Deanship of Scientific Research

Gender Equality in Social, National, and Civic Education Textbooks in the Jordanian Elementary Education Stage in Light of the CEDAW Treaty

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Abstract

The study aims to investigate the degree of the availability of gender equality in the public and private roles, rights, and duties stipulated in the CEDAW Treaty and its areas in the social, national, and civic education Curricula at the elementary education stage in the Jordanian educational system. The content analysis approach is adopted as a research methodology by analyzing the study sample consisting of the national and social education Curricula for the fourth and fifth grades and the national and civic education curricula from the sixth grade to the tenth grade. Several important results are attained in this work. Among these results is that the study shows that the majority of the items examined are the items that equalize in their discourse between men and women by (90.6%) and the items directed towards women are (9.4%). The study also shows that there is no mention of any item directed to men in particular.

Keywords: Socialization, gender, curricula, gender equality, CEDAW Treaty.

المساواة الجندرية في كتب التربية الاجتماعية والوطنية والمدنية في مرحلة التعليم الأساسي في الأردن في ضوء اتفاقية سيداو

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ملخّص

هدفت الدراسة إلى تعرُّف مدى اشتمال منهاج التربية الوطنية والمدنية والتربية الاجتماعية في مرحلة التعليم الأساسي في النظام التعليمي الأردني على المساواة الجندرية في الأدوار والحقوق والواجبات العامة والخاصة كما دعت لها اتفاقية سيداو ومعرفة حجمها ومجالاتها، ولقد جرى استخدام تحليل المضمون كمنهجية بحث، وذلك بتحليل عينة الدراسة المكونة من كتب التربية الوطنية والاجتماعية للصف الرابع والصف الخامس وكتب التربية الوطنية والمدنية من الصف السادس حتى الصف العاشر، وتوصلت الدراسة إلى أن غالبية البنود التي جرى رصدها هي بنود ساوت في خطابها بين الرجل والمرأة بنسبة (90.6%) وجاءت الموجهة نحو المرأة بنسبة (9.4%) ولم يرد ذكر أي بند موجه نحو الرجل على وجه الخصوص.

الكلمات الدالة: التنشئة الاجتماعية، المنهاج الدراسي، المساواة الجندرية، سيداو.

1. Introduction

Gender equality is the equality between men and women and ensures the concept that we are all human. Men and women are free to develop their capacities and make decisions without boundaries drawn by stereotyped ideas. Gender equality means that the different behaviors, aspirations, and needs of women and men must be taken into account, valued, and favored equally. This does not mean that men and women should be the same, but that their rights, responsibilities, and opportunities do not depend on their gender. Gender equality means fair treatment between men and women according to their own needs. This may include equality of treatment or different treatment, but the concern for equality in rights, benefits, duties, and opportunities.

Achieving equality between men and women is based on three main aspects, all of which are interconnected, namely capabilities. These are the basic capabilities acquired by man to achieve a comfortable life and include education, health, and nutrition. Access to resources and opportunities: This means achieving gender equality in the possibility of using or employing the basic capabilities for a life that enjoys well-being and comfort at the personal or family level, by obtaining opportunities in many aspects, such as the opportunity to obtain economic possibilities; Such as owning land and property, or obtaining resources such as income and employment, and women's enjoyment of some political opportunities, such as representation in parliaments and other political bodies, and so on.

Also, security is another aspect that is attained by getting rid of violence and conflicts that cause physical and psychological harm to humans, and reduce the capabilities and capabilities of individuals, families, and societies, and specifically focus should be placed on confronting violence against women, which restricts women and weakens their capabilities and their pursuit of self-realization because of the fear and harm it causes.

The world in the 20th century has witnessed a systematic movement towards achieving equality between men and women exemplified by holding many international conferences resulting in many international conventions, charters, and global declarations. The first appearance and use of the term equality first are in the 1945 Charter of the United Nations. Twenty years later, the term equality has been used again by the 1975 first conference on women in particular held in Mexico. A few years later, in 1979 has observed the Convention on the Elimination of all Forms of Discrimination against Women (CEDAW) is an international treaty adopted by the United Nations General Assembly. Described as an international bill of rights for women, it is instituted on 3 September 1981 and has been ratified by 189 states including several Arab countries such as the Hashemite Kingdom of Jordan.

2. Statement of the Problem

The principle of equality between men and women in Arab and Islamic societies is subjected to violent tensions and movements in three ways. The first is that we are colliding with a reality in which women's rights are violated. On the other hand, we do not find Arab and Islamic charters, conferences, and agreements that take the lead in defending women and their rights strongly and compulsorily, and if they exist, the member states do not adhere to these rights. The latest decisions of the conferences carried out by the Arab Women Organization of the League of Arab States are limited to being recommendations and proposals that do not entail legal consequences, and this puts them in the third dilemma that makes them acquiesce and accept what is stated in international agreements even if they penetrate the cultural specificity of the Arab or Islamic society.

