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AN EXPLORATORY STUDY OF THE EDUCATIONAL BEHAVIORS, ASPIRATIONS, AND ATTITUDES OF SAUDI WIVES WHO RESIDE ABROAD WITH THEIR HUSBANDS WHO ARE STUDYING IN THE UNITED STATES

By

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A DISSERTATION

Submitted to
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ABSTRACT

AN EXPLORATORY STUDY OF THE EDUCATIONAL BEHAVIORS, ASPIRATIONS, AND ATTITUDES OF SAUDI WIVES WHO RESIDE ABROAD WITH THEIR HUSBANDS WHO ARE STUDYING IN THE UNITED STATES

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This is an exploratory investigation of the educational behaviors, aspirations, and attitudes of Saudi wives who are living abroad with their husbands who are studying in the United States. The study reveals some of the factors that hinder or facilitate Saudi women's educational behaviors, aspirations, and attitudes. The total sample comprises 60 Saudi wives selected from Michigan and 100 drawn from other states. These subsamples are compared. The two samples were pooled and the 160 respondents were treated as one unit. Twenty more women were selected randomly from Lansing for interviews. A questionnaire was designed by the investigator and administered. In addition, an interview was conducted to provide detailed information and understanding of the data obtained on the questionnaire.

Descriptive statistics are used to analyze questionnaire data, such as multivariate analysis of variance and univariate F-test, chi-square, and correlation coefficient. The study revealed that about half (49.4%) of the subjects were attending school, and half (50.6%)

were not attending school. Several factors that had more influence on the wives' educational behaviors, attitudes, and aspirations were categorized under three main categories: cultural influences, which included the United States environment; gender role influence, which included household and child-care responsibilities, husbands' attitudes, and Saudi women's perceptions of their traditional role; and finally, the Saudi Mission's ruling regarding the education of wives abroad. Factors which appear to have little influence on the women's educational behaviors, aspirations, and attitudes are parents' level of education, socioeconomic background, place of residence in Saudi Arabia, birth and residence outside Saudi Arabia, mother's nationality and ethnicity, being far away from home, language ability, travel to other countries, and having relatives in the United States.

It was concluded that the Saudi government is concerned about its female citizens and does provide support for the period they are abroad. Also, Saudi women believed being abroad is a good opportunity for having an education. However, certain factors hinder the fulfillment of their aspirations. Based on the study findings, recommendations for helping those wives are suggested.



In the name of Allah, the Merciful, the Compassionate

To the woman who has sacrificed so much for the good of my life: my mother, Ziynab.

To my father, Ibraheem, for his support and prayers.

To my husband, MohammedAdeeb, for his support, advice, and help, which were so important in my completion of this work.

To my beloved son, Rackan, and lovely daughter, Roaa, for their patience and cheerful smiles.

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CHAPTER I

INTRODUCTION

Context of the Problem

Because of their cultural milieu, Saudi Arabian women generally stay home as mothers instead of aspiring to higher education that would equip them to join the labor force. Working outside the home setting is primarily believed to be a man's responsibility.

In a study conducted by Al-Mana (1981), it was hypothesized that "Saudi Arabia has resisted granting women rights that would increase their autonomy and reduce their economic dependence on men." Her hypothesis was supported by the study findings, which stated: "Job opportunities are limited to the teaching profession and to the female services sectors in the Ministry of Social Affairs and in health services" (p. 47)

Women's higher education is limited to only a few departments in the country's universities which admit females, and to teachers' colleges and liberal arts colleges for females, which are unable to accommodate all the high school graduates seeking higher education. Further vocational training for females is virtually absent. Thus women's abilities to develop necessary skills for the job market in the modern sector are limited (Al-Mana, 1981).

According to Saudi Arabia's Third Development Plan (1980), only 4% of Saudi women work outside their homes. This is considered a very low percentage for a country that needs a vast number of human resources to eliminate its manpower shortage and to curtail the practice of importing manpower from foreign countries.

Al-Yawm newspaper (6/25/1981) clearly addressed this issue:

> The participation of women in the economic and social development of the country is what most people mean when they talk about women's role in development. Our special circumstances, especially the acute labor shortage, give this role a special weight making women's participation in the labor force a pressing priority which other developing nations with excessive populations do not feel since they can satisfy their manpower needs from male pools. The country's leadership is aware of the need for women's work and encourages the study of the ways in which it [women's work] can be actualized without risking the society's stability. (p. 11)

Saudi Arabia is what might be termed a man's world. The few women who do work are employed in education and medicine, as Al-Baadi (1982) noted:

> The overwhelming majority of employed Saudi women already work (mainly as teachers but increasingly as physicians and social workers), and it is in this fast-growing sector that most proponents of female employment realistically place their hopes and devise their plans for further expanding the fields of female employment. (p. 11)

Encouraging women to seek the highest possible level of education is the means for enabling them to participate in the country's labor market. Such participation would increase the nation's human resources and facilitate rapid development in Saudi Arabia. Education is a necessity if the need for workers is to be fulfilled. This necessity was addressed by the Third Development Plan (1980-85), which predicted that the rate of employment for women in the Kingdom would

increase slightly to 6% during the period from 1980 to 1985. The report contained a ray of hope that more employment opportunities would open for women if they pursued a higher education.

The importance of education for women as a means for participating in the labor force was supported by Al-Oteibey (1982), who asserted that "a number of obstacles hinder Saudi women's participation in the labor force. Among these obstacles are religious, social, and educational factors" (p. 40). As far as educational factors are concerned, Al-Oteibey noted that the history of formal education for women in Saudi Arabia is relatively brief, dating only from the 1960s. Until the early 1980s, education for women was very limited.

The statistical report given in the Third Development Plan of the Kingdom of Saudi Arabia (1980-85) indicated that there was a problem of illiteracy among girls and that "in general education the enrollment of girls lags behind that of boys at all levels" (p. 291). According to Kattab (1982),

> Latest governmental statistics indicate that the illiterates number 3,367,500, of whom 1,387,500 are males and 1,980,000 are females. The 1980-85 five-year plan for the combating of illiteracy estimates the illiteracy level in Saudi Arabia to be 64 percent of the total population, with the highest estimate of 80 percent among females. (p. 80)

In addition, Afandi (1983) conducted a study that revealed the following statistics. In 1971-72 and 1976, the percentage breakdown of students, by gender, at various educational levels was as shown in Table 1.1.

Table 1.1.--Percentage of Saudi Arabian students at various educational levels, by gender (1971-72 and 1976).

Educational Level	Girls	Boys
1971-72		
Elementary school	44.0%	55.7%
Intermediate school	19.2	80.8
High school	16.5	84.5
1976		
Elementary school	54.9	45.1
Intermediate school	43.4	56.6
High school	37.3	62.7

Source: Afandi (1983).

The preceding figures indicate something about what is occurring in terms of education in Saudi Arabia. It appears that younger girls are being sent to school, but as students progress on the educational ladder, more girls than boys drop out of school. These statistics are supported by figures from the Ministry of Higher Education comparing the proportions of women and men in higher education (see Table 1.2).

Table 1.2 shows that although the number of females in higher education has increased during every five-year period, the figure is still very low when compared to that of males. Afandi found that the cause of this discrepancy is that as girls grow older they think about getting married and staying at home to raise children, rather than pursuing their education.

Table 1.2.--The proportion of Saudi students in higher education, by gender (1976-1985).

	1976	1975	1980	1985[a]
Men	93.7%	84.7%	73.6%	70.3%
Women	6.3	15.3	26.4	29.7

[a]Projected.

Source: Ministry of Higher Education, Directorate General for the Development of Higher Education, "Progress of Higher Education in the Kingdom of Saudi Arabia During Ten Years, 1970-1980)," p. 32.

The preceding statistics and study findings demonstrate the fact that only a small proportion of Saudi Arabian girls are enrolled in higher education. Evidently, help is needed to encourage them to aspire to higher education. Such help is apparently needed much more as girls mature. Saudi Arabia is in need of human resources, especially if women are to make a positive contribution to expanding the labor force. Education is the major hope to achieve this aim. No country can prosper if a major segment of its population is denied an opportunity to obtain an education and to participate in the labor market.

Statement of the Problem

In its educational policy, the Saudi Arabian government has stressed the fact that among its fundamental objectives is to profit from all kinds of knowledge in the light of Islam, in order to elevate the standards of the nation and the Saudi people's quality of life. To

achieve that goal, the government has sponsored a number of citizens abroad to acquire the latest knowledge in different fields of learning so as to enable them to participate actively in raising the standards of the society. The classical development that is taking place in the Kingdom necessitates sending more and more people abroad for further study. Practically all nations send their citizens to other countries to study, particularly in the fields in which they excel. In the case of Saudi Arabia, the program of foreign training is especially important because its own universities are in the early stages of development and are as yet unable to provide training facilities at home, particularly at the master's and doctoral levels. At present, therefore, the greatest "university" of Saudi Arabia comprises students studying abroad.

In 1979-80, the total number of Saudi students studying abroad, both individuals who were beginning their studies and those who were continuing their education from the previous year, was about 10,000. These students were sponsored by various ministries, departments, and universities. A sizable 12% paid their own expenses; another 14.8% were sponsored by Saudi universities, 15.9% by the Ministry of Higher Education, 16.2% by the Ministry of Education, 14.7% by the Ministry of Defense, 20.9% by other ministries, and 5.5% by governmental departments (Statistics of Saudi Students Abroad, 1979-80).

The United States is among the host countries that attract Saudi students. The latest statistics in Al-Mubtaath magazine (1985, #15) indicated that about 6,513 male and female students are studying

in the United States, with a proportion of male to female students of 2:1 (4,354 males and 2,159 females). The majority of female students are enrolled in nondegree English-language programs (p. 41). Table 1.3 shows the number of female and male students studying abroad at various educational levels.

Table 1.3.--Number of Saudi students studying abroad, by gender and educational level.

Level of Study	Males	Females	Married Females	Total
Trainee	507	3	20	530
Intermediate diploma	42	--	10	52
Bachelor's degree	1,948	38	133	2,119
Master's degree	1,118	17	35	1,170
Doctorate degree	743	27	13	783
Postdoctorate	1	1	--	2
Secondary certificate	3	--	--	3
Nondefined degree	5	--	5	10
English-language program	14	57	1,809	1,880
Total	4,381	143	2,025	6,549

Source: Adapted from Al-Mubtaath Magazine, August 1984, p. 37.

Table 1.3 indicates that the number of female students abroad is much lower than that of males. The percentage of females at the bachelor's level is 8% of the total, and at the master's and doctorate levels 4.5% of the total students abroad. However, 78% of the students in the English-language program are females. The percentage of females attending English-language programs is higher among married women who

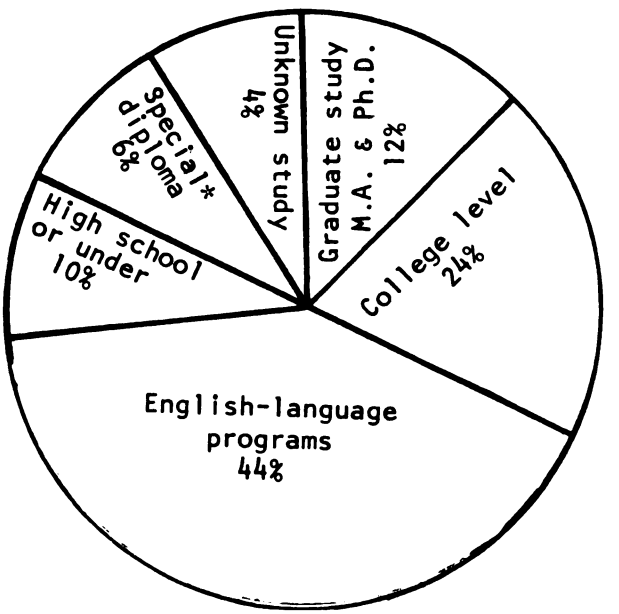
accompany their husbands studying abroad than among those who have been sent by other agencies (1,809 and 57, respectively).

It is also apparent from the table that two types of females are studying abroad. The first type have been sent by various agencies, primarily universities, under certain conditions. Some agencies require that a female student be accompanied by a male relative, her father, brother, or usually her husband, who will serve as her protector abroad. Some universities once had this policy, but they no longer do. The General Presidency for Girls' Education, the main agency responsible for educating girls, never had such a policy.

