Women's Education In Saudi Arabia

Nouf Alsuwaida, New Mexico State University, USA

ABSTRACT

This paper discusses the historical, political, ideological (value), and government policies of women's education in Saudi Arabia implicated within teaching and learning, how women's higher education has changed over time in the realm of Saudi cultural traditions and religious norms. It also highlights the golden era of women's higher education. This paper presets a feminist theoretical framework.

Keywords: Saudi Arabia; Women; Education; Gender

INTRODUCTION

The Kingdom of Saudi Arabia was founded in 1932 and its rulers quickly proclaimed the Holy Quran as the supreme law of the land. In essence, the traditions of the Prophet Mohammed were to frame Saudi Arabian lifestyle and Islam was recognized as the only acceptable religion. In fact, Shari'ah law became the official law in the court system. Muslims must follow Shari'ah law. The Shari'ah is a complex, evolving body of rulings that has not been codified and the law is a matter of religion and vice versa in Saudi Arabia. The purpose of the Shari'ah is to guide Muslims, who, if they are faithful to Allah's edicts, will attain paradise. The basis of Islamic legal judgments are found in the Qur'an, but where it offers no specific guidance, Muslims consult the "ahadith". These short texts relate the Prophet's practice, behavior, remarks, and beliefs, and sometimes those of his wives or Companions (Zuhur, 2011, P.180).

This same system is still in place today and does not allow for elections nor political parties. A potential political leader who might suggest the advancement of female education would undoubtedly clash with strict government officials. Without democratic politics, Saudi Arabia has always offered limited space for communication and collaboration and lacks a sense of community. Therefore, the country lacks the ideal environment in which one can advocate for women's education. It simply has never been possible to bring this issue to the public for debate (House, 2013). However, according to Hamdan (2005), the practice of female seclusion in the Arab Muslim world is a comparatively new phenomenon. In the past, Muslim Arabic women had participated in all aspects of life, pioneering sociopolitical and economic events (Hamdan, 2005).

More recently Saudi Arabian women have been labeled as homemakers, irrespective of their educational backgrounds, career interests, and qualifications. The professional world only slightly accommodates for their interests, as women are largely restricted to teaching and social work positions in all-female settings (Al Rawaf & Simmons, 1991). The true purpose of academia is to prepare citizens for productive lives, but Saudi society blatantly ignores women's contributions to the advancements of humanity. Women deserve independence not only in education but also in every other opportunity for life improvement. Unfortunately, educational philosophy favors the gender binary, and society avoids change with a constant implementation of institutionalized norms. Today, Saudi Arabian women are relentlessly pursuing higher education; their transformational efforts would be even more worthwhile if the government was inclined to help them. According to the Ministry of Higher Education (2010), women in today's world are seeking to become active members of society, where their roles are defined in terms of what they can offer for their country's economic, social, and cultural development.

Is Saudi society ready for that kind of change? Given the apparent variability in liberal viewpoints, along with the attitudes of the conservative religious scholars, it is difficult to predict how the future of Saudi Arabian women's education will infold. Women's issues will continue to be at the center of the social justice debates that control progress towards modern and equitable education. It is difficult for Saudi society and culture to accept a new idea that is split between open-minded and conservative religious scholars. The internalization of social justice will ultimately represent practicality in learning and teaching and an expanded mindset (Dweck, 2006).

HISTORY OF EDUCATION POLITICS

Educational System History

Until 1956, women in Saudi Arabia were not allowed to be educated. Despite the king's efforts to extend education to women, schools for women were built into the kingdom's educational foundation. Women's education was completely different from that of men. According to Sharia law and the holy Quran, education was meant to prepare them to become good wives. A woman's primary role is that of a nurturing mother and housewife (Sabbagh, 1996). One of the most astonishing realities is that even when Saudi Arabia locked women out of educational opportunities, international and intergovernmental organizations like the United Nations (UN) advocated for gender equality. The UN has established *equality for women* as one of its major objectives (Green, 1958). Gender equality in education means to understand differences in learning as they arise and to focus on learning content, teaching methods and processes, subject matter, modes of assessment, sustainability of peer relationships, and learning inputs and outcomes (Subrahmanian, 2005).