The equality advocated by international conventions on women in general and the CEDAW Treaty, in particular, is summarized in principles that can protect women from the injustice and prejudices that they have suffered over the past decades and are still suffering in various countries around the world. One of the most important of these principles is that they call for the development of women in all areas, women's attainment of human rights and fundamental freedoms, the elimination of all practices based on the idea of inferiority and the superiority of one of the genders, alongside combating trafficking in women and exploitation of prostitution. These principles also call for women to exercise all their political rights in candidacy, election, and holding of political and public positions, equal right to education, along with equality in work rights such as equal wages and social security.

However, there are shortcomings to the philosophy of equality supported by the CEDAW Treaty such as the ignorance to take into account the peculiarities of Arab and Islamic societies, is based on Western culture and civilization, neglecting religious legislation, knowing that religion is an essential component in the culture of the Jordanian society, releasing equality to the point of similarity and congruence, urging for individualism, considering women in isolation from their society and family, and viewing the relationship between a man and a woman as a relationship of competition and not a relationship of complementarity (International Islamic Committee for Women and Children, 2010).

Importantly, Article 10/C of CEDAW states calls for amending Curricula by removing any stereotypical concept of the role of men and women, that is, the special, inherited, and customary roles of men and women in their society and culture, such as roles and perceptions of motherhood such as raising children, or roles and perceptions of parenthood and stewardship such as alimony and guardianship. Because of the curricula in Jordan, they are subject to a systematic and planned development process, where education has gone through three major developmental stages as follows: the first educational conference of 1987, the second educational conference of 2003, and the third educational conference of 2015. The continuous development processes and stages that govern education in general and Curricula, in particular, make an urgent necessity to conduct more studies and pieces of research on these processes, the changes that have occurred in them, the extent of their coverage of the developments of the era, and the degree of suitability of their contents to the culture of society. Accordingly, the study problem lies in exploring the degree of gender equality in Social, National, and Civic Education Curricula in the Jordanian elementary education stage in light of the CEDAW Treaty.

3. Objectives of the Study

The following objectives are formatted to explain the statement of the problem of the study.

1. Examine the degree of the Social, National, and Civic Education Curricula's inclusion of broader content on gender equality.
2. Explore the gender equality in school Curricula' neglect or the positive or neutral coverage to the roles related to motherhood and the family.
3. Identify the perspective's suitability presented by the Curricula with the peculiarity of the Jordanian society.

4. Previous Literature

The adopted studies in this section give an insight into the studies and literature concerned with Jordanian school Curricula. The comprehensive view of the studies addressing the Jordanian school Curricula, it is seen that concerning the physical and political sides of rights, issues or duties, they are not ranked first while the social and humanitarian sides are advanced as it is shown in studies of Al-Tamimi 2011, Al-Awdat 2009. The curricula do not also show women in public life, whether in jobs, professions, roles, works, and achievements, as it appears in the studies of Al-Sarabi (2010) and Shteiwi (2002). The qualities of women are limited to care and compassion and about the dependent image and traditional roles that the curricula focus on, it is noted that curricula confirm, promote, and are concerned with women's rights and issues, and if this needs to be modified, it precedes other surrounding countries, as shown in Raoul Institute's study (2012).

As for international studies, four studies have been selected as follows: a study of a Western European country, an Eastern European country, a non-Arab Muslim country, and a non-Muslim Eastern country. The international studies results are uneven and have nothing to do with being a Muslim or not. It is found that Jackie's study (2016), conducted on school Curricula in Japan, shows that there is evidence of equality in highlighting the image of men and women and using gender-neutral words. Also, it is seen that Islam and Asad Allah's study (2018) shows that the percentage of males and females appearing in the English curriculum in the curricula of Malaysia and Indonesia is considered a balanced one. However, these two studies also mention sides of inequality such as the phenomenon of men being mentioned first that still exists, which indicates that the status of women is secondary as shown in Jackie's study (2016) and that women's professions are often traditional while men enjoy a higher presence in professional roles as shown in Islam and Asad Allah's study (2018). As for the rest of the studies adopted in this paper, there is a stereotype in the presentation of male and female roles, their characteristics, and life and professional roles.

5. Terms of the Study

CEDAW: It is the Convention on the Elimination of All Forms of Discrimination against Women was adopted by the United Nations General Assembly. It entered into force as an international treaty on 3 September 1981 after the twentieth country had ratified it. By the tenth anniversary of the Convention in 1989, almost one hundred nations have agreed to be bound by its provisions.

6. Theoretical Framework

Due to the nature of the study, the adopted theoretical framework stems from the history and concepts closely related to the subject matter of gender.