The second type of female student abroad is one who accompanies her husband while he is studying abroad. If these women choose to stay home, they receive half allowance, according to government policy. If they choose to pursue an education, they receive the same financial advantages as their husbands do, including a full monthly allowance, books, clothing, and all educational expenses. These advantages can be terminated as soon as the husband completes his study. This policy did not take effect until 1985. Previously, all wives were treated equally and received full support whether they were students or not.

Al-Kazmi (1985) investigated the situation of Saudi students' wives abroad. He found that about 70% of the women who accompanied their husbands abroad had finished their college education or part of it, or at least high school. Al-Kazmi suggested that study abroad provides Saudi women a very good opportunity to pursue their higher education, which will benefit them and their country when they return home.

His study also revealed the percentages of Saudi wives engaged in various levels of education. (See Figure 1.1.)



*Sewing, cooking, arts and crafts, and cosmetology.

Figure 1.1.--Percentages of Saudi wives engaged in various levels of education while studying abroad.

Al-Kazmi also found that 44% of the wives continued their studies in the English-language program for the entire period their husbands were studying abroad, sometimes for five to six years. He suggested that the reasons for this are not the woman's desire to study, but to enjoy all the advantages she can receive as a student. However, under the new policy, the government will check to see if the wives are actually studying and pursuing a degree. If they are not, their allowance will be cut in half.

It seems that Saudi women have a good opportunity to pursue higher education when they are residing in a developed country. It should be these women's own decision to aspire to further education. But to what extent have wives of students abroad done so? This question is worth investigating. That is, it is important to study Saudi Arabian women who reside abroad with their husbands, their educational aspirations, behavior, and attitudes as a result of living in the United States and particularly after the restated governmental ruling of 1985 concerning wives' study abroad.

Al-Kazmi recommended this important topic for investigation when he stated:

> This study has very important perspectives which can be a starting point for future studies which can be [undertaken] individually or as a team from the specialist whether they are employees of the Saudi educational mission and its branches or graduates who specialized in the suitable college with cooperation from the educational mission because it is a very worthwhile topic. (p. 47)

Purpose of the Study

This study was primarily an exploratory investigation of the educational aspirations, behavior, and attitudes of Saudi Arabian women who were living with their husbands in the United States. The researcher intended to discover some of the factors that influence Saudi women's educational aspirations, behaviors, and attitudes in a foreign country such as the United States, which might either hinder or facilitate those behaviors and aspirations. The study may provide baseline information that will have the potential to help planners and

decision makers in both Saudi Arabia and the United States develop ways to offer more help to Saudi wives who are living abroad.

It is hoped that changes can be made and plans developed to help Saudi women take advantage of living in a developed country and obtain further education so that when they return to Saudi Arabia with their husbands they can make a positive contribution to building the Saudi society.

Importance of the Study

This study is important for a number of reasons. A large number of Saudi wives reside in the United States while their husbands are studying there. It is hoped that the study findings may give direction to decision makers, planners, and educators in Saudi Arabia, with cooperation from their counterparts in the United States, to realize the needs of Saudi wives who might need help in achieving their educational aspirations and to facilitate their desire to continue their education to a reasonable level.

The findings of the study should also help decision makers in both Saudi Arabia and the United States look for more effective and efficient ways of helping Saudi women profit from living in the United States with their husbands and not to let this chance slip away. These women can provide themselves with knowledge in various fields, so that when they return home they will be able to participate in elevating the standards of the society.

The study findings may have a beneficial effect on Saudi women who are living abroad with their husbands. The findings may help them

realize the value of obtaining new knowledge from a country that differs from their own and benefit from that knowledge, either in the labor force or in raising their children.

Finally, increasing Saudi women's awareness of the need for an education will improve their attitude toward life and help them realize that women's role is not solely homemaking or child bearing. Hence, their self-esteem will likely be bolstered.

Cochrane (1982) argued that only when women have means other than child bearing through which to achieve status and prestige will they use these means and thus reduce the number of children they bear. She indicated further that women can gain prestige and social recognition through education and participation in the labor force.

Research Questions

The primary research questions addressed in this study were:

1. What are the educational behaviors of Saudi Arabian women who reside in the United States with their husbands who are studying abroad?

2. What influence does being in the United States have on Saudi women's educational behavior?

Answers to the following specific questions were also sought:

3. Is there a relationship between parents' level of education and Saudi women's educational aspirations, behavior, and attitudes?

4. Is there a relationship between the husband's attitude toward women's education and the wife's educational aspirations, behavior, and attitudes?

5. Is there a relationship between having children and Saudi women's educational behavior, attitudes, and aspirations toward pursuing an education?

6. Are there other factors that influence Saudi women to pursue an education?

7. Are urban Saudi women's educational aspirations, behavior, and attitudes different from those of rural women?

8. Is there a relationship between Saudi women's socioeconomic level and their educational aspirations, behavior, and attitudes?

9. Is there a relationship between the Saudi Mission's new ruling and Saudi women's educational behavior?

10. Are the educational aspirations, behavior, and attitudes of Saudi women who were born and resided for a period outside Saudi Arabia different from those of Saudi women who were born in Saudi Arabia and have always lived there?

11. Is there a relationship between family background (parents' ethnicity and mother's nationality) and Saudi women's educational aspirations, behavior, and attitudes?

12. Is there a relationship between the length of stay in the United States and Saudi women's educational aspirations, behavior, and attitudes?

Procedures

The procedures undertaken in conducting this study were as follows:

1. Identifying the research problem and the purpose for conducting the study.

2. Reviewing related literature concerning theories of women and development, women's role in developing countries, the role of education in development, the education of women in Saudi Arabia, and the role of Saudi Arabian women in their society.

3. Identifying the population (Saudi Arabian women living in the continental United States) and obtaining as complete a sample as possible from this population.

4. Developing questions concerning the study to use as a guide for developing a questionnaire.

5. Developing a questionnaire and administering it in a pilot test to 10 to 15 Saudi women living in Lansing, Michigan. Before distributing the questionnaire, the researcher arranged a meeting to discuss and explain the questions and the purpose of the study and to assure participants that their responses would be completely confidential.

6. Modifying the questionnaire.

7. Mailing the revised questionnaire to the sample population.

8. Conducting a personal interview whose questions primarily concerned the main theme of the study: Saudi Arabian women's educational aspirations, behavior, and attitudes.

9. Analyzing the data from the survey and the interviews.

10. Drawing conclusions relative to the data collected.

11. Considering the implications of the study and making appropriate recommendations for further study.

Delimitation of the Study and Generalizability of Findings

Because of financial and time constraints, the research was limited to Saudi Arabian women living in the continental United States at the time of the study. They had come abroad with their husbands and were sponsored by the Saudi Arabian government. Because the population was limited in this way, the findings cannot be generalized to Saudi Arabian women residing abroad in other Arabic Moslem countries. Neither can the findings be generalized to women from other ethnic groups like Arabic-Spanish because conditions might differ from one country to another. In addition, the study findings cannot be generalized to Saudi women living in Arabic countries while their husbands are studying there, because of the cultural, religious, and language differences between Moslem Arabic and western nations, which might influence the findings. However, the findings may be generalized to Saudi women accompanying their husbands to other western countries that are similar to the United States.

Data Analysis

For ease in analysis and to achieve a desirable level of accuracy, the Statistical Package for the Social Sciences (SPSS) (Nie et al., 1976) computer program was used. The data were hand coded and

carefully checked before being fed into the computer. An SPSS program was written to perform all the statistical procedures involved.

To help understand the statistical nature of the variables involved in the study and to answer some of the research questions, general descriptive statistics were used. These include means, percentages, standard deviations, frequencies, and ranks for all the variables.

Questions concerning relationships between two variables were analyzed by using either correlation coefficients or the chi-square procedure, depending on the type of measure the variables required. Questions concerning differences between various levels of a certain variable with respect to another variable were analyzed using either t-test or analysis of variance (ANOVA). In Chapter IV, the findings are presented in tabular form to aid in understanding the results.

Definition of Terms

The following terms are defined in the context in which they are used in this dissertation.

Educational aspirations. This term refers to Saudi women's intention to continue further education in the United States, or in Saudi Arabia when they return home. Aspirations indicate the degree to which they are looking beyond their present level of education and the field of study they intend to pursue.

Educational attitudes. This term refers to the extent to which study participants believed they have an equal opportunity to obtain an

education and their perceptions of the use and value of education, especially for Saudi women.

Educational behavior. In this study, educational behavior of Saudi Arabian women was used to indicate their going or not going to school, their enrollment in school, their actual level of schooling, the field in which they are studying, and the degree they are pursuing in the United States.

Educational experience. In this study, the term is used interchangeably with educational behavior.

Traveling. In this dissertation, travelling means taking a trip for purposes other than study or residence abroad.

Urbanization. For the purposes of this study, urbanization refers to the quantitative and qualitative changes through which rural areas become cities. Factors that distinguish urban from rural areas include larger and more heterogeneous population, diversity of occupations, and greater social stratification and mobility (Mann, 1965).

Organization of the Dissertation

Chapter I contained an introduction to the study, identification of the problem and purposes of the research, the importance of the study, research questions, procedures followed in conducting the research, delimitation and generalizability, and definitions of terms. Chapter II includes a review of literature concerning the education of Saudi Arabian women, their role in the Saudi culture, and and present theories of development that explain the status of women and the role of education for women. In Chapter III, the methodology used in

conducting the study is explained. Chapter IV contains an analysis of the data gathered by means of a questionnaire and personal interviews. Chapter V is devoted to a discussion of the findings in relation to the theoretical base of the study. Conclusions drawn from the findings and recommendations for further research may be found in Chapter VI.

CHAPTER II

LITERATURE REVIEW

Introduction

Many Saudi Arabian women accompany their husbands when they come to the United States to study. However, the specific educational aspirations, behaviors, and attitudes of these women have not been studied and documented. Therefore, it seemed worthwhile to initiate such a study by first reviewing closely related literature regarding the educational development of Saudi women and their present educational status. Literature was reviewed that provides readers with some insight into historical events that delayed the education of Saudi women, recent occurrences that have stimulated Saudi leaders to think about educating women, the manner in which the education of Saudi women has evolved, and how educating women has affected the status and role of women in Saudi Arabia. Literature is also reviewed describing theories of women in development, the effect of development on women's personal lives, and education's effect on improving the lives of women in Saudi Arabian society.

The literature review is presented in five sections. The first presents theories of development that partially explain the status of women in developing countries and how the development process has affected their lives. The second section reviews literature related to

the influence of education as a means of improving the role and status of women in developing countries. The third section describes factors that have delayed the progress of women's education in Saudi Arabia, whereas the fourth section focuses on the emergence of women's education in Saudi Arabia and its effect on their role. The development of women's education in Saudi Arabia is described in detail in the fifth section.

Theories of Development

Research on women's development in various parts of the world has shown that some groups of women may not benefit from development or may even become its victims. This may be because the products these women were selling or the services they were providing were replaced by other services and products, or their contributions were no longer as highly valued.

Even though both men and women may be victims of the changes occurring during the development process, the situation is more decisive for women. It is more difficult for women to adapt to changes brought about by development for several reasons: (a) family obligations render them less mobile than men, (b) their occupational choices are more narrowly limited by custom and tradition than those of men, (c) women usually have less education and training than men, and (d) even without such hindrances, women often face sex discrimination in recruitment.

In developing countries, a larger percentage of females than males are engaged in traditional occupations, and as a result of

economic development those occupations are gradually being replaced by modern enterprises. Thus it appears that large numbers of women in developing countries are likely to be victims of development. Some studies on women and development have already revealed unexpected side effects of technological change on local income-producing opportunities of rural women.

Many perceptions regarding women and development have emerged from different intellectual traditions. A discussion of four theories that explain the situation of women in national development follows. These concepts are (a) cultural dualism, which de Beauvoir (1952) used to examine the position of women; (b) the social evolutionary theory, which generated both modernization theory and the Marxist analysis of stages in the development of capitalism; (c) developmentalism, which identified obstacles to women's participation in national development; and (d) dependency theory, which also analyzed the logic of capitalist growth. These perceptions are examined in more detail in the following paragraphs.