Yet, Saudi Arabia managed to practice this gross discrimination for nearly two decades. The marginalization of women's education was prevalent in Saudi culture up until the 1950s and started to dissolve when a group of educated middle-class men petitioned the government to establish schools for girls. These men thought that *educated* wives would better supplement the family and the harmony of the marriage (Baki, 2004). According to scholar Sarah Yizraeli (2012), the first government-funded school for women was opened in 1960.

The girls came pouring into these schools, wanting to show the world that they had long been deprived of something important. Rugh (2002) points out that the government established the General Directorate of Girl's Education and created girls-only schools to ensure its control of curriculum design and staffing. However, government-controlled curriculum design has proved that developing curricula before entering the classroom does not mean pedagogy is complete. Pedagogy should be adjusted as individual learning styles are discovered. The curriculum designed for female students has always been similar to that designed for males but course material is usually much less extensive for females than for males. It is plausible to say that course content for females is minimally developed (Mills, 2009).

Supporters of exclusive curriculum are contradictory in claiming that Saudi Arabian women can choose any major at the university level. Academic concentrations are not gender equal as women cannot choose majors such as engineering or law. According to Mills (2009), a leader should have the confidence to eliminate the idea that women could never work as architects or engineers; clearly no such leader exists as there no female architects working in Saudi Arabia. Alamri (2011) points out, "Not all degrees are offered in Saudi Arabia for women, which increases the burden on the students who are willing to pursue a higher degree in their field. There are several specialties offered to men only which may interfere with social justice" (p.90). Mills (2009) reminds libertarians that the educational opportunities available to women are often fewer or of lesser quality than those available to men. Hatoon Al-fassi is a women's history professor at King Saud University; she is one of Saudi Arabia's most outspoken women's rights activists. She regularly asserts that education is unequal and that women are always at a disadvantage (Mills, 2009).
The general social attitudes in Saudi Arabia are very difficult to change because the country enables an institutionalized environment in which individual actions for change are perpetually ignored. The unequal treatment of women is so embedded in the society that politicians cannot get past the controversies related to women's rights and the female ability to expedite the economic and social development of the country (Hamdan, 2005).

Ideological (Value) Systems Implicated Within Teaching and Learning

It has been easy for prominent religious scholars to silence women's voices for the sake of Islam in Saudi Arabia; in fact, the Saudi educational system highlights Islamic doctrines and values. However, it is a misconception that Islam treats women unjustly; actually, Islamic teachings express great respect towards women. Education is supposed to be given to all Muslims, as Prophet Mohammed says, "Every Muslim male and female, is requested to seek for knowledge, so both sexes are equal in searching for education" (Al-Hariri, 2006, p. 51). Hamdan (2005) mentions, "One of the wives of Prophet Mohammed, Aysha, led an army of 30,000 soldiers, cooked for them, and helped medicate them. Aysha negotiated various issues and political matters with Prophet Mohammed, who freely acknowledged her wisdom" (p. 53). Moaddel and Karabenick (2008) say, "Religious fundamentalism is conceived as

a distinctive set of beliefs and attitudes toward one's religion, including obedience to religious norms, belief in the universality and immutability of its principles, the validity of its claims, and its indispensability for human happiness" (p.1675). So it is rather ignorant to assume that a strong religious stance, like that of Islam, degrades women; such a presumption perpetuates stereotypes and social injustice.

Saudi women comfortably live by the ideologies outlined in the Quran and therefore feel comfortable fighting for their basic rights in a chauvinistic society. Many are unaware of the *legitimate language* of the religious sects that actually challenges gender inequality. Women can rightly use this source to prove their worth to the narrow-minded communities (Hamdan, 2005).

