mrs. Faizeh Antippa who supervised her work constantly. Dr. Louis Cajoless, Dr. Habib Kurani, Dr. Salwa Nassar of the Physics Department and Prof. Malik Badri. To all these, my professors I owe deep gratitude and appreciation.

Her thanks also go to Mrs. Anissa Najjar, Mrs. Elsa Kerr, Mrs. Wadad Cortas, Miss Zahia Doughan for the time and thoughts they gave her when she made her interviews.

Much of the ideas were collected due to the interest of the 122 women alumnae who answered her questionnaire. To them she wishes to express her thanks.

Also thanks are due to the staff of the Registrar's Office at A.U.B., and at the Alumni Association Office who opened their files for her study.

ABSTRACT

The present study deals with the following issue: Are the women graduates of A.U.B. satisfied with their university education and training; does this education and training help them in future social, family and vocational adjustments or does it create new problems? This study only attempts to analyze the responses of the graduates in terms of what they say. However, what they say may be a rationalization or a means of compensation. The writer does not deal with this subject.

The discussion on this issue, contained in Chapter 1, reveals that there were certain social, economic, and political forces which have pushed women into higher education in Lebanon. Before the Second World War, these forces were not so strong so as to force many women in to higher education. However, after the Second World War, the number of women at the university increased tremendously due to the strength of these forces.

A brief historical survey of enrollment, fields of specialization, and religion of women who came to A.U.B. is attempted in the second chapter. The discussion reveals that since 1925 when the first degree was granted to a woman by the university, the number of women graduates has slowly but quite consistently risen reaching its highest in 1960 when 101 degrees were granted to women.

The analysis of the responses of the women graduates reveal that the majority of A.U.B. women graduates are well adjusted socially, vocationally and in the family.

The analysis of the responses of those interviewed reveal that the

older graduates of A.U.B. are doing exceedingly better than the recent graduates in the field of volunteer social work and that the education and training acquired at A.U.B. is not enough in itself to insure success on the job. More important is the attitude, adaptability, and psychological willingness that one has towards his job.

On the basis of findings of this research more vocational guidance is needed at A.U.B., and more encouragement to be given to women to join the university extracurricular activities.

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CHAPTER I

FORCES PROMOTING WOMEN'S HIGHER EDUCATION IN LEBANON

Since a basic change in one area of a woman's life is reflected in a corresponding change in all her relationships, it is difficult to disentangle the finely woven threads of cause and effect¹. Any separation of social, political, and economic forces which might appear in this chapter is made only for the purpose of clarification.

Economic Forces

Lebanese society before World War I had assigned to women a position of economic dependence with regards to their earning a livelihood. A woman's sole sphere had been her home and any departure from it, except as a necessity, had been regarded with disfavour². After World War I and with the development of transportation and means of communication, there has come a corresponding increase in economic penetration from Europe and America. The East started to be flooded with western goods which challenged the simplicity of eastern life by introducing new standards of living. The old simplicity and uniformity of needs has given place to the complex and diversified demands of modern life. The communal type of life based on the common level of desire of a whole group cannot meet the modern economic strain. Thus the whole system of living

¹Ruth Francis Woodsmall, Muslim Women Enter a New World, (London: George Allen and Unwin Ltd., 1936) p. 239.

²Ibid., p. 239.

must be readjusted to fit the new situation which demands a higher standard of living and which creates new economic needs³. To meet this difficulty, higher education for women becomes important because it offers greater opportunities for future employment. Higher education also offers the means for earning money for the material satisfaction of new demands as well as for some independence. Added to the above is the fact that after World War II there was a great demand for women with professional training because of the increase in foreign commercial establishments in Lebanon and because of technical development.

Social Forces

At first marriage was the pivotal fact in the Lebanese woman's life and parents, especially mothers, were always afraid that their daughters chances for marriage will be jeopardized if postponed beyond the usual age for marriage. To sit at home until the appropriate suitor came was the custom. However, after World War I and because of the strong foreign western influence in Beirut, the following western ideals came to be somewhat accepted gradually in Beirut:

- 1) The necessity of giving girls an opportunity for fuller psych^h-social maturity before marriage.
- 2) The ideal of marriage by individual choice, with the consent of parents, rather than by mere parental arrangement.
- 3) The necessity of giving girls an opportunity for fuller psycho-social development, and the ideal of marriage by individual choice

³Ibid., p. 113.

necessitate a later marriage age.

4) The realization that the greater disparity in education between men and women tends to create problems in marriage.⁴

All of the above mentioned trends have pushed some Lebanese women into higher education, and thus tended to present marriage as an alternative rather than as the only career for women, which has always been the prevailing ideal in the East.

Political Forces

Added to the above mentioned facts are the spirit of keen nationalistic self determination which was aroused after the great war and the granting of full political rights to women on February 18, 1953⁵. Both of these forces gave fuller recognition to women as mothers of citizens and as citizens in their own rights. Thus, in order to protect their new rights and to use them wisely, women recognized the need for higher education. Added to this is the fact that as mothers of future well-developed citizens, they themselves need to be well-developed physically, socially, intellectually and aesthetically. This can't be achieved except through higher education.

How can an unhealthy mother produce healthy children, and how can a child develop into a healthy man when his mother is ignorant of the rules of hygiene and nutrition?

⁴Ibid., p. 95-103.

⁵Ruth Francis Woodsmall, Study of The Role of Women, Their activities in Lebanon, Egypt, Iraq, Jordan, and Syria, (London, George Allen and Unwin Ltd., 1956) p. 6.

A mother who is not intellectually mature and who is not accustomed to the habit of critical thinking with regards to most of the problems of life will have a negative effect on the development of her children. Such a mother will either rely on unexamined customs and traditions, that is, what other people around her will tell her, or she will use her commonsense, which will most probably lead her into difficulties. As to her children's education, she will be perplexed because she herself did not have any education and, therefore, will not be able to guide her children.

Social development for the mother is as necessary as her physical and intellectual development. How can social development be attained if the mother did not have the chance to mix with people and learn the social skills? If the mother is unsocial, she will tend to influence her children in that direction. It is unfortunate for a child to grow up without having the right social contacts, for it is through these contacts that he adopts the norms and conventions of the larger society. Quite often a child develops into a delinquent because he did not develop healthy social contacts.

For a mother to be aesthetically developed is also important. In this way, she can gain appreciation of the intangibles of life which, as we know, give meaning to life. Her influence on her children in this direction can be enormous. Many children have developed into artists and musicians, because they have been encouraged early in life to take an interest in such aesthetic pursuits.

Modern psychology tells us that the most important years in a

person's life are his first years. In those years basic patterns and habits are set, and since the mother is the most important person in these years, it is very important that she will be well-developed. This development can be attained through higher education; therefore, higher education becomes a necessity for the mother, both as citizen in her own right, and as the mother of future citizens.

Finally, one cannot deny the effects of the press, the radio and movies in changing men's conception from the traditional idea of women as inferior beings, whose only function was that of producing children, to the modern idea of women as equals and companions. To be a companion to an educated man, she herself has to be educated.⁶

In summary, all of the above mentioned social, political, and economic forces have pushed women into higher education. Before the Second World War, these forces were not so strong so as to force many women into higher education. However, after the Second World War, the number of women at the university increased tremendously, due to the strength of these forces.

⁶Op.cit., p. 30.

CHAPTER II

HIGHER EDUCATION FOR WOMEN AT A.U.B.

Enrollment

The American University of Beirut granted its first degree to a woman in the year 1925 in the field of Pharmacy.⁷ Since that date, the number of women graduates has slowly, but quite consistently risen reaching its highest point in the year 1960, when 101 degrees were granted to women. The total number of degrees granted to women between the years 1925 and 1962 amounted to 1108 degrees. (Table 1).

Of the 1108 degrees granted by A.U.B. to women, 465 degrees were granted to Lebanese women. Thus, Lebanese women have received 37.5% of all degrees granted to women. The first three Lebanese women received their Bachelor of Arts degrees in the year 1931, and from that date on the number of Lebanese women graduates has slowly, but quite consistently, risen, reaching its highest peak in the year 1960, when 58 degrees were granted to Lebanese women. (Table 2).

Religion

As can be seen from Table 3, the Sunni Muslims have received the highest number of degrees. They have received 296 of the 1108 degrees granted to all women. After the Sunni Muslims come the Protestants,

⁷ Bayard Dodge, The American University of Beirut, A Brief History of the University and the Lands Which it Serves, (Beirut: Khayat, 1958) p. 60.

TABLE 1*

DISTRIBUTION BY YEARS OF DEGREES GRANTED TO WOMEN
AT A.U.B., 1925-1962

Year	Number	Year	Number
1925	1	1944	22
1926	4	1945	21
1927	2	1946	25
1928	2	1947	32
1929	2	1948	32
1930	5	1949	16
1931	9	1950	31
1932	7	1951	37
1933	6	1952	37
1934	10	1953	42
1935	6	1954	39
1936	13	1955	56
1937	13	1956	47
1938	6	1957	79
1939	10	1958	82
1940	23	1959	74
1941	22	1960	101
1942	14	1961	77
1943	16	1962	<u>87</u>
		Total	1108

*The Committee on Women's Education of The American University of Beirut, Report on The Survey of Alumnae (Beirut, 1960).

TABLE 2*

DISTRIBUTION BY YEARS OF DEGREES GRANTED TO LEBANESE WOMEN
AT A.U.B. 1925-1962.

Year	Number	Year	Number
1925	0	1944	7
1926	0	1945	4
1927	0	1946	4
1928	0	1947	12
1929	0	1948	11
1930	0	1949	7
1931	3	1950	7
1932	1	1951	7
1933	2	1952	15
1934	4	1953	21
1935	1	1954	18
1936	2	1955	28
1937	6	1956	24
1938	3	1957	46
1939	3	1958	38
1940	5	1959	40
1941	6	1960	58
1942	5	1961	32
1943	5	1962	<u>41</u>
		Total	465

* The Committee on Women's Education of The American University of Beirut, Report on The Survey of Alumnae (Beirut, 1960).

TABLE 3*

RELIGION OF RECIPIENTS OF DEGREES GRANTED TO WOMEN BY YEAR

Year	Protestant	Greek Orthodox	Gregorian	Roman Catholic	Greek Catholic	Maronite	Syrian Orthodox	Armenian Catholic	Latin	Coptic Orthodox	Syrian Catholic	Sunni	Shii	Druze	Jews	Bahaii	Hindu	Jacobite	Zoroastrian
1925	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	-	-	-	-
1926	1	2	-	-	-	-	-	-	-	-	-	-	-	-	1	-	-	-	-
1927	1	-	-	-	-	-	-	-	-	-	-	-	-	-	1	-	-	-	-
1928	1	-	-	-	-	-	-	-	-	-	-	-	-	-	1	-	-	-	-
1929	1	-	-	-	-	-	-	-	-	-	-	1	-	-	-	-	-	-	-
1930	4	-	-	-	-	-	-	-	-	-	-	-	-	-	1	-	-	-	-
1931	3	5	-	-	-	-	-	-	-	-	-	1	-	-	-	-	-	-	-
1932	1	1	1	-	-	1	-	-	-	-	-	3	-	-	-	-	-	-	-
1933	3	2	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1934	3	1	1	1	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-
1935	-	1	-	-	-	-	-	-	-	-	-	1	-	-	2	-	-	-	-
1936	6	2	-	1	-	-	-	-	-	-	1	-	-	1	5	-	-	-	-
1937	4	1	2	-	-	1	-	-	-	-	-	2	-	-	1	2	-	-	-
1938	4	1	-	-	-	-	-	-	-	-	-	1	-	-	1	1	-	-	-
1939	5	1	-	-	-	-	-	-	-	-	-	2	-	1	1	-	1	1	-
1940	7	3	-	1	-	-	-	-	-	-	-	6	1	-	3	-	-	-	-
1941	3	5	1	2	-	2	-	-	-	-	-	5	-	1	3	-	-	-	-
1942	5	-	-	-	-	-	2	-	-	-	-	3	-	3	1	-	-	-	-
1943	4	2	1	1	-	-	-	-	1	-	-	5	1	-	2	-	-	-	-
1944	8	-	1	4	-	-	-	-	1	-	-	2	-	3	3	-	-	-	-
1945	2	4	1	3	-	1	-	-	-	-	-	5	-	-	4	-	-	-	-
1946	5	5	-	8	-	1	-	-	-	-	-	2	1	1	2	-	-	-	-
1947	5	7	2	7	-	1	-	-	-	-	-	8	-	1	1	-	-	-	-
1948	4	3	1	11	-	1	-	-	-	-	-	8	2	1	1	-	-	-	-
1949	5	3	1	4	-	-	-	-	-	1	-	3	-	-	1	-	-	-	-
1950	6	4	-	5	-	-	-	-	-	-	-	14	-	-	-	-	-	-	-
1951	6	9	4	-	2	-	-	-	-	-	-	15	-	1	-	-	-	-	-
1952	5	4	1	1	-	1	-	-	-	-	-	19	1	4	1	-	-	-	-
1953	8	8	7	1	4	-	-	1	-	-	-	9	2	2	-	3	-	-	-
1954	16	6	1	2	3	2	-	-	-	-	-	6	1	2	-	-	-	-	-
1955	15	12	5	2	3	1	-	-	-	-	-	12	2	1	-	1	-	-	-
1956	11	8	6	-	4	1	-	1	-	-	-	12	3	1	-	2	-	-	-
1957	14	15	10	4	2	7	2	-	1	-	-	20	3	1	-	-	-	-	-
1958	6	23	9	3	3	1	-	1	-	-	-	27	3	3	-	-	-	-	-
1959	13	16	4	1	2	-	-	-	-	-	-	31	4	3	-	-	-	-	-
1960	15	28	6	7	2	4	1	2	-	-	-	31	3	2	-	-	-	-	-
1961	18	19	6	2	-	4	-	1	-	-	-	21	3	2	-	-	-	-	1
1962	16	23	12	1	1	2	-	-	-	2	-	21	5	4	-	-	-	-	-
Total	234	224	84	72	26	32	5	6	3	3	1	296	35	38	37	9	1	1	1

*The Committee on Women's Education of The American University of Beirut, Report on The Survey of Alumnae (Beirut, 1960).

who received 234 degrees; the Greek Orthodox, with 224 degrees; the Gregorians, with 84 degrees; Roman Catholics, with 72 degrees. After the Roman Catholics come the Druze with 38 degrees. Druze women are latecomers to the university. The first Druze woman received her degree in the year 1936. After the Druze come the Jews, with 37 degrees. The first woman to receive a degree from the university was a Jewess. This was in 1925; however, there have been no women of the Jewish faith who have graduated since 1952. After the Jews come the Shiite Muslims, who received 35 degrees. Shiites are also latecomers to the university. The first degree being granted to them in 1940. Then come the Maronites with 32 degrees; Greek Catholics with 26 degrees; Bahais, with 9 degrees; Syrian Orthodox, with 5 degrees; Latin and Coptic Orthodox, with 3 each. Last come the Syrian Catholics, Hindus, Jacobites and Zoroastrians with one degree each. It is, apparent however, that the majority of degrees go to Christians who have 62%. Muslims received 33%, and Jews, Hindus, and Zoroastrians received 5%.

As to the distribution of Lebanese women by religion, it is apparent from table 4 that the majority of degrees go to Greek Orthodox. Greek Orthodox received 120 degrees. That is about 25% of all degrees granted to Lebanese women. Two out of three of the degrees awarded in 1931 to Lebanese women went to the Greek Orthodox. After the Greek Orthodox come the Protestants and the Sunni Muslim women with 87 degrees each. One of the three of the first Lebanese women to graduate in 1931 was a Protestant. The first Sunni Lebanese woman received her degree in the year 1934. After the Sunnis and the Protestants come the Gregorians, who received 51 degrees. After the Gregorians come the Druze women with 32 degrees. Next come the

TABLE 4*

RELIGION OF RECIPIENTS OF DEGREES GRANTED TO LEBANESE WOMEN BY YEAR

Year	Protestant	Greek Orthodox	Gregorian	Roman Catholic	Greek Catholic	Maronite	Syrian Orthodox	Armenian Catholic	Latin	Coptic Orthodox	Syrian Catholic	Sunni	Shii	Druze	Jews	Bahai	Hindu	Jacobite	Zoroastrian
1925	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1926	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1927	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1928	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1929	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1930	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1931	1	2	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1932	-	-	-	-	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-
1933	1	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1934	1	-	1	-	-	1	-	-	-	-	-	1	-	-	-	-	-	-	-
1935	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1936	-	1	-	-	-	-	-	-	-	-	-	-	-	1	-	-	-	-	-
1937	3	1	1	-	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-
1938	3	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1939	2	-	-	-	-	-	-	-	-	-	-	-	-	1	-	-	-	-	-
1940	2	2	-	-	-	-	-	-	-	-	-	-	1	-	-	-	-	-	-
1941	-	2	1	-	-	2	-	-	-	-	-	-	-	1	-	-	-	-	-
1942	1	-	-	-	-	-	-	-	-	-	-	1	2	2	1	-	-	-	-
1943	1	1	-	-	-	-	-	-	-	-	-	2	-	-	1	-	-	-	-
1944	4	-	-	-	-	-	-	-	-	-	-	-	-	2	1	-	-	-	-
1945	-	-	1	1	1	1	-	-	-	-	-	-	-	-	-	-	-	-	-
1946	2	1	-	-	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-
1947	3	5	1	-	-	-	-	-	-	-	-	1	-	1	1	-	-	-	-
1948	2	2	1	-	-	1	-	-	-	-	-	1	2	1	1	-	-	-	-
1949	3	2	1	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1950	3	2	-	-	-	-	-	-	-	-	-	2	-	-	-	-	-	-	-
1951	1	2	2	-	1	-	-	-	-	-	-	-	-	1	-	-	-	-	-
1952	-	3	1	-	-	1	-	-	-	-	-	6	1	3	-	-	-	-	-
1953	2	5	2	-	3	-	-	-	-	-	-	6	2	1	-	-	-	-	-
1954	2	6	1	-	2	1	-	-	-	-	-	3	1	2	-	-	-	-	-
1955	7	5	3	-	2	-	-	-	-	-	-	9	1	1	-	-	-	-	-
1956	3	6	4	-	3	-	-	1	-	-	-	3	3	1	-	-	-	-	-
1957	7	11	7	3	2	7	-	-	-	-	-	8	-	1	-	-	-	-	-
1958	3	14	5	-	2	1	-	1	1	-	-	7	2	2	-	-	-	-	-
1959	7	11	2	-	2	-	-	-	-	-	-	11	4	3	-	-	-	-	-
1960	10	15	5	3	2	4	-	1	-	-	-	13	3	2	-	-	-	-	-
1961	6	9	5	-	-	4	-	-	-	-	-	5	1	2	-	-	-	-	-
1962	7	11	7	1	1	2	-	-	-	-	-	8	-	4	-	-	-	-	-
Total	87	120	51	9	21	28	0	3	1	0	0	87	21	32	5	0	0	0	0

*The Committee on Women's Education of The American University of Beirut, Report on The Survey of Alumnae (Beirut, 1960).