Cultural Dualism

The universality of women's secondary status has motivated many students of culture to study human existence. de Beauvoir (1952) identified the origins of the subordination of women in their relationship to nature, on the one hand, and in nature's relationship to culture, on the other. She found in the concept of humanity a universal opposition between nature and culture. Human beings are distinguished from animals through their use of culture to transcend the perishable

quality nature. Men are freer than women to do this because they are not constrained by the tasks of reproducing and sustaining life. Yet men cannot live without women, which generates the ambivalent attitude they have about women.

Students of development, especially as it concerns women, have found little guidance in the cultural dualism theory because it fails to take into account variations in the fundamental patterns of human existence. In addition, the theory is not concerned with the process of change.

There appear to be certain similarities in the social and cultural positions of women across virtually all known societies, which is based primarily on the division of labor by gender. Anthropologists have not discovered societies of foragers or industrial giants in which women play a major role in warfare or formal religion (Elliott, 1977).

Social Evolutionary Theory

The social evolutionary theory explains the dynamics producing social change and evaluates the direction of that change. This theory describes societies as propelled by changes in the population/resource balance and by competition with neighbors to move along a scale of increasing division of labor and differentiation. At one end of the continuum are "simple societies," in which social units specialize in a multitude of tasks. At the opposite end of the continuum are "complex societies," in which social units specialize in just a few tasks. The latter are characterized by higher levels of technology, more formal institutions, and greater occupational specialization.

Social evolutionary theory also offers an explanation for the unequal treatment of men and women between and within societies. In general, complex societies, desiring higher levels of productivity and efficiency, encourage laborers to become more specialized. Simple societies, on the other hand, experience less differentiation among social and labor groups; they are poorer and less productive. Similarly, in complex societies, those groups that perform less specialized functions are also less productive.

Boserup (1970) maintained that women are often relegated to jobs in the backward sectors of the economy. Consequently, women fall on the lower side of the productivity scale and are therefore treated unequally.

Historically, many concepts developed by social evolutionary theorists have had an important influence on other theories concerning women and development. Two examples are modernization theory and Marxism, which, with some revisions, generated developmentalism and dependency theory.

Developmentalism

The notion that modernization has more negative effects on women than on men has led planners to investigate the obstacles that have impeded women's participation in the development process. The 1975 United Nations Conference, held in Mexico City, focused on the need to ensure the full integration of women in the development process. The conference's emphasis and the developmentalist

perspectives advanced three ideas that differ from the assumptions of modernization theory: (a) Society is not seen as a single organic unit such that changes in one sector will generate compatible changes throughout; (b) there exist contradictions in the process of social change--policies to increase the employment of women may increase their exploitation if wages and working conditions for women are not improved simultaneously; and (c) external forces and national leaders play an important role in producing social change.

Developmentalists also look for intentional and specific policies to move them in a desirable direction because they do not see a persuasive internal dynamic carrying societies toward modernization. By viewing women as rational decision makers and not simply as holdouts against change, studies conducted by proponents of the developmentalist theory have identified many previously ignored reasons for failures in the development process. Some researchers have criticized the entire concept of development.

Elliott (1977) argued that much of the developmentalist literature separates information and attitudes from economic structure and power relationships. Such literature assumes that more enlightened planning will remove the obstacles to integrating women in development. Elliott also maintained that surveying women's attitudes as the basis for many social, educational, and training programs must be questioned. Too many studies have examined the passive nature of women and their resistance to change instead of examining how their life experience in

positions of powerlessness may have made them distrust innovation (Inkeles & Smith, 1974).

Modernization theories of the 1950s and 1960s, along with their development strategies, have been questioned because they assumed that development planning was necessary for the transformation of the social structure, without considering that developing countries are usually traditional societies with traditional attitudes that cannot be changed simply through economic planning. For example, it was often assumed that personal characteristics of women dictated that they perform only certain roles, such as wife, mother, or teacher. Furthermore, modernization theories indicated that women are neutral and/or passive with regard to economic changes. "As a result of such attitudes, in the past women have been barred from the education and training programmes that have taught men new skills" (Nelson, 1979, p. 3).

Another criticism of modernization theory is that it uses a country's gross national product as an indicator of economic change. This practice may be misleading because any positive growth it measures is usually limited to higher income groups. The equity of income distribution, the activities of women involved in subsistence production, and the economic contributions of the activities of women are not reflected. Consequently, the position and potential of women in the economic development process cannot be projected.

Dependency Theory

The inability of modernization theory to explain continued poverty and backwardness in third-world countries has generated

dissatisfaction with this theory and has led some observers to look for systematic connections of dependency among the contradictions noted by developmentalists. Following standard Marxist theory, Chinchilla (1977) argued that one cannot understand power relationships between men and women without viewing them in the context of the mode of production.

Several writers have pointed out how the mode-of-production factor in the third world has altered the classic Marxist explanations of women's subordination--that is, that women are relegated to the domestic economy and are denied an opportunity to participate in the production of goods for exchange in the larger society. For example, Stoler (1977) argued that the labor-intensive sugar-plantation economy of Colonial Indonesia drew both men and women into the labor force. Similarly, Mueller (1977) found that, in Africa, export mining drew men from the villages, leaving women more opportunity to participate in community life. However, Elliott (1977) noted that women's options were severely restricted by the economic position of the whole community, which was ultimately determined by the international system.

A new theory of women's subordination in development has emerged from these criticisms. This theory posits that capitalism depends on the backwardness of the household; this theory corresponds with the analysis of the systemic linkage between advanced and backward societies. For example, according to Saffiotti (1975), a Brazilian sociologist, the household maintains women as a reserve labor force available to join capitalist production when required, as in wartime.

Furthermore, it eases the social tensions when unemployment rises, enabling capitalism to survive its inflation and depression cycles.

Dependency theory has been widely accepted for its emphasis on meeting the needs of the indigenous population and its concern with the rural sector. Goulet (1973) rejected an emphasis on the production of luxury goods and stressed the production of goods that meet the needs of all the people. He noted that a nation can afford to produce luxury goods only after its essential needs have been met. Fadaka (1975) suggested that industrialization should be deferred, and stressed the importance of developing the land and people. In particular, he viewed the development of agriculture as the key to any nation's economic growth.

Dependency theory also stresses that the development of third-world nations should be seen as a part of the international economic structure, in which developing nations traditionally have been supplying the raw-material resources necessary for the industrialized nations. Furthermore, Galtung (1971) noted that there is a tremendous inequality between and among nations and that there is an inherent resistance to changing these inequalities. There are peripheral nations and center nations, and each nation has its own center and periphery. He also maintained that the center nations have common interests or a harmony of interests and that they attempt to serve each other. At the same time, there is a disharmony of interests within the peripheral nations. Therefore, certain sectors within the third-world countries may be affected by the development process because they are

in the periphery. These sectors are usually the rural areas in general and women in particular.

Dependency theory still has a wide range of questions to address. It has not examined the relationship between income and power within and outside the home, a question of great importance to advocates of women's participation in the labor force. Moses (1977) discovered that, contrary to common assumption, providing family monetary income does not give West Indian women power within their families. Nor can dependency theory offer much insight into why particular ideological notions about women seem especially gripping. Like its Marxist forebears, dependency theory has little interest in and few tools for examining the content of cultural statements. For a more sophisticated view of the internal dynamics of culture, cultural dualist theory may still provide the most useful analysis (Elliott, 1977).

Several studies have provided a variety of interpretations of the universality of women's association with the maternal role and the devaluation of their work. The universality of women's subordination is seen as being due to the devaluation of women's roles and products in relation to those accorded to men, their exclusion from powerful positions, and their association with the maternal role.

Rosaldo (1976) suggested that child rearing, being a woman's activity, leads to a separation between the "domestic" and "public" spheres. Women's lives are carried out within the confines of the family and kinship group, which is the domestic sphere, whereas men's lives and work are carried out on the outside, which is the public

sphere. Rosaldo also suggested that men's "activities [are] always recognized as predominantly important [and that the] cultural system gives authority and values" to their roles (p. 19). Women, on the other hand, are associated with their "domestic" role. Thus the only avenue by which women can gain prestige and a sense of value is through that role. Any exercise of power by women is viewed as "manipulative, disruptive [and] illegitimate" (p. 21).

Ortner (1974) proposed that women's universal subordination is a result of the association of women with nature and men with culture. She maintained that women's maternal role is close to nature because women are traditionally associated with child rearing and the responsibilities of the home. On the other hand, culture is viewed as being of higher value because it is equated with the "human consciousness, or with the products of human consciousness (i.e., systems of thought and technology), by means of which humanity attempts to assert control over nature" (p. 72).

Elliott (1977) suggested some factors that should be incorporated into a new theory of women and development. First, the theory

> must evaluate women's work by its production, not by the presence of technology or monetary reward. Such an evaluation will show women contributing to family survival and social production in cooperation with men. Secondly, it must examine the political role of women with an expanded notion of politics. Just because women are infrequently found in formal political organizations, their role in constructing linkages among families to integrate the community must not be neglected. The notion of family must also be expanded to include female-headed families with their many adult

> male participants and their extensions into other households. One would further like such a notion of family to include consideration of sexuality, intimacy and affection. (pp. 7-8)

Elliott further indicated that a theory of women and development must perceive many different kinds of linkages among various parts of the world system. Finally, she said that a theory of women and development must explain any change or lack of change in women's roles.

Smock (1977) studied the roles and status of women in eight countries. She found that the roles of women in those societies differed in their scope, in the degree to which they were differentiated by sex, and in the manner in which they related to men's roles. She claimed that this diversity in the roles and status of women suggested that the culture and structure of the society have a great influence on women's role and status. Smock also assumed that several aspects of the culture are particularly important in determining the nature and scope of women's role: "the image of women, the differences perceived between men and women, the definition of the kinds of relationships possible and desirable between men and women, the degree of concern with female sexual purity, and norms regarding the division of labor" (p. 386).

The Influence of Education as a Means of Improving the Role and Status of Women in Developing Countries

In general, education plays a necessary and major role in development, especially for underdeveloped or third-world countries. Curle (1966) argued that "countries are underdeveloped because most of

their people are underdeveloped, and . . . when people are underdeveloped national institutions acquire a form which impedes progress and the growth of egalitarian policies. Education seems to me the most effective way of developing people" (p. 457).

Each society has unique goals, such as providing an informed leadership, a responsible citizenry, and training manpower. Education is considered the only effective means through which these goals can be reached. Throughout history, in no instance has an uneducated society progressed far. Training in all fields is essential for progress, and it helps any nation achieve its social and economic goals. Massive investment in human resources is a good way to overcome poverty and to attack and solve the many problems hindering development.

Through education, people can be taught to perform the jobs on which development depends. Education provides the scientists, the agricultural experts, the engineers, and all others necessary to material growth.

The fact that education has a great influence on societies' development and improvement has led some researchers to investigate the influence of education on the role of women. Many writers have examined the proposition that education is a force capable of generating new life opportunities for women. Smock (1977) found that "progressively greater exposure of women to education has generally resulted in an increased sharing of authority within the family, more continuous employment in professional and technical occupations, lower fertility patterns, and greater participation in social and political activities"

(pp. 401-402). Education has influenced women psychologically, as well. Smock found that educated women were more inclined to have broader role expectations and more self-confidence, believed their own preferences should be taken into account when making decisions that affected them, and had access to the information necessary to carry out their goals.

Women's educational opportunities vary across societies. Some indicators of the degree of opportunity are (1) the levels of learning that women generally attain in a given country, whether it be mere literacy or a high school education, (2) the types of curricula thought suitable to girls' and boy's education, (3) the uses women make of their education, and (4) the ratio of males to females in the student body and faculties at each educational level. In some societies the primary objective of education is to help women be good wives and mothers. However, some parents are reluctant to provide their daughters with too much education lest they hurt their marriage chances.

Agrarian societies in which men are responsible for family affairs and transactions with the outer world are slow to recognize the value of teaching women to read and write. Eradication of illiteracy among women apparently accompanies modernization. Estimates that only one-third of the male population were literate in fourteenth-century England are comparable with estimates of literacy in today's developing countries like India (Giele, 1977).