CHANGE TO THE EDUCATIONAL SYSTEM

King Abdullah bin Abdul Aziz is a progressive leader in that he has never allowed women to drive or walk outside their homes without a male companion. He is different from his predecessors who never cared about the practical education and protection of women. King Abdullah bin Abdul Aziz has effectively halted the restrictive attitude of Saudi society, and has initiated some crucial changes. According to Wilcke (2010), "Central to King Abdullah's reform project have been four areas directly tied to the human rights of Saudi citizens: women's rights, freedom of expression, judicial fairness, and religious tolerance. Today, Saudis are freer than they were five years ago-Saudi women are less subject to rigid sex segregation in public places, citizens have greater latitude to criticize their government, and reform in the justice system may bring more transparency and fairness in judicial procedures" (p. 1). King Abdullah bin Abdul Aziz al-Saud, a reformist, has adopted policies that encourage women to work towards achieving employment in the industrial fields similar to those of men. Thus, the King has provided a clear message that the country cannot economically and socially advance without women's help (Mills, 2009).

King Saud University academic and noted feminist Islamic scholar, professor Fawziah Al Bakr argues that segregation is stopping Saudi Arabia from progressing both nationally and internationally. Al Bakr labels King Abdullah as the ruler of change by saying, "King Abdullah has a strategy: He's trying to empower women as much as he can" (Onsman, 2011). Wertch (1998) mentions that "The relationship between mind and sociocultural setting has concerned scholars for decades, if not centuries, but in recent years it has received renewed attention as dissatisfaction has grown with analyses that limit their focus to one or another part of the picture" (p. 3). King Abdullah tried to attract citizen to a more flexible and practical mindset, especially regarding issues on women's rights. Dweck (2012) notes that the *fixed mind* theory is quite limiting. The fixed mind theory posits that human growth, especially in cognitive aspects, is largely determined by the nature in which an individual interacts with the environment. Dweck (2010) addresses the growth mindset in her article entitled "Even Geniuses Work Hard", making it clear that understanding the power to grow comes with accepting challenges and aspiring to tackle them. Saudi Arabian society currently struggles to grasp the concept of mental growth. Those with fixed mindsets claim that they are unable to change and ultimately fail at a healthy lifestyle. Dweck (2010) promotes the essence of the growth mindset, the idea that educators should give children tasks that show them intellectual potential.

Training of Teachers and the Women's Golden Era

In the Women's Golden Era, King Abdullah bin Abdul Aziz established 24 public universities, 8 private universities, and a total of 494 colleges in 76 cities within Saudi Arabia. Some students have even been sent to universities abroad through the King Abdullah Sponsorship Program (KASP), which was launched in 2005. The program is available to all Saudi students, regardless of gender, and enables them to travel overseas for higher education opportunities and experiences (Taylor & Albasri, 2014).

Opponents of equal educational opportunity maintain that women should not complete their education abroad. These opponents fail to recognize that study abroad programs harbor great opportunities that can help students to raise the standards within Saudi universities when they return home. Study abroad programs like KASP spark interest in the international opportunities and prepare and qualify [Saudi] students to compete in an international labor market. After coming back home, those students, especially females, can be assets to Saudi universities as well as to the government and private sectors (Taylor & Albasri, 2014). Female scholars might then more easily act as educational decision makers and leaders of government institutions and elections.

THEORETICAL FRAMEWORK

Feminist Theory

Feminist theory is the extension of feminism into theoretical or philosophical discourse. Malewski (2010) explains, "Feminized theories and pedagogies advocate an understanding of women's oppression and agency in social life across various domains" (p. 223). The goal of feminist theory is to understand the nature of gender inequality. It examines women's social, experience, interests, and politics in education, sociology, communication, psychoanalysis, economics, anthropology, and philosophy (Donna & Pauline, 2009). Feminism constitutes abroad but complex set of assumptions and theories that guide contemporary feminist research and give shape to concepts that often contradict each other.