Maronites with 28 degrees. The first Maronite woman received her degree in 1932. After the Maronites come the Greek Catholics and the Shiite Muslims, who received 21 degrees each. The first Greek Catholic Lebanese woman received her degree in 1945. The first Shiite Lebanese woman received her degree in 1940. Next come the Roman Catholics with 9 degrees, the Jews with 5 degrees, Armenian Catholics with 3 degrees and Latin with one degree. It is apparent that the majority of degrees granted to Lebanese women go to Christians who have 69%, the Muslims have received about 30% and the Jews, 1%.

Fields of Specialization

As can be seen from Table 5, Education ranks as the highest subject chosen by women. 244 out of 1108 degrees were granted in the field of Education. The first degree being granted in this field in 1926. Next comes the English major. The number of degrees granted in English is 78 degrees, the first degree being granted in 1930. Medicine comes next with 77 degrees. The first degree granted to a woman in Medicine was in the year 1926. Biology comes next with 76 degrees, the first degree granted in 1932. Political Science with 75 degrees, the first degree granted in 1934. Both History and Business Administration come next with 56 degrees each. The first degree was granted in Business Administration in the year 1931. The first degree was granted in History in the year 1928. Next comes Psychology. Although Psychology is a latecomer, the first degree being granted in 1953, it is quite a popular major among women. Fifty four degrees were granted in Psychology in only a period of ten years. Arabic comes next with 50 degrees. The first degree was

TABLE 5*

DEGREES GRANTED TO WOMEN AT A.U.B. IN EACH MAJOR FIELD OF STUDY
BY YEAR

Year	Education **	English	History	Arabic	Arab History	Arab Study	Religion	Philosophy	Law	Psychology	Sociology	Political Sc.	Public Adm.	Social Sc.	Economics	Bus. Adm.	Biology	Chemistry	Biochemistry
1925	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1926	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1927	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	-
1928	-	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1929	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1930	-	1	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1931	2	1	-	1	-	-	-	-	-	-	-	-	-	-	-	1	-	-	-
1932	-	1	-	1	-	-	-	-	-	-	-	-	-	-	-	-	2	-	-
1933	-	1	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1934	-	-	-	2	-	-	-	-	-	-	-	1	-	-	-	-	-	-	1
1935	-	-	-	-	-	1	-	-	-	-	-	-	-	-	-	1	-	-	-
1936	-	2	-	-	-	-	1	-	-	-	-	-	-	-	-	-	-	-	-
1937	-	2	-	3	-	1	-	-	-	-	-	1	-	-	-	-	-	-	-
1938	1	2	-	-	-	-	1	-	-	-	-	-	-	-	-	-	-	-	-
1939	1	-	1	-	-	-	1	-	-	-	-	-	-	-	-	-	-	-	-
1940	3	1	2	-	-	1	-	1	-	-	-	-	-	-	-	-	2	-	-
1941	1	5	2	2	-	-	-	2	-	-	-	-	-	-	-	-	-	-	-
1942	-	4	-	1	1	-	-	1	-	-	-	2	-	1	2	-	1	1	-
1943	1	-	1	1	-	-	-	1	-	-	-	-	-	-	1	2	-	-	-
1944	-	1	2	1	1	-	-	-	-	-	-	1	-	-	1	1	4	1	-
1945	1	1	-	5	1	-	-	1	-	-	-	3	-	-	1	1	-	2	-
1946	1	3	3	1	-	-	-	1	-	-	-	3	-	-	-	1	-	-	-
1947	4	3	3	4	1	-	-	1	-	-	3	5	-	-	-	2	2	1	1
1948	1	5	2	1	1	-	-	2	-	-	-	3	-	-	1	2	1	2	-
1949	1	4	1	1	-	-	-	-	-	-	-	2	-	-	-	-	1	1	-
1950	4	1	3	2	2	-	-	-	-	-	-	3	-	-	-	1	4	1	-
1951	7	5	5	2	1	-	-	1	-	-	-	2	-	-	-	-	4	-	-
1952	12	1	3	5	-	-	-	4	-	-	-	1	-	-	-	1	4	1	-
1953	4	-	-	-	1	1	-	1	-	6	1	5	-	-	-	3	7	3	-
1954	7	2	3	1	-	1	-	-	-	5	4	4	1	-	2	1	1	1	-
1955	11	3	1	-	-	-	-	2	1	6	9	6	-	-	-	3	7	4	1
1956	17	5	1	3	-	1	-	1	-	1	2	1	2	-	-	1	6	-	-
1957	36	1	1	3	-	-	-	1	-	3	4	6	1	-	-	4	1	4	-
1958	34	1	2	1	-	-	-	2	-	6	2	4	2	-	2	9	3	3	-
1959	28	2	2	2	-	-	-	3	-	7	3	4	4	-	2	1	3	1	-
1960	29	11	4	2	-	-	-	2	-	8	7	4	2	-	1	10	6	3	-
1961	19	2	3	3	-	1	1	1	-	6	4	5	1	-	5	4	8	7	-
1962	18	7	9	1	-	-	-	1	-	6	3	9	-	-	1	8	7	4	-
Total	244	78	56	50	9	7	4	29	1	54	42	75	13	1	18	56	76	41	3

*The Committee on Women's Education of The American University of Beirut, Report on The Survey of Alumnae (Beirut, 1960).

**Education includes Teaching Group Majors and Education Majors.

TABLE 5 -- Continued

Year	Physics	Bacteriology	Math.	Statistics	Astronomy	Other Sciences	Medicine	Pharmacy	Dentistry	Other Arts	Misc. Group majors	Unclassified
1925	-	-	-	-	-	-	-	1	-	-	-	-
1926	-	-	-	-	-	-	1	-	1	1	-	-
1927	-	-	-	-	-	-	-	-	1	-	-	-
1928	-	-	-	-	-	-	-	-	1	-	-	-
1929	-	-	-	-	-	-	-	1	-	1	1	-
1930	-	-	-	-	-	-	1	1	2	-	1	-
1931	-	-	-	-	-	-	1	-	-	-	2	-
1932	-	-	-	-	-	-	1	-	-	-	-	-
1933	-	-	-	-	-	-	1	-	-	-	2	1
1934	-	-	1	-	-	-	2	-	-	-	2	-
1935	-	-	1	-	-	1	-	4	-	-	-	-
1936	-	-	1	-	-	1	5	-	-	-	3	-
1937	-	-	-	-	-	-	3	-	-	-	2	-
1938	-	-	-	-	-	1	1	-	-	-	1	-
1939	-	-	-	-	1	-	1	-	-	-	4	-
1940	-	-	-	-	-	-	4	2	-	-	6	-
1941	-	-	-	-	-	-	1	-	-	2	3	-
1942	-	-	2	-	-	-	-	-	-	-	-	-
1943	-	-	1	-	-	-	-	-	-	5	5	-
1944	1	-	-	-	-	-	3	1	-	-	4	-
1945	-	-	-	-	-	-	2	-	-	-	1	-
1946	-	1	-	-	-	-	4	-	-	-	1	-
1947	1	1	1	-	-	-	1	-	-	-	1	-
1948	-	1	-	-	-	1	1	1	-	-	1	-
1949	-	-	2	-	-	-	2	1	-	-	1	-
1950	-	-	1	-	-	-	4	2	-	-	2	-
1951	-	-	1	-	-	-	3	-	-	-	-	-
1952	-	-	2	-	-	-	3	-	-	-	-	-
1953	-	-	2	-	-	-	3	4	-	-	2	-
1954	-	-	-	-	-	-	4	-	-	-	-	-
1955	-	-	-	-	-	-	4	3	-	-	1	-
1956	-	-	1	-	-	-	2	1	-	-	-	-
1957	-	-	-	-	-	-	5	2	-	-	-	-
1958	-	-	1	-	-	-	6	-	-	-	4	-
1959	-	-	-	1	-	-	3	5	-	-	-	-
1960	1	-	3	1	-	2	1	3	-	-	-	-
1961	2	-	1	-	-	1	1	2	-	-	-	-
1962	2	-	1	-	-	-	3	7	-	-	-	-
Total	7	3	22	2	1	7	77	41	5	9	50	1

granted in 1931. Sociology comes next with 42 degrees. The first three degrees were granted in Sociology in the year 1947, but between the years 1947 and 1953, no degrees were granted in this field; therefore, the great majority of Sociology degrees were not granted before 1953. Both Chemistry and Pharmacy come next with 41 degrees each. The first degree granted in Pharmacy was in the year 1925. The first degree granted in Chemistry was in the year 1927. Philosophy comes next with 29 degrees, the first degree granted in 1940. Mathematics comes next with 22 degrees, the first degree was granted in 1934. Economics ranks next with 18 degrees, the first degree was granted in 1942. Public Administration, a latecomer with 13 degrees, the first degree being granted in 1954. Arabic History comes next with 9 degrees, the first degree was granted in 1942; Physics with 7 degrees, the first degree granted in 1944; Arab Studies with 7 degrees, the first degree granted in 1935; Dentistry with 5 degrees, the first degree granted in 1926; Religion with 4 degrees, the first degree granted in 1936. After these come both the Bacteriology and Biochemistry majors with 3 degrees each. The first degree granted in Biochemistry was in the year 1934 and Bacteriology in the year 1946. Next comes the Statistics major with 2 degrees. The first degree being granted very recently in 1959. Law and Astronomy come next with one degree each. The first degree granted in Astronomy was in the year 1939, Law in 1955. Added to the above are the Group majors with 50 degrees; Other Sciences with 7 degrees; Other Arts majors with 9 degrees; Social Sciences with one degree, and one Unclassified major.

As can be seen from table 6, the distribution of Lebanese women

TABLE 6*

DEGREES GRANTED TO LEBANESE WOMEN AT A.U.B. IN EACH MAJOR FIELD OF STUDY BY YEAR

Year	Education **	English	History	Arabic	Arab History	Arab Study	Religion	Philosophy	Law	Psychology	Sociology	Political Sc.	Public Adm.	Social Sc.	Economics	Bus. Adm.	Biology	Chemistry	Biochemistry
1925	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1926	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1927	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1928	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1929	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1930	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1931	1	1	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1932	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1933	-	-	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1934	-	-	-	2	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1935	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1936	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1937	-	1	-	2	-	-	-	-	-	-	-	1	-	-	-	-	-	-	-
1938	-	2	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1939	1	-	1	-	-	-	1	-	-	-	-	-	-	-	-	-	-	-	-
1940	2	-	-	-	-	1	-	1	-	-	-	-	-	-	-	-	-	-	-
1941	-	2	-	1	-	-	-	1	-	-	-	-	-	-	1	-	-	-	-
1942	-	1	-	1	-	-	-	1	-	-	-	-	-	-	-	-	1	1	-
1943	1	-	1	-	-	-	-	1	-	-	-	-	-	-	1	-	1	-	-
1944	-	1	1	1	1	-	-	-	-	-	-	-	-	-	-	-	2	1	-
1945	1	-	-	2	-	-	-	-	-	-	-	1	-	-	-	-	-	-	-
1946	-	1	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1947	2	3	1	2	-	-	-	-	-	-	1	2	-	-	-	-	1	-	-
1948	-	3	1	1	-	-	-	-	-	-	-	2	-	-	-	-	-	2	-
1949	1	2	1	1	-	-	-	-	-	-	-	1	-	-	-	-	1	-	-
1950	1	-	1	2	-	-	-	1	-	-	-	-	-	-	-	1	1	-	-
1951	-	1	-	1	-	-	-	1	-	-	-	-	-	-	-	-	4	-	-
1952	5	-	-	3	-	-	-	-	-	-	-	1	-	-	-	-	4	1	-
1953	3	-	-	-	-	-	-	-	-	4	-	5	-	-	-	1	4	1	-
1954	2	-	1	1	-	-	-	-	-	3	1	4	1	-	1	1	3	-	-
1955	8	1	1	-	-	-	-	-	-	-	1	5	-	-	-	1	3	1	1
1956	10	1	1	-	-	-	-	1	-	2	-	-	2	-	-	-	4	-	-
1957	18	-	1	1	-	-	-	1	-	5	2	6	1	-	-	3	1	3	-
1958	10	-	3	1	-	-	-	-	-	5	1	3	1	-	-	5	3	3	-
1959	12	-	2	1	-	-	-	4	-	5	1	1	2	-	2	1	4	2	-
1960	18	4	1	2	-	-	-	1	-	6	6	2	1	-	-	7	3	2	-
1961	3	4	1	2	-	-	-	1	-	-	1	3	1	-	3	3	5	4	-
1962	9	4	3	1	-	-	-	-	-	3	1	7	-	-	-	3	3	3	-
Total	108	30	21	32	1	1	1	14	0	33	15	44	9	0	8	26	48	24	1

*From the records of The Registrar's Office, A.U.B.

**Education includes Teaching Group Majors and Education Majors.

TABLE 6 -- Continued

Year	Physics	Bacteriology	Math.	Statistics	Astronomy	Other Sciences	Medicine	Pharmacy	Dentistry	Other Arts	Misc. Group majors	Unclassified
1925	-	-	-	-	-	-	-	-	-	-	-	-
1926	-	-	-	-	-	-	-	-	-	-	-	-
1927	-	-	-	-	-	-	-	-	-	-	-	-
1928	-	-	-	-	-	-	-	-	-	-	-	-
1929	-	-	-	-	-	-	-	-	-	-	-	-
1930	-	-	-	-	-	-	-	-	-	-	-	-
1931	-	-	-	-	-	-	-	-	-	-	-	-
1932	-	-	-	-	-	-	-	-	-	-	-	-
1933	-	-	-	-	-	-	1	-	-	-	-	-
1934	-	-	-	-	-	-	2	-	-	-	-	-
1935	-	-	1	-	-	-	-	-	-	-	-	-
1936	-	-	-	-	-	-	1	-	-	-	-	-
1937	-	-	-	-	-	-	2	-	-	-	-	-
1938	-	-	-	-	-	-	-	-	-	-	-	-
1939	-	-	-	-	-	-	-	-	-	-	-	-
1940	-	-	-	-	-	-	1	-	-	-	-	-
1941	-	-	-	-	-	-	1	-	-	-	-	-
1942	-	-	-	-	-	-	-	-	-	-	-	-
1943	-	-	-	-	-	-	-	-	-	-	-	-
1944	-	-	-	-	-	-	-	-	-	-	-	-
1945	-	-	-	-	-	-	-	-	-	-	-	-
1946	-	1	-	-	-	-	1	-	-	-	-	-
1947	-	-	-	-	-	-	-	-	-	-	-	-
1948	-	1	-	-	-	-	1	-	-	-	-	-
1949	-	-	-	-	-	-	-	-	-	-	-	-
1950	-	-	-	-	-	-	-	-	-	-	-	-
1951	-	-	-	-	-	-	-	-	-	-	-	-
1952	-	-	-	-	-	-	1	-	-	-	-	-
1953	-	-	1	-	-	-	-	2	-	-	-	-
1954	-	-	-	-	-	-	-	-	-	-	-	-
1955	-	-	-	-	-	-	3	3	-	-	-	-
1956	-	-	1	-	-	-	1	1	-	-	-	-
1957	-	-	-	-	-	-	3	1	-	-	-	-
1958	-	-	1	-	-	-	2	-	-	-	-	-
1959	-	-	-	1	-	1	-	1	-	-	-	-
1960	1	-	2	1	-	1	-	-	-	-	-	-
1961	2	-	1	-	-	-	1	1	-	-	-	-
1962	-	-	-	-	-	-	2	1	-	-	-	-
Total	3	2	7	2	0	2	23	10	0	0	0	0

according to their majors takes the following pattern: Education ranks the highest with 108 degrees, thus Education constitutes of 23% of all degrees granted to Lebanese women. The first degree was granted in Education in the year 1931. Biology comes next with 48 degrees. The first Biology degree was granted in 1942. Next comes the Political Science major with 44 degrees, the first degree being granted in 1937, then comes the Psychology major with 33 degrees, the first four degrees were granted in 1953. Arabic comes next with 31 degrees, the first degree being granted in 1931. English comes next with 30 degrees, the first degree being granted in 1930. Business Administration comes next with 26 degrees, the first degree being granted in 1950. Chemistry comes next with 24 degrees, the first degree being granted in 1942. Next comes Medicine with a total of 23 degrees, the first degree being granted in 1933. History comes next with 21 degrees, the first degree being granted in 1939. Sociology comes next with 15 degrees, the first degree being granted in 1947. Philosophy comes next with 14 degrees, the first degree being granted in 1940. Pharmacy comes next with 10 degrees, the first degree being granted in 1953. Public Administration comes next with 9 degrees, the first degree being granted in 1954. Economics comes next with 8 degrees, the first degree being granted in 1941. Mathematics with 7 degrees, the first degree being granted in 1953. Physics with 3 degrees, the first degree being granted very recently in 1960. Both Statistics and Bacteriology with 2 degrees each. The first degree was granted in Statistics in the year 1959. The first degree was granted in Bacteriology in the year 1956. Then comes the Arabic History, Arab Studies, Religion and Biochemistry with one degree each. The one

degree was granted in 1944, 1940, 1939, and 1955 respectively. There were no Lebanese women who graduated in Law, Astronomy or Dentistry.

CHAPTER III
RESEARCH, QUESTIONNAIRES AND INTERVIEWS

Description of Samples

Names of A.U.B. women graduates residing in Beirut were obtained from the Alumnae Directory. Some names had to be ignored because of lack of clear addresses or because of no address at all. Women graduates of the year 1962 were not included because of the short lapse of time between their date of graduation and the distribution of the questionnaires. This short lapse of time might not have enabled them to pass judgement on their adjustments. What remained from the total number were 231 graduates residing in Beirut. To these ^{were} / sent questionnaires, however, only 122 women have answered (51%).