The Organization for Economic Cooperation and Development (OECD), in its research into the role of women in the economy, recognized the key role of education and training in the achievement of equal employment for women. Many countries have begun to review, at the governmental level, their practices regarding women's education. As Byrne (1978) cited,

> The difficulties confronting adult women on the labour market today are largely attributable to their inferior education compared to that of men. They were not given the same choices in their youth. Women and girls are still bound to be the victims of "indirect discrimination" as long as marriage is considered their primary "natural sources of income." (p. 28)

Education and Women's Role Within the Family

Comparative studies in various developing countries have revealed that educational attainment has an effect on an individual's attitudes toward and perceptions of woman and the normative framework in which she operates. Increased educational attainment can widen a woman's perspective on her life and role and enable her to question traditional prescriptions. Schooling can also stimulate a woman's sense of self-confidence and control over her environment, which makes her less passive about such matters as the selection of a husband.

Data from many societies, including Mexico (Davidson, 1973), Kenya (Central Bureau Statistics, 1979), Pakistan (World Fertility Survey, 1976), and the Philippines (Pascual, 1971) have confirmed that education is positively related to marriage age; that is, the more education one has, the older he/she is when marrying. In addition, women who are older when they marry are far more likely to have a mind

of their own, to have definite preferences about the kind of man they want to marry, to have had experience in dealing with the world outside the family, and to have had exposure to innovative ideas.

The linkage between education and wage employment that exists in many societies appears to provide more options for the better-educated woman. She can support herself and thus consider foregoing marriage. If she does marry, she can contribute to the family financially and therefore to have greater influence within the family. Also, the working woman can often afford competent household help, which would facilitate combining marriage with a career or with other activities outside of the home. In some societies that have conservative ideas about females working outside the home, Such employment would not be available unless the family members have considerable education (Smock, 1981).

The notion that increments in education increase women's option within the family is based on several theories about marital power. "The theory of resources" (Rodman, 1972) has been used to conceptualize the family power structure. According to this theory, each partner's influence depends on the resources he/she brings to the marriage. These resources take the form of education, income, occupational status, family position, and contacts outside the family. Presumably the better educated, more affluent, higher in social status, more socially well-connected, and more prestigiously employed a woman is, the greater the opportunities are for making her views prevail in family discussions and actions.

Educational Attainment and the Decision to Marry

Literature from many developing countries has indicated that education is more likely to facilitate individual choice in societies such as Africa's, in which there are relatively few restrictions on interaction between males and females before marriage, than in societies such as Pakistan's, where concern with preserving female modesty and virtue leads to greater regulation of conduct. Data from several societies have suggested that educational attainment enables women to secure husbands with high educational credentials.

Although the literature revealed that families in developing countries are likely to approve their daughters' higher education because it will enhance their marital prospects, some researchers have proposed that too much education seems to have the opposite effect. Smock (1981) suggested that "it is difficult to know whether this pattern reflects the personal preferences of the women, who have decided that marriage was not compatible with a career, or whether many highly educated females do not even have the option of marriage" (p. 137).

Studies from developing countries have indicated that educated women refuse to accept polygamous unions because they have a modernized concept of the nature of marriage, desire companionship in marriage, and are concerned with their children's inheritance rights. In the case of Saudi Arabia, both Al-Gaddi (1981) and Al-Mana (1981) found

that highly educated women were rarely married to a man who had another wife. Polygyny was found primarily among illiterate Bedouin women.

Al-Mana (1981) stated that "Another factor which has led to changes in the Saudi family is the increasing number of those being educated, who in turn began to question things like arranged marriage, polygamy, and the size of the family living in one household" (pp. 97-98). Goode (1970) noted that "educated opinion" in the Arab world sees limitation on divorce and polygyny as part of a trend toward a redefinition of women's role. Pathro and Diab (1974) found that 5% of all married men had more than one wife. Polygyny was virtually absent among the educated upper class and in the cities.

Educated Women and Family Decision Making

Data from countries have shown that the incidence of shared decision making increases proportionately with the wife's education (Johnson, 1972). In families in which women had a preparatory (upper secondary) education or better, most of the decisions were made jointly or by the wife. In addition, the distribution of power became more balanced as the wife's education improved. women having higher education reported regularly participating in the resolution of between 7 and 12 kinds of issues. Additional data also in Mexico indicated that the wife who was illiterate tended to be husband-dominant. This gradually gave way to a more balanced distribution of power as the wife's education improved. In the families in which women had a preparatory

(upper secondary) education or better, most of the decisions were resolved jointly or by the wife (Johnson, 1972).

In a study of senior civil servants and their wives in Ghana, Oppong (1974) found that disparities in husbands' and wives' educational levels tended to produce husband-dominant relationships, whereas greater equality in educational attainment brought about more balanced and symmetrical pattern of decision making. According to Oppong, equivalence in education appeared to be associated with the wife's ability to influence domestic organization, control family finances, and elicit her husband's assistance in understanding household tasks. University-educated women, because they are best able to match their husband's educational and economic resources, can command the greatest role in family decision making.

Al-Baadi (1982), in a study about "Social Change, Education, and the Roles of Women in Arabia," revealed that education has greatly influenced Saudi Arabian women's role and affected their position in the family, especially the husband-wife relationship. Women have become aware of their right to discuss issues related to themselves and to share the marital responsibilities with their husbands. Women have begun to ignore and disobey their husbands' orders; they argue and refuse instead of nodding their heads in submission.

As Saudi women's educational level has increased, so has her awareness of and involvement in all of the family affairs, including financial matters. Before, the Saudi male was the head of the family and supported the family financially. He arranged all the family's

affairs alone, without any involvement from his wife. Conversely, the wife did the housework and took care of the children. This situation has altered as a result of the societal changes that have occurred in Saudi Arabia, including educational advances for women. When asked whether a wife has a right to know exactly what her husband's income is and what are his expenditures, Nora Al-Facez, chairperson of the media department in the administration institution in Riyadh, answered:

> Because of the changed circumstances now in the society the woman became more educated, cultivated and aware. She became more open and more experienced and all this can qualify her for sharing family responsibility and involving her in all family affairs, including the financial affairs which the future of the family is depending on. (Saydaty Magazine, No. 255, 27 January-2 February 1986)

Women's Education and Fertility

Many researchers have found that women's education tends to be inversely related to fertility. McGreevey and Birdsall (1974) concluded that "the inverse relationship of education to completed family size is one of the most clearcut correlations found in the literature" (p. 12). Other researchers have also found that exposure to education tends to reduce fertility. Agencies concerned with world population, such as the International Bank for Reconstruction and Development, have suggested that expansion of women's opportunities for schooling is a means of lowering population growth (McNamara, 1977).

After an exhaustive evaluation of research on the relationship between women's education and fertility, Cochrane (1979) concluded that "the presumed inverse relationship between education and fertility primarily characterizes countries with moderately high female literacy.

Exposure to some types of education is associated with a rise in fertility over the levels prevailing for uneducated women" (p. 7). Also, the review of literature suggested that education can influence fertility either negatively by reducing it or positively by facilitating it.

Holsinger and Kasarda (1976) suggested that schooling may influence fertility in three fundamental ways: First, it may operate independently of other causal variables to exert a direct effect. Second, it may affect other variables that directly influence fertility. Third, schooling may operate jointly with other independent variables to have an interaction effect on fertility. Education directly influences fertility by shaping attitudes, values, and family-size preference. In terms of its indirect effect on fertility, schooling can influence age at marriage, female labor-force participation, social mobility, husband-wife communication, exposure to contraceptive information, and mortality and morbidity of children, all of which affect fertility. Interaction effects would relate to the ability of education to change values that influence fertility.

Smock (1981) contended that well-educated females, the group most likely to have high fecundity, also tend to follow practices that shorten the duration of postpartum infertility. Postpartum infertility results from amenorrhea or the suppression of ovulation and menstruation, which usually is related to the length of time women breastfeed their babies. The inverse relationship between schooling and period of lactation makes educated females especially likely to conceive again

within a relatively short period after the termination of a previous pregnancy. .Thus it is possible that the delay in marriage associated with secondary and postsecondary education of women is offset by shorter intervals between births.

The so-called quantity/quality tradeoff developed by Becker and Lewis (1973) and DeTray (1973) hypothesized that educated parents realize that their limited resources require them to allocate scarce goods among a number of children (quantity) and the amount of resources invested in each child (quality). The desire to provide children with a good education in order to develop their human-capital potential presumably motivates parents consciously to restrict total family size.

Women's Education and Participation in the Labor Force

In general, the literature revealed that females' participation in the labor force is lower for all age groups in less-developed countries than in developed countries. In less-developed countries, women also experience profound occupational segregation and can participate in just a few types of work (Smock, 1981).

Increases in women's educational attainment enhance their opportunity to participate in the labor force, improve women's overall rate of labor-force participation, and increase their ability to move into modern sector or wage employment. Many researchers have documented that in most societies occupational placement and mobility increasingly require specified levels of formal education (Boudon, 1974).

Educational attainment is positively correlated with the inclination and ability to work, as shown in a number of developed industrialized nations. For example, in 1968, rates of labor-force participation for American women varied from 17% for women with less than five years of schooling to more than 70% for women with more than five years of college education. Almost every increment in schooling brought higher participation rates (U.S. Department of Labor, 1969; quoted in Woodhall, 1973, p. 19).

Studies in developing countries have also found that increments of women's education are strongly positively associated with labor-force participation. In his study of social change, education, and the role of women in Arabia, Al-Baadi (1982) noted,

> A Saudi woman's tendency to join the labor force increases with her attainment of higher levels of education. Evidence from the Saudi labor force statistics strongly supports the notion that the attainment of modern education is a prerequisite to entry into middle-level and upper-level jobs at least in the public sector. (pp. 163-64)

Thus it appears that educational attainment plays an important role in women's lives; it gains a better life for them as well as the nation. However, in some cases, educating women has had adverse effects. This is especially apparent in the traditional, conservative societies, especially Moslem ones, which strive to maintain their traditions and culture across generations. Some Arabic Moslem societies have adapted their educational systems from those of western, industrialized countries. As a result, various western principles and perspectives have entered the Arabic Moslem world. Some people tried

to imitate the more educated westerners and convinced themselves that education brings modernization, which results in women's emancipation. This is what happened in Syria, Lebanon, Egypt, and recently Kuwait. The following quotation illustrates the adverse effect of education in Kuwait:

> An important result of the modernization of the community and the education of women had been the entry of women into government service in increasing numbers as civil servants, social welfare workers, and teachers. Hundreds of Kuwaiti women were working in schools and offices alongside men. The leaders of this change had been young women from families of leading merchants, who were the richest in Kuwait and who enjoyed considerable social prestige and political power. Acceptance of these changes by the young women of these families ensured their rapid spread throughout the community.
>
> By early 1970 the veil had disappeared among the younger women. A number of the older women also had discarded the veil or had dispensed with face covering, the boshia, while keeping the outer garment, the abaya. Education, travel abroad, and contact within Kuwait with the highly Westernized veilless women from western Arab countries (Lebanon, Egypt, Jordan) were the most powerful influences in inducing the changes. (Beck & Keddie, 1978, pp. 175-76)

Because the present study focused on the role of education for Saudi women and its importance to the country's progress, selected literature concerning the history of Saudi women's education is reviewed in the following sections to reveal some of the factors that have delayed the progress of women's education, as well as elements that have encouraged and led to the emergence of women's education. The history of women's education in Saudi Arabia is traced from its inception, and the changes that education has brought about in Saudi women's role in the society are examined.

Factors That Have Delayed the Progress of Women's Education in Saudi Arabia

The history of formal public education for women in Saudi Arabia is relatively brief; it began only in the 1960s. Before discussing this history, though, it is necessary to explain the factors that delayed the development of girls' education in Saudi Arabia.

According to Al-Kazmi (1981), opposition to girls' education stemmed mainly from ignorance and misconception. Until recently, this attitude has been the major problem facing Saudi Arabian society. He explained that people erroneously believed girls' education was incompatible with Islamic principles. Rather, as Hibshi (quoted in Al-Kazmi, 1981) asserted:

> Islam does not consider sex as a bar to the acquisition of knowledge. It is stated in [the Islamic] traditions that "the quest for learning is a duty incumbent upon every Moslem, male and female." Considerable numbers of Moslem women in the early centuries of Islam seized every opportunity and took part in every branch of the culture of that time. (pp. 120-21)

The Islamic religion encourages the equality of women in all areas, including their right to an education. The Prophet Mohammed declared, "Seeking knowledge is obligatory upon every Muslim male and female." Ashah, the Prophet's wife and the daughter of Kalif Omar, the Islamic leader, learned to write before she married the Prophet Mohammed. Her teacher was a woman named Al-Shifaa Al-Adaweiah. When Ashah married Mohammed, he asked Al-Shifaa to teach his wife to improve her handwriting as she had taught her how to write. Many of Mohammed's companions sought Ashah's guidance and advice on matters of theology and jurisprudence.