Gender studies analyze the cultural construction of sexual difference in political, economic, subjective, and symbolic contexts. According to Driscoll and Krook (2012), feminist scholars argue that in a political context 'gender' is an analytic category, expanding already established definitions of 'politics' and generating insights that may provoke some degree of political change. For rational choice theorists, this involves connecting micro-level interactions to macro-level events and processes, paying attention to how individuals make choices based on the actions of others regardless of the risks. In other words, it is *rational* to be envious of someone else's privilege. It makes sense that Saudi women are trying to prove that the gender binary can be erased, even if criticized for their leadership.

The Saudi government is rigid and does not recognize that the unification of gender in the education system might boost meaningful learning experiences. Men and women are directed into different courses by a tracking system. On other hand, it is not difficult to change the Saudi culture. Butler (1990, in Dimitriadis & Kamberelis, 2006) argues "that neither gender nor sex is a natural or given a category of human identity" (p. 81). Cultural creation of women has been characterized by two fundamental aspects of feminism: equality and difference (Sheridan et al., 2011). These two components form the social problem in which biological difference results in social inequality through the sociocultural construction of gender roles. Breaking down the *gender* component of social injustice means deconstructing the ridiculous and unattainable ideal surrounding women and to propose a balancing of the genders. Nouraldeen and Elyas (2014) say, "Culture plays a major role in the process of learning and teaching" (p. 56), and indeed educators and students should use culture, and differences within it, to highlight the positivity in human beings.

In the article, "Challenges Facing Women Leaders in Saudi Arabia," Al-Ahmadi (2011) notes that the enrollment of the female employment and education rates have increased significantly in recent years, especially in the last decade. This phenomenon was especially true for senior management positions, particularly the strategic decision-making positions, in both private and public sectors. However, the females working in these strategic positions are competing with their male counterparts and face challenges at organizational, cultural, and personal levels. This struggle has negatively affected the competency and effectiveness of the female employees. According to researchers, female leaders lack resources and feel powerless because of gender bias, a structural issue, within their companies. Several studies provide implications for leadership development to address issues with female empowerment.

Opponents assert that women do not suffer any injustice, that Saudi society is not sexist. However, feminist theorists investigate the injustice and constant oppression of women in a sexist society. According to Butler (1990), "Coupled with the global identity of 'women' there were similar sweeping assumptions about men, in particular, that all women suffered the oppression of a universal system of male domination, a patriarchy whose exploitative advantage for males was clear" (p. 22). For example, one Saudi female student has reported that she feels she is being discriminated against by her male professor because she is a woman. She said, "My male professors have never met me, they have never talked to me face to face" (Miller, 2004, p. 4). Another student who commented on her experiences wished to remain anonymous for fear that her grades would suffer if she publicly spoke out. She said, "When I call them, sometimes they hang up in my face because I am a woman"(Mills, 2009, p. 4). Both students and professors have stories of injustice in Saudi society. Dewey's (1997) theory "How We Think" (p. 39) suggests that each perspective holds a unique meaning, every individual tells his or her own story, and that human beings recount stories in different ways with different people. Dr. Rudolfo Chávez Chávez (2009, in Huber-Warring, 2010) said that "without a story, the presentation of something is an illusion created by those arrogant enough to think that they can control the

unpredictability of life. The past and future are the domains of storied lives without the story, the present is folly at best, at worst a hubristic disease" (p.323).

In the article, "Female Education in Saudi Arabia and the Reproduction of Gender Division," El-Sanabary (1994) discusses the educational settings in Saudi Arabia and explains a division in learning based on gender and its power relations. Saudi Arabia is using its oil wealth to fund effective women's education that is organized within the boundaries of traditional Islam. The country follows a model based on: (1) a dual system of male and female education; (2) a gender-specific educational policy that emphasizes women's domestic function; (3) gender-segregated schools and colleges; and (4) curriculum differentiation at the various educational levels. El-Sanabary (1994) suggests that Saudi educational philosophy, a microcosm of Saudi Arabian society, has intentionally instituted these mechanisms as a means of social control. So, even though women's economic and educational circumstances have been refined, the gender division still needs reexamination.