- **Gender and gender equality**

The term gender is the result of the efforts of the gender feminism movement or the radical feminism movement to transform it from a linguistic term to a theory or ideology targeting male domination, where it is developed as a theory that focuses on unifying gender roles and disengaging the human race from its roles (Mohammed, 2013). The term has appeared for the first time in international documents such as the 1994 Cairo Population Conference and the Beijing 1995. The World Health Organization (WHO) (2102) defines it as "Gender refers to the roles, behaviours, activities, attributes, and opportunities that any society considers appropriate for girls and boys, and women and men. Gender interacts with, but is different from, the binary categories of biological sex". Thus, it has not been officially defined in international documents for a long time until it is defined as "The non-definition of the term gender" (Helmy, 2014).

However, in Beijing's documents, it is mentioned in the fourth annex of the document in an explanation of the word "gender", where this term is raised to the question, so a committee is assigned to seek an agreement on the concept, and the committee has concluded in its report that "This term is a commonly used term in its ordinary sense". It is generally accepted in other United Nations forums and conferences, and there is nothing in the work program to indicate that it has intended any new meaning or denotation for the term that differs from its previously accepted use. It is intended that it should be interpreted and understood as it is understood and interpreted in normal generally accepted usage (United Nations 1995, p. 265). Besides, in the committee's report, the meaning of the concept has not been defined in a precise procedural way.

- **Gender Equality in Jordanian Society**

The cultural structure of the equality system in Jordanian society

When addressing the reality of equality in Jordanian society, light shall be shed on the newly created cultural structure. Given the cultural pattern that constitutes Arab and Islamic society, it is found that the basic component of Islamic law, making it an essential component is that the nature of these peoples is religious and considers religion a frame of reference for values, behavior, and even a frame of reference at the legislative and legal level, so it is not possible to understand the nature of equality in these societies without looking at the philosophy of Islam in it. The second component, which is the norms, traditions, and popular practices, coming as a result of individuals' acquaintance with the old issues and behaviors until it became a societal custom and law. However, the norms and traditions in our societies oppress women, deprive them of their rights, and do justice to them. Concerning the third component, it is global thought based on western philosophy, which is touched through international agreements and conventions, and are translated into laws and procedures in the countries that sign and ratify them, where the reality of equality and justice between men and women cannot be understood in isolation from these three domains.

Looking at the equality and justice between men and women in Islamic law, it is seen that God creates human beings from one soul, and they are equal in the origin of creation, and accordingly, they are equal in general characteristics as mentioned in the Holy Quran "O humanity! Be mindful of your Lord Who created you from a single soul, and from it, He created its mate, 1 and through both He spread countless men and women. And be mindful of Allah-in Whose Name you appeal to one another and ˹honor˺ family ties. Surely Allah is ever Watchful over you" (4:1). However, humans differ in mental, psychological, and physical abilities, and this disparity is a cause for human diversity that leads to a relationship of

complementarity between them rather than competition. One of the most important manifestations of human diversity is that the creation of human beings is of only two genders, male and female. The Holy Quran says "And Allah has made for you spouses of your kind and given you through your spouse's children and grandchildren.1 And He has granted you good, lawful provisions. Are they then faithful to falsehood and ungrateful for Allah's favors?" and make the relationship between them a complementary one, equating them in most general terms with the unity of the legal discourse, and making the distinction in the diversity of jurisdiction, role, and legal status. As for the reality of gender equality in Jordan, the following table shows the details about this.

Table 1: Gender Gap Report 2020 – Jordan

Gender Gap Report 2020 – Jordan		
	Rank	Score[1]
Economic participation and opportunity	145	0.408
Labor force participation rate, %	149	0.224
Wage equality for similar work, 1-7 (best)	64	0.676
Estimated earned income, int'l $	145	0.198
Legislators, senior officials and managers, % [2]	n/a	-
Professional and technical workers, % [3]	n/a	-
Educational attainment	81	0.991
Literacy rate, %	67	0.992
Enrolment in primary education, %	120	0.983
Enrolment in secondary education, %	1	1.000
Enrolment in tertiary education, %	1	1.000
Health and survival	103	0.971
Sex ratio at birth, %	1	0.944
Healthy life expectancy, years	112	1.032
Political empowerment	113	0.121
Women in parliament , %	113	0.182
Women in ministerial positions, %	82	0.263
Years with female/male head of state (last 50)	73	0.000
Rank: 138 out of 153 countries. Score: 0.623 , 0.00 = imparity 1.00 = parity		

In light of the gender gap index, there is progress in human rights in the educational and health side qualitatively and remarkably, as there is hardly a gap between women and men in these two areas. As for the social side, the data of the Family Protection Department (referred to in the United Nations report, 2015) indicates an increase in cases of violence against women referred to the Family Protection Department from 4,312 cases in 2008 to 8,605 cases in 2010, it is unclear whether the increase in the number of cases is due to increased awareness among victims and consequently reporting, or due to an increase in the prevalence of domestic violence, according to a report (United Nations, 2012). Report of the National Council for Family Affairs (2008) indicates that a high percentage of members of Jordanian society in 2004 still believes in the inferiority of women compared to men and agreed that a man can discipline his wife when she does not perform her duties as a wife or as a mother.

