



Journal Website:  
<https://theamericanjournals.com/index.php/tajssei>

Copyright: Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

## Research Article

### HURDLE TO THE SAUDI EGALITARIAN MOTION

Submission Date: March 10, 2023, Accepted Date: March 15, 2023,

Published Date: March 20, 2023 |

Crossref doi: <https://doi.org/10.37547/tajssei/Volume05Issue03-04>

**Abdullah Al-Ahmed**

Princess Nora Bint Abdulrahman University, Saudi Arabia

**Rashid Khan**

Princess Nora Bint Abdulrahman University, Saudi Arabia

#### ABSTRACT

The obstacles that Saudi Arabia's egalitarian movement can overcome are discussed by the authors of this article. Consequently, this paper attempted to accomplish two objectives. A prospective study began with a social survey of 130 women in government leadership positions. Using a purposive sample approach, the following ministries focused on the private sector: Education, social problems, health, and the Shura Council This survey was followed by two main questions: What obstacles does Saudi Arabia's egalitarian movement face? Additionally, what factors can be used to alleviate these obstacles and provide Saudi women with strong public support and authority to achieve public goals? The validity and reliability of the questionnaires were then assessed using the SPSS software. This will guarantee the accuracy and dependability of the responses regarding Saudi women's empowerment.

#### KEYWORDS

Saudi Women, Egalitarian Movement, Social Planning, Leadership, Women's Exclusion and Inclusion.

#### INTRODUCTION

Saudi women are taking new steps to improve their community status. Regardless, despite its support for global changes, it does not subscribe to the feminism

motion; In addition, women's responses to egalitarian ideas are still unknown to society.

The regulation is based on social bonds like marriage, divorce, and inheritance, despite differences in Islamic jurisprudence, beliefs, and traditions.

She has political studies and a business activities practice, despite the low degree of freedom worldwide, and women's rights have modestly improved in KSA.

The tribe and family make up the social structure of Saudi Arabia. In addition, the family provides individual support as well as a social network. Tribes are frequently formed by a combination of factors: Personality, social environments, and the community at large

The social construction relies upon the family, which family is many capabilities; such as the identity's primary foundation, the individual's status, and social welfare safety for those who recognized a tribal connection.

Egalitarian Motion in KSA Regarding civil women's rights, there are high hopes that women will be allowed to vote in future elections, as in the past they were not allowed to vote in municipal council elections; Currently, a number of women have proposed themselves as candidates.

As a result, the issue of women's exclusion, particularly in modern Saudi Arabia, is extremely significant worldwide. It was showed up in 1980, through conversation of the schooling of college ladies and their blending in with men In addition, women's accomplishments in higher education are regarded as an important social development indicator in any.

As a result, the government has realized that in order to ensure economic survival, it is necessary to close the gap between the output of the education system and the requirements of the domestic labor market. This

will improve the education system and increase women's participation.

Gender and Women's Rights: There is a strong commitment to gender equality in international human rights law. 2015: Fredman and Goldblatt 6. in addition to equality in social and economic life .

In a 2014 report, the UNHRO of the high commissioner stated that appropriate strategies must be developed to eradicate such discrimination by focusing on gender equality and its elimination.

As a result, women's social position is characterized by domestic violence and unequal power relationships between men and women. Women's economic status is impacted by this situation; increasing women's economic independence may reduce human trafficking.

Additionally, women have the right to equality before the law in cases of rights violations.

The guideline of uniformity is a focal responsibility in global common freedoms instruments. It says that states have a responsibility to protect human rights without "discrimination," "exclusion," or "restriction," or "on the basis of equality" between men and women.

Human rights and women's rights go hand in hand. As a result, states must take all necessary measures to safeguard women from abuse and discrimination in both the public and private spheres. However, the three categories of responsibilities that the States have under international human rights law are as follows: Respect, safety, and fulfillment 2015.

Social and economic factors influence how women's rights are interpreted and applied in Islam. The status of women is frequently undermined by social practices, customary laws, poverty, war, and illiteracy. The

Islamic conception of the role of women in the family and the Muslim community are the driving forces behind these disparities in rights and responsibilities.

**Women's Rights in KSA** Since women were denied access to higher education, the right to vote, and the right to own property in the nineteenth century, their rights have grown significantly. They are now studying law, getting their own identification cards, checking into hotels on their own, and registering a business without first demonstrating that they have hired a male manager.

The government of Saudi Arabia has advocated for and enacted complete sex segregation. Although the policy may not appear to be discriminatory because it applies to both men and women, it actually prevents Saudi women from engaging in any significant public life.

Rights regarding employment in Saudi Arabia, particularly in light of the fact that more women than men obtain university degrees and seek professional employment.

The Ministry of Labour issued four decrees to regulate women's work in clothing stores, amusement parks, food preparation, and as cashiers, for which guardian permission was no longer required. As a result, women had a unemployment rate of 33.2%, nearly five times that of men. Additionally, it was approved by the Ministry of Justice that Saudi female lawyers could obtain practice licenses.

Article 22 states, "Economic and social development shall be achieved in accordance with a systematic and fair plan," based on Saudi Arabia's economic principles. Saudi women have endured continued marginalization over the years to the point where they are almost certain to be completely excluded from the workforce

in Saudi Arabia. Women's employment rates in Saudi Arabia are thought to be among the lowest in the Middle East. It is frequently asserted that a woman's participation in paid labor is a social stigma and that gainful employment is solely the responsibility of men due to the aforementioned important values, such as family modesty and honor. Even though this belief is changing, it is still a problem, especially in Saudi Arabia's big cities. In addition, the numbers indicate that change is sluggish, as we will see in the following section on data analysis.