Videoconferencing offers a way for students to work in a group setting in the comfort of a private space. Perhaps this learning method would eliminate the peer intimidation that happens with face-to-face meetings. Videoconferencing allows only the professor to hear students when they ask questions. Female students might feel more relaxed in the absence of male peer pressure. However, the virtual classroom may stifle tactile or collaborative learners, as there is less communication and less participation between students (Baki, 2004). According to some female professors, most of the symposiums, conferences, and departmental faculty meetings take place on the male dominant campuses; female faculty members must participate by phone or attend via closed-circuit television. These faculty feel ignored by their academic community. Dr. Hatoon al-Fassi is a women's rights activist and an assistant professor of women's history at King Saud University said, "I find it insulting that we have to use technology this way. It's absurd that I'm prevented from sitting on a panel meeting with males." The same method is used on the women's campus when female professors cannot be found to teach different courses; they have taught from a distance. In contrast, male professors who are not allowed on the women's campus appear via videoconference and can offer more personal communication (Mills, 2009, p. 4).

Judith Butler is a theorist who is most well-known for her book *Gender Trouble* (1990), in which she challenged the notions of gender and developed her theory of gender performativity. The definition of gender is as sexual identity, particularly in connection to society or culture; the state of being female or male. Also, the definition of performativity is as the act of performing or an accomplishment of work, acts, and feats. She explains the consistency of the categories of sex, gender, and sexuality and sought to uncover the ways in which the sociocultural construction of gender stems from certain habitual and violent presumptions (Butler, 1990).

Are women cultural artefacts significantly displaced by biology's classifications relative to feminism? According to Butler (1990), the "Originally intended to dispute the biology is destiny formation, the distinction between sex and gender serves the argument that whatever biological intractability sex appears to have, gender is culturally constructed: hence, gender is neither the causal result of sex nor as seemingly fixed as sex". It seems that Butler (1990) suggests that sex pertains to the physical characteristics that make up the male or female, but gender is defined as the behavior considered to be more feminine or masculine. Butler (1990) also mentions that "The growing appreciation that cultural factors were a powerful force in determining how biology was interpreted certainly complicated the picture" (p. 6-22).

Gender roles are always socially constructed and not biologically determined. People who deviate from gender norms often are ridiculed, ostracized, and even physical abused (Slattery, 2013). In fact, women have been constantly subjected to exploitation and oppression through body image, valuing the female body only for its childbearing function and ability to shrink again after pregnancy. It is important to note that one of the foundations of modernity is the use of reason to return to the free and independent person's subject (Sheridan et al., 2011). In addition, Tappan (2006) discusses "oppression as a result of forces and mechanisms that go far beyond the individual psychological such as the social, institutional, cultural, and historical forces that lead racism, sexism, and homophobia to become systematically embedded in the structure of social lives; saying any solution to oppression must focus as much on systemic change as it does on personal transformation. This is where the *sociocultural* concept of *mediated action* can be useful"(Tappan, 2006, p. 2117). In the article, "Gender Inequity in Saudi Arabia and Its Role in Public Health," Mobaraki and Söderfeldt (2010) point out that Islamic laws interrupt women's social successes and access to healthy

resources. The objective of this literature review was to discuss gender inequity in Saudi Arabia and its relation to public health. Despite the scarcity of recent statistics and information regarding gender inequity in Saudi Arabia, this review attempts to explore this sensitive issue. Mobaraki and Söderfeldt (2010) examined the *female well being* with regard to marriage, education, polygamy, job statuses, fertility treatments, self-identification options, and driver licensing. Mobaraki and Söderfeldt (2010) recommend further research to assess knowledge, attitudes, and practices involve Saudi men's and women the health care.

As the lack of understanding about the gendered nature of educational experiences may be related to ineffective responses to both problems and opportunities. For example, regardless of much effort, women and men are unevenly situated as understudies and personnel in distinctive scholastic orders, and a disproportionate number of men are in positions of power inside higher education (Ropers & Winters, 2011).