Of the 122 women who have answered, 73 are single, 47 are married and 2 have been divorced.

In regard to their ages, as can be seen from Table 7, there is a very wide range. The oldest woman in the sample is 58 years old and the two youngest are 22 years old. However, most of the women in the sample are between the ages of 22 and 40.

As can be seen from Table 8, the religious distribution of the sample is as follows: 47 Greek Orthodox, 28 Protestants, 23 Sunni Muslims, 6 Greek Catholics, 5 Shiite Muslims, 3 Druzes, and Gregorians, Bahais, Maronites and Latins with 2 each. Two individuals did not write what their religion is. This distribution nearly corresponds to the original distribution of all Lebanese women graduates by religion.

TABLE 7

DATE OF BIRTH OF THE SAMPLE OF A.U.B. WOMEN GRADUATES
RESIDING IN BEIRUT

Year	Number	Year	Number
1904	1	1923	0
1905	0	1924	1
1906	0	1925	2
1907	1	1926	4
1908	1	1927	1
1909	3	1928	2
1910	1	1929	5
1911	0	1930	2
1912	0	1931	2
1913	0	1932	2
1914	0	1933	7
1915	1	1934	6
1916	0	1935	7
1917	1	1936	9
1918	0	1937	13
1919	2	1938	18
1920	2	1939	14
1921	0	1940	6
1922	0	1941	2
		Unspecified	<u>6</u>
		Total	122

TABLE 8

RELIGIOUS DISTRIBUTION OF THE SAMPLE

Gr. Orth.	Gr. Prot.	Gr. Sunni	Gr. Cath.	Gr. Shiite	Gr. Druzes	Gr. Greg.	Gr. Bahais	Gr. Maronites	Gr. Latin	Gr. Unsp.
47	28	22	6	5	3	2	2	2	2	2

As can be seen from Table 9, (64) about 50% of the respondents come from Ras Beirut; Ashrafieh, 11; Verdun and Mazraa, 4 each; Chouran and Zkak el Blat, 3 each; Wadi Abu Jmyl, Hazmieh, General Spears, Zarif and Furn el Shubback, 2 each; Dora, Airport region, Madame Curie, Rue de Phoenicie, Perthuis Street, Fakry Bey, Abdul Wahhab Inglizy, Tarik el Jadidah, Antelias, Ain Mrayseh, Rabya, Mouseitby, St. Michel, Hout, Kobayat, Haouz Saatieh, Place de Musee, Dekwayneh, Aisha Bakkar, Saifi, Graham Station and Haret Hriek, 1 each. One woman's place of residence was unspecified.

TABLE 9

GEOGRAPHICAL DISTRIBUTION OF THE SAMPLE

Unsp.	Madame Curie	Saifi	Haret Hriek	Ras Beirut	Ashrafieh	Verdun	Mazraa	Chouran	Zkak el Blat	Wadi AbuJmyl
1	1	1	1	64	11	4	4	3	3	2
Hazmieh	General Spears	Zarif	Furn el Shubback	Dora	Airport region	Rue de Phoenicie	Perthuis Street	Fakry Bey	Hout	
2	2	2	2	1	1	1	1	1	1	1
Abdul Wahhab Inglizy	Tarik el Jadidah	Antelias	Ain Mrayseh	Rabya	Mouseitby	St. Michel	Kobayat			
1	1	1	1	1	1	1	1			

TABLE 9 -- Continued

Haouz Saatieh	Place, de Musee	Dekwayneh	Aisha Bakkar	Graham Station
1	1	1	1	1

In the distribution of the sample by fields of specialization, as can be seen from Table 10, Education ranks the highest with 33; Psychology with 10; English, History and Political Science with 9 each; Arabic, 8; Business Administration, 7; Biology 6; Philosophy, Mathematics, Chemistry and Sociology, 5 each; Medicine, 4; Pharmacy, Economics and Public Administration, 2 each. One woman specified her major as general.

TABLE 10

DISTRIBUTION OF WOMEN GRADUATES BY MAJORS

Ed.	Engl.	Hist.	Psy.	Pol. Sc.	Bus. Adm.	Arab.	Biol.	Phil.	Math.	Chem.
33	9	9	10	9	7	8	6	5	5	5
		Medicine	Soc.	Pharmacy	Economics	Publ. Ad.	General			
		4	5	2	2	2	1			

As can be seen from Table 11, the distribution of the sample by degrees is as follows: 80 Bachelor of Arts degrees, 11 Bachelor of Science degrees, 6 Bachelor of Business Administration degrees, 14 Master of Arts degrees, 4 Master of Science degrees, 4 Doctors of Medicine, 2 Bachelor of Science degrees in Pharmacy, and 1 Master of Business Administration.

TABLE 11

DISTRIBUTION OF SAMPLE BY DEGREE

Bachelor of Arts	Master of Arts	Bachelor of Sc.	Bachelor of Bus.Ad.	Master of Sc.	Doctor of Medicine	Bachelor in Phar.	Master of Bus.Ad.
80	14	11	6	4	4	2	1

As can be seen from Table 12, 50 women have spent 2 years at A.U.B.; 14 have spent 3 years; 24 have spent 4 years; 6 have spent 5 years; 14 have spent 6 years; 10 have spent 7 years; 2 have spent 8 years; 1 has spent 9 years, and 1 has spent 15 years.

TABLE 12

NUMBER OF YEARS SPENT AT A.U.B. BY WOMEN GRADUATES

Number of years	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Number of women	0	50	14	24	6	14	10	2	1	0	0	0	0	0	1

In the distribution of the sample by date of graduation, as can be seen from Table 13, 1 graduated in 1929; 1 in 1930; 3 in 1931; 2 in 1936; 3 in 1940; 1 in 1941; 1 in 1942; 2 in 1945; 1 in 1946; 4 in 1948; 3 in 1949; 2 in 1950; 1 in 1951; 3 in 1952; 1 in 1953; 7 in 1955; 4 in 1956; 13 in 1957; 16 in 1959; 28 in 1960, and 12 in 1961.

As can be seen from Table 14, 45 women in the sample have fathers who are graduates of a university, 2 women have mothers only who are graduates of a university, 62 women have parents who are not university graduates,

TABLE 13

DISTRIBUTION OF THE SAMPLE BY YEARS OF GRADUATION

Year	Number	Year	Number
1929	1	1945	2
1930	1	1946	1
1931	3	1947	0
1932	0	1948	4
1933	0	1949	3
1934	0	1950	2
1935	0	1951	1
1936	2	1952	3
1937	0	1953	1
1938	0	1954	0
1939	0	1955	7
1940	3	1956	4
1941	1	1957	13
1942	1	1958	13
1943	0	1959	16
1944	0	1960	28
		1961	<u>12</u>
		Total	122

and 13 have both mothers and fathers who are university graduates.

TABLE 14

NUMBER OF A.U.B. WOMEN GRADUATES WHOSE FATHERS AND
MOTHERS ARE GRADUATES OF A UNIVERSITY

Father only	Mother only	Neither	Both
45	2	62	13

As can be seen from Table 15, the majority of the women (97) mention that they have brothers or sisters who are graduates of a university, and 25 mention that they have no brothers or sisters who are graduates of a university.

TABLE 15

NUMBER OF A.U.B. WOMEN GRADUATES WHOSE BROTHERS
AND, OR SISTERS ARE GRADUATES OF A UNIVERSITY

Brothers or Sisters who are Graduates	No Brothers or Sisters who are Grad.
97	25

As can be seen from Table 16, the majority of the women (105) have not pursued further education in a university other than A.U.B., and 17 mentioned that they have attended a university other than A.U.B. Of these 17 women, 6 have studied abroad, but not for a degree. Three in

London and 3 in the United States. Of these six, one has studied painting and the other has studied Music. The remaining four did not mention what their field of study was. As to the remaining 11 who have received degrees abroad, one received a doctorate's degree from the States in Mathematics, the second received her doctorate's degree from the university of Cairo in Arab history, the third received her Bachelor's degree in Fine Arts from the United States. Two received their Master's degree in Library Science from the United States, one received her Masters of Arts degree from London in education, and one received her Bachelor of Science degree in Biology from the United States. Another received her Masters of Fine Arts degree from the United States, and another received her Master's of Arts degree in History from the United States. Two women went to the United States for further specialization in Medicine after receiving their M.D. from A.U.B.

TABLE 16

NUMBER OF WOMEN WHO HAVE PURSUED FURTHER STUDY
AT A UNIVERSITY OTHER THAN A.U.B.

Women who have attended another university	Women who did not pursue further education in any other university
17	105

The present nature of work according to the sample; as can be seen from Table 17, is as follows: 37 are teachers; 13 are doing secretarial work; 10 are doing research work; 8 library work; general management and administra-

tive assistants, 4 each; Doctor of Medicine, Accountants and Medical students, 3 each; Television speakers, Journalists and principal of schools, 2 each; Pharmacist, Dress shop owner, Translator, Cashier in bank, Counselor and Musical advisor, 1 each. As to the 15 women who have worked in the past but are not working now, all of them are married. As to the ten women who have never worked, 9 are married and 1 is not; however, most of the members of this group have done volunteer work in Welfare Organizations.

TABLE 17

PRESENT NATURE OF WORK OF THE SAMPLE OF A.U.B. WOMEN GRADUATES

Research	Doctor in Medicine	Secre- tary	Library work	Phar- macyst	Dress shop owner	Medical student	Teachers
10	3	13	8	1	1	3	37
Administrative assistants	Trans- lator	Accountants	General management	Television speaker	Cashier in bank	Counselor	
4	1	3	4	2	1	1	
Journalism	Principal of school	Musical advisor	Have never worked	Have worked but are not working now			
1	2	1	10	15			

As to the nature of work of the husbands of the women in the sample, 12 are Engineers; 8 are Professors; 6 are Businessmen; 4 are Doctors; 3 are Lawyers; 2 are Industrialists, and 2 are Accountants; 1 is a Hospital Manager; 1 an Architect, and 1 a Director in the

Municipality; 1 a Salesman in an Insurance Co., 1 is the Head of the labor department in Lebanon; 1 is a Tourist agent; 1 is a senior Audit clerk; 1 is a Managing Director in an airline; 1 is a Sales Manager; 1 a Captain in the Lebanese Army, and 1 is a Laboratory Technician.

As can be seen from Table 18, 13 of those who are married have two children; 12 have three children; 11 have no children; 9 have one child, and 4 have four children.

TABLE 18
NUMBER OF CHILDREN OF THE SAMPLE OF A.U.B. WOMEN
GRADUATES

Number of Women	Eleven	Nine	Thirteen	Twelve	Four
Number of Children	0	1	2	3	4

TABLE 19

STATISTICAL RESPONSES OF THE SAMPLE IN TERMS OF MARITAL STATUS,
RELIGION, GEOGRAPHIC DISTRIBUTIONS, VOCATIONS AND DATE OF GRADUATION

	<u>Your Best Friends</u>			<u>People you Associate with are</u>		<u>People Around You</u>		
	(1)	(1)	(1)	(2)	(2)	(3)	(3)	(3)
	University people	Never attended university	Both	Relatives and cousins	People outside family	Think you are to educated	Look favorably on your education	Eccentric and original
Single: 73	26(35%)	0	46(63%)	9(12%)	61(83%)	3(4%)	69(94%)	1(1%)
Married: 49	21(42%)	0	27(55%)	5(13%)	32(67%)	2(4%)	44(90%)	2(4%)
Muslims: 32	14(44%)	0	18(56%)	7(22%)	21(66%)	3(9%)	28(88%)	1(3%)
Christians: 90	33(37%)	0	55(61%)	7(8%)	72(80%)	2(2%)	85(94%)	2(2%)
Ras Beirut: 64	24(38%)	0	40(62%)	4(6%)	52(81%)	2(3%)	61(95%)	1(2%)
Others: 58	23(39%)	0	33(57%)	10(17%)	41(71%)	3(5%)	52(89%)	2(4%)
Teachers: 45	21(47%)	0	22(49%)	4(9%)	38(84%)	1(2%)	43(96%)	0(0%)
Others: 77	26(34%)	0	51(66%)	10(13%)	55(72%)	4(5%)	70(91%)	3(4%)
Graduates before 1950 : 24	6(25%)	0	17(71%)	1(4%)	15(60%)	0(0%)	23(96%)	0(0%)
Graduates after 1950 : 98	41(42%)	0	56(57%)	13(14%)	78(79%)	5(5%)	90(92%)	3(3%)

TABLE 19 -- Continued

	People around you are			When you don't agree with some ethical standards your family holds you		
	(4)			(5)		
	Conservative	Too liberal	Liberal	Discuss it	Conform	Act the way you want
Single: 73	12(17%)	0(0%)	58(79%)	60(82%)	2(3%)	9(12%)
Married: 49	2(4%)	2(4%)	42(86%)	35(71%)	4(8%)	8(16%)
Muslims: 32	1(3%)	1(3%)	27(85%)	23(72%)	4(13%)	5(15%)
Christians: 90	13(16%)	1(1%)	73(80%)	72(80%)	2(2%)	12(13%)
Ras Beirut: 64	9(14%)	0(0%)	53(83%)	51(80%)	4(6%)	7(11%)
Others: 58	5(7%)	2(4%)	47(80%)	44(76%)	2(3%)	10(17%)
Teachers: 45	4(9%)	1(2%)	38(84%)	35(78%)	3(7%)	6(13%)
Others: 77	10(13%)	1(1%)	62(80%)	60(77%)	3(4%)	11(14%)
Graduates before 1950 : 24	0(0%)	0(0%)	22(92%)	13(54%)	1(4%)	6(25%)
Graduates after 1950 : 98	14(14%)	2(2%)	78(80%)	82(84%)	5(5%)	11(11%)

TABLE 19 -- Continued

	<u>Your parents</u>			<u>If you are married do you hold a job at the present time</u>		<u>If you are married but not working is it because</u>			
	(6)	(6)	(6)	(7)	(7)	(8)	(8)	(8)	(8)
	Like the idea of you working	Had to convince them	Could not convince them	Yes	No	Husband's attitude unfavorable	Children too young	Not interested	Being house wife takes most of your time
Single: 73	63(86%)	8(11%)	0(0%)						
Married: 49	33(68%)	10(20%)	0(0%)	24(49%)	25(51%)	3(12%)	10(40%)	2(8%)	10(40%)
Muslims: 32	23(72%)	4(13%)	0(0%)	10(50%)	10(50%)	1(10%)	6(60%)	1(10%)	2(20%)
Christians: 90	73(81%)	14(16%)	0(0%)	34(69%)	15(31%)	2(13%)	4(27%)	1(7%)	8(53%)
Ras Beirut: 64	48(75%)	11(17%)	0(0%)	11(41%)	16(59%)	2(12%)	6(38%)	1(6%)	7(44%)
Others: 58	48(83%)	7(12%)	0(0%)	13(59%)	9(41%)	1(11%)	4(44%)	1(11%)	3(34%)
Teachers: 45	42(93%)	3(7%)	0(0%)	9(53%)	8(47%)	0(0%)	6(75%)	0(0%)	2(25%)
Others: 77	54(70%)	15(19%)	0(0%)	15(47%)	17(53%)	3(17%)	4(23%)	2(12%)	8(48%)
Graduates before 1950 : 24	16(67%)	6(25%)	0(0%)	10(56%)	8(44%)	0(0%)	0(0%)	2(25%)	6(75%)
Graduates after 1950 : 98	80(82%)	12(12%)	0(0%)	14(45%)	17(55%)	3(17%)	10(59%)	0(0%)	4(24%)

TABLE 19 -- Continued

	If unmarried is it because of college education		If unmarried because of college education check one of the following						
	(9) Yes	(9) No	will not marry in the traditional way	You are older and men prefer to marry younger girls	Expectations have increased after being to college	Have to work and help parents	Pursue career and never marry	Want to become a bit older and more mature before marriage	
Single: 73 Married: 49	10(14%)	63(86%)	1(7%)	1(7%)	9(72%)	0(0%)	1(7%)	1(7%)	
Muslims: 32 Christians: 90	0(0%) 10(16%)	12(100%) 51(82%)	0(0%) 1(8%)	0(0%) 1(8%)	0(0%) 9(68%)	0(0%) 0(0%)	0(0%) 1(8%)	0(0%) 1(8%)	
Ras Beirut: 64 Others: 58	7(20%) 3(8%)	28(80%) 35(92%)	1(14%) 0(0%)	0(0%) 1(16%)	6(86%) 3(52%)	0(0%) 0(0%)	0(0%) 1(16%)	0(0%) 1(16%)	
Teachers: 45 Others: 77	4(16%) 6(13%)	22(84%) 41(87%)	0(0%) 1(12%)	0(0%) 1(12%)	4(80%) 5(64%)	0(0%) 0(0%)	0(0%) 1(12%)	1(20%) 0(0%)	
Graduates before 1950 : 24	0(0%)	6(100%)	0(0%)	0(0%)	0(0%)	0(0%)	1(100%)	0(0%)	
Graduates after 1950 : 98	10(15%)	57(85%)	1(8%)	1(8%)	9(76%)	0(0%)	0(0%)	1(8%)	

TABLE 19 -- Continued

	<u>If unmarried what type of marriage do you prefer</u>			<u>An educated woman's major role is</u>		<u>If you are both a house wife & a career woman do you</u>		
	(11)			(12)		(13)		
	Marriage based on love	Arranged by parents	Agreement between couple & with consent of parents	Compromise marriage	To be a House wife	Career Woman	Manage to do both fairly well	Have difficulty in doing both
Single: 73	9(12%)	1(1%)	58(80%)	2(3%)	41(56%)	9(12%)		
Married: 49					24(49%)	6(13%)	22(92%)	2(8%)
Muslims: 32	2(17%)	0(0%)	10(83%)	0(0%)	15(47%)	4(13%)	9(82%)	2(18%)
Christians: 90	7(12%)	1(2%)	48(84%)	2(2%)	50(56%)	11(13%)	13(100%)	0(0%)
Ras Beirut: 64	7(19%)	0(0%)	28(76%)	2(5%)	41(64%)	6(9%)	16(100%)	0(0%)
Others: 58	2(6%)	1(3%)	30(91%)	0(0%)	24(41%)	9(16%)	6(75%)	2(25%)
Teachers: 45	0(0%)	0(0%)	26(100%)	0(0%)	29(64%)	6(13%)	12(100%)	0(0%)
Others: 77	9(22%)	1(2%)	32(76%)	0(0%)	36(46%)	9(12%)	10(83%)	2(17%)
Graduates before 1950 : 24	1(20%)	0(0%)	3(60%)	1(20%)	8(33%)	5(21%)	12(100%)	0(0%)
Graduates after 1950 : 98	9(12%)	1(2%)	55(74%)	1(2%)	57(58%)	10(10%)	10(83%)	2(17%)