Despite the qualitative progress achieved by women on the health and educational side, there are still shortages on the

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[1] An indicator to measure the extent of equality or inequality as It is between (0 - 1). 0 indicates absolute inequality, and 1 indicates absolute equality

[2] Legislators, senior officials and managers, % in 2015 report rank: 120, score:0.09

[3] Professional and technical workers, % % in 2015 report rank: 111, score: 0.51

economic and political side. In the economic field, equality in salaries for similar work is not achieved, as the gap in Table (1) is 0.67. Besides, it is also shown that women in the public and private sector get an average wage of 446 Jordanian dinars compared to 499 dinars for men on average (State of the Country Report, 2019), and there is no binding law for equal wages in Jordan. About ownership, it is seen that the percentage of women among landowners is 8.2% and their percentage of apartment owners is 18.3%. It is also clear that the percentage of ownership is very small, given that women often take possession of them through inheritance rather than through trade (the National Committee for Women's Affairs, 2012). Politically, it is clear that the gender gap is wide and the State of the Country Report (2019) indicates that Razzaz's 2018 government includes 7 women out of 27 ministers, and after the cabinet reshuffle, they become 4 ministers.

Problem of this Reality

The weakness of Arab and Islamic attempts to protect women's rights puts them in the dilemma of surrender and the follower of the other with ups and downs. The acceptance by Islamic and Arab countries of international agreements puts them in a cultural and intellectual confrontation that is subject to breach, destroying, and dilution. Helmy (2014) maintains that the most important problems faced when dealing with the most important international conventions signed and ratified such as CEDAW are as follows:

1.   Failing to define the concepts in these charters and agreements with a precise procedural definition has led to a lack of a clear understanding of the solutions presented.

2.   The concepts and solutions presented are the result of Western philosophy and civilization and are formed for that environment, so what is suitable for an environment and society does not fit another society due to the different inputs and factors composing the phenomenon.

3.   Making the concepts of these conventions global concepts and perspectives by which social phenomena are understood and interpreted, for the first environmental concepts are a standard criterion for the phenomena of the second environment. Thus, the backward person is backward from these concepts and the advanced is the one compatible with them, thus the second environment becomes a replica of the first environment.

4.   The process of importing concepts and considering them as a standard measure is provided with the original concepts of the importing environment, which leads to an intellectual cultural dependency. The process of understanding the original concepts in light of the imported and transferred concepts misleads the interpretation and understanding of the phenomenon in the second environment.

In addition to the above, the activists on women's rights in the Arab and Islamic world are divided into two camps, one of which is based on the principles of Sharia, customs and traditions that correct their path or what is misunderstood and applied and believes that everything that comes from the West, such as agreements and covenants, is part of colonialism and cultural and social pollution. The other camp is the ones who see that feminist movements, with their various currents, beliefs, and tools, such as international conventions and international and local civil society organizations, receiving local and international funding, can achieve tangible achievements in Western societies, and this trend sees anything based on religion, is backward-looking and calls for backwardness. These two camps do not agree and do not try to approach a real attempt, but rather formal attempts that yield zero good results, and what reinforces this division is the duplication of agreements between what the improvements they ask for and what Palestinian women suffer because of the Israeli occupation, so why are international agreements still absent from them?

Socialization

Social processes stem from the process and continuity of different, intertwined, and complex social relations, such as socialization, social adjustment, social movement, social conflict in its forms, and other social processes that reconstruct, deconstruct or produce the social system and its various structures. The most important of these processes is the process of socialization, like Piaget, who deals with it from a psychological point of view and sees it as the process of developing the cognitive orientation of the individual by subjecting him to the interactive system of which he is a part. Other thinkers view

it as a process of developing collective consciousness, as society is an awareness of the group, and on the daily level of living, social construction is a process of training and teaching of the standards, rules, and regulations of society that constitute an area in which social action is defined.