DISCUSSION

Learning is successful with quality teaching. Teacher practices and personality greatly impact the classroom's atmosphere. In diverse student populations where culture, language, religion, socioeconomic status or beliefs are all unique, the teacher must set a curriculum, which caters to individual needs. The Saudi Arabian government should update the education system to create programs for *universal* teacher training. According to Darling-Hammond and Bransford (2005), a framework for understanding teaching, learning, and teacher preparation would modernize both academia and the social world in three major areas: 1. Knowledge of learning and individual development in social contexts; 2. Knowledge of subjects matter and curriculum goals; 3. Knowledge of teaching.

Teachers should always promote student-initiated knowledge, as doing so fosters the dynamic nature of the world around them. Teachers should not act as the all-knowing entity but should take pride in being a learner, who absorbs new ideas from his or her students and colleagues. The effective teacher accepts that there is always room for growth and embraces a growth mindset. "Beliefs affect behavior", as John Dewey (1997) notes in his book *How We Think*. Believing that teacher can always learn something new will make him or her receptive to new ideas and able to transfer new ideas to new generations to change the entire society.

In my short teaching career, I personally feel that it is essential to have a solid teacher-student bond for the students to improve academically. The current issue that prevails amongst most academic institutions is that teachers come to the class, lecture, and then leave. The students have no comprehension of course material if the information is thrown at them. So, instruction should be carefully executed in a collaborative manner so that students can growth with the procession of the course. The teacher who acts as a dictator is violating the ethical policies of teaching. Learners build predetermined concepts and ideologies, which can only be altered once the process of learning is incorporated through pedagogy (Neuman & Wright, 2011). Teachers must educate themselves and their students about these issues.

Should teachers in Saudi Arabia work with curriculum designers who are committed to issues of justice and compassion? Teacher professionalism is strongly reflected in his or her commitment to efficacious curriculum. It is appropriate for teachers to work with curriculum experts to dissolve social alienation based on gender; the elimination of this problem affects teaching and learning in a positive way. Teachers can instill equitable social attitudes into their students. According to Slattery (2013), responsive educators are determined to work for critical multicultural understanding and social action in schools and society as a whole. The ignorance about race, gender, sexuality, and ethnicity is the root cause of senseless bullying, segregation, workplace discrimination, salary disparities, identity confusion and repression, hate crimes, and much more (Slattery, 2013). A teacher engages in a complex environment where culturally responsive curriculum launches multi-perspective learning, the basis for consistent progress and ongoing inquiry. A natural learning environment encourages self-confidence in the learner. Two essential pillars support the natural learning process: a contemporary and challenging pedagogical science, and alternative models from scientific research.

CONCLUSION

This essay highlights important information about the historical, political, ideological (value), and government policies surrounding women's education in Saudi Arabia and offers implications for female empowerment via teaching and

learning. Higher education has changed over time in accordance with Saudi cultural traditions and religious norms. The Saudi government should put implement an education system that supports women and balances social constructions of gender. This new system needs to redesign teach training to embrace the growth mindset. It is important to give women the opportunity to be successful in the future and lead independent lives. Social change is overdue in Saudi Arabia. Teachers and political leaders should be intensely creative in such a rapidly developing country where perspectives and their coinciding opinions are constantly changing. All Saudi Arabians are responsible for the future of the women's educational movement.

Paulo Freire (2005) believes that "there is always a relationship between fear and difficulty" (p. 49). He appropriately points out that women fear to deviate from the norm in Saudi Arabia, they fear change. I have selected teaching as my profession as I wish to play a significant role in the development of my home community; I would like to encourage women to be educated and supportive of each other. I strongly believe in making students life-long learners so that their discoveries are not limited to just their careers or specific fields. I wish to transfer my knowledge and skills to the next generation and prepare them for the challenges that will develop along their life paths.