TABLE 19 -- Continued

	<u>Jobs you held after graduation were</u>		<u>If you are working on a job unrelated to your major is it because</u>					
	(14)		(15)					
	In accordance with your major	unrelated to your major	Not interested in major	No opportunities	Salary too low	Competition	Others	
Single: 73	42(58%)	28(38%)	3(12%)	15(54%)	2(6%)	1(4%)	7(24%)	
Married: 49	27(56%)	10(20%)	1(10%)	4(40%)	1(10%)	0(0%)	4(40%)	
Muslims: 32	21(66%)	6(19%)	1(17%)	2(33%)	0(0%)	1(17%)	2(33%)	
Christians: 90	48(53%)	32(36%)	3(9%)	17(54%)	3(9%)	0(0%)	9(28%)	
Ras Beirut: 64	33(52%)	21(33%)	1(5%)	12(56%)	2(10%)	0(0%)	6(29%)	
Others: 58	36(62%)	17(29%)	3(18%)	7(41%)	1(6%)	1(6%)	5(29%)	
Teachers: 45	39(78%)	6(13%)	1(20%)	3(60%)	0(0%)	0(0%)	1(20%)	
Others: 77	30(39%)	32(41%)	3(9%)	16(49%)	3(9%)	1(3%)	10(30%)	
Graduates before 1950: 24	15(62%)	6(25%)	0(0%)	3(50%)	1(17%)	0(0%)	2(33%)	
Graduates after 1950 : 98	54(55%)	32(33%)	4(13%)	16(49%)	2(6%)	1(3%)	9(29%)	

TABLE 19 -- Continued

	As a graduate of A.U.B. you have been		<u>Are you working because you</u>				
	(16)		(17)				
	Disappointed with salary	Satisfied	Need money	Too dull to stay at home	Need experience but not money	Sense of duty	Others
Single: 73	28(38%)	38(52%)	17(23%)	15(21%)	12(16%)	10(15%)	13(17%)
Married: 49	12(24%)	24(48%)	11(23%)	7(14%)	5(11%)	8(16%)	6(12%)
Muslims: 32	7(22%)	19(59%)	9(28%)	4(13%)	4(13%)	6(19%)	3(9%)
Christians: 90	33(37%)	43(48%)	19(21%)	18(20%)	13(14%)	12(13%)	16(18%)
Ras Beirut: 64	24(37%)	27(42%)	16(25%)	11(17%)	9(14%)	10(16%)	8(12%)
Others: 58	16(28%)	35(60%)	12(21%)	11(19%)	8(14%)	8(14%)	11(19%)
Teachers: 45	18(40%)	23(51%)	11(24%)	9(20%)	8(18%)	5(11%)	10(22%)
Others: 77	22(28%)	39(50%)	17(22%)	13(17%)	9(12%)	13(17%)	9(12%)
Graduates before 1950 : 24	4(17%)	14(58%)	5(21%)	2(8%)	3(12%)	7(29%)	3(12%)
Graduates after 1950 : 98	36(37%)	48(49%)	23(23%)	20(20%)	14(14%)	11(11%)	16(16%)

TABLE 19 -- Continued

	As a woman you have faced the following obstacles in your work (18)					If you were to start college again would you (19)	
	Men receive more Salary	Men are not accustomed to have women work with them	No raise in salary as men	Men do not like it because you are their boss	Others	Specialize in same subject	Change your major
Single: 73	7(9%)	5(7%)	4(6%)	5(7%)	9(12%)	41(57%)	31(42%)
Married: 49	4(8%)	0(0%)	1(2%)	4(8%)	4(8%)	34(69%)	14(29%)
Muslims: 32	4(13%)	2(6%)	1(3%)	1(3%)	2(6%)	21(66%)	10(31%)
Christians: 90	7(8%)	3(3%)	4(4%)	8(9%)	11(12%)	54(60%)	35(39%)
Ras Beirut: 64	5(8%)	2(3%)	2(3%)	4(6%)	7(11%)	37(58%)	25(39%)
Others: 58	6(10%)	3(5%)	3(5%)	5(9%)	6(10%)	38(65%)	20(35%)
Teachers: 45	3(7%)	0(0%)	2(2%)	2(2%)	7(16%)	30(67%)	15(33%)
Others: 77	8(10%)	5(6%)	3(4%)	7(9%)	6(8%)	45(58%)	30(39%)
Graduates before 1950 : 24	3(12%)	0(0%)	1(4%)	4(17%)	1(4%)	16(67%)	7(29%)
Graduates after 1950 : 98	8(8%)	5(5%)	4(4%)	5(5%)	12(12%)	59(60%)	38(39%)

TABLE 19 -- Continued

	<u>In general</u>		<u>You wanted a higher education</u>						
	(20)		(21)						
	Regret having gone to A.U.B.	Satisfied	Professional career	Liberally educated	Something interesting to do until you were married	Parents insisted	To find a husband	Your friends were going so you wanted to go	
Single: 73	2 (3%)	71 (97%)	21 (29%)	47 (66%)	3 (3%)	1 (1%)	0 (0%)	1 (1%)	
Married: 49	0 (0%)	49 (100%)	9 (18%)	34 (69%)	0 (0%)	1 (2%)	0 (0%)	1 (2%)	
Muslims: 32	0 (0%)	32 (100%)	4 (12%)	27 (84%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	
Christians: 90	2 (2%)	88 (98%)	26 (29%)	54 (60%)	3 (3%)	2 (2%)	0 (0%)	2 (2%)	
Ras Beirut: 64	1 (2%)	63 (98%)	13 (20%)	43 (67%)	1 (2%)	2 (4%)	0 (0%)	2 (3%)	
Others: 58	1 (2%)	57 (98%)	17 (29%)	38 (65%)	2 (4%)	0 (0%)	0 (0%)	0 (0%)	
Teachers: 45	1 (2%)	44 (98%)	8 (18%)	31 (69%)	2 (4%)	2 (4%)	0 (0%)	1 (2%)	
Others: 77	1 (1%)	76 (99%)	22 (28%)	50 (65%)	1 (1%)	0 (0%)	0 (0%)	1 (1%)	
Graduates before 1950 : 24	0 (0%)	24 (100%)	7 (29%)	16 (67%)	0 (0%)	0 (0%)	0 (0%)	1 (4%)	
Graduates after 1950 : 98	2 (2%)	96 (98%)	23 (23%)	65 (66%)	3 (3%)	2 (2%)	0 (0%)	1 (1%)	

TABLE 19 - Continued

You would have profited more from your
experiences at A.U.B. if you

(24)

	Had more voca- tional guidance	Were older and more mature	Joined more extra- curricular activities	Perfect
Single: 73	25 (35%)	14 (19%)	21 (29%)	11 (15%)
Married: 49	14 (29%)	9 (19%)	12 (24%)	11 (22%)
Muslims: 32	11 (34%)	4 (13%)	11 (34%)	6 (19%)
Christians: 90	28 (31%)	19 (21%)	22 (24%)	16 (18%)
Ras Beirut: 64	25 (39%)	11 (17%)	16 (25%)	11 (17%)
Others: 58	14 (24%)	12 (21%)	17 (29%)	11 (19%)
Teachers: 45	10 (22%)	11 (24%)	13 (29%)	3 (7%)
Others: 77	29 (37%)	12 (15%)	20 (26%)	19 (25%)
Graduates before 1950 : 24	7 (29%)	7 (29%)	2 (8%)	6 (25%)
Graduates after 1950 : 98	32 (33%)	16 (16%)	31 (31%)	16 (16%)

Analysis of Responses in Terms of Certain Variables

Respondents were divided according to five major categories, Marital Status, Religion, Geographic Distribution, Vocations and Date of Graduation.

Marital Status: 73 out of the 122 women who have answered the questionnaire are single; 47 are married, and 2 are divorced. The 2 divorced women were grouped with the married on the assumption that they once had their problems as married women; therefore, no major category of divorced women was included. In such an arrangement it is possible to comprehend the differences in problems of adjustment between single and married women, if there are any.

Religion: Druze, Bahais, Shiites and Sunnis are grouped together under Muslims, Latins, Gregorians, Protestants, Greek Orthodox and Catholics are grouped together under Christians. The number of Muslims then becomes 32, and Christians, 90. In this manner it is possible to understand the differences in responses, if any, between Muslims and Christians.

Geographic Distribution: About half of those who have answered the questionnaire come from Ras Beirut. The rest being distributed according to the various other sections in Beirut. A reason for this might be that since the university is in Ras Beirut, those who are eager to get an education move to Ras Beirut in order to be near the university; or, perhaps, people residing in Ras Beirut, because of the effect of the university, tend to be more liberal and thus eager to have their daughters receive a higher education. Thus it will be interesting to see if location has anything to do with the kind of responses that women graduates give.

Vocations: Out of the 122 women who have answered the questionnaire, 45 are teachers. The teaching profession tends to attract many women because it is an occupation which enjoys high prestige in this country. It is important, therefore, to find out if teachers face problems of adjustment which are similar to problems of women working in other professions.

Date of Graduation: Nearly 1/5 of those who answered the questionnaire had graduated before 1950. The increase in the enrollment of women at A.U.B. is noticeable after 1950, because of the forces which arose after World War II. These forces pushed even more women into higher education. Thus it is important to find out the similarities or differences, if any, between those who graduated before and those who graduated after 1950.

Marital Status: Slightly more married women (42%) than unmarried (35%) choose their best friends from among university educated people. The reason for this might be that since educated girls tend to marry educated men, their environment is more educative and thus they tend, slightly more than single women, to choose their best friends from among the educated class.

More single women (83%) associate with people outside the family than married women (67%). The reason for this difference might be that the sphere of activities of the single woman is usually outside the home. She spends most of her time on the job where she has responsibilities and obligations, while the married woman's obligations and responsibilities center mostly in the home. In this way the single woman

has more chances to associate with people outside the home than the married woman.

Four percent of the married women feel that people around them think they are eccentric and original, as compared to 1% of the single women. There does not seem to be a difference between the two groups in this connection.

More single women (17%) than married women (4%) feel that people around them are conservative. The reason for this difference might be that people around the single woman tend to criticize her behaviour and prevent her from doing acts contrary to the social norms, in order that her chances for marriage will not be jeopardized. Because of this, the single woman will tend to feel that people around her are conservative.

Slightly more married women (8%) than single women (3%) said that when they don't agree with some ethical standards that their families hold, they conform, because it does no good to argue with them. More married women (16%) than single women (12%) said that they will act the way they want, irrespective of what their families will think. The reason for this difference might be that because married women on the whole face more family problems than single women, and out of their experience,

they have found that some problems cannot be solved by the method of discussion; therefore, they either have to give in and conform or act the way they want.

More married women (20%) than single women (11%) said that their parents did not like the idea of their working and they had to convince them. The reason for this difference might be that parents of single women feel that if their daughters will work for a while, their chances for marriage will increase.

More single women (38%) mention that they are working on jobs unrelated to their majors as compared with married women (26%). However, judging from their response to question 8, there does not seem to be much difference in the reasons married and single women give on why they are working on jobs unrelated to their majors.

More single women (38%) than married women (24%) mention they are disappointed with their salaries. The reason for this difference might be that married women can depend on their husbands in matters of finance, whereas single women, if they are to feel independent, cannot always ask their parents for money. If their salaries are low, they will tend to be more disappointed than married women.

More single women (21%) than married women (14%) are working because they feel it is too dull to stay at home. More single women (16%) than married women (11%) are working because they need the experience, but not the money. The reason for this difference might be

that on the whole married women have enough work to do at home which might prevent them from becoming bored, and the sphere of activities for the married woman is wider than for the single woman. Thus, she can satisfy her need for new experiences in other activities rather than a full time job which might not always satisfy her interests.

More single women (7%) mention that men are not accustomed to having women work with them while none of the married women say that they have encountered such an obstacle. Slightly more single women (6%) than married women (2%) mention that they do not get a raise in salary as often as men. The reason for this difference might be that married women, on the whole, work in more intellectual atmospheres with men who are accustomed to having women work with them. Their reason for choosing this atmosphere is to guard their own and their husband's reputation. For the single women, this does not matter so much. The reason why more single women mention that they do not get as large a raise in salary as men, might be because on the whole employers feel that single women are eventually going to get married and leave them, so they give the raise in salary to married women who are settled.

Some of the single women (3%) regret having gone to A.U.B., while none of the married women do. The reason for this might be that single women are rationalizing and putting the blame for their unmarried state on the type of education they had at A.U.B. which they feel might have prevented them from finding a husband.

More single women (29%) than married women (18%) mention that they wanted a higher education so as to have a professional career. Slightly more married women (69%) said they came for a liberal education, while 66% of the single women gave the same answer. 3% of the single women said

that they wanted a higher education so that they would have something interesting to do until they were married, while none of the married women gave this answer. The reason for these differences might be that those who were professionally oriented were not so eager to get married as those who came for a liberal education.

More single women (42%) would change their majors as compared to 29% of the married women. The reason for this difference might be that on the whole, a job is more important to the single woman than the married one. If she is working on a job which is unrelated to her major, and if she is disappointed with her salary, the single woman will tend to regret the time spent on a major which is not useful to her.

More single women (35%) than married women (29%) feel that they would have profited more from their experiences at A.U.B. if they had had more vocational guidance, and more single women (29%) said that they should have joined more extracurricular activities as compared to 24% of the married women. More married women (22%) said that their education was perfect, as compared to 15% of the single women. Married women on the whole seem to be better off in this connection than single women. That is more married women are satisfied with their college experience than single women. The reason for this might be that the educated women who get married are those who are better adjusted, because it takes a great deal of maturity to make a choice concerning marriage.

In summary, the differences between single and married women are as follows: More married women choose their best friends from among educated people than singles, they more than single women feel that people around them regard them as eccentric and original and when they

don't agree with some ethical standards their families hold, they, more than single women, tend to conform, because it does no good to argue with their families or act the way they want irrespective of what people around them think. More married women said that their parents at first did not like the idea of them working, and they had to convince them, and slightly more married women than single women said that they wanted a higher education so that they would be liberally educated. More single women said they wanted a higher education so as to have a professional career. On the other hand, more single women associate with people outside the family. They more than married women feel that people around them are conservative, and that an educated woman's major role is to be a house wife. However, more single women mention that they are working on jobs unrelated to their majors and are more disappointed with their salaries. More single women than married women mention that they are working because it is too dull to stay at home and because they need the experience but not the money. More single women mention that they do not get as large a raise in salary as men, and men are still not accustomed to having them work with them. More single women mention that they would have profited more from their experiences at A.U.B. if they had joined more extracurricular activities and had more vocational guidance.

Religion: Slightly more Muslim women (44%) than Christians (37%) choose their best friends from the educated class. The reason for this might be that most of the Muslim women from Beirut who come to the university come from educated homes. It is very rare to find a Muslim university woman from Beirut whose parents are uneducated. However,

among Christians from Beirut there are more parents who are uneducated who send their daughters to college. Thus it would seem natural for more Muslim than Christians women to choose their best friends from the educated class.

More Christians (83%) associate with people outside the family than Muslims (67%). The reason for this might be that since the Muslim community in Beirut is more traditional and family centered than the Christian community, the result being that more Muslim women associate with relatives and cousins than Christians.

Slightly more Muslim women (9%) than Christians (2%) feel that people around them think they are too educated, and more Christians (94%) than Muslims (88%) feel that people around them look favorably on their education. The reason for this difference might be that the Muslim community in Beirut is more conservative than the Christian community and higher education for women in the Muslim community might at times be associated with sophistication, so more Muslim women than Christians feel that people around them think they are too educated.

More Christian women (16%) than Muslim women (3%) feel that people around them are conservative. The reason for this difference might be that because on the whole Muslim women from Beirut who come to the university come from educated homes and their surroundings tend to be less conservative than Christians.

More Muslim women (13%), when they don't agree with some ethical standards their families hold, conform because it does no good to argue with them as compared with 2% of the Christians and more Christians (80%)

discuss the matter for clarification as compared to 72% of Muslim women. The reason for this difference might be that because the Muslim society in Beirut is more traditional and parents of Muslim women are strict in preserving ethical standards, the Muslim woman finds that she is not able to convince her family by the discussion method so she conforms because it does no good to argue with them

More Christian women (81%) said that their parents from the beginning approve of the idea of their working as compared to 72% of the Muslim women. The reason for this difference might be that Christians are more liberal and thus have moved from the traditional pattern of a girl staying at home till the time for marriage comes; however, some Muslim parents feel that if their daughters are working this might jeopardize their chances for marriage, so some Muslim parents might not have like the idea of their daughters working and had to be convinced.

More married Christian women (69%) are working as compared to 5% of the Muslim women. However, as can be seen from the following item, 60% of the married Muslim women who are not working are not able to work because their children are too young, so the factor of religion does not account for the difference in this connection.

None of the single Muslim women mention that they are unmarried because they have had a college education, as compared to 16% of the Christians. The reason for this difference might be that Muslim women tend to depend on their parents for finding them a proper husband, so no matter how educated they are, the procedure for marriage is traditional while the Christian women tend to be more independent in

this respect. As can be seen from the following question, 68% of those who think that they are unmarried because of college education mention that their expectations have increased after being to college and thus has limited the number of acceptable men.

There does not seem to be a difference between the two groups on the type of marriage they prefer. The majority of Muslim women (83%) and Christian women (84%) prefer the kind of marriage where there is an agreement between the couple concerned but with the consent of parents.

More Christian women (56%) than Muslims (47%) feel that an educated woman's major role is to be a housewife. The reason for this difference might be that since 18% of the Muslim women feel that they are having difficulties in being both housewives and career women as compared to none of the Christian women. Some Muslim women will tend to prefer being career women rather than housewives, being unable to manage in doing both fairly well, presuming that they are obliged to work outside the home because of a need for money.