Socialization and Education

Socialization theories advocate that by providing neutral education to all male and female children and reducing obstacles to the success of the girl, schools will not only achieve justice but also qualify skilled workers who will serve the community as a whole (Thompson, 2003). The school, parents, and academics should treat girls in the same way they treat boys. This requires teachers to overcome their social perceptions of how to treat boys and girls. Besides, this teacher needs support from the larger system, such as school curricula and other methods such as the media, which shows women in a dramatic and unsupportive way, and this will weaken the teacher's efforts and make women appear to be subjective and biased. Thus, if there are no complementary efforts by parents and other teachers to combat this unhealthy image, this will lead to a contradiction between what the class brings and what is in the outside world. Schadler, a socialization theorist, adds that more sustained and vigilant effort to give girls the same education as boys help to transform educational institutions into powerful tools of equity where boys and girls are valued and appreciated and the women of tomorrow will be full partners in all activities (Sadker & Sadker, 1994).

In short, socialization theory calls for the elimination of bias in media shows, classroom dynamics, funding for extracurricular sports programs, and the way women and girls appear in curricula and comprehensive curricula. However, this perspective focuses on what the woman lacks compared to what distinguishes the man, ignoring the recognition of what a woman can do based on her difference from the man, as she is against this difference.

Gender Stereotyping

The stereotypical roles are a set of characteristics and features called for the holders of a certain status in various societies. Society and its cultural norms are responsible for the process of stereotyping, and they may be positive, negative, neutral, or a mixture between them, and often they are negative and inferior, such as the inferiority given to a race or sect in a society or a gender without another (Shteiwi, 2003).

7. Methodology of the Study

Due to the nature of the study, the content analysis approach is used.

Population and sample study

The study population consists of the developed and current 2015 national and social education curricula for the fourth and fifth grades and the national and civic education curricula from the sixth grade to the tenth grade as follows: the 2015 sixth and ninth-grade curricula, the 2006 seventh grade curriculum, and the 2016 eighth and tenth grades selected from the study population comprising the social and national education curricula from first grade to fifth grade and national and civic education curricula from sixth to tenth grade.

Study instrument

Concerning the study instrument, it is a form designed to unload the data to be taken from the studied curricula, containing the name of the curriculum and the side to be measured. Secondly, this form is linked to an analysis questionnaire compatible with the study's objectives and questions. The items of the questionnaire are divided into 3 domains, one domain related to gender equality in roles, rights, and public duties (political, economic, civil, educational, health, legal, cultural), and the second domain concerns gender equality in roles, rights and special duties, i.e. the family side, and the third domain about concepts related to equality presented in the CEDAW Treaty (the concept of discrimination, stereotypical roles, the role of motherhood, measures to protect maternity, temporary measures to accelerate equality). The study validity problem, which appears when the selected sample accurately does not fit the study population, is verified. The study validity is the validity of the content analysis categories to measure what is intended to be measured, so the analysis instrument is presented to a

group of specialized validators.

The questionnaire domains are formulated by relating each domain to an article in the Treaty. However, there are articles in the treaty that do not include equivalent domains in the study instrument, namely Article (2), which discusses the necessary measures to include the treaty in the legal legislation of states parties, and Article (14) which discusses rural women as the items of this article are repeated in other articles, while Chapter Five of its articles from (17) to (22) discuss the committee authorized to follow up and study the progress made in implementing the treaty, how this committee is selected, the duration and place of its meeting, in addition to the report charged with following up on this progress. On the other hand, Chapter Six with its articles from (23) to (30) discuss the relationship of the agreement with other international treaties and pacts, how to join the agreement, sign, and ratify it, how one of its provisions is reviewed, whether a country has made reservations about some of the articles of the treaty, and how to resolve any dispute that may arise between two countries over the interpretation or application of this treaty.

Accordingly, this study is limited to CEDAW for its comprehensiveness of the previous international agreements ratified by Jordan, which are four (according to the date of its ratification) the Convention on the Political Rights of Women 1976, the Convention on Marriage and Consent to the Minimum Age for Marriage and Registration of Marriage Contracts 1992, the Convention on the Nationality of Women 1992, and the CEDAW Convention 1992. The Social, National, and Civic Education Curricula are selected because they teach students about the rights, duties, and roles assigned to them in public or private life. As for the analysis unit used in the study, it is the texts, that is, all those paragraphs contained in the lesson of headings and paragraphs except for the lesson activities or questions contained at the end.

8. Results

In light of the methodology and study samples adopted in this study, the results are as follows:

First: Identify the domains of equality in the concerned Curricula.

On the public life side, Table (2) presents a comparison among the sides included in the public life side. The table shows that the political side has the highest percentage, with a one-third share, followed by the educational side, the economic, the cultural, the legal, and the other sides are tanked with low and low percentages. However, there are items that the examined curricula do not mention. On the economic side, the articles related to the protection of the maternity job are not mentioned. Protecting the maternity job is attained by not losing the job due to marriage or maternity and providing protection for women during pregnancy in jobs that prove to be harmful. Yet, the concept of protecting maternity is mentioned in general as shown in Table (4), i.e. providing the necessary services that help parents to combine work and family responsibility. On the civil side: there is no mention of those articles related to nationality (acquisition, withholding, or change of nationality, acquisition of nationality for children, protection of women from exploitation, trafficking, and exploitation of prostitution). On the health side, there is no mention of the item of obtaining information about reproductive health and family planning.