Many Muslim women have presented addresses and lectures that have received public acclaim. One such woman was umm-Al-Dradd. Audiences for the lectures she delivered in the mosque frequently included Qaliph Suleiman. Shifa Birt El-Abdullah is one of the women whose advice on political issues was sought. Qaliph Omar often consulted her on affairs of state.

The preceding examples show that girls' education is not in conflict with Islamic principles or the Moslem religion. Morroe (1962) pointed out that the traditional degradation of the Arab female has been associated with Islam, but it is not a result of Islamic beliefs. He explained that actual practice depends on one's interpretation and selection of Islamic doctrines. People who oppose change have merely used Islam as a means of masking their true motives.

Some social scholars have seen Islamic teachings and laws as the primary factors contributing to the restrictive social system in Moslem countries. Reports from most Moslem nations (including Saudi Arabia) have indicated low rates of literacy and participation in the labor force among women. For example, in Saudi Arabia the percentage of illiteracy among women is 84% (Khuttab), and only 4% of Saudi Arabian women are in the labor force.

In 1972, UNESCO reported that the gap in literacy between males and females in Moslem countries had increased, whereas it had decreased in Latin American countries. Therefore, the traditional social and economic dependency of women and their limited access to education were

considered to be a direct result of the restrictive nature of the Moslem social system (White, 1978).

Tillion (in Gordon, 1968), however, claimed that the Islamic religion should not be held responsible for the status of Middle Eastern women. She indicated that the pre-Islamic Mediterranean world was crucial in determining the future status of women. Whether the religion is Judaism, Christianity, or Islam, women's status is similar and is independent of the religion to which they adhere. Thus Tillion attributed the status of women in a particular society to factors other than religion. In addition, the culture and customs of those countries, including the tribal honor system that prevailed on the Arabian Peninsula before Islam, contributed to the conservative orientation toward women in Islamic societies (Gibb, 1961).

Afandi (1983) conducted a study of women's education in Saudi Arabia, examining its relationship to economic and social changes in the country. She found that important social and cultural factors have affected Saudi women's education, as has the degree of modernization of the society. Teaching girls in Saudi Arabia is not easy and is not appreciated by most people; this has affected both the quantity and the quality of women's education. Afandi found a positive relationship between social values and whether one considers education an important aspect of women's lives. The greater the family's encouragement and support of their daughter's pursuit of an education, the greater their awareness of the value of education. Familial encouragement was also related to the woman's preference for obtaining an education over

marriage or her desire for both. Afandi also found that parents' educational level was related positively to, and had a great influence on, girls' pursuit of an education.

In a study concerning social change, education, and the role of women in Saudi Arabia, Al-Baadi (1982) found that parents' educational level was not related to their daughters' level of education. However, he did discover a positive relationship between parents' socioeconomic level and their daughters' educational level. The higher the family's socioeconomic level (measured by the number of maids they had), the higher their daughters' educational attainment.

Afandi (1983) found that a society's degree of modernization is directly related to women's education. Riyadh, the capital of Saudi Arabia, is an example of a modernized area of Saudi Arabia. The city has established a number of institutions to meet people's needs in various fields--economic, statistical, social, and educational. In addition, the availability of mass communication makes it easy to reach other areas both inside and outside the city.

Oil Discovery and the Subsequent Economic and Social Changes That Have Led to the Emergence of Women's Education and Its Impact on the Role of Women in Saudi Arabia

In 1937, oil was discovered on the east coast of Saudi Arabia. At that time Saudi Arabia was one of the poorest countries in the world. At first, especially during World War II, the oil income was very small. But by 1945, oil revenues had increased to about 80 million riyals (U.S. $23 million), about half a million of which were

allocated for education. As the government's income grew through oil production, the education budget was also increased. By 1950, the government's income had grown to 600 million riyals, and the education budget was more than 7 million riyals. The number of students had increased to 42,000 (Al-Baadi, 1982).

As a result of the oil discovery, several development plans were established, such as building the Damman-Riyadh railroad, irrigation projects, electricity, paving roads, and establishing government agencies. These and other projects drew the Bedouins or nomads to the renewed and newly built cities. The projects that emerged around the oil industry benefited many people and formed a middle class in the society. However, the members of this new class did not have the requisite skills to meet the country's needs. Thus Saudi Arabia had to hire manpower from foreign countries to fulfill its needs and alleviate the labor shortage.

During this period of rapid economic change followed by the emergence of a middle class, many discussions were heard and articles appeared in Saudi papers insisting on improving the role of Saudi women through education. This stance met with great opposition from conservative segments of the population.

Most Saudi newspapers were filled with articles on Saudi women and their role in the society. The issues discussed in these articles are worth mentioning because they shed light on an important period in Saudi Arabia's social history and clarify the circumstances that led to the emergence of women's education. Three of the issues were (1) Saudi

women's ignorance, (2) the increase in the price of the marriage portion, and (3) Saudi men's marriage to foreign women.

The first issue concerned women's illiteracy or ignorance. In 1951, about 600 educated Saudi males were seeking higher education abroad; others had graduated from universities or were educated but lacked university certification. These educated men constituted a distinctive group in the country because of their education, income, and social status. Most men in this group wanted to marry women who equaled them in terms of education or at least had enough instruction to be able to understand their husbands and their needs. They also wanted their wives to set a good example when the family traveled abroad. For these reasons, the newspapers were filled with complaints about and discussions of women's illiteracy.

The second issue was the huge increase in the price of the marriage portion or dowry during the 1950s and 1960s. The increased marriage portion provided a means for parents to become rich or to gain prestige by having their daughters marry into wealthy and prominent families. Also, the marriage portion was a means of insuring their daughters' future in case of divorce.

These two issues led to a third one: Saudi men's marriage to foreign women. Saudi women's ignorance and the very expensive marriage portion led Saudi men to choose non-Saudi women as wives. In addition, Saudi males complained about not being allowed to see their wives before marriage and the prohibition of urban-rural or urban-tribal marriages.

All of the aforementioned issues arose as a result of the social and economic changes that took place after the discovery of oil. These changes generated a new class of educated, skilled men who found that marriage to Saudi women was not fulfilling and that Saudi women were not qualified to meet their altered psychological, social, and familial needs. The new generation's income was larger than that of their parents, and their tastes in food, dress, and life style differed from their parents'. In addition, before the oil-discovery period, child rearing had been a major responsibility of the extended family. However, after the discovery of oil, the extended family began to vanish and its power began to wane. The nuclear family, composed of the husband, wife, and children, replaced the extended family in Saudi society. Child rearing became the primary responsibility of the wife alone, whereas before it had been the whole family's concern. The mother was now the only one who cared for her children, educated them, and prepared them to be successful members of the new society.

A number of articles in Saudi newspapers discussed the new woman or the new concept of the desired wife. She was described as follows: being educated ranked in first place, second was understanding her husband's needs, and providing good child care ranked third. Education was considered sufficient preparation of Saudi girls to be good wives and to adapt to modernization and societal changes. Therefore, a request was made for the opening of girls' schools in the Kingdom. Conservative Moslem families greatly opposed that request, asserting that education would corrupt their daughters and make them

deviant. The clergy, too, saw female education as a menace to societal practices and ideals related to women. But proponents of education for girls outnumbered its opponents. The result was opening schools for girls and establishing the General Presidency of Girls' Education, which was the main agency responsible for girls' education.

The Development of Women's Education in Saudi Arabia

According to Al-Oteiby (1982), education for girls in Saudi Arabia developed in three stages. Its inception was similar to that of all education in the Kingdom. Women attempted to teach groups of girls in their homes. Some provided this service free, whereas others were paid by the girls' parents. Such education was limited; pupils learned how to write and to read the Quran, as well as some basic mathematics and religion.

In the second stage, residents of large cities established small private schools in an attempt to develop semi-systematic schools for girls. Such schools were established in Mecca in 1942, in Riyadh in 1950, and in Jeddah in 1951 (Al-Oteiby, 1982).

In the third stage, complaints and pressure by daughters of government officials and members of the royal family motivated these officials to initiate more structured schools. By 1959, 15 private girls' schools existed in Riyadh, Mecca, Jeddah, and Dammam. These schools were funded privately and were not open to the public. Some of the schools were owned by individuals and did not have sufficient room

and facilities to accommodate many students. Also, these schools had high entrance fees, which many families could not afford.

In 1959, the Saudi Arabian government established the General Presidency of Girls' Education, in accordance with a royal decree issued by King Saud. The Presidency was founded to encourage and uphold private girls' schools in the Kingdom. The General Presidency of Girls' Education was made responsible for supervising and controlling the private schools for girls and was headed by religious men. Table 2.1 shows the number of Saudi girls enrolled in private schools in 1960.

In the two years following the establishment of the General Presidency of Girls' Education, the number of private Saudi girls' schools increased to 33. The Presidency apparently offered its support to private education at this time to avoid resistance from the public and to provide the schools with needed financial support. The main objectives of the General Presidency of Girls' Education were:

1. To prepare girls to assume their responsibility as wives, mothers of the new generation, and homemakers.

2. To fulfill the Saudi society's need for educated, cultivated, and specialized women in different fields, without exceeding the bounds of tradition and religion (Abdul-Wasee, 1984).

3. To fulfill the country's need for specialists in education and similar fields.

4. To make education more accessible for girls who desire knowledge and who seek a higher level of education.

Table 2.1.--Girls enrolled in private schools in Saudi Arabia, 1960.

Educational Level	Number of Classes	Number of Children
Kindergarten	20	830
Elementary	186	5,626
Intermediate	5	97

Source: Mohammed K. Al-Oteiby, "The Participation in the Labor Force of Saudi Arabia" (Master's thesis, North Texas State University, 1982), p. 50.

These educational objectives were formulated in an attempt to connect the past with the present and to build for the future of women. The General Presidency of Girls' Education began to formulate specific plans and programs, attempting to profit from the Ministry of Education's experience and to avoid mistakes that had been made in the past.

The inauguration of the General Presidency of Girls' Education was followed by the opening of public schools for girls the next year. Fifteen public schools were opened in ten Saudi Arabian cities in 1960. At first the public opposed opening schools for girls, especially in the sparsely populated areas inhabited by a majority of strongly religious individuals. The government intervened and decided that the schools should be opened. (Figure 2.1 shows the general structure of the General Presidency of Girls' Education in 1984.)

Elementary education is the first stage of girls' education and, in fact, of all education in the Kingdom. The largest number of school-age girls are found at the elementary level. Children receive an education regularly after they reach age six. Children of all social classes are integrated in elementary schools; this is the first step in achieving the principle of equal educational opportunity. Table 2.2 shows the growth of elementary education for girls in Saudi Arabia from 1961 through 1965.