More Muslim women (66%) than Christians (53%) are working in accordance with their majors. The reason for this might be that Muslim society is more traditional, especially with regards to the kind of work a woman might do. So the Muslim woman will tend to choose her major with this consideration in mind so that she will be able to work after graduation. In this way, she will be working in accordance with her major.

As to the reasons given why some women are not working in accordance with their majors, 17% of the Muslims said they were not interested

in their majors as compared to 9% of the Christians. More Christians (54%) as compared to 33% of the Muslims said that there were no opportunities to work with such a major. None of the Muslims said that the salary was too low as compared to 9% of the Christians, and 17% of the Muslims said that there was too much competition and not enough jobs as compared to none of the Christians. The reason for the difference between the two groups might be that since the Muslim woman in choosing her major will take into consideration the type of work acceptable in her society, she might tend to study something she is not interested in more than the Christian woman so that she will be prepared for an acceptable kind of work. However, after graduation she might face the difficulty that she is unable to work in accordance with such a major because she is not interested in it. The above mentioned may also explain why more Christian women than Muslims mention that there were no opportunities to work with such a major. The Muslim woman has already chosen her major from the very beginning, taking into consideration the opportunities for work and since there tends to be too much competition in the acceptable type of work open for women, the Muslims will tend to complain more than the Christians that they could not work in accordance with their majors because there was too much competition and not enough jobs.

More Christian women (37%) than Muslims (22%) are disappointed with their salaries. The reason for this might be that since Muslim society is more traditional, the Muslim woman can depend more than the Christian woman can on her father or husband for financial support. Since the Christian woman more than the Muslim woman on the whole is expected to be independent, she will be more disappointed with her salary if it is

too low.

More Muslim women (28%) than Christians (21%) are working because they need the money; however, more Muslim women (19%) than Christians (13%) are working from a sense of duty to help their community, and more Christians (20%) than Muslims (13%) are working because it is too dull to stay at home. The difference in this connection between the two groups are slight which might mean that the factor of religion is not important in this connection.

More Muslim women (13%) than Christians (8%) feel that men receive more salary and more Muslim women (6%) than Christians (3%) feel that men are not accustomed to having women work with them. However, more Christians (9%) than Muslims (3%) feel that men do not like it because they are their boss. The differences in this connection between the two groups are slight, which might mean that the factor of religion is not important in this connection.

Slightly more Muslim women (66%) than Christians (60%) are satisfied with their majors. There does not seem to be a difference between the two groups in this connection.

More Christian women (29%) than Muslims (12%) wanted a higher education to have a professional career, and more Muslims (84%) than Christians (60%) come for a liberal education. The reason for the difference between the two groups might be that very few of the Muslim women from Beirut who attend the university come from the lower socioeconomic class, so on the whole a professional career is not their primary aim, for them, liberal education comes first because they are not on the whole in need of money to pursue a professional career, and the traditional view in their society would not encourage it. On the other hand Christian women from Beirut who come to A.U.B. are more distributed throughout all the socioeconomic classes so more Christians want higher education for a professional career rather than a liberal education so that they can earn money after graduation.

Slightly more Muslims (34%) than Christians (31%) feel that they would have profited more from their experiences at A.U.B. if they had had more vocational guidance and more Muslim women (34%) than Christians (24%) wished they had joined more extracurricular activities. The reason why more Muslim women said that they should have joined more extracurricular activities might be due to their conservative background while being in the university. This might have prevented them from joining these activities. As to the matter of vocational guidance, the difference between the two groups is so slight that this might mean that the factor of religion is not important in this connection.

In summary, the differences between Christians and Muslims are as follows: More Muslim women than Christians choose their best friends

from the educated class; however, more Christians than Muslims associate with people outside the family. More Muslim women feel that people around them think they are too educated; however, more Christian women feel that people around them are conservative. More Muslim women, when they don't agree with some ethical standards their families hold, conform because it does no good to argue with them. More Christian women mention that their parents from the very beginning like the idea of their working. More Christian women feel that they are unmarried because of college education, and more Christians feel that an educated woman's major role is to be a housewife. More Muslim women than Christians are working in accordance with their majors and more Muslims than Christians are satisfied with their salaries. More Christian women wanted a higher education in order to have a professional career as compared to more Muslims, who wanted a liberal education. More Muslim women would have profited more from their experiences at A.U.B. if they had had more vocational guidance and if they had joined more extracurricular activities.

Geographic Distribution: 38% of women residing in Ras Beirut choose their best friends from among the educated class as compared to 39% of women residing in other areas. There seems to be no difference in this connection between the two groups, thus, location does not seem to influence the way one chooses his best friends.

More women living in Ras Beirut (81%) than those living in other areas (71%) associate with people outside the family. The reason for the difference between the two groups might be that Ras Beirut is not on the whole a traditional community. It is much more progressive than

other areas in Beirut so its members will tend to move away from the traditional pattern of associating with relatives and cousins.

More women living in Ras Beirut (95%) than other areas (89%) feel that people around them look favorably on their education. The reason for this difference might be that because the university is located in Ras Beirut, the area of Ras Beirut has a more educative atmosphere than other areas, which might tend to make people in Ras Beirut accustomed to the idea of a woman acquiring a higher education. Thus they look favorably at those women who are educated.

The majority of those living in Ras Beirut (83%) and other areas (80%) feel that people around them are liberal, thus geographical location does not seem to effect the way an A.U.B. graduate perceives the people around her.

More women living in Ras Beirut (80%) than those living in other areas (76%) when they don't agree with some ethical standards of their family discuss it for clarification, and more of those living in other areas (17%) than those living in Ras Beirut (11%) act the way they want irrespective of what their families think. The reason for this difference might be that people living in Ras Beirut than people in other areas are more open to discussion when there is a problem because they are living in an educative atmosphere.

More women living in areas other than Ras Beirut (83%) than those residing in Ras Beirut (75%) mention that their parents from the very beginning like the idea of their working. The reason for the difference might be that parents of women living in Ras Beirut might have preferred

that their daughters pursue further study here or abroad rather than work, because the atmosphere in Ras Beirut is more educative than other areas.

More married women living in other areas (59%) mention that they hold a job at the present time as compared to 41% of the married women living in Ras Beirut. The reason for the difference (as can be seen from the next question) is that more of those living in Ras Beirut (44%) mention that they are not working because being a housewife takes most of their time, as compared to 34% of those living in other areas.

More women living in Ras Beirut (20%) mention they are unmarried because they have had a college education and their expectations have increased after being to college as compared to 8% of those living in other areas. The reason for this difference may be that those living in other areas, being more traditional, tend to depend more on their parents for finding them a proper husband while those living in Ras Beirut tend to be more independent in this respect and are unable to find a husband because their expectations have increased after being to college and thus limited the number of acceptable men.

More women living in Ras Beirut (19%) prefer a marriage based on love only as compared to 6% of those living in other areas, and more women living in districts other than Ras Beirut (91%) prefer the type of marriage where there is an agreement between the couple but with consent of their parents as compared to 76% of those living in Ras Beirut. The reason for this difference might be that those living in Ras Beirut, because they live in a more progressive educational atmosphere, do not

mind differences in religion and family background and prefer to base their marriage on love only, irrespective of other factors. As to those living in other areas, who, because their environment is more traditional, prefer to have the consent of their parents before taking such a serious step.

More women living in Ras Beirut (64%) feel that an educated woman's major role is to be a housewife as compared to 41% of those living in other districts. The reason for this difference might be that since those living in other districts (25%) feel that they are having difficulties in being both housewives and career women as compared to none of those living in Ras Beirut. Some women living in other districts will say they prefer being career women rather than housewives because they are unable to do both fairly well, and they are obliged to work outside the home because of a need for money.

More women living in other areas (62%) than those living in Ras Beirut (52%) mention that the jobs they held after graduation were in accordance with their majors. The reason for this might be that because the community of Ras Beirut is more educative than other parts, the variety of jobs offered are greater, making it more tempting for girls in Ras Beirut to work at jobs unrelated to their majors.

More women living on other areas (18%) mention that they are working on jobs unrelated to their majors because they were not interested in their major, as compared to 5% of those living in Ras Beirut. The reason for this difference might be that parents in ^{Ras}Beirut on the whole tend to be more enlightened and will not force their daughters to study

something they are not interested in.

More women living in Ras Beirut (37%) than others (28%) are disappointed with their salaries. The reason for the difference might be because there are more educated women residing in Ras Beirut than other areas, and there tends to be much competition between them in who earns more. So the women in Ras Beirut will tend to be more disappointed in salaries if their salary is low because of competition than women living in other areas.

The majority of women living in Ras Beirut (25%) and other areas (21%) are working because they need the money, thus location does not seem to have influence in this connection.

There does not seem to be any difference between those residing in Ras Beirut and those residing in other parts in relation to the kind of obstacles they meet in their work.

More women living in other areas (65%) said that if they were to start college again they would specialize in the same subject as compared to 58% of those living in Ras Beirut. The reason for this difference might be because more women living in other areas than those living in Ras Beirut are holding jobs which are in accordance with their majors.

The majority of women residing in Ras Beirut (98%) and those residing in other parts (98%) are satisfied with their college experience and don't regret having gone to A.U.B. Thus location does not seem to have any influence in this connection.

More women living in districts other than Ras Beirut (29%) than those living in Ras Beirut (20%) wanted a higher education in order to have a

professional career, and slightly more women living in Ras Beirut (67%) than those living in other districts (65%) wanted a higher education to be liberally educated. The reason for the difference may be that since Ras Beirut is a more cultural district than others, it seems that its members would think in terms of liberal education as an aim rather than a preparation for a professional career.

More women living in Ras Beirut (39%) than those living in other districts (24%) feel that they would have profited more from their experiences at A.U.B. if they had had more vocational guidance. The reason for the difference may be that women living in Ras Beirut have a wider range of opportunities than others because they live in a more educational environment, thus the need for more vocation guidance.

More women living in other districts (21%) feel that they would have profited more from their experiences at A.U.B. if they were older and more mature as compared to 17% of those living in Ras Beirut, and more women living in other districts (29%) said they should have joined more extracurricular activities than those living in Ras Beirut (25%). The reason for the difference may be that it was easier for those living in Ras Beirut to adjust to campus life because they are more familiar with this kind of an environment, having lived not far away from the university, since their parents were more liberal, they could join more extracurricular activities than those living in other districts.

In summary, the differences between those residing in Ras Beirut and those residing in other districts are as follows: More women living in Ras Beirut associate with people outside the family than those living

in other districts, and more women living in Ras Beirut feel that people around them look favorably on their education. However, more women living in Ras Beirut mention that when they don't agree with some ethical standards their families hold, they discuss it with them for clarification. More women living in areas other than Ras Beirut mention that their parents from the very beginning liked the idea of their working. More women living in Ras Beirut mention that they are unmarried because they have had a college education and more women living in Ras Beirut prefer a marriage based on love, irrespective of other factors. More women living in Ras Beirut feel that an educated woman's major role is to be a housewife; however, more women living in other areas mention that the jobs they held after graduation were in accordance with their majors. More women living in Ras Beirut are disappointed with their salaries and more women living in other areas said that if they were to start college again they would specialize in the same subject. More women living in districts other than Ras Beirut wanted a higher education in order to have a professional career, and more women living in Ras Beirut wanted a liberal education. More women living in Ras Beirut feel that they would have profited more from their experiences at A.U.B. if they had had more vocational guidance; however, more women living in other areas felt that they would have profited more from their experiences at A.U.B. if they had been older and more mature and if they had joined more extracurricular activities.

Vocations: More teachers (47%) than those working on other jobs (34%) choose their best friends from the educated class. The reason for this difference might be that teachers on the whole associate more in

their jobs with university educated people, thus they tend to choose their best friends from among the educated class.

More teachers (84%) than those working on other jobs (72%) associate with people outside the family. The reason for the difference may be that teachers, after their working hours, have certain responsibilities such as visits to students' homes and meetings while those working on other jobs don't have such responsibilities after their work hours. So teachers may have less time than others to associate with relatives and cousins.

More teachers (96%) feel that people around them look favorably on their education than those working on other jobs (91%), and 5% of those working on other jobs feel that people around them think they are too educated as compared to 2% of the teachers. None of the teachers feel that people around them think they are eccentric and original as compared to 4% of those working on other jobs. The reason for the difference may be that teachers are expected to know more than the rest, and if they appear to be ^{sophisticated} or too educated people will expect them to be so because they are teachers; therefore they look favorably on their education.

More women working on other jobs (13%) than teachers (9%) feel that people around them are conservative. The reason for the difference may be that teachers tend to associate more with members of the educated class who can understand them, while those working on other jobs tend to come more in contact with people who are less educated and thus they are regarded as eccentric or too educated; therefore more women working on

jobs other than teaching tend to feel that people around them are conservative.

78% of the teachers and 77% of those working on other jobs mention that when they don't agree with some ethical standards their families hold they discuss it with them for clarification. There does not seem to be a difference between the two groups in this connection.

More teachers (93%) mention that their parents from the very beginning liked the idea of their working as compared to 70% of those working on other jobs. The reason for the difference might be that teaching is ^{one of} the most widely accepted woman's profession in Lebanon, so more parents accept the idea of their daughter teaching rather than working on another job.

More married women whose vocation is teaching are still working after marriage (53%) as compared to 47% of the married women working on jobs other than teaching. The reason for the difference might be that the actual teaching hours are less than those of other jobs because part of the responsibilities of teaching such as corrections and preparation of lessons can be carried out at home, plus the fact of longer school vacations for teachers. Thus it tends to seem easier for a woman to combine teaching and being a housewife.

More married women working on jobs other than teaching mention that the reason why they are not working is because their husband's attitude is unfavorable (17%) as compared to none of the teachers. The reason for the difference might be that teaching is ^{one of} the most widely accepted woman's profession in Lebanon, so more husbands would accept the idea of their

wives teaching than working on another job.

16% of the teachers and 13% of those working on other jobs mention that the reason why they are unmarried is because they have had a college education. There does not seem to be a difference between the two groups in this connection.

More single women teachers (100%) mention that they would prefer a type of marriage where there is an agreement between the couple concerned, but with the consent of parents, as compared to 76% of those working on other jobs. The reason for the difference may be that teachers more than those working on other jobs will tend to think of themselves as being examples for others. Thus they would feel it is necessary to get the consent of their parents before getting married rather than to base their marriage on love alone, irrespective of other factors as compared to 22% of those working on other jobs.

More teachers (64%) mention that an educated woman's major role is to be a housewife as compared to 41% of those working on jobs other than teaching. The reason for the difference might be that since those working on jobs other than teaching (17%) feel that they are having difficulties in being both housewives and career women as compared to none of the teachers, they would tend to prefer being career women rather than housewives, for being unable to manage in doing both fairly well, ^{and} they are obliged to be career women because of a need for money. The reason why none of the teachers have difficulty in being both housewives and career women might be because the actual teaching hours are less than those of other jobs, for part of the responsibilities of teaching, such as

corrections and preparations of lessons, can be carried out at home.

More teachers (87%) than others (39%) are working in accordance with their majors. The reason for the difference is clear, for 60% of all teachers who are not working in accordance with their majors say that they are doing so because there were no opportunities to work with such a major as compared to 49% of all other majors combined together. From the above statement, we can conclude that the opportunities open for those who want to teach are great, because teachers are greatly needed in Lebanon, plus the fact that it is a profession with high prestige for women.

More teachers (40%) are disappointed with their salaries than others (28%). The reason for the difference might be that teachers in Lebanon receive lower salaries as compared to those working on others jobs and with the same degree.

More women working on jobs other than teaching (6%) mention that men are not accustomed to having women work with them as compared to none of the teachers, and more of those working on jobs other than teaching (9%) mention that me do not like it because they are their boss as compared to only 2% of the teachers. The reason for the difference may be that men teachers are used to working with women, because teaching on the whole is considered to be a woman's job, and there are no opportunities for women teachers to be bosses as there are in other institutions such as in

a bank, so those working on jobs other than teaching are more likely to face the difficulty of men resenting them because they are their boss than teachers.

More teachers (67%) than those working on other jobs (58%) would specialize in the same subject. The reason for the difference may be that more teachers are working in accordance with their majors.

The majority of teachers (98%) and those working on other jobs (99%) are satisfied with their college education at A.U.B. There does not seem to be a difference between the two groups in this connection.

More women working on jobs other than teaching (28%) wanted a higher education in order to have a professional career as compared to 18% of the teachers, and more teachers (69%) than others (65%) came for a liberal education. The reason for the difference may be that teaching requires a better background in liberal education than do other professions, such as Pharmacy and Medicine.

More women working on jobs other than teaching (37%) than teachers (22%) mention that they would have profited more from their experiences at A.U.B. if they had had more vocational guidance. The reason for the difference may be that because more teachers are working in accordance with their majors so some of the members of the latter group might tend to feel that if they had had more vocational guidance they would have chosen a major which would serve them better as a foundation for future employment.

In summary the differences between the two groups are as follows:
More teachers than those working on the other jobs choose their best

friends from the educated class, and more teachers associate with people outside the family. More teachers feel that people around them look favorably on their education; however, more women working on jobs other than teaching feel that people around them are conservative. More teachers mention that their parents from the very beginning liked the idea of their working. More married women than others whose vocation is teaching are still working after marriage and more single women teachers mention that they would prefer a type of marriage where there is an agreement between the couple concerned, but with the consent of parents. More teachers mention that an educated woman's major role is to be a housewife. More teachers are working in accordance with their majors than others; however, more teachers are disappointed with their salaries. More women working on jobs other than teaching feel that men are not accustomed having women work with them and that men do not like it because they are their boss. More teachers than those working on other jobs would specialize in the same subject and more of those working on other jobs mention that they wanted a higher education in order to have a professional career. More women working on jobs other than teaching mention that they would have profited more from their experiences at A.U.B. if they had had more vocational guidance.

Date of Graduation: More women who have graduated after 1950 (42%) choose their best friends from the educated class than those who have graduated before 1950 (25%). The reason for the difference might be that the graduates before 1950 are an educated minority as compared to their women contemporaries. Thus they have had less opportunity than those who

graduated after 1950 to choose their best friends from the educated class.

More women who have graduated after 1950 (79%) than those who have graduated before 1950 (60%) associate with people outside the family. The reason for the difference may be because 75% of those who graduated before 1950 are married as compared to only 35% of those who graduated after 1950, thus making it more possible for those who graduated after 1950 to associate with people outside the family because most of them are single.