Women must be supported and encouraged to contribute to their nation's economy as Saudi Arabia promotes its Saudization policy, which aims to increase the proportion of Saudi nationals working in new, competitive jobs.

The education industry has only recently begun to focus on rights-based approaches. As a result, government officials, civil society organizations, bilateral and United Nations agencies, and other development partners who are strategically involved in the development of education policies and programs can use this document as a resource.

In modern societies, education's role in the workforce is beginning to take on a larger role in people's lives. In today's world, education is also changing quickly, and there are more and more opportunities for learning outside of school in all fields. On the other hand, traditional skills are giving way to concepts like developing competence and adaptability in many modern industries.

It's possible that Saudi women's position in society has been influenced by this impact of political and social events. First, oil was discovered and produced extensively in the country in the 1930s. In addition, a trend toward studying abroad and a change in lifestyle

was sparked by the opening of education to both boys and girls and the economic upheaval brought on by oil's increased income.

Subsequently, the school system for young ladies has turned into a need through; promote scientific research and technology development, as well as the development of country policy and educational strategic plans and a curriculum that is more in tune with the needs of the local market, is a major challenge for the Saudi government.

Saudi Women's Political Rights King Abdullah bin Abdul Aziz issued a decree on September 25, 2012, allowing Saudi women to join the Consultative Council and run for municipal office. He has worked to pass laws that benefit women and has sometimes argued with religious leaders to give women more rights. During this time, Saudi women received national identity cards, policies and laws were enacted to support women, and positions in the Ministry of Trade and Industry, civil defense, the state human rights commission, and passport administration were made available to women. Women's participation in politics and civic life would unleash a wealth of talent that could boost domestic economic activity, encourage competition, lessen the costs of social segregation, enhance cultural and civic development, and aid in the development of democratic institutions—all of which would reduce extremist influence in the country. Empowering Saudi women will significantly increase the country's chances for democratic reforms due to Saudi Arabia's significant regional and global religious and economic influence.

Today, Saudi women who want to learn more about their rights are taught home economics, which doesn't prepare them to be independent voices who demand equal rights. Other rights include not providing women with the skills and opportunities they need to earn a

decent living, a ban on driving, and enforcement by courts and government agencies.

Therefore, promoting women's rights and progress, tolerance, and equality in society is a moral imperative and a powerful path to promoting the benefits they will bring to the country's overall development.

#### Women's activist and Orientation Speculations

To start, the ladies' development is tracking down the voice to empower the quieted lady. According to Butler, the sex/gender distinction suggests a radical division between sexed bodies and culturally constructed genders.

The idea that men and women should be treated equally in politics, business, and society is known as feminism. Furthermore, it alludes to barring men or exclusively promoting ladies' causes. The majority of other feminisms do. The idea that men and women differ biologically is supported by this feminism theory. For instance, the belief that "women are kinder and gentler than men" leads to the idea that there would be no wars if women ruled the world. Many of the ideas that come from feminism are born out of radical feminism.

Marxism and feminism, on the other hand, argue for a different relationship between thought and thing in terms of social life and thought participation.

**Methodology** To conduct a prospective social survey of 130 women in leadership positions in the public and private sectors, questionnaires were given to participants. The following ministries were the focus of the purposive sample method: Health, social issues, education, and the Shura Council. Snowball sampling was one of the methods used. These methods work well in Saudi Arabia, a conservative Muslim society. However, a sampling frame is hard to come up with



because the target population is natural and there are few women in leadership positions.

## CONCLUSION

The goal of this study was to identify the barriers to the egalitarian motion in Saudi Arabia and the means of removing them. It also tried to address the factors that led to the egalitarian motion and the monitoring and analysis of the most important priorities for the motion. Additionally, it sought to identify personal, social, administrative, and organizational challenges. Moreover, the system for diminishing these obstructions and for enacting Saudi ladies' positions of authority and powerful cooperation in the public arena to accomplish public targets was a goal.

The following are some of the suggestions for removing the roadblocks to the egalitarian motion in Saudi Arabia:

- Continual government support for women's issues
- Change women's status in Saudi society
- Develop social development policies that are appropriate for modern women's participation
- Examine laws, laws, and regulations that represent some of the restrictions on women in Saudi society
- Encourage Saudi women and employ outstanding capabilities in the fields of research and human rights activism
- Give women the opportunity to obtain leadership positions that are appropriate for their abilities to activate their role in society

- Use the results of scientific research in fields related to women's empowerment

## REFERENCES

1. Identifies APD, 2002. Ladies' privileges in Islam and Somali Culture. Hargeysa, Somaliland, UNICEF
2. Achoui, M.M., 2014. The Saudi Population: Tradition and Evolution In: Families in Different Cultures; A 30-Nation Psychological Study, Cambridge, UK: Cambridge University Press, pp: 435-441.
3. M. AlMunajjed, 2009 Education for women in Saudi Arabia: the next step. Amani, H., Booz and Company Inc., 2005. Saudi Arabia's education system for women: challenges and successes Int. Educat.
4. J., 6: 42-64.
5. 2015 report from Amnesty International USA: Women's rights are human rights. American Amnesty International.
6. 2011 by S. Appelrouth and L.D. Edles Theories of gender and femininity. In: Theory of Sociology in the Present Day: Text and Readings, Thousand Oaks, CA: Pine Forge Press. pp: 312-380.
7. 2012, by I. Bokova and N. Pillay World Human Rights Education Program; Phase II, UNHR.
8. J. Butler, 2011. sex, gender, and sexuality. In: Theory of Sociology in the Present Day: Text and Readings, edited by S. Appelrouth and L.D. Edles, Thousand Oaks, CA: Pine Forge Press, pp: 376-380.