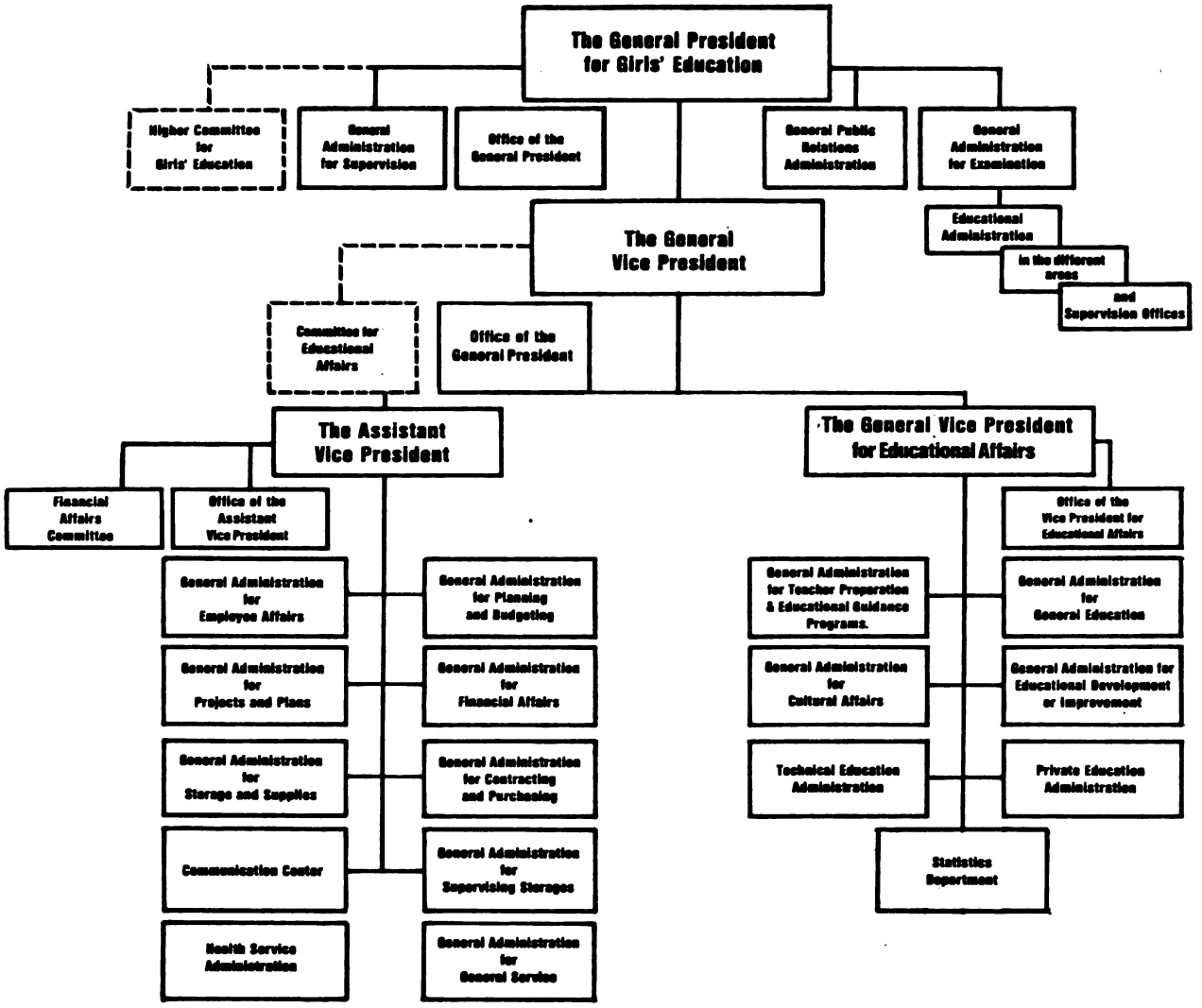


Figure 2.1.--General structure of the General Presidency of Girls' Education, 1984.

Table 2.2.--Public elementary education for girls in Saudi Arabia: 1961-1965 (Saudi and non-Saudi students).

Year	Number of Cities	Number of Schools	Number of Classes	Number of Students
1961	10	15	127	5,180
1962	18	31	291	11,812
1963	32	60	531	18,880
1964	61	124	1,002	31,884
1965	62	135	1,274	40,896

Source: Saudi Arabia, General Presidency of Girls' Education, Girls' Education for Seventeen Years: 1960-1977 (Riyadh: General Presidency of Girls' Education, 1977).

As shown in the table, elementary education for girls developed rapidly during this five-year period, and the number of students increased almost eightfold. The number of schools nearly doubled every year, as did the number of cities in which public elementary education for girls was available. The rate of growth slowed in 1965 for two reasons. First, the large cities had initiated and perhaps satisfied the need for elementary education at a time when there was no serious resistance from citizens. Second, residents of smaller towns were less tolerant of education for girls; consequently, the government decreased the number of schools that were to be opened each year in these smaller communities. People in some areas were forced to accept girls' education; the government informed them that although they could prevent their daughters from attending, they could not close the schools. Later, the number of people who supported the opening of schools grew

and exceeded the number of opponents. Consequently, public schools for girls became widespread throughout the nation.

Table 2.3 shows the rapid development of girls' elementary education in the 20 years since 1965. Between 1971 and 1981, the number of cities that had schools increased almost six times, the number of schools more than tripled, the number of classes increased almost five times, and the number of students almost tripled. In 1980 there were 1,598 schools, and this number grew to 2,785 in four years, a 74% increase. The number of classes in 1980 was 13,196 and grew to 21,070 in 1984. This represented an increase of about 60%, which exceeded the Third Development Plan by 112%. Student enrollment in 1980 was 211,735 and grew to 453,730 in 1984, an increase of 114% over projections made in the Third Development Plan.

Private elementary education diminished still further after 1961, as shown in Table 2.4. There were several reasons for this decline. First, private elementary education was concentrated in the large cities, in which the public schools were now established. Second, public elementary education was free to all and was supported by free transportation. Finally, the quality of public schools was very good, so parents saw no advantage in sending their daughters to private institutions.

Table 2.3.--Elementary-level (government) schools for Saudi and non-Saudi girls in Saudi Arabia, 1964 through 1984.

Year	Number of Villages & Cities	Schools	Classes	New Entrants	Students		Total
					Saudi	Non-Saudi	
1964-65	62	135	1,274	---	---	---	40,896
1965-66	68	160	1,623	---	---	---	50,870
1966-67	90	200	2,056	---	---	---	67,903
1967-68	109	233	2,450	---	75,716	1,351	81,067
1968-69	134	286	2,892	---	89,973	6,851	96,824
1969-70	182	347	3,311	---	105,851	8,321	114,172
1970-71	184	357	3,645	20,581	117,625	9,506	127,131
1971-72	229	453	4,324	32,462	136,775	11,809	148,581
1972-73	284	552	5,072	35,804	153,932	14,908	168,840
1973-74	381	684	5,928	40,784	173,489	17,848	191,137
1974-75	493	839	6,963	45,148	194,099	21,355	215,454
1975-76	577	903	8,037	47,989	211,940	26,005	237,945
1976-77	671	1,103	9,107	48,563	225,573	30,962	256,535
1977-78	751	1,223	10,226	49,813	233,941	33,298	267,239
1978-79	877	1,417	11,660	59,555	247,883	38,299	286,182
1979-80	1,018	1,598	13,196	64,902	267,314	44,421	311,735
1980-81	1,158	1,810	14,666	74,871	294,071	50,292	344,363
1981-82	1,396	2,130	16,636	80,891	322,385	55,776	378,161
1982-83	1,584	2,434	18,705	85,942	350,199	64,114	414,313
1983-84	1,713	2,737	21,070	96,078	388,878	75,260	464,138

Source: General Presidency of Girls' Education, Statistical Summary, 1983-84.

Table 2.4.--Number of girls in private elementary education in Saudi Arabia compared to those in public elementary education, 1961 through 1967.

Year	Private	Public
1960-61	5,636	5,180
1961-62	4,327	11,812
1962-63	4,708	18,880
1963-64	3,882	31,984
1964-65	3,910	40,896
1965-66	5,689	50,870
1966-67	4,681	67,903

Source: Abdul-Wasee, Education in the Kingdom of Saudi Arabia, Past, Present and Future. 2nd ed. (Tohama, Jeddah, S.A.: 1983-84), p. 79.

Kindergarten education for children under six years old first received attention from the General Presidency of Girls' Education in 1976. This was a result of a decision made by the prime minister and King Abdul Aziz, which indicated it was important for kindergartens to be supervised and administered by the General Presidency of Girls' Education. The decision stressed the importance of kindergarten as an educating institution and underscored the Presidency's responsibility for rearing the new generation in a healthy social and educational environment. Realizing that the kindergarten stage is very important in shaping the child's character and delineating the relationship between child and environment, the government made kindergartens a supplementary responsibility of the General Presidency of Girls' Education. Table 2.5 illustrates the development of kindergartens for girls from 1975-76 through 1983-84.

Table 2.5.--Statistics concerning kindergartens related to the presidency in Saudi Arabia, 1975-76 through 1983-84.

Year	Cities	Schools	Classes	Students
1975-76	1	1	10	200
1976-77	2	2	12	231
1977-78	3	3	16	320
1978-79	6	7	33	564
1979-80	9	13	66	1,172
1980-81	14	19	109	2,067
1981-82	15	26	150	2,717
1982-83	26	43	234	4,358
1983-84	41	61	297	6,037

No school had a supplementary kindergarten until 1980-81, when 25 kindergarten classes attached to the schools were opened; these classes enrolled 202 children. Supplementary kindergarten classes were provided especially for children and breast-feeding babies whose mothers worked in the schools (General Presidency for Girls' Education, 1983-84).

Private kindergartens for girls developed differently from public ones. The enrollment in private kindergartens increased from 830 children in 1961 to 22,551 Saudi and non-Saudi children in 1983. Table 2.6 shows the development of private kindergarten education for girls from 1976 through 1983.

Table 2.6.--Private kindergarten education for Saudi and non-Saudi girls in Saudi Arabia, 1976 through 1983.

Year	Cities	Schools	Classes	Students
1976	10	42	226	9,494
1977	10	42	232	9,570
1978	11	48	280	10,526
1979	13	53	330	12,410
1980	16	99	379	13,784
1981	--	77	591	18,784
1982[a]	--	--	--	--
1983	--	99	853	22,551

Source: Data for 1981: Kingdom of Saudi Arabia Statistics Department, Statistical Card about Girls' Education in the Kingdom, 1981-82; data for 1983: Statistical Card about Girls' Education in Kingdom, 1983-84.

[a]Data not available for 1982.

Intermediate education was established in 1964, and for the first two years intermediate classes were offered in the elementary schools. Since 1966, intermediate education has been offered in separate facilities from the elementary schools. Table 2.7 shows the development of public intermediate education for girls in Saudi Arabia from 1965 through 1984.

As shown in Table 2.7, intermediate education grew slowly until 1971, after which it experienced rapid growth. In 1971, 17 intermediate schools were operating in nine cities. The number of intermediate schools grew to 55 in 38 cities by 1972, when the Presidency decided to provide intermediate education in most cities whose elementary schools graduated 30 or more girls from sixth grade each year.

Also, the Third Development Plan outlined the goals of increasing the numbers of schools, classes and students; increasing opportunities for intermediate education in small cities and villages; and employing only Saudi administrators and teachers in the intermediate schools by the period 1980 through 1985 (General Presidency for Girls' Education, 1984).

Table 2.7.--Statistical summary of intermediate-stage government school in Saudi Arabia, 1976 through 1984.

Year	Cities & Villages	Schools	Classes	New Entrants	Students
1965	4	7	22	243	544
1966	6	9	29	325	775
1967	9	12	39	600	1,253
1968	9	12	63	954	1,989
1969	9	12	96	1,453	3,181
1970	9	12	135	2,140	4,525
1971	9	17	222	4,719	7,861
1972	38	55	365	5,468	12,706
1973	53	82	589	9,043	19,589
1974	55	85	802	12,595	26,330
1975	63	102	1,079	15,751	37,111
1976	77	120	1,345	18,177	46,214
1977	94	147	1,665	20,356	53,698
1978	115	182	1,968	24,589	62,323
1979	156	256	2,343	26,731	69,012
1980	212	331	2,744	28,753	77,835
1981	264	407	3,211	31,111	85,530
1982	326	491	3,609	34,885	94,473
1983	406	580	4,042	37,270	105,337
1984	458	679	4,560	41,535	114,064

Source: Presidency for Girls' Education Statistics Department, Statistical Summary, 1984.

A number of difficulties delayed the establishment of secondary education for girls. First, there were no qualified women to teach in secondary schools, and for cultural reasons men are not allowed to teach girls. Also, the Presidency initially devoted its efforts to elementary and intermediate education. However, a few secondary classes attached to private elementary schools were offered in 1963. In 1970 three independent private high schools for girls were established. The following year, nine secondary schools were opened. Table 2.8 shows the development of public secondary education for girls from 1964 through 1984.

As shown in Table 2.8, the number of secondary girls' schools increased rapidly from 1980 through 1984. In 1980 the number of schools was 100, whereas there were 250 in 1984, an increase of 150%. The number of classes in 1980 was 1,017 and grew to 2,098 in 1984, an increase of 106%. The total number of students was 27,731 in 1980 and rose to 56,542 in 1984, representing an increase of 104%.