More women who have graduated before 1950 (96%) than those who have graduated after 1950 (91%) feel that people around them look favorably on their education and none of those who had graduated before 1950 mentioned that people around them think they are too educated as compared to 5% of those who have graduated after 1950. None of the graduates before 1950 feel that people around them think they are eccentric and original as compared to 3% of those who graduated after 1950. The reason for this difference might be that those who graduated before 1950, being older are more experienced and mature and thus have learned to behave in a way so as not to allow those around them to think of them as sophisticated and eccentric.

More women who have graduated before 1950 (92%) mention that people around them are liberal and easy to get along with as compared to 80% of those who have graduated after 1950. The reason for the difference might be that those who graduated before 1950, because they are older and more experienced have learned to get along better with those around them than the younger group, who have graduated after 1950.

More women who graduated after 1950 (84%) mention that when they

don't agree with some ethical standards their families hold, they discuss it with them for clarification as compared to 54% of those who have graduated before 1950. However, more of those who have graduated before 1950 (25%) will act the way they want irrespective of what their families think as compared to 11% of those who have graduated after 1950. The reason for the difference might be that because those who graduated before 1950 are more experienced they might have found out that the discussion method does not always clarify matters so they prefer to act the way they want irrespective of what those around them might think.

More women who have graduated after 1950 (82%) mention that their parents from the very beginning liked the idea of their working as compared to 67% of those who have graduated before 1950. The reason for the difference might be that before 1950 there was a kind of social conservatism against women working so it would seem natural for those who have graduated before 1950 to have a harder time convincing their parents than others, for now the ideal of women working is more accepted by society than before.

More married women who have graduated after 1950 (53%) mention that they are not holding a job at the present time as compared to 47% of those who have graduated before 1950. It seems that the reason for this difference is not related to the date of graduation, for 59% of those who have graduated after 1950, are not working because their children are too young as compared to none of those who have graduated before 1950.

None of the unmarried women who have graduated before 1950 mention that the reason why they are still unmarried is because they have had a

college education as compared to 15% of those who have graduated after 1950. It seems that the reason for the difference is not related to the date of graduation, because 76% of the unmarried women because of their college education mention that their expectations have increased after being to college and thus limited the number of acceptable men are graduates after 1950 as compared to none of those who have graduated before 1950.

The majority of single women who have graduated before 1950 (60%) and the majority of those who have graduated after 1950 (74%) mention that the type of marriage they prefer is a marriage based on an agreement between the couple concerned but with the consent of parents. There does not seem to be a difference between the two groups in this connection, thus the date of graduation is not related to the type of marriage single women prefer.

More of those who have graduated before 1950 (21%) feel that an educated woman's major role is to be a career woman as compared to 10% of those who have graduated after 1950. The reason for the difference might be that none of those who have graduated before 1950 are having difficulty in being both housewives and career women as compared to 17% of those who have graduated after 1950. Thus some of those who have graduated after 1950 might tend to feel that an educated woman's major role is to be a housewife because some of them are having difficulties in doing both well.

More women who have graduated before 1950 (62%) are working in accordance with their majors than those who have graduated after 1950 (55%). The reason for the difference might be because none of those

who have graduated before 1950 mention that they were not interested in their majors as compared to 13% of those who graduated after 1950. It seems that the earlier graduates were more serious in purpose than the later graduates, thus more of those who graduated before 1950 are working in accordance with their majors.

More women who have graduated after 1950 (37%) are disappointed with their salaries than those who have graduated before 1950 (17%). The reason for the difference might be because the majority of those who graduated before 1950 (29%) are not working because they need the money, but from a sense of duty to help their community, while the majority of those who graduated after 1950 (23%) are working because they need the money.

There does not seem to be a difference between those who graduated before 1950 and those who have graduated after 1950 in relation to the obstacles they meet in their work, thus the date of graduation does not seem to be related in this connection.

More of those who graduated before 1950 (67%) would specialize in the same subject as compared to 58% of those who graduated after 1950. The reason for the difference may be that those who came to A.U.B. before 1950 than those who came after 1950 were more serious in purpose and chose the subject they were really interested in.

The majority of women who have graduated before 1950 (100%) and the majority of women who have graduated after 1950 (98%) are satisfied with their college education at A.U.B. There does not seem to be a difference between the two groups in this connection.

The majority of women who have graduated before 1950 (67%) and the majority of those who have graduated after 1950 (66%) came to the university to be liberally educated. There does not seem to be a difference between the two groups in this connection.

More women who have graduated before 1950 (29%) than those who graduated after 1950 (16%) mention that they would have profited more from their experiences at A.U.B. if they had been older and more mature. The reason for the difference may be that those who came to the university before 1950 did not have the experiences needed for becoming mature before coming to the university because of social conservatism. However, now society allows greater social freedom for adolescents than it did before. The group who came to the university might have been younger because the requirements of the University were that students should have completed four or five years of secondary schooling, while at the present time the requirement is six years of secondary school.

More women who have graduated after 1950 (31%) than those who have graduated before 1950 (8%) mention that they would have profited more from their experiences at A.U.B. if they had joined more extracurricular activities. The reason for the difference may be that before 1950 there were fewer social attractions outside the university for women than there are today, so those women who graduated before 1950 had no other choice except to join the social activities at A.U.B.

In summary, the differences between those who graduated before and after 1950 are as follows: More women who have graduated after 1950 than those who have graduated before 1950 choose their best friends from the educated class and more women who have graduated after 1950 associate with people outside the family. More women who have graduated before

1950 mention that people around them are liberal and easy to get along with. More women who have graduated after 1950 mention that when they don't agree with some ethical standards their families hold they discuss it with them for clarification. More women who have graduated after 1950 mention that their parents from the very beginning liked the idea of their working. More women who have graduated after 1950 mention that the reason why they are still unmarried is because they have had a college education. More women who have graduated before 1950 feel that an educated woman's major role is to be a career woman, and more of them are working in accordance with their majors than those who have graduated after 1950. More women who have graduated after 1950 are disappointed with their salaries and more of them would change their majors. More women who have graduated before 1950 mention that they would have profited more from their experiences at A.U.B. if they had been older and more mature; however, more women who have graduated after 1950 feel that they would have profited more from their experiences at A.U.B. if they had joined more extracurricular activities.

Analysis of Responses in Terms of the Whole Sample

Social Adjustment: The majority of A.U.B. women graduates (60%) choose their best friends from among both university people and those who have never attended a university as compared to 39% of women who choose their best friends only from the class of university educated people. Thus it seems that higher education does not isolate the majority educated women from the rest of their society.

TABLE 20

STATISTICAL RESPONSES OF SAMPLE IN TERMS
OF ITEMS DEALING WITH SOCIAL ADJUSTMENT

Your Best Friends

(1)

	University People	Never attended University	Both	Unspecified
Total Number:122	47(39%)	0(0%)	73(60%)	2(1%)

People You Associate With Are

(2)

	People outside Family	Both	Unspecified
Total Number:122	93(76%)	14(11%)	1(1%)

People Around You

(3)

	Think you are too educated	Look favorably on your education	Eccentric & Original	Unspecified
Total Number:122	5(4%)	113(93%)	3(2%)	1(1%)

People Around You Are

(4)

	Conservative	Liberal	Too liberal	Unspecified
Total Number:122	14(11%)	100(82%)	2(2%)	6(5%)

The majority of A.U.B. women graduates (76%) associate mostly with people outside the family as compared to 12% of the women who associate mostly with relatives and cousins in the family. Thus the trend for the majority of A.U.B. women graduates is to associate with people outside the family.

The majority of A.U.B. women graduates (93%) feel that people around them look favorably on their education. However, 4% feel that people around them think they are too educated, and 2% mention that people around them think they are eccentric and original. Thus it would seem that only 6% of A.U.B. women graduates feel that their education is not appreciated and accepted by people around them.

The majority of A.U.B. women graduates (82%) feel that people around them are liberal and easy to get along with as compared to 11% of the women who feel that people around them are conservative and they find difficulty in relating to them. It seems that 11% of A.U.B. women graduates feel that people around them are attached to certain unquestioned prejudices. They, being educated, have discarded some of these unexamined traditions and prejudices and thus have difficulty in relating to people around them.

Other social problems mentioned by some A.U.B. women graduates are the following: A Muslim Sunni education major from Mazraa district writes, "I did not participate in extracurricular activities at A.U.B. Now that I am married, sometimes have social obligations such as official visits and formal receptions with people with whom I am not very well acquainted. I feel a little lost, shy and not at ease."

A single Armenian woman who has majored in education and who is working as an interior designer writes, "The problem in our society is that a woman has to follow the man. Men don't encourage professional women, they want to keep them under their thumb so the result is mental inactivity for most women. For a person to live a wholesome life, he has to create and work to fill the gaps of emptiness. Men have this opportunity outside the home, women should have it too."

A Shiite married woman writes, "The real problem after graduation was the adjustment to a backward environment where customs and family obligations play a large part."

A married history teacher from Mazraa district writes, "Having received a liberal, progressive undergraduate college education in Canada, I found it difficult to understand the confessional problem which exists in Lebanon and still cannot accept the political significance given to it."

A Christian single woman who has majored in business administration says that she is still lost between her parents traditional mentality and the progressive environment she found at the university.

A Protestant married woman writes that children in Beirut do not have the right conveniences in ways of parks and gardens where they can play and develop. Older children have no clubs and arranged recreational provisions. Thus both children and adolescents are shut at home waiting for their parents to provide entertainment.

A Christian married woman from Ghubeiry district writes that she has always felt that she is being observed by friends and neighbours to see what she is doing and how she is behaving. Thus there is no privacy

in this society.

Family Adjustment: The majority of A.U.B. women graduates (78%) mention that when they don't agree with some ethical standards their families hold, they discuss it with them for clarification. However, 5% of the women conform because they feel it does no good to argue with their families and 14% will act the way they want irrespective of what their families might think. Thus, 17% of A.U.B. women graduates have difficulty in this connection. The reason for the difficulty might be that when some of them come to the university they tend to meet and accept certain ethical standards which conflict with what their families hold. If their families are not open minded in case of conflict and are not ready to discuss the problem for clarification, some A.U.B. women graduates will tend to either conform or simply act the way they want.

The majority of A.U.B. women graduates (79%) mention that their parents from the very beginning liked the idea of their working, while 15% mention that their parents were not in favor of them working and they had to convince them at first. None of the graduates mention that their parents did not allow them to work and that they could not convince them. It seems that some parents in Beirut are not in favor of having their daughters work after graduation for fear that people around might think that they cannot afford giving her enough money or from fear that she might deal with persons on the job who are not up to her family standard. However, it seems that the women graduates are doing well in this connection for none of them mention that they could not convince their parents in allowing them to work.

TABLE 21

STATISTICAL RESPONSES OF SAMPLE IN TERMS
OF ITEMS DEALING WITH FAMILY ADJUSTMENT

When you don't agree with some
ethical standards of your family

(5)

	discuss it	conform	act the way you want	unspecified
Total Number:122	95(78%)	6(5%)	17(14%)	4(3%)

Your Parents

(6)

	like the idea of you working	had to convince them	could not convince them	unsp.
Total Number:122	96(79%)	18(15%)	0(0%)	8(6%)

If You are Marrieddo you Hold a Job
at the Present Time

(7)

	yes	no
Total Number:49	24(49%)	25(51%)

If you are Married but not Working
is it Because

(8)

	Husband's attitude unfavorable	Children too young	Not interested	Being housewife takes most of your time
Total Number: 25	3(12%)	10(44%)	2(8%)	10(40%)

TABLE 21 -- Continued

If Unmarried is it Because of your
College Education

(9)

	yes	no
Total Number: 73	10(14%)	63(86%)

If Unmarried Because of College
Education, Check one of the
Following:

(10)

	Expectations have increased after being to college	will not mar- ry in tradi- tional way	you are older and men pre- fer younger girls
Total Number: 13	9(72%)	1(7%)	1(7%)

	Have to work and help parents	Pursue career and never marry	Want to become a bit older
	0(0%)	1(7%)	1(7%)

If Unmarried What Type of Marriage
do you Prefer

(11)

	Marriage based on Love	Marriage arranged by parents	Agreement between couple & with consent of parents
Total Number: 73	9(12%)	1(1%)	58(80%)

	Compromise marriage	Unspecified
	2(3%)	3(4%)

TABLE 21 -- Continued

An Educated Woman's Major Role Is

(12)

	Housewife	Career woman	Comments	Unsp.	Both
Total Number:122	65(53%)	15(12%)	8(8%)	20(16%)	14(11%)

If you are Both a Housewife and Career Woman do you

(13)

	Manage to do both fairly well	Have difficulty in doing both
Total Number:122	22(92%)	2(8%)

49% of the married women are working at the present time as compared to 51% of the married women who are not working. 12% of the married women who are not working mention that their husband's attitude is unfavorable to their working. It seems that some husbands in Beirut are not in favor of their wives working for fear that people might think he is not giving her enough money to spend or from fear that on the job she might come in contact with other men and thus be subject to gossip. Thus some A.U.B. women graduates face an adjustment problem, namely that they are interested in working outside the home while their husband's attitude is unfavorable. 40% of the married women who are not working are interested in work, but being a housewife takes most of their time. This may be a problem for some women because they feel that they have something to contribute to society but the job of being a housewife takes most of their time. 8% of the married women who are not working say that they are not interested. If this is the only reason why they are not working, this means that they are wasting their talents and abilities.

The majority of single women (86%) feel that their college education does not interfere with their finding a proper husband; however, 14% of the single women feel that college education is the cause for their still being single. 72% of those who said that they are unmarried because of college education mention that their expectations have increased after being to college and thus limited the number of acceptable men. It seems that higher education increases the expectations and ideals of some women and thus makes it harder for them to find a proper husband who will measure up to their expectations. 7% of those who feel they are unmarried because of college education mention that they will not marry in the

traditional way where marriage is arranged by parents. It seems that for some women, college education has made them feel that they should have the first choice in choosing their partner and thus they would feel that had it not been for college education they would have been married in the traditional way a long time ago. Another 7% feel that after having spent four years in college, they became older and men prefer to marry younger girls. Another 7% feel that although having been to college, they still want to become more mature before taking such a serious step as marriage and another 7% mention that after being to college they decided to pursue a career and never marry.

The majority of the unmarried A.U.B. women graduates (80%) prefer the type of marriage when there is an agreement between the couple concerned but with the consent of parents. It seems that the majority of A.U.B. women graduates feel it is important to get the consent of their parents before getting married. However, 12% of the unmarried women prefer a marriage based on love irrespective of other factors such as religion and family status. 3% of the unmarried women prefer a compromise marriage where suitability of the couple in family status and background are more important than love, and 1% prefer the traditional type of marriage which is arranged by parents.

The majority of A.U.B. women graduates (53%) feel that an educated woman's major role is to be a housewife. 14% feel that an educated woman's role is to be both a housewife and a career woman. 12% feel that her major role is to be a career woman. Other answers given were as follows: An educated woman's major role depends on her professional training. An educated woman's major role cannot be

specified by others for it has to do with her personal interest. Her major role is to become whatever her potentials permit her. Her major role depends on the kind of education she has had and her circumstances. Another answer given is that an educated woman's major role is to bring up her children, to let the maid do the housework and the rest of the time to do something worthwhile. A well known woman doctor wrote that a professional woman whose profession demands a full time job can't do the job of a housewife to her satisfaction. It seems that the majority of A.U.B. women graduates are still traditional in this respect for 53% feel that an educated woman's major role is to be a housewife.

It seems that the majority of married women who are working are managing to combine the roles of career women and housewives fairly well (92%) and only 8% are having difficulty in doing both well. Thus it seems on the whole that the married A.U.B. woman graduate who is working on a job is satisfied in combining the two roles of being a housewife and a career woman.

Other family adjustment problems mentioned by some A.U.B. women graduates are as follows: An Armenian single woman writes, "Being the oldest girl in the family, I had to pave the way for my sisters for higher education. My father does not see the necessity of educating the girls above the high school level. I had to fight for it very hard and I had my college education. As an Armenian, I feel that Armenian men prefer to marry girls who don't have higher degrees because the latter category are difficult to bluff and Armenian men like to be

domineering. So one will find many young educated, Armenian girls who are still waiting to meet their life companions."

A single Christian medical student writes, "Since I am single, I face no problems. If I get married I will face some problems in combining both career and marriage which, depending on my husband, will be either easy to solve or will create obstacles. At the present I plan for the future a harmonious life including both married life and a career. If the latter will stand in my way and will prevent a happy married life, then I will quite it."

A married Christian doctor from Ras Beirut wrote that she has religious problems because she married out of her religion. She married a Druze.

A Muslim married woman from Ras Beirut wrote, "I am having difficulty in being a good housewife. I know nothing of the essential needs and basis of how to do a good housewife."

A Muslim married woman writes, "My problem is living with my in-laws. Thus I am tied up with social and family obligations that our eastern family demands of us. I have developed a negative attitude towards my friends visiting me because of the presence of my mother-in-law. My liberties are somewhat restrained in the way of doing as I please, so my relationship with my husband and son changed, due to tension and nervousness. I think a high standard of education did not help me understand this problem. I feel this problem is here to stay, regardless of the degree of education I have had."

A married Christian woman from Ras Beirut writes, "Psychology,

Sociology and Education have helped me a lot in becoming a good home-maker, but beyond that I still have difficulty. Why doesn't the university add only one course which will cover the subject of cooking, sewing, child care, decoration and flower arrangement? Of course this course can't be a detailed course but an idea about these things would be very helpful."

Vocational Adjustment: The majority of A.U.B. women graduates (57%) are working in accordance with the major they studied at A.U.B., while 31% are working on jobs unrelated to their majors. Other comments made were as follows: A Philosophy major wrote that she is not working in accordance with her major because her real major in life is music. A counselor who had majored in Education said that although not working in accordance with her major subject, education serves as an excellent background for the type of work she is doing. The greatest number of women who are working on jobs unrelated to their majors are those who have majored in Public Administration (100%), Political Science (67%), History (56%), Philosophy (50%) and Economics (50%). On the other hand none of the women who have majored in Pharmacy, Medicine, Chemistry and Biology are working on jobs unrelated to their majors. Thus it would seem that more women who have majored in the Natural Sciences are working in accordance with their majors than those who have majored in the Humanities and Social Sciences.