Table 2: Distribution of Items in the Public Life Side in the Examined Curricula

Public Life Side Political Side	Items No.	Percentage
Voting and eligibility for election in all bodies.	23	20.5
Running for elections in all bodies.	20	17.9
Participating in the formulation of government policies to enable women to hold senior positions and have a structure that enables women to reach these positions.	16	14.3
Participating in parties, civil society organizations and voluntary organizations	12	10.7
Assuming public offices (ministerial, representative, judicial, administrative, and other governmental positions).	11	9.8
Participating in implementing government policy and influence the decision.	11	9.8
Participating in holding public office.	7	6.25

Public Life Side	Items No.	Percentage
Political Side		
Participating in the work of international organizations.	7	6.25
Representing the country at the international level (ambassador, delegate ...)	5	4.5
	112	**40.4**
Civil Side		
Freedom of movement and travel.	11	84.6
Freedom to select the place of residence and housing.	2	15.4
	13	**4.7**
Educational Side		
The right to education and its continuation and literacy	25	59.52
Providing the same level of educational qualifications (curricula, examinations, teaching staff, quality of buildings and equipment).	10	23.81
The same opportunity to benefit from scholarships.	4	9.52
Career and job guidance (there are female-oriented and male-oriented jobs).	3	7.14
	42	**15.2**
Economic Side		
The right to work	19	51.4
The right to enjoy the same employment opportunities.	9	24.3
The right to free choice of occupation.	3	8.1
Equal pay and treatment.	3	8.1
Enjoying employment rights (promotion, training, health and work safety insurance, social security)	2	5.4
Eligibility and entitlement to practice all different economic transactions: loans, mortgages, sale and purchase, and ownership.	1	2.7
	37	**13.4**
Health Side		
Access to health care.	5	83.3
Women's access to necessary health care services during pregnancy, childbirth and breastfeeding.	1	16.7
	6	**2.2**
Legal Side		
Equality before the law.	31	93.9
Equal legal capacity in concluding contracts and transactions.	2	6.1
	33	**11.9**
Cultural Side		
Equality in practicing recreational activities, sports and all sides of cultural life.	**34**	**12.5**

On the private life side, Table (3) shows that it mentions 4 items and deletes 8 others, and even those items mentioned are of a small percentage (5.6%) of the total items compared to public life sides.

Table 3: Distribution of Items in the Private Life Side: Family Side in the Examined Curricula

Family Life	Number of items	Percentage
The upbringing and care of children is a shared responsibility of both men and women	16	84.21
Freedom to select a spouse.	1	5.26
Equal rights and duties during marriage.	1	5.26
Equal choice of profession.	1	5.26
The same right to enter into marriage.		
Equal rights and duties upon annulment of the marriage contract.		
Equal right to decide the number of children and the period of childbearing.		
The same rights and duties as a mother, regardless of her marital status.		
Equality in guardianship of children.		
Equality in selecting a family name		
Equality of ownership, supervision, management and enjoyment of it.		
Equality in family benefits		
	19	5.6%

Concepts related to equality: it is seen that the focus is on the concept of equality and non-discrimination, and it is presented in a good percentage as shown in Table (4), but 4 of the items related to the concepts of equality are deleted as shown in Table (4).

Table 4: Distribution of Items of the Concepts Related to Equality in the Examined Curricula

Concepts of equality	Number of items	Percentage
The concept of equality and non-discrimination.	44	95.7
Protection of maternity job	2	4.34
Stereotypical roles are a role that denotes the superiority of one gender.		
Establishing a habit, custom or practice based on the superiority of either gender.		
Motherhood is a social function.		
Temporary measures aiming at accelerating equality are not considered discrimination (such as quotas) in any economic and political structure and are not maintained when the objectives of equal opportunity and treatment are achieved.		
	46	13.5

Distribution of Items by Grade Level: Table (5) shows that items are with a higher percentage in the upper basic grades and lower percentages in the intermediate basic grades.

Table 5: Distribution of Items According to Classrooms

Class	Number of Items	Percentage %
Ninth	107	31.3
Seventh	81	23.7
Tenth	71	20.8

Eighth	36	10.5
Sixth	20	5.8
Fifth	18	5.3
Fourth	9	2.6
Total	342	100.0

Second: Identify the size of equality.

The items directed towards men and women are equal together with a percentage that is the majority (90.6%). As for those directed towards women, in particular, they are 9.4% of the total items monitored and analyzed. Table (7) details those items, and there is never any item specifically directed towards men, as shown in Table (7).