AUTHOR BIOGRAPHY

Nouf Alsuwaida, is a doctoral student at New Mexico State University in the College of Education's Curriculum & Instruction program. Her area of interest is Educational Learning Technologies in the field of 'Art and Design'. She has a Masters in Home Economics with major in Couture (Fashion Design) from College of Education for Domestic Economy and Art Education - Princess Nora Bint Abdul Rahman University in Riyadh, Saudi Arabia. She has also has a Bachelors in Home Economics (Department of Clothes and Textile) from the same university.

She has taught for almost 10 years different courses related to 'Art and Design'. Other than teaching, she had been serving these institutes at various positions like 'Dean of Higher Technical Institute, 'Recruitment Trainer (Clothing and Textile)', 'Coordinator of Admissions and Registration', 'Chair women of the Commission' for various committees within the institutions. She presented a first research paper in the Fifth Saudi Technical Conference, held in Riyadh in 2009 which has been published. She also presented and published two papers in United States in 2016 International Education Conference in New Orleans which "Women's Education in Saudi Arabia" & "The relationship between Technology, Society, & Education".

She has done many significant design and computer courses. She is an active member of different societies in Saudi Arabia and has memberships in different organization communities in the United States. E-mail: nouf@nmsu.edu

REFERENCES

Al-Ahmadi, H. (2011). Challenges facing women leaders in Saudi Arabia. *Human Resource Development International*, *14*(2), 149-166.

Alamri, M. (2011). Higher education in Saudi Arabia. *Journal of Higher Education Theory and Practice*, *11*(4), 88-91.

Al-Hariri, R. (1987). Islam's point of view on women's education in Saudi Arabia. *Comparative Education*, *23*(1), 51-57.

Al Rawaf, H. S., & Simmons, C. (1991). The education of women in Saudi Arabia. *Comparative Education*, *27*(3), 287-295.

Baki, R. (2004). Gender-segregated education in Saudi Arabia: Its impact on social norms and the Saudi labor market. *Education policy analysis archives*, *12* (28), n28.

Darling-Hammond, L. & Bransford, J. (2005). Preparing teachers for a changing world: What teachers should learn and be able to do. San Francisco, CA: John Wiley & Sons, Inc.

Dewey, J. (1997). How we think. Boston: D. C. Health, 1910.

Dweck, C. (2012). Mindsets and human nature: Promoting change in the middle east, the schoolyard, the racial divide, and willpower. *American Psychologist*, Vol.67 issue No.8, pp. 614-622.

Dweck, C (2010). Even geniuses work hard. *Educational Leadership*, pp. 16-20.

Dweck, C. (2006). Mindset: the new psychology of success. The United States, New York: Random House Publishing Group.

Dimitriadis, G., & Kamberelis, G. (2006). *Theory for education*. Taylor & Francis.

Donna M. Mertens, & Pauline E. Ginsberg (Eds.). (2009). *The handbook of social research ethics*. Sage.

Driscoll, A., & Krook, M. L. (2012). Feminism and rational choice theory. *European Political Science Review*, *4*(02), 195-216.

El-Sanabary, N. A. G. A. T. (1994). Female education in Saudi Arabia and the reproduction of gender division. *Gender and Education*, *6* (2), 141-150.

Freire, P. (1998). Teachers as cultural workers: Letters to those who dare teach. Translated by Donaldo Macedo, Dake Koike, & Alesandre Oliveira, Boulder, CO: Westview Press.

Glowacki-Dudka, M., Usman, I., & Treff, M. (2008). Intercultural Conflicts between Close Friends: A Case Study of Power Relations in Continuing Education in Saudi Arabia. *Convergence*, *41* (2-3), 41-58.

Green, J. F. (1958). *United Nations and Human Rights*. Ardent Media.

Hilal, K. T., & Denman, B. D. (2013). Education as a Tool for Peace? The King Abdullah Scholarship Program and Perceptions of Saudi Arabia and UAE post 9/11. *Higher Education Studies*, *3*(2), p24.