3% of the A.U.B. women graduates mostly majors in Education and Philosophy mention that they are not working in accordance with their majors because they were not interested in their majors. 16% mention that there were no opportunities to work with such a major. Those who

TABLE 22

STATISTICAL RESPONSES OF SAMPLE DEALING
WITH ITEMS ON VOCATIONAL ADJUSTMENT

Jobs You Held After Graduation Were

(14)

	In accordance with your major	Unrelated to your major	comments	Unsp.
Total Number=122	69(57%)	38(31%)	2(1%)	13(11%)

If You Are Working A Job Unrelated to
Your Major Is It Because You Were

(15)

	Not interested in major	No opportunities	Salary too low	Competition	Others
Total Number=138	4(3%)	19(16%)	3(2%)	1(1%)	11(9%)

As A Graduate Of A.U.B. You Have Been

(16)

	Disappointed with salary	Satisfied with salary	Unspecified
Total Number=122	40(33%)	62(51%)	20(16%)

Are You Working Because You

(17)

	Need Money	Too dull to stay at home	Need experience but not money	Sense of duty
Total Number=122	28(22%)	22(18%)	17(14%)	18(15%)

Others

Unspecified

19(16%)

18(15%)

TABLE 22 -- Continued

As A Woman You Have Faced The
Following Obstacles in Your
Work

(18)

	Men receive more salary	men are not accustomed to have women work with them	No raise in salary as men
Total Number=122	11(9%)	5(4%)	5(4%)

Men do not like it because you are their boss	Others	No Problems
9(7%)	13(11%)	79(65%)

If You Were To Start College Again
You Would

(19)

	Specialize in same subject	Change your major	Unspecified	Comments
Total Number=122	75(61%)	45(37%)	1(1%)	1(1%)

TABLE 23

STATISTICAL RESPONSES OF THE SAMPLE
IN TERMS OF MAJORS

<u>Jobs You Held After Graduation Were</u>				
(14)				
	In accordance with your major	Unrelated to Your major	Unspecified	Comments
Publ. Ad.	0	2(100%)	0	0
Economics	1(50%)	1(50%)	0	0
Pharmacy	2(100%)	0	0	0
Sociology	3(60%)	2(40%)	0	0
Medicine	4(100%)	0	0	0
Chemistry	5(100%)	0	0	0
Mathematics	4(80%)	1(20%)	0	0
English	5(56%)	3(33%)	1(1%)	0
History	4(44%)	5(56%)	0	0
Education	20(60%)	9(27%)	3(5%)	1(3%)
Biology	4(67%)	0	2(33%)	0
Philosophy	1(25%)	2(50%)	1(25%)	1(25%)
Psychology	5(55%)	4(44%)	1(1%)	0
Political Sc.	2(22%)	6(67%)	1(1%)	0
Bus. Ad.	5(71%)	2(19%)	0	0
Arabic	3(37%)	1(12%)	4(51%)	0
General	1(100%)	0	0	0
Total	69	38	13	2

TABLE 23 -- Continued

If You Are Working On A Job Unrelated to Your Major Is It Because You Are					
(15)					
	Not interested in major	No opportunities	Salary too low	Competition	Others
Publ. Ad.	0	2(100%)	0	0	0
Economics	0	0	0	0	1(100%)
Pharmacy	0	0	0	0	0
Sociology	0	2(100%)	0	0	0
Medicine	0	0	0	0	0
Chemistry	0	0	0	0	0
Mathematics	0	1(100%)	0	0	0
English	0	2(66%)	0	0	1(33%)
History	0	2(40%)	1(20%)	0	2(40%)
Education	3(33%)	1(11%)	0	0	5(56%)
Biology	0	0	0	0	0
Philosophy	1(50%)	0	0	0	1(50%)
Psychology	0	4(100%)	0	0	0
Political Sc.	0	3(50%)	1(16%)	1(16%)	1(16%)
Bus. Ad.	0	2(100%)	0	0	0
Arabic	0	0	0	0	0
General	0	0	1(100%)	0	0
Total	4	19	3	1	11

answered that there were no opportunities were mostly majors in Public Administration, Sociology, Mathematics, English, Psychology, Business Administration, and Political Science. 2% mention that the salary was too low and 1% mention that there was too much competition and not enough jobs. Other comments were as follows: An English major working as secretary said that she enjoys the work she is doing and pursued her major out of interest. An Education major working as secretary said that she was interested in her major but did not like teaching. An Economics major working as secretary wrote that her work offers a richer scope together with the possibility of working later on in the same office in her own field of specialization. A History major doing library work wrote that only teaching was available and she is not interested in teaching. A Political Science major working as a manager in a tourist office wrote that she is working to help her husband and because the job was very challenging and interesting. Thus there are a variety of reasons given by those working on jobs unrelated to their majors.

The majority of A.U.B. women graduates (51%) are satisfied with their salaries while 33% are disappointed. The reason for the disappointment may be that some women, after having spent so many years in studying and having spent so much money on their education, find that other women who don't have a degree are earning the same amount of money or even more at times.

A slight majority of A.U.B. women graduates (22%) are working because they need the money, 19% because they feel it is too dull to stay at home doing nothing, 15% from a sense of duty to help their community, and 14%

because they have a need for new experience but not money. Other reasons were as follows: Five women mentioned that they are working because they need both the money and experience. One teacher mentioned that she is working to get away from home. A woman doctor said that her work is already part of herself and she cannot leave it after so many years of interest. It is like leaving someone you are attached to. A teacher of interior designing mentioned that she is working because it helps to assimilate her ideas about fine arts. A manager in a tourist office said that she is working because she likes to help others get to know her country, to visit it and to feel rewarded. Both a writer and a well known doctor say that they are working because they love their work. A research worker said that in working she uses knowledge that she has acquired. As can be seen from the above statements, the reasons for work differ with the type of profession one is engaged in. However, the majority seem to work because of a need for money.

The majority of A.U.B. women graduates (65%) mention that as women working with other men they did not face any obstacles. However, 9% feel that men receive more salary for doing the same amount of work as women, 4% feel that men are not accustomed to having women work with them, 4% mention that they don't get a raise in salary as men do, and 7% feel that men do not like it because they are their boss. Other obstacles faced by A.U.B. women graduates are: An administrative assistant working in an insurance company said that women in her company don't get high promotions and are not sent abroad for further study because they believe it is a loss of time and money to promote or teach/^{single}women because eventually they

they will be leaving to get married and that married women are not allowed to work in the company. A secretary said that some men always feel their opinions are better than women's. Another secretary working for a company writes that women are not given jobs other than secretarial jobs. A third secretary said that secretarial work is looked down upon. A musician wrote that at times it has been difficult for her to be the only woman among men on certain council meetings. A journalist wrote that men on the job don't take her seriously. A teacher of interior designing mentions that men distrust women's ideas, especially the workers who must execute a plan. Finally, a teacher mentioned that women teachers are not payed according to their degrees. In conclusion, it seems that those who face obstacles as such are those who are working in companies or have taken a type of work which is rare for a woman to do in Beirut such as a musician or a teacher of interior designing. However, the majority of A.U.B. women graduates (65%) don't face such obstacles.

The majority of A.U.B. women graduates (61%) would specialize in the same subject if they were to start college again while 37% would change their majors. The greatest number of women who would change their majors are the Political Science majors (67%), Business Administration (63%), Medicine (50%), Pharmacy (50%), Economics (50%) and Public Administration (50%).

As to the reasons why some A.U.B. women graduates would change their majors if they were to start college again are as follows: A Business Administration major writes that she would have preferred to

TABLE 24

STATISTICAL RESPONSES OF SAMPLE IN TERMS OF MAJOR

If You Were To Start College Again You Would

(19)

	Specialize in same subject	Change your major	Unsp.	Comments
Publ. Adm.	1(50%)	1(50%)	0	0
Economics	1(50%)	1(50%)	0	0
Pharmacy	1(50%)	1(50%)	0	0
Sociology	4(80%)	1(20%)	0	0
Medicine	1(25%)	2(50%)	1(25%)	0
Chemistry	4(80%)	1(20%)	0	0
Mathematics	3(60%)	2(40%)	0	0
English	7(78%)	2(22%)	0	0
History	5(56%)	3(33%)	0	1(25%)
Education	18(56%)	14(44%)	0	0
Biology	6(100%)	0	0	0
Philosophy	4(80%)	1(20%)	0	0
Psychology	7(70%)	3(30%)	0	0
Political Sc.	3(33%)	6(67%)	0	0
Business Ad.	3(37%)	5(63%)	0	0
Arabic	6(75%)	2(25%)	0	0
General	1(100%)	0	0	0
Total	75	45	1	1

study art because she feels that she is more talented in art than Business. Another Business Administration major would change to Arabic literature because she feels that women specializing in Business Administration don't have any open field for work in their line of study. Another Business Administration major would have preferred to study history because she feels that the scope of work and the chances available for women in Business are very limited, for almost all companies prefer to employ men with a B.B.A. degree. A Business Administration major said that she would have preferred to study Mathematics because she is interested in figures, but then she asks, "What shall I do with a degree in Mathematics?". A Political Science major writes that it has always been her aim to study interior decoration. It was too expensive for her to go abroad to study this so she had to settle for the second best choice, Political Science. Another Political Science major would have preferred to study Arabic or English literature. The reason being that teaching is one of the most acceptable and available thing for a girl to do. A Political Science major said that she would have preferred to study Mathematics, but her parents would not allow her to come to A.U.B. at first, so she had to join B.C.W. for her undergraduate work, and B.C.W. offered very few science subjects at that time. Another Political Science major would have preferred to study languages for she feels that it is through them that one can appreciate true contact with people outside one's environment, and society. Another Political Science major would have preferred to study Chemistry in order to be able to work in this field of specialization because she feels that there are hardly any opportunities for a person

with a B.A. in Political Studies to work in his field of specialization. On the other hand, an Arabic major writes that she would have preferred to study Political Science because she feels that Political Science is more interesting than Arabic and that any department at A.U.B. is better than the Arabic department and will give a better education to its students. Another Arabic major would have preferred to study Library Science because she is working as a Librarian at the present time. An Education major writes that she would have preferred to study English literature because she feels that students of Education are taught how to teach much more than what to teach. Another Education major would have preferred to major in fine arts because of interest. An Education major working as a secretary said that she would have preferred to study Sociology because it is more interesting and useful. Another Education major would have preferred to study Business Administration, because she is working in the business world at the present time and thus Business Administration would have been more useful for her. Another Education major would have preferred to study Medicine because she feels that Medicine will give a person a better status and more income, plus the fact that in Medicine one can follow principles and rules one has learned, while in Education, if one is teaching, he has to usually submit to a traditional program or director and use commercial books. Another education major would have preferred to study economics because she is working in the Business world and feels that through Business she has learned to be practical. Another Education major would have preferred to study Biochemistry because she is more interested in research. On the other hand, a Public Administra-

tion major would have preferred to study Education because she has found out that opportunities for work are very few for a Public Administration major. A Chemistry major would have preferred to study Medicine because she would have had a professional career. A Psychology major would have preferred to study art, music and literature because she is interested in a General Education. Another Psychology major would have preferred to study Art or English, because she is more interested in these subjects. An Economics major would have preferred to study home decoration and architecture because it allows for expression of tastes and ideas in a personal way. Thus giving the individual a sense of self achievement and self realization. A Sociology major writes that she would have preferred to study interior decoration because she is more interested in it and it is needed in this part of the world. A Mathematics major would have preferred to study History to increase her general knowledge, for Mathematics, she feels, is too much specialization which she is not using now at all. On the other hand a Philosophy major would have preferred to study Mathematics because she would have found it easier to teach in a high school. In Philosophy, the opportunity for teaching is much narrower. A History major would have preferred to major in Psychology because she feels it is more interesting and related to life. An English major wrote that at A.U.B. it is better to follow the professor rather than the course. She regrets her major only in the sense that other departments had superior teachers. A Pharmacy major would have preferred to study English literature because although she has a Pharmacy, she finds it too hard to deal with uneducated people. She

even says that dealing with other pharmacists and even doctors is hard because most of them are irresponsible and materialistic. A doctor said that she would have preferred to have a liberal arts education because, while being at the university, studying took most of her time and now being married with three children and working at the same, she feels she is not fulfilling her duties as a housewife. Another doctor said she would have preferred to study liberal arts with emphasis on history because she would like to better understand current events and thus be more useful for her children.

Other vocational adjustment problems mentioned by some graduates are as follows: A Christian, single, Political Science major working as secretary writes, : "The inability to find a job stimulating enough and in accordance with my major is my problem. I feel that many other non professionals face this problem. The jobs we can get are not interesting enough or related to our major study. There are very little creative jobs which require individual initiative. Most of them are either clerical or teaching jobs. If you don't want one you are stuck with the other."

A single Christian music advisor writes, : "The concept of professional musical performance being relatively new in our country has brought up certain difficulties in trying to get across for understanding certain requirements of a performer and even the discipline required for achievement. The whole attitude of public response to performances bring up multitudes of problems of adjustment which in turn require patience and above all personal conviction."

A single Christian woman who has majored in Sociology writes, : "The

only problem is that it is not easy for me to find a job having to do with research in Sociology. All that is available are part time temporary jobs but not full time interesting jobs."

A Christian woman from Ras Beirut writes, : "There is a good deal of resistance to progressive methods in the set up of schools. Rather than go against the current, young graduates fall back on the old conventional methods under which they themselves have learned. Holders of B.A. and M.A. don't wish to be bothered with the kindergarden or elementary classes. Thus efforts and years of training become meaningless. Social security and health schemes should be established to help teachers work efficiently and for longer years."

A Sunni Muslim single woman writes, : "As a T.V. announcer, public opinion was biased against me thinking that this job was not up to my social status. However, I can justify public opinion because anything newly introduced is not welcomed at first. The result was a clash between me and my parents, who wanted me to quit, saying that I am too much exposed to the public eye. Now things are right."

A single Christian journalist from Ashrafieh district writes, : "Men suspect your capacities at the beginning. People cannot understand why you work if you don't need the money. If you succeed, men are usually jealous. They don't want to decline from their feeling of superiority. Also, no matter what a girl has accomplished socially or vocationally, she is considered a failure if she does not get married."

A married Muslim woman who has majored in Education writes, "The mentality of people responsible for schools and the parents of students

don't accept many of our modern theories. There is also misunderstanding between teachers of different levels of education which causes conflicts in ways and methods of teaching, thus putting students in an awkward situation.

Opinions about A.U.B.: It seems that the majority of A.U.B. women graduates (98%) are satisfied with their experiences at A.U.B. Only 2% of the graduates regret having gone to A.U.B. which might mean that they expected to gain certain experiences at A.U.B. but they did not, and thus regret having gone to A.U.B.

The majority of women (66%) wanted a higher education to be liberally educated while 25% wanted a professional career. The reason for this difference might be that the majority of Lebanese women who come to the university are from the middle or higher classes thus a liberal education is more important to them than a professional career. It also seems that the majority of women come to the university with a serious purpose for only 2% mention that they came to the university to have something interesting to do until they were married or that their friends were coming to the university and so they wanted to go (2%). None of the women mentioned that they came to the university to find a husband and only 2% mentioned that their parents insisted that they should have a college education while they themselves were not interested.

The majority of A.U.B. women graduates (32%) feel that they would have profited more from their experiences at A.U.B. if they had had more vocational guidance, 27% feel that they should have joined more extra-curricular activities to gain fuller development while 19% mention

that they would have profited more from their experiences if they had been older and more mature. Only 18% of the graduates feel that their college education was perfect and that it could not have been any better.

TABLE 25

STATISTICAL RESPONSES OF SAMPLE
IN TERMS OF OPINIONS ABOUT A.U.B.

<u>In General</u>			
(20)			
	regret having gone to A.U.B.	Satisfied	
Total Number 122	2(2%)	120(98%)	

<u>You Wanted A Higher Education</u>			
(21)			
	Professional Career	Liberaly Educated	Something interesting to do until you were married
Total Number 122	30(25%)	81(66%)	3(2%)

Parents insisted	Find a husband	Your friends were going so you wanted to go	Unsp.
2(2%)	0(0%)	2(2%)	4(3%)

TABLE 25 -- Continued

You Would Have Profited More From Your
Experiences At A.U.B. If You

(22)

	Had more vocations guidance	were older and more mature	joined more extra- curricular activities
Total Number 122	39 (32%)	23(19%)	33(27%)

Perfect	Unsp.
22(18%)	5(4%)

Presentation and Analysis of Interviews

Four interviews were conducted with leading women educators and social workers in Beirut. The first interview was held with Mrs. Anissa Najjar. Mrs. Najjar is a graduate of A.U.B. and an outstanding volunteer social worker. She is the president of the Village Welfare Society in Lebanon. The second interview was held with Mrs. Wadad Cortas. Mrs. Cortas is a graduate of A.U.B., and principal of Ahliah Girls School. She is considered to be one of the outstanding women educators in Lebanon. The third interview was conducted with Zahia Doughan principal of the Mackased School for Girls. The fourth interview was held with Mrs. Elsa Kerr. Mrs. Kerr is the former Dean of Women at the American University of Beirut. The following questions were addressed to them:

- 1.- Does the training which a woman receives at A.U.B. fit her well for a job after graduation?
- 2.- How successful do you think women graduates are in fulfilling their social obligations and what are some of the obstacles?
- 3.- Do you feel that higher education for women has interfered with their proper adjustment to married life? Why? Do they make better wives and better mothers?
- 4.- Do you think that the training which the A.U.B. woman graduate has acquired is sufficient? If not, what do you think should be added?
- 5.- What in your experience have been the advantages or disadvantages of possessing a higher university education to a Lebanese girl and why?

Interview with Mrs. Anissa Najjar. Mrs. Najjar is a graduate of A.U.B. and an outstanding volunteer social worker. President of the Village Welfare Society.

Q.) Does the training which a woman receives at A.U.B. fit her well for a job after graduation?

A.) "It seems that the training which a woman receives at A.U.B. puts too much stress on theory. More field work is needed. Recently I went back to A.U.B. to take a course in Sociology and when I handed in my term paper, it was refused by the young professor because it was based largely on field work. Education at A.U.B. should be more fit to the needs of our country. Localized education should be more stressed. As to her adjustment on the job after graduation, a large part of it will depend on the woman's conviction, initiative and motivation."

Q.) How successful do you think women graduates are in fulfilling their social obligations, and what are some of the obstacles?