Third: Identify the sides specifically directed towards women.

Table (6) summarizes the items specifically directed towards women

Table 6: The Items Specifically Directed Towards Women

Political Side
Voting and eligibility for election in all bodies
Running for elections in all bodies
Participating in holding public office
Assuming public offices (ministerial, representative, judicial, administrative, and other government jobs).
Participating in the work of international organizations
Participating in parties and civil society organizations and voluntary organizations
Educational Side
The right to education and its continuation and literacy
The same level of educational qualifications (curricula, exams, faculty staff, quality of buildings and equipment).
The same opportunity to benefit from scholarships.
Economic Side
Work is an inalienable right
The right to enjoy the same employment opportunities.
Equal pay and treatment.
Cultural Side
Equality in the practice of recreational activities and sports, and all sides of cultural life.
Legal side
Equality before the law.
Civil Side
Freedom of movement and travel.
Health Side
Access to health care.
Private life side: family side
Freedom to select a spouse.

Table 7: Distribution of Public and Private Sides According to their Orientation towards Women in Particular, Towards Men in Particular, Equal to Men and Women

	Number of items	Percentage	Items Oriented Towards Women in Particular		Items Oriented Towards men in Particular		Equal items to Men and Women	
			Number of items	Percentage	Number of items	Percentage	Number of items	Percentage
Public life side								
Political side	112	40.4	11	37.93	0	0	101	40.73
Economic side	37	13.4	9	31.03	0	0	28	11.29
Educational side	42	15.2	4	13.80	0	0	38	15.32
Health side	34	12.2	2	6.90	0	0	4	1.61
Cultural side	33	11.9	1	3.45	0	0	33	13.31
Legal side	31	4.7	1	3.45	0	0	32	12.9
Civil side	6	2.2	1	3.45	0	0	21	4.83
Total public life side	277	81.9	29	90.7%	0	0	248	80.0
Private family side	19		3	9.3	0	0	16	5.2
Concepts of equality			0	0	0	0	46	14.8
Total	342	100	32	9.4	0	0	310	90.6

9. Discussion and Conclusion

This section presents a discussion of the results and the conclusion related to the study. In light of the previous results, several points have been attained as follows:

Firstly: It is clear from the study that the public life side is a predominant percentage compared to the family life side and concepts related to equality, as the family life side is limited to items without others. This is due to:

1. The main objectives of the national and civic education curricula are primarily concerned with promoting the student's values of citizenship as stated in the introduction to the book (National and Civic Education for the Seventh Grade, Part 1). The National Education Curriculum for the seventh grade includes concepts, generalizations, and various skills to enhance the values and trends that root awareness and promote active citizenship among our students. The introduction to the book (Fifth Grade, Part 1) states that the curriculum includes several topics focusing on the principle of citizenship based on strengthening the values of loyalty and belonging among students for their active role in the building process, development, and service to the nation.

2. The private life side, that is, the family and the associated relationships of roles, rights, and duties are based on the custom of Jordanian society and in its law on Islamic law. Therefore, other academic subjects such as Islamic education are concerned with it more than the subject of national, civic, and social education. Therefore, it has not been covered here.

3. Article No. 16 includes the family life side as this article is still reserved for Jordan and has not ratified it until now, along with its contradiction with the Civil Status Law in force in Jordan.

Secondly: The political side has the highest percentage, as it has reached more than a third, comparing with educational, economic, cultural, legal, civil side and then the health side.

The political side has a higher percentage among the other items, as the examined curricula mention all its articles, and its articles are directed towards women in particular at a higher percentage as well. What justifies focusing on the political side is that the school curricula seek to meet the need to establish community awareness and reformulate the culture and standards of society about the political side by allowing women to exercise their political rights and duties in society and confirming their ability to enter the political path and assume various positions in the country. This is because the gender gap index for political empowerment in Jordan indicates the widening of this gap, which reaches (0.12), the index of the presence of women in parliament is (0.182), and the index of presence in ministerial positions is (0.182). As for their ranking in political empowerment among 145 countries, it is 132, and these are low indicators, and this justifies the focus on the political side more than others.

Besides, it is good to relate these results with families' attitudes about the participation of their male and female children in political life, as shown by (Jordanian Families Report, 2018). It is noted that percentages between males and females are close, where the family attitudes about political parties show that the majority of families do not allow a wife or females to join a political party at 59% or 60% for males, and 60% of families acknowledge that the wife and female daughters are free to select a candidate in any of the elections. Meanwhile, 64% of the families assert the freedom of males to select a candidate in any of the elections. As for when comparing trends with reality, it is noted that 17% of families have female members permanently participating in the parliamentary elections, compared to 19% for males. The report indicates concerning participation in civil society organizations, the survey shows that participation in civil society organizations is slightly higher among males 12% compared to females 9%. As for trends, it is also found that the majority of families do not allow wives and females to join associations by 51% noting that the item "Participating in parties, civil society organizations and voluntary organizations" is with a percentage of 10.7% of all political items. Along with the culture of volunteering, it is found that 14% of family members do volunteer work and that 62% of families consider volunteering for the service of society as a right for males and 59% of families as a right for females.