House, K. E. (2013). On Saudi Arabia:Its People, Past, Religion, Fault Lines and Future. New York: Knopf.

Huber-Warring, T. (2010). *Storied inquiries in international landscapes: An anthology of educational research*. IAP.

Hamdan, A. (2005). Women and Education in Saudi Arabia: Challenges and Achievements. *International Education Journal*, *6* (1), 42-64.

Jamjoom, M. I. (2010). Female Islamic studies teachers in Saudi Arabia: A phenomenological study. *Teaching and Teacher Education*, *26* (3), 547-558.

Malewski, E. (Ed.). (2009). *Curriculum studies handbook–The next moment*. Routledge.

Ministry of Higher Education. (2010). Women in Higher Education: Saudi Initiatives & Achievements.Retrieved from http://he.moe.gov.sa/ar/Ministry/Deputy-Ministry-for-Planning-and-Information-affairs/docs/DMPI_10.pdf

Mills, A. (2009). Reforms to Women's Education Make Slow Progress in Saudi Arabia Jeddah, Saudi Arabia. *Chronicle Of Higher Education*, *55*(43), 11.

Moaddel, M., & Karabenick, S. A. (2008). Religious fundamentalism among young Muslims in Egypt and Saudi Arabia. *Social Forces*, *86*(4), 1675-1710.

Mobaraki, A. E. H., & Soderfeldt, B. (2010). Gender inequity in Saudi Arabia and its role in public health.

Neuman, S. B., & Wright, T. S. (2011). Promoting language and literacy development for early childhood educators: A mixed-methods study of coursework and coaching. *The Elementary School Journal*, *111*(1), 63-86. Retrieved from http://www.jstor.org/stable/10.1086/653470 on October 29, 2014

Nouraldeen, A. S., & Elyas, T. (2014). *Learning English In Saudi Arabia: A Socio-Cultural Perspective.* Vice Dean of Graduate Studies.

Onsman, A. (2011). It is better to light a candle than to ban the darkness: government led academic development in Saudi Arabian universities. *Higher Education*, *62*(4), 519-532.

Ropers-Huilman, R., & Winters, K. T. (2011). Feminist research in higher education. *The Journal of Higher Education*, *82*(6), 667-690.

Rugh, W. A. (2002). Education in Saudi Arabia: choices and constraints. *Middle East.*

Sabbagh, S.(Ed.). (1996). *Arab women: between defiance and restraint*. Interlink Books.

Sheridan, S., Edwards, C., Marvin, C., & Knoche, L. (2011). Professional development in early childhood programs: Process issues and research needs. *Early Education And Development*, *20*(3), 377--401. Retrieved from http://www.ncbi.nlm.nih.gov/pmc/articles/PMC2756772/ on October 29, 201

Slattery, P. (2013). Curriculum development in the postmodern era: Teaching and learning in an age of accountability. Routledge.

Subrahmanian, R. (2005). Gender equality in education: Definitions and measurements. *International Journal of Educational Development*, *25*(4), 395-407.

Tappan, M. (2006). Reframing internalized oppression and internalized domination: From the psychological to the sociocultural. The Teachers College Record, 108(10), 2115-2144.

Taylor, C., & Albasri, W. (2014). The Impact of Saudi Arabia King Abdullah's Scholarship Program in the US. *Open Journal of Social Sciences*, *2*(10), 109.

Wertsch, J. V. (1998). Mind as action. Oxford University Press, Inc, (P3).

Wilcke, C. (2010). *Looser Rein, Uncertain Gain: A Human Rights Assessment of Five Years of King Abdullah's Reforms in Saudi Arabia*. Human Rights Watch.

Yizraeli, S. (2012). *Politics and Society in Saudi Arabia, The Crucial Years of Development, 1960-1982. New York: Columbia University Press.*

Zuhur, S. (2011). *Saudi Arabia*. Santa Barbara, Calif: ABC-CLIO.

118   *The Clute Institute*