To meet the country's needs, the General Presidency of Girls' Education founded teaching institutions to prepare girls to teach in elementary schools because there was a shortage of teachers and they were being imported from other Arab countries. To be accepted in such an institution, a girl must have graduated from elementary school. Later, these institutions were replaced by secondary teaching institutions. Table 2.9 shows the development of women's secondary teacher institutes in the 16 years from 1968-69 through 1983-84.

Table 2.8.--Secondary-level (Presidency) schools for Saudi and non-Saudi girls in Saudi Arabia, 1964 through 1984.

Year	Number of Cities	Schools	Classes	New Entrants	Students		Total
					Saudi	Non-Saudi	
1964-65	1	1	3	---	---	---	32
1965-66	1	1	5	---	---	---	81
1966-67	1	1	6	---	---	---	129
1967-68	1	1	7	---	153	59	212
1968-69	1	1	8	---	183	71	254
1969-70	1	1	10	---	253	97	350
1970-71	1	1	15	---	387	163	550
1971-72	9	10	47	1,210	1,472	391	1,863
1972-73	9	13	94	1,544	2,442	802	3,244
1973-74	9	13	160	2,978	4,484	1,311	5,795
1974-75	14	19	269	4,985	7,691	1,847	9,538
1975-76	20	27	360	5,271	10,495	2,566	13,061
1976-77	30	41	502	6,808	13,184	3,487	16,671
1977-78	32	50	613	7,973	15,168	4,165	19,333
1978-79	42	73	819	10,001	18,413	4,993	23,406
1979-80	58	100	1,017	77,039	21,882	5,849	27,731
1980-81	74	124	1,218	13,588	26,299	6,536	32,831
1981-82	93	159	1,510	17,291	32,807	7,551	40,358
1982-83	125	204	1,793	17,842	38,976	8,853	47,829
1983-84	147	250	2,098	21,543	46,294	10,248	56,542

Source: General Presidency of Girls' Education, Statistical Summary, 1983-84.

Table 2.9.--Development of secondary teacher institutions for women in Saudi Arabia, 1968 through 1984.

Year	Number of Cities	Institutes	Classes	New Entrants	Students		Total
					Saudi	Non-Saudi	
1968-69	2	2	2	---	---	---	56
1969-70	5	5	8	---	---	---	221
1970-71	8	8	19	---	---	---	481
1971-72	13	13	31	---	---	---	761
1972-73	21	21	66	---	---	---	1,675
1973-74	21	21	93	1,394	2,589	1	2,590
1974-75	25	25	98	1,309	2,866	9	2,875
1975-76	29	29	140	2,614	3,981	18	3,999
1976-77	32	32	192	3,141	5,607	11	5,618
1977-78	39	39	315	3,965	9,323	18	9,341
1978-79	52	52	376	3,998	10,886	21	10,097
1979-80	59	60	389	3,133	10,995	33	11,028
1980-81	68	69	367	2,965	9,996	65	10,661
1981-82	80	81	300	1,434	7,581	56	7,637
1982-83	85	86	237	1,148	5,418	76	5,494
1983-84	85	85	193	1,187	3,772	41	3,813

Source: General Presidency of Girls' Education, Statistical Summary, 1983-84.

Table 2.9 illustrates the rapid development of educational institutions to prepare girls' teachers, especially from 1974 through 1980. After 1980, the number of institutions, classes, and students declined for two reasons. First, because the country had started to become self-sufficient in terms of providing Saudi teachers for the elementary schools, the number of teacher-training institutions had to be limited.

Second, another type of teaching institution, called the intermediate college, was established at the college level to educate women to teach at the intermediate level. The intermediate colleges were established in 1979-80 to meet the need for Saudi women teachers at both the elementary and intermediate levels. In addition, graduates of colleges of education can teach at the intermediate or secondary level or at the same college. Table 2.10 shows the development of intermediate colleges during the five years from 1979-80 through 1983-84.

Table 2.10.--Intermediate colleges in Saudi Arabia, 1979-80 through 1983-84.

Year	Cities	Colleges	Students
1979-80	4	4	406
1980-81	5	5	839
1981-82	7	7	1,081
1982-83	11	11	1,692
1983-84	14	14	2,476

Source: General Presidency of Girls' Education, Statistical Summary, 1983-84.

College education for girls was established in 1970-71 in Riyadh, the capital of Saudi Arabia. Since then, the number of girls' colleges has grown to 11: (1) the College of Education in Riyadh (1970-71), (2) the College of Education for Girls in Jeddah (1974-75), (3) the College of Education for Girls in Meccah (1975-76), (4) the Higher Institution for Social Service in Riyadh (1975-76), (5) the Art College in Riyadh (1979-80), (6) the Art College for Girls in Dammam (1979-80), (7) the Science College for Girls in Dammam (1979-80), (8) the College of Education for Girls in Medina (1981-82), (9) the College of Education for Girls in Boraidah (1981-82), (10) the College of Education for Girls in Abhah (1981-82), and (11) the College of Education for Girls in Tobuk (1982-83) (Girls Colleges, Statistical Summaries, 1984-85).

These colleges are administered by a department within the General Presidency called the Vice-Presidency for Girls' Colleges, which has the primary responsibility for all girls' colleges (Al-Gaddi, 1981). Table 2.11 shows the number of students in girls' colleges from academic years 1970-71 through 1983-84.

In 1984-85, 15,082 girls were studying at the university level in Saudi Arabia, of whom 89% were Saudis and 11% were non-Saudis. This number represented a 32% increase in enrollment over the preceding year (see Table 2.12). Three hundred sixty girls were studying at the post-baccalaureate level: 273 at the master's level and 87 at the Ph.D. level. This was a 17% increase over 1983-84 enrollments.

Table 2.11.--Number of students in girls' colleges during the academic years 1970-71 through 1983-84.

	Academic Year													
	1970-1971	1971-1972	1972-1973	1973-1974	1974-1975	1975-1976	1976-1977	1977-1978	1978-1979	1979-1980	1980-1981	1981-1982	1982-1983	1983-1984
B.A., B.Sc.	80	198	312	473	870	1,119	1,348	1,694	1,965	1,375	5,126	6,824	8,779	11,424
M.A.													232	278
Ph.D.													18	28

Source: General Presidency of Girls' Education, Vice-Presidency for Girls' Colleges, 1983-84.

Table 2.12.--Enrollment of Saudi and non-Saudi students in girls' colleges at the B.A. level, 1984-85.

College	Saudi	non-Saudi	Total
Art College--Riyadh	2,414	270	2,684
Art College--Dammam	4,169	232	4,401
College of Education--Riyadh	1,986	258	2,244
College of Education--Jeddah	1,275	239	1,514
College of Education--Meccah	497	97	594
Science College--Dammam	1,636	97	1,133
College of Education--Medinah	602	112	714
College of Education--Boraidah	546	63	609
College of Education--Abhah	273	136	409
Social Service Institution--Riyadh	367	51	418
College of Education--Tabuk	281	81	362
Total	13,446	1,636	15,082

Source: Statistical Circular of Girls' College Presidency, 1984-85.

In addition to colleges that are under the administration of the Vice-Presidency for Girls' Colleges and that are attended only by women, some universities for men have opened branches within their departments for women. At those universities, women attend classes in the afternoon and evening and on specified days when male students are not attending. In these branches, classes that require male instructors are taught through the use of closed-circuit television. This enables instructors to lecture to female students without actually coming into contact with them. Female students may communicate with male instructors via the telephone. Table 2.13 shows the number of female and male students enrolled in Saudi universities.

Table 2.13.--Male and female students enrolled in Saudi Arabian institutions of higher education, 1984-85.

University	Male Students	Female Students
King Saud	17,536	4,891
King Abdul Aziz	10,089	3,994
King Faisal	1,965	1,185
Petroleum and Minerals	3,496	...
Islamic	3,400	...
Mohammed Ibn Saud Islamic	4,344	...
Umm Al-Qura	4,654	4,084

Source: Fourth Development Plan, 1985-1990.

The Fourth Development Plan projected that 5,670 women will be attending King Saud University and 6,095 at King Abdul Aziz University by 1990. By then, the enrollment of women at King Faisal University is expected to be 1,861, and at Umm Al-Qura it is expected to reach 5,486 (Fourth Development Plan, 1984).

In 1976, another type of girls' school was opened: the nursing school. That year, five nursing schools were established in Riyadh, Jeddah, Hofuf, Jaizan, and Taif, with a total enrollment of 261 students (Al-Oteiby, 1982). By 1980, the number of nursing schools had increased to seven in as many cities. These schools offer about 18 classes, but their enrollment dropped to only 167 in 1983 (Abdul-Wasee, 1983). That decline can be attributed to girls' preference for general education over nursing schools. They prefer to obtain an education that qualifies them to attend medical school rather than a nursing school.

Adult education schools were established in 1972 to enhance the educational opportunities of women who had not had a chance to receive an education. Since then, adult education has developed and been expanded. Table 2.14 shows the course of that development.

Table 2.14.--Adult education (eradication of illiteracy) in Saudi Arabia during the 12 years from 1972-73 through 1983-84.

Academic Year	Cities	Schools	Classes	Students
1972-73	4	5	47	1,400
1973-74	29	50	292	9,360
1974-75	179	321	1,050	23,245
1975-76	284	458	1,425	26,721
1976-77	378	591	1,931	29,199
1977-78	439	660	2,168	29,985
1978-79	506	832	2,542	34,569
1979-80	661	953	2,852	37,744
1980-81	760	1,637	3,249	46,025
1981-82	920	1,291	3,839	54,164
1982-83	398	1,366	4,147	53,230
1983-84	965	1,412	4,334	58,365

Source: General Presidency for Girls' Education, Statistical Summaries, 1983-84.

Also in 1972, tailoring training centers were opened, in which girls learn tailoring and sewing. Girls who graduate from these centers receive a certificate of tailoring that qualifies them to tailor and sew for other people. However, the degree girls receive from such institutions does not qualify them to teach in girls' schools. One hundred thirty-seven girls were enrolled in tailoring training centers in 1972-73; by 1983-84 the enrollment had grown to 1,388. Table 2.15

shows the development of tailoring centers from 1972-73 through 1983-84.

Table 2.15.--Enrollment in tailoring training centers in Saudi Arabia during the 12 years from 1972-73 through 1983-84.

Academic Year	Cities	Centers	Classes	Trainees
1972-73	2	2	10	137
1973-74	4	4	33	396
1974-75	4	4	43	505
1975-76	4	4	46	479
1976-77	5	5	46	428
1977-78	5	5	51	603
1978-79	7	7	63	705
1979-80	9	9	79	860
1980-81	11	11	98	1,126
1981-82	12	12	101	1,289
1982-83	15	15	113	1,292
1983-84	17	16	127	1,388

Sources: Data for 1972-73 through 1981-82: General Presidency for Girls' Education, Statistical Summaries, 1983-84. Data for 1982-83 through 1983-84: General Presidency for Girls' Education, General Administration for Planning and Pursuance, 1980-84.

The education girls receive in the tailoring training centers is considered vocational education, but the type of vocational education that is provided for boys does not exist for girls. Such vocational education is not included in the policy of women's education and is outside its objectives. The foremost objective of women's education is to prepare them to be good wives and mothers. In Saudi society, the primary place for women is at home, as a teacher, or in medical

service, as the Educational Policy of the Kingdom of Saudi Arabia (1978) states:

> The object of women's education is to bring her up in a sound Islamic way so that she can fulfill her role in life as a successful housewife, ideal wife and good mother, and to prepare her for other activities that suit her nature, such as teaching, nursing, and medicine.
>
> -- The state takes interest in teaching girls, providing necessary and possible facilities to accommodate all those who reach schooling age and giving them the opportunity to fill teaching posts that suit their nature and meet the needs of the country.
>
> -- Co-education is prohibited in all stages of education with the exception of nursery school and kindergarten. (pp. 28, 29)

In the light of this policy, girls' education in Saudi Arabia continues to encompass all of the aforementioned types of education, as summarized in Table 2.16.