As for the educational side, it is ranked second, all its items are mentioned, noting that the indicators of the gender gap in educational achievement in Jordan are (0.99), that is, the gap between men and women is very small. Concerning the economic side, it is ranked third, and its items are specifically directed towards women after the political side. Therefore, the right of women to work and to enjoy the same job opportunities and their equality with men in terms of wage and treatment has been affirmed. However, the items that discuss protecting the maternity job at work have been neglected by protecting women from losing a job because of marriage or maternity or protecting women during pregnancy in actions that are harmful to women. Notably, the gender gap index for economic participation in Jordan is (0.408), and it is an indicator that indicates the widening gap between men and women. 0.09), as for the professionals and technical workers index in the same year is (0.51).

Concerning the civil and health sides, they are mentioned in low percentages, as the civil side. It is also noted that the items relating to nationality and granting it to children have not been received because this is not applied in the Civil Status Law for women, and Jordan still maintains reservations on this article of the agreement. As for the health side, a small percentage is noted, noting that the gender gap in health care in Jordan is (0.971) and this is an excellent percentage, as the gap is almost non-existent between men and women in health care. Here, it is seen that the sides with a high gender gap have higher percentages in the examined books compared to other sides and that those directed towards women, in particular, are also mentioned with higher percentages as well as in the political and economic side. Yet, the sides with a low gender gap (i.e. the equality index is good), it is showed that it is in small percentages in the examined books and it is not mentioned that it is directed towards women in particular, as is the educational and health side.

Thirdly: The results show that the items are more mentioned and percentage in the upper grades than in the lower grades, as they have remarkable percentages in grades (seventh, eighth, ninth, and tenth) and came in small percentages in grades (sixth, fifth, and fourth). This is explained by the fact that the student is in the upper basic grades is at an age stage closer to the exercise of his social roles than in the basic intermediate stages, and the process of acquiring, representing, and performing roles is gradual as the individual passes through different ages and cognitive stages that enable him to be able to

perceive the position, role, and behavior resulting from them.

Fourthly: It is noticeable that the examined books do not contain any item directed towards men in particular, and unlike what is directed towards women, as the focus was on the sides that women suffer from in Jordanian society to work on changing the prevailing values, standards, and norms and reinforce the idea that women have a right and a duty in various matters shoulder to shoulder with men.

Fifthly: Concerning concepts related to equality, the concept of equality and non-discrimination has been covered in the examined books in good percentages, in addition to the concept of protecting the maternity function.

Sixthly: The concepts of equality mentioned in the CEDAW Treaty have been covered by the national, social, and civic education curricula in percentages previously mentioned in the tables. However, the coverage of these topics on the international part does not take into account the cultural specificity of Jordanian society as an Arab and Islamic society and the difference in the societal perspective based on the religious (cultural) part of women (even if it is marketed to the world other than this). This is consistent with what is stated in (Jordanian Families Report, 2018) that the families' attitudes towards school curricula are only 42%, as families find the current curricula in line with the culture of Jordanian society, and thus this calls for a comprehensive review of the curricula according to scientific methodologies and wide consultations that include families to review their contents.

In a nutshell, it can be concluded that the public life side is a predominant percentage compared to the family life side and concepts related to equality, as the family life side is limited to items without others. Also, it is seen that the political side has the highest percentage, as it has reached more than a third, comparing with educational, economic, cultural, legal, civil side and then the health side.

Besides, it is shown that that the items are more mentioned and percentage in the upper grades than in the lower grades, as they have remarkable percentages in grades (seventh, eighth, ninth, and tenth) and came in small percentages in grades (sixth, fifth, and fourth). It is also noticeable that the examined books do not contain any harmful items directed towards men in particular. Moreover, the concept of equality and non-discrimination has been covered in the examined books in good percentages, in addition to the concept of protecting the maternity function. Likewise, the concepts of equality mentioned in the CEDAW Treaty have been covered by the national, social, and civic education curricula in percentages previously mentioned in the tables.

As a final point, the study includes several key recommendations such as making a comprehensive review of the curricula according to scientific methodologies and wide consultations that include families to review their contents, supporting women's issues, especially in marginalized areas, allowing them to participate in the decision-making process and clarifying this in curricula and more importantly holding workshops to restructure the elementary curricula in a way so that women are given many rights, respect, and significance.

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