A.) "I feel that some of the older graduates have done very well. However, those who have graduated in the past few years are not fulfilling their social obligations. If I ask one of those recent A.U.B. graduates to do volunteer work, her demands are very high. The reason for this might be that during our days at A.U.B. a civic stimulation was developed. There was a civic education at A.U.B. during my time. However, at the present time I feel this is lacking because the political is confused with the civic. I think that it is not necessarily political to be interested in civic projects."

Q.) Do you feel that higher education for women has interfered with their proper adjustment to married life? Why? Do they make better wives and better mothers?

A.) "Motherhood requires well grounded knowledge. The mother must be jack-of-all traits. Women should also be up to the intellectual standards of their husbands. Thus I feel that higher education for women does not interfere with their proper adjustment to married life. In fact, I feel that higher education facilitates adjustment, for education will help the mother understand better both her husband and her children."

Q.) Do you think that the training which the A.U.B. woman graduate has acquired is sufficient? If not what do you think should be added?

A.) "I feel that courses in Home Economics, budgetting, nutrition and child psychology should be added and made obligatory for both men and women."

Q.) What in your experience have been the advantages or disadvantages of possessing a higher university education to a Lebanese girl and why?

A.) "I feel that the advantages of possessing a higher university education for a Lebanese girl are that it provides for a better family life if the graduate gets married. It gives her a higher social status. It increases a person's self confidence and it improves her outlook on life. However, the only disadvantage I can think of is that the B.A. degree is not standardized. The result being that a B.A. is no more an asset if the woman is striving for a government job."

Interview with Mrs. Wadad Cortas. Mrs. Cortas is a graduate of A.U.B. She is the principal of Ahliah Girls School and is considered one of the outstanding women educators in Lebanon.

Q.) Does the training which a woman receives at A.U.B. fit her well for a job after graduation?

A.) "I feel that the training which she receives at A.U.B. fits her well for certain jobs, but this training is not enough to guarantee success on the job. What is needed for success is also the attitude, adaptability, and psychological willingness."

Q.) How successful do you think women graduates are in fulfilling their social obligations, and what are some of the obstacles?

A.) "I feel that a number of older graduates have met their social obligations with a great deal of willingness, but the case is not so, concerning the majority. The social structure of Lebanese society has not been helpful for girls who have been to college because of the role that money plays, which often tempts the majority of A.U.B. women graduates to do a thing only if they are payed for it. Thus forgetting about social obligations."

Q.) Do you feel that higher education for women has interferd with their proper adjustment to married life? Why? Do they make better wives and better mothers?

A.) "I am for higher education for women, but there should be more selectivity as to who should go to college. In general I feel that they make better mothers because they understand life better, but not necessarily better wives, especially if they have fallen victims to the superficiality of Lebanese society."

Q.) Do you think that the training which the A.U.B. women graduate has acquired is sufficient? If not what do you think should be added?

A.) "I feel that more stress should be placed on the knowledge and appreciation of the artistic heritage of our society. Also, during our days, civic education was stressed. Now it is lacking. I feel it is very necessary."

Q.) What in your experience have been the advantages or disadvantages of possessing a higher university education to a Lebanese girl and why?

A.) "I feel that the advantages are 1) it helps the graduate professionally in making it possible for her to occupy a higher position, 2) It helps her to render great service to her society on condition that she does not fall a victim to the superficiality of the Lebanese society where even the free press adds to this superficiality."

Interview with Miss Zahia Doughan. Miss Doughan is the principal of the Mackased School for Girls. She is considered to be one of the outstanding educators in Lebanon.

Q.) Does the training which a woman receives at A.U.B. fit her well for a job after graduation?

A.) "I feel that the education one acquires at A.U.B. helps a lot for success on the job; however, it is not enough. More important, I feel, is the ideal, motivation and message one has. For this reason I feel that some A.U.B. women graduates are successful on the job while others are not."

Q.) How successful do you think women graduates are in fulfilling their social obligations, and what are some of the obstacles?

- A.) "I feel that very few A.U.B. graduates are fulfilling their social obligations. Most of them like to enjoy themselves and they don't think of the less fortunate. There is too much stress in our society on the materialistic side, so some A.U.B. women graduates tend to forget their social obligations and work only if there is a financial reward."
- Q.) Do you feel that higher education for women has interfered with their proper adjustment to married life? Why? Do they make better wives and better mothers?
- A.) "I feel that higher education makes better mothers because of the knowledge they have. However, I feel that higher education may stand in the way and prevent some educated girls from getting married because an educated girl usually likes to marry an educated man. Men in general in our society don't make it a point to marry educated girls. They are even afraid of them, because they feel they might be too dominating and men by nature like to dominate. Thus higher education might interfere in preventing some educated girls from getting married."
- Q.) Do you think that the training which the A.U.B. woman graduate has acquired is sufficient? If not what do you think should be added?
- A.) "I cannot be critical in this concern because I am not well acquainted with the curriculum at A.U.B."
- Q.) What in your experience have been the advantages or disadvantages of possessing a higher university education to a Lebanese girl and why?
- A.) "I feel there are no disadvantages in having the Lebanese woman

acquire a higher education, except for what I said regarding Question 3."

Interview with Mrs. Elsa Kerr. Mrs. Kerr is the former Dean of Women at the American University of Beirut.

- Q.) Does the training which a woman receives at A.U.B. fit her well for a job after graduation?
- A.) "It all depends on the field of study. For most of the fields of study my answer would be yes. Science students^I/feel are well equipped for future jobs - Business Administration majors find some difficulty in this connection because most of the companies prefer to employ men. To the extent that education majors are well prepared in their subject matter field as well as education then their training fits them well for a job after graduation."
- Q.) How successful do you think women graduates are in fulfilling their social obligations? What are some of the obstacles?
- A.) "More of the older women graduates are doing exceedingly well in volunteer work. Some have started schools, others have tried to raise the status of their own professions, such as nursing. The reason for the difference may be due to the different training they had, or to the fact that many parents of the older graduates did not allow them to work for money, so they did volunteer work, and to the fact that business had grown in the recent years and thus there is a great demand for professional women."
- Q.) Do you feel that higher education for women has interfered with their proper adjustment to married life? Why? Do they make better wives and better mothers?

- A.) "Education, I feel, should make for adjustment. It is not the degree of education but the quality of education that is important. If a girl is going to work after marriage, her success in combining both a career and being a housewife will depend on many factors such as her abilities, motivation, husband's attitude toward her working and the proper supervision of her children."
- Q.) Do you think that the training which the A.U.B. woman graduate has acquired is sufficient? If not what do you think should be added?
- A.) " I don't believe in requiring courses. However, I believe that women should be well equipped for their proper role by guidance rather than require courses."
- Q.) What in your experience have been the advantages or disadvantages of possessing a higher university education to a Lebanese girl and why?
- A.) "I feel that higher education for women is very important because maturity of personality comes with education. However, the only disadvantage I can think of is that usually in this part of the world men prefer to marry younger girls. If a girl goes to college and then works to gain experience, her chances for marriage will be reduced because of her age."

Analysis of Interviews in Terms of Vocational Adjustment: The comments given by those interviewed are the following: One of those interviewed said that too much stress is placed on theory at A.U.B., thus more field work and localized education is needed. Another said that the B.A. degree is not standardized, thus making it difficult for the person who is striving for a governmental position. One educator mentioned that more guidance

should be given to equip women for the roles they desire to play. Some have said that at their time there was a kind of civic education which is missing now. Another said that the university must require home economics courses such as budgetting, nutrition, and child care not only for women but for men too. A leading woman educator said that more stress should be placed on the knowledge and appreciation of the social heritage of our society. However, all of those interviewed agree that the education acquired at A.U.B. is not enough in itself to insure success on the job. More important is the attitude, adaptability and psychological willingness that one has towards his job; however, a degree is important because it gives a person, among other things, self confidence.

Social Adjustment: Some of those interviewed mentioned that higher education gives a person higher social status plus the fact that he is better equipped to render greater service to society. However, all of those interviewed agree that the older graduates of A.U.B. are doing exceedingly better than the recent graduates in the field of volunteer social work. The reasons given were that in old times at A.U.B. civic education was stressed while at the present time it is lacking. Also in the past some parents did not allow their daughters to work for money due to social conservatism, so their only choice was volunteer social work. The growth of business in Beirut has increased the opportunity for women to work for financial rewards. Finally, the social structure of Lebanese society, with the help of the free press, puts stress on money thus encouraging many women to attempt a job only if there is a financial reward and thus forget about their social obligations.

Family Adjustment: All of those interviewed agree that higher education facilitates adjustment to married life. They feel it makes of women who have had higher education better wives and mothers, because maturity comes after many years of education and experience plus the fact that the educated girl has a wider outlook of life. She understands life better and thus can understand her children. However, concerning the matter of putting her education in to effect after marriage, that is, combining the two roles of being a career woman and a housewife, her success will depend on her abilities and motivation plus her husband's attitude. One of those interviewed said that the only drawback of higher education for a woman in a Lebanese society is that at times she is not able to find a husband up to her standard in education. Thus some educated women don't marry, and after years of study might find that they are not acceptable to men because they are older and men in this part of the world prefer to marry younger girls.

CHAPTER IV

CONCLUSION

This study was an attempt to analyze the responses of the graduates in terms of what they said. However, what they said may be a rationalization or a means of compensation. The writer does not deal with this subject. The main issue investigated in this study is the following: Are the ^{women} graduates of A.U.B. satisfied with their university education and training; does this education and training help them in future social, family, and vocational adjustments or does it create new problems?

Social Adjustment

It seems that higher education does not isolate the majority of educated women from the rest of society. The majority of A.U.B. women choose their best friends from among both university people and those who have never attended a university.

The majority of A.U.B. women graduates feel that people around them look favorably on their education. Thus higher education **does not hinder** adjustment for the majority of women **rather** it makes them more acceptable and appreciated by those people around them.

The majority of A.U.B. women graduates feel that people around them are liberal and easy to get along with. Thus higher education does not seem to make the majority of women more liberal than the people around them.

Family Adjustment

The majority of A.U.B. women graduates, when dissagreeing with the ethical standards their families hold, discuss it with them for clarification, rather than conform to their families wishes, or act the way they want. Thus it seems that higher education creates balanced and mature women who are not blind conformists to their families demands, nor too detached from their families.

The majority of single women feel that higher education is not the reason why they are still unmarried. Thus for the majority of women, higher education is not an obstacle in the way of marriage.

The majority of single women prefer a marriage based on an agreement between the couple concerned, but with the consent of parents. Thus educated women in this connection are not conformists because they refuse an arranged marriage, nor are they too detached from their families wishes because they refuse to base their marriage on love only, irrespective of other factors. The majority of educated women in this connection seem to be balanced and mature.

The majority of married women who are working are managing to combine the roles of housewives and career women to their satisfaction.

Vocational Adjustment

The majority of women are working in accordance with the major subject studied at A.U.B. Thus higher education for the majority of women is a preparation for a professional career.

The majority of women are satisfied with their salaries. Thus higher education for the majority of women offers the means for the material

satisfaction of needs as well as for some independence.

The majority of women would specialize in the same subject if they were to start college again. If the majority of women are not satisfied with the job they are doing, they would not mention choosing the same subject.

Although the majority of women are satisfied with their experience at A.U.B., the majority feel that they would have profited more if they had had more vocational guidance, or had joined more extracurricular activities.

Although the majority of A.U.B. women graduates seem adjusted socially, vocationally, and in the family, there are some problems which the minority are facing and which are worth mentioning. Some women feel that people around them regard them as too educated, or eccentric and original. The reason might be that after coming to the university they have accepted norms which are contrary to society's norms. Thus they are regarded by people around them as sophisticated or too educated, and eccentric and original.

Some women feel that people around them are conservative and they find it difficult to relate to them. The reason might be that after being to the university, those women have adopted new, progressive ideas while those around them still cling to traditional ideas.

Some women, in case of disagreement with the ethical standards their families hold, conform to their families wishes simply because it does no good to argue with them. Other women will act the way they want irrespective of what their families might think.

Some women have faced the difficulty of wanting to work after graduation but facing opposition from their parents at first. A.U.B. women have been successful in this connection for they all could convince their parents in the end.

Some married women have faced the problem of wanting to work but having husbands whose attitudes are unfavorable to their working.

Some single women feel that higher education is the reason why they are still unmarried because their expectations have increased after being to college and thus limited the number of acceptable men.

Some women are working on jobs which are totally unrelated to their majors. The majority mention that they are doing so because there were no opportunities to work with such a major.

Some women are disappointed with their salaries. The reason for this may be that they find other women, who don't have a degree, receiving the same amount of money.

Some women face the problems that men receive more salary for doing the same amount of work, and that men are not accustomed to having women work with them. Men don't like it because they are their boss.

Some women feel that if they were to start college again they would change their majors. It is those women who are not working in accordance with their majors that would change their majors.

Suggestions for Education: On the basis of findings of this research and the comments of those interviewed, more field work and localized education is needed at A.U.B. The B.A. degree must be recognized in government circles. Civic education must be stressed more at A.U.B. Courses in Home Economics must be added to the curriculum,⁸ and more stress should be

⁸Interview with Mrs. Najjar, pp. 101-102.

placed on the knowledge and appreciation of the social heritage of our society.⁹

Thirty-two percent of A.U.B. women graduates feel that they would have profited more from their experience at A.U.B. if they had had more vocational guidance. Thus the Testing Office might consider offering assistance in selection of a major by vocational and interest tests.¹⁰

Students, especially women, must be encouraged to join more extracurricular activities by making these activities more interesting and appealing. Twenty-seven percent of A.U.B. women graduates feel that they would have profited more from their experiences at A.U.B. if they had joined more extracurricular activities.

Consideration should be given to the establishment of a placement office, which could help students in finding positions after graduation.¹¹

⁹Interview with Mrs. Cortas, pp. 103-104.

¹⁰The Committee on Woman's Education of the American University of Beirut, Report on The Survey of Alumnae, p. 1.

¹¹Ibid., p.2.

APPENDIX

1. Your best friends (Please check one only)
 - A. Are University Educated People
 - B. Have never attended a University
 - C. Are of two kinds, some are University Educated and some are not.
2. People you associate with are mostly (Please check one only)
 - A. Relatives and cousins in the family
 - B. People outside the family.
3. On the whole people around you (Please check one only)
 - A. Think that you are too educated (more than necessary)
 - B. Look favorably on your education
 - C. Think that you are eccentric and original.
4. People around you are (Please check one only)
 - A. Quite conservative and you find it difficult to relate to them.
 - B. Too liberal and you find it difficult to get along with them.
 - C. Liberal minded and easy to get along with.
5. When you don't agree with some ethical standards that your family hold you (Please check one only)
 - A. Discuss it with them for clarification
 - B. Conform to what they say simply because it does no good to argue with them.
 - C. Simple act the way you want irrespective of what they think.
6. Your parents (Please check one only)
 - A. From the very beginning like the idea of you working.
 - B. Did not like the idea of your working and you had to convince them

at first.

- C. Do not allow you to work and you could not convince them.
7. The jobs you held after your graduation from A.U.B. were (Please check one only)
- A. In accordance with the major subject you studied at A.U.B.
- B. Totally unrelated to your major.
8. If you are working in a job which is not related to my major was it because (Please check one only)
- A. You were not interested in your major
- B. There were no opportunities to work with such a major
- C. The salary was too low
- D. There was too much competition and not enough jobs
- E. Others, (Kindly specify) _____
9. As a graduate of A.U.B. with a high degree have you been (Please check one only)
- A. Disappointed with the salary you took for doing the job.
- B. Satisfied with the salary you took for doing the job.
10. If you are working, are you working because (Please check one only)
- A. You need the money
- B. It is too dull to stay at home doing nothing
- C. You have a need for new experience but you don't need the money
- D. From a sense of duty to help your community
- E. Others, (Kindly specify) _____
11. As a woman you have encountered the following obstacles in your profession. (Please rank three in order of importance)
- A. Men receive more salary than a woman for the same amount of your work.

- B. Men are still not accustomed to the idea of having a woman work with them.
- C. You are a woman and you do not get a raise in salary as men do.
- D. Men on the job do not like it because you are their boss
- E. Others, (Kindly specify) _____
12. If you are married, do you hold a job at the present time (Please check one only)
- A. Yes
- B. No
13. If you have answered (no) to the above Question is it because (Please check one only)
- A. Husband's attitude is unfavorable to you working
- B. Children are too young
- C. You are not interested
- D. Being a housewife takes most of your time.
14. If you are unmarried do you think it is because you have had a College Education (Please check one only)
- A. Yes
- B. No
15. If your answer is (Yes) to the above Question was it because (Please check one only)
- A. Your expectations after being to college have increased and thus limited the number of acceptable men
- B. You have decided not to marry in the traditional way where marriage is arranged by parents
- C. You are older now and men prefer to marry younger girls

- D. You have to work and help your parents
- E. You want to pursue a career and never marry
- F. You want to be more mature and a bit older than you are now
before you marry.
16. If unmarried what type of marriage do you prefer (Please check one only)
- A. Marriage based on love irrespective of other factors
- B. Marriage arranged by parents
- C. Marriage based on mutual agreement between girl and boy but with
the consent of parents
- D. Compromise marriage based on suitability of the couple concerned
rather than love and with the consent of parents.
17. An Educated woman's major role is (Please check one only)
- A. To be a Housewife
- B. To be a career woman.
18. If you are a housewife and a career woman, do you (Please check one only)
- A. Manage to do both fairly well
- B. Have difficulty in doing both well.
19. In general (Please check one only)
- A. You regret having gone to A.U.B.
- B. You are satisfied with your college experience
20. You wanted a higher education (Please check one only)
- A. So that you would have a professional career
- B. So that you would be more liberally educated
- C. So that you would have something interesting to do until you were
married

- D. Because your parents insisted though you were not very interested
- E. To find a husband
- F. Because your friends were going to college and so you wanted to go.
21. If you were to start college again you would (Please check one only)
- A. Specialize in the same subject
- B. Change your major.
22. If you have answered (B) to the above Question, please indicate in the space below what subject do you prefer to study and why?
23. You would have profited more from your experiences at A.U.B. If you had (Please check the two most important items and please number your items)
- A. More vocational and Academic guidance
- B. Been older and more mature
- C. Joined more extra-curricular activities
- D. Your college education could not have been any better. It was perfect.
24. In a short paragraph please explain briefly any special vocational, social, or family adjustment problems you had to face which the Questionnaire did not cover.

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