Scholarships for Study Abroad

The Saudi Arabian government offers numerous scholarships for study abroad for undergraduate and graduate study and for technical training. Such scholarships are provided because of the government's desire to develop its human resources and to fulfill the country's need for various economic improvements and development in the governmental and private sectors, particularly to improve the teaching institutions. As a result of educating Saudi students abroad from 1970 through 1980, the country has been able to fill some employment gaps and to replace many non-Saudi employees and teachers with Saudi nationals. The latter have played an important role in building the country.

Table 2.16.--Statistical summary of number of presidency schools and their enrollments at all stages of girls' education, 1983-84.

Stage/Type of Education	Schools	Students
Kindergarten	61	6,037
Primary	2,737	464,138
Quranic[a]	17	2,215
Intermediate	679	119,064
Secondary	250	56,542
Female teachers' institutes	85	3,813
Junior/intermediate colleges	14	2,476
Higher education	11	11,730
Adult education[b]	1,412	58,365
Tailoring training centers	17	1,284

Source: Statistical card showing girls' education in the Kingdom of Saudi Arabia, 1983-84.

[a]Quranic schools provide a religious primary-school education for girls who desire to memorize and recite the Quran.

[b]Adult education teaches reading and writing to women who have passed normal school age and want to return to school; this type of education is called education for eradication of illiteracy.

In particular, study abroad has been of vital importance to university faculty members because through that study they have received further education and have gained invaluable experience. Using this experience and the insights they have gained about educational practices in the developed countries in which they studied, they have been able to improve teaching methods and curriculum throughout the Kingdom.

From 1970 through 1980, 10,035 Saudi students studied abroad; about 47% of them majored in education. A majority of those students

(68.7%) studied in the United States because the American educational system is flexible in meeting students' individual needs and preparing them to adapt to various programs. The next largest number of students (14.8%) studied in Egyptian universities. Great Britain had the third largest number of Saudi students (5.5%), followed by Pakistan (2.5%) and then Austria (1%) and the Federal Republic of Germany (1%). The remaining 6.5% percent of Saudis studying abroad were scattered throughout various countries; 5% studied in Arab countries other than Egypt. Table 2.17 shows the number of Saudi students who studied abroad from 1970 through 1980.

Table 2.17.--Number of Saudi students who studied abroad, 1970 through 1980, by country in which they studied.

Country	Number			% of Total		
	Male	Female	Total	Male	Female	Total
United States	6,694	202	6,896	73.4	22.0	68.7
Egypt	1,160	330	1,490	12.7	36.0	14.8
Great Britain	497	53	550	5.5	5.8	5.5
Pakistan	185	68	253	2.0	7.4	2.5
Austria	93	9	102	1.0	1.0	1.0
Fed. Rep. of Germany	96	1	97	1.1	0.1	1.0
Other Arab countries	269	231	500	3.0	25.2	5.0
Other Islamic countries	3	3	6	..	0.3	0.1
Other European countries	96	16	111	1.0	1.7	1.1
Other countries	26	4	30	0.3	0.4	0.3
Total	9,118	917	10,035	100.0	100.0	100.0

Source: Ministry of Higher Education, Directorate General for the Development of Higher Education, "Progress of Higher Education in the Kingdom of Saudi Arabia During Ten Years, 1970-1980," p. 118.

As shown in Table 2.17, the number of female students studying abroad is very restricted compared to the number of males. Statistics indicate that females constitute 22.4% of Saudi students studying in the United States; 96% of these women are married and are accompanied by their husbands, who have been granted scholarships to study in the United States. In the 1960s, Saudi Arabia granted a few scholarships to females without restrictions, but recent governmental policies have just about excluded females because in the early 1970s single females were required to have a male companion when traveling abroad to study. In 1985, however, government policies became even more restrictive, to the point where females, married or single, are not permitted to have scholarships to study abroad. As a result, since 1985, it is only possible for a married women in the company of her husband, who is studying on a scholarship, to receive financial assistance and study abroad.

It is also important to mention that the Directorate of Girls' Schools continues to be opposed to females studying abroad and does not offer any scholarships for women to study outside Saudi Arabia. The few females who previously received scholarships were granted them mainly from the Ministry of Education (the male sector). Recently, females employed in the female sector of the University of Riyadh and King Abdul Aziz University have been granted scholarships for graduate study (also under the Ministry of Education). Also, the Ministry of Labor and Social Affairs has been granting some scholarships for women

to study abroad at the graduate level. Aramco's educational policies did include scholarships for women's higher education, but policy changes adopted in 1985 have meant that females may no longer receive such scholarships.

Comparison of Females' and Males' Education in Saudi Arabia

From the foregoing discussion, in can be seen that females' education in Saudi Arabia was delayed and faced much opposition and rejection from different groups until its establishment in 1960. Although the history of public education for girls is relatively brief, such education has made great progress and developed very fast since its establishment. The number of girls' classes and schools has increased year after year, but they are still not equal to those of boys. The number of boys enrolled in school and their literacy exceeds the enrollment and literacy among girls, and this difference is more noticeable at higher steps on the educational ladder. Table 2.18 shows these differences.

Table 2.18 shows the differences in the number of male students compared to females. It also shows that there still is a discrepancy between the kinds of educational programs that are offered to males and those offered to females (for example, technical education, which is not offered to females). In addition, some differences in the curricula offered to girls and boys are not evident in the table. The girls' curriculum concentrates on teaching them to be good wives and mothers. Physical education is offered to males but not to females.

Table 2.18.--Statistical summary of students enrolled in different levels and types of education in Saudi Arabia, 1982/83.

Level/Type of Education	Male Students	Female Students
Kindergarten	22,651	18,551
Elementary	637,117	436,411
Intermediate	193,084	108,414
Secondary	80,756	49,525
Teacher training	11,265	7,186
Technical education	9,527	..
Special education	1,609	732
Adult education	84,215	54,986
Other types	24,953	2,308
Higher education	50,630	24,480
Total	1,115,807	702,543

Source: Kingdom of Saudi Arabia, Ministry of Education Data Center, Riyadh, 1982/83.

As mentioned before, girls' education in Saudi Arabia has still not reached as high a quality as males' education. In other words, educational opportunities for girls are more limited and restricted than those for boys, as evidenced by the different curricula offered to the two sexes and the restrictive policy concerning scholarships for females.

Smock (1981) indicated that

> Equality of educational opportunity refers to three aspects of the educational process: access, continuation rates, and the nature of programs and curriculum. There are more disparities in educational systems lacking the resources to provide universal education than in more developed educational systems in which the basic issue is more likely to be inequities in quality rather than the quantity of schooling, at least at the primary and secondary stages. (p. 38)

However, while the goal of girls' education in Saudi Arabia has been to reinforce woman's role as wife and mother, it has resulted in many changes for thousands of women in Saudi Arabia. Education has had a great influence on women themselves, as well as on the society. Increasing numbers of females have become educated, and more women are working outside of their homes. In the beginning they were employed primarily as teachers; later, work opportunities were expanded to include the medical field and employment in Moslem banks for women.

Contributions of development technocrats, all of whom are government officials, reflect the government's great interest in and concern with the newly educated Saudi women. On the one hand, educated women are a largely untapped labor resource that could replace at least some of the vast number of foreign workers. On the other hand, the government cannot afford to ignore these educated women's pleas and demands; to do so would be to alienate them and thus to create an unnecessary problem (Al-Baadi, 1982).

Women who receive a minimum education that cannot provide them with vocational qualifications or who do not want to cope with the demands of a regular job tend to join women's societies or clubs, called Al-jam'iyyatan-nisaiyyah. Women's power in such societies is an extension of and relative to their male guardians' power in the society. The purpose of this women's society is to render valuable services to orphans, children of imprisoned women, poor families, and women in general, by offering lectures on women's issues and by offering

interested women training in marketable skills, such as typing (Al-Madeenah #5034, 12/3/1980).

Furthermore, increased female education in the Kingdom awakened women's consciousness about many issues that before were not considered important for uneducated women. One such issue was the rejection of polygyny, a practice that was widespread in the past. Highly educated women oppose and refuse to enter such polygynous marriages, recognizing their ills and their side effects on children. One woman stated,

> Woe to polygyny. . . . My hope is still renewed in the young men who are recent graduates of our technological universities that they will be more broad-minded and consider (in cases of polygyny) the needs of the new generation of children who require amounts of psychic, physical, and educational care that cannot be provided by polygynous fathers who have lost their feelings for their old homes. (Al-Jazeerah #3030, 9/1/1980, p. 9)

Also, increased educational attainment has made Saudi women recognize their right as individuals to make free choices when it comes to such matters as when and whom to marry. They must have a chance to meet the man and know him before they decide whether to marry him. Not only have women spoken out about this issue in public and in the newspapers, but they have been very brave in doing so. One woman wrote the following in the newspaper:

> WHEN A WOMAN CHOOSES HER HUSBAND
>
> This is the sorry state of our society where young women live a life where their hopes are not realized and their feelings are suppressed. I'm not demanding that a woman be allowed to look for a husband and then ask for him in marriage unless she is already divorced or widowed, as prescribed by the prophet. I'm only demanding in the name of all young women that a young woman be given the freedom to accept or reject the man who asks for her hand in marriage, without any direction or pressure from her family. I look forward to the day when our society gives a woman her right in

> choosing her husband under our Islamic law and traditions. (Al-Jazeerah #2967, 9/21/1980)

Another educated woman wrote:

> The picture is not enough. . . . A young woman in our country is, unfortunately, disabled: She does not decide on her own future regardless of how much education she has. It is her father who makes the decision for her. He might reject many young men who ask for her hand in marriage simply because they do not meet the conditions he perceives to be necessary. He would not consult her until he had already accepted their requests to marry her.

Conclusion

Raising the level of women's education has affected sAUDI women's role in society in many ways. They recognize that their role is not restricted or limited to home, child bearing, or housewifery. Women also can express their personalities and gain an identity by working outside the home, which is reflected in their writings. Women's education and employment have affected the number of children they bear; most educated and employed women have started to use birth control to limit the number of children to three or four, instead of ten. Some have started to make their own decisions about the question of whom they will marry and their life goals. In addition, they have asked to meet and get to know the man before marrying him, a privilege that illiterate women were not allowed. Moreover, women have become aware of their right to discuss with their husbands issues related to women themselves, sharing the marital responsibilities. Women have begun not listening to and obeying their husbands' orders. They argue and refuse instead of nodding their heads that they hear and will obey. The number of educated women has increased year after year and has led

to increased participation in the labor force, which is segregated by gender. A number of researchers are now studying the effect of work segregation on women and on the labor force. In sum, women's education and employment have greatly affected their roles in the society.

From the review of literature, the following conclusions are drawn:

1. Cultural beliefs appear to have a great influence on how much support a country gives the education of women.

2. Economic and social changes since 1957 have contributed to the increased number of girls' schools in Saudi Arabia.

3. Job openings seem to have influenced the Saudi Arabian government to favor the idea of educating girls.

4. Educated young men in Saudi Arabia are increasingly realizing that educated women make better wives and mothers.

5. In spite of the preceding realizations, the Saudi Arabian government is no longer sponsoring women to pursue an education overseas unless they are accompanied by their husbands, who usually are the recipients of government scholarships.

CHAPTER III

METHODS AND PROCEDURES

The purpose of this chapter is to explain the methods used in exploring the educational behavior, aspirations, and attitudes of Saudi Arabian women living in the United States while their husbands were studying there. This chapter includes a description of the data-collection procedures, the population and sample, and the instrumentation used in the study.

Data-Collection Procedures

Three methods were used to collect data concerning Saudi women's educational behavior, aspirations, and attitudes. These methods were a review of written materials, the distribution of questionnaires, and personal interviews. Each of these methods is discussed in detail in the following sections.

Review of Related Materials

The researcher examined related materials on the topic under investigation, which included magazines, newspapers, and government documents, policies, rulings, and statistical annuals concerning Saudi Arabian women's education, both in the United States and in Saudi Arabia.

Government documents and policies, as well as other official data including the most recently published statistics, educational reports, and other official publications related to the study, were obtained from various educational agencies and departments, as well as from authorities in Riyadh, Saudi Arabia. Official documents were obtained from the Ministry of Planning, the Ministry of Information, the Ministry of Education, the General Presidency of Girls' Education, the Vice-Presidency for Girls' Colleges, and Riyadh University. In addition, the writer examined policies of the Saudi educational mission in the United States, which were directly related to the study. These official documents and policies were used to support and provide evidence for the problem under investigation and to help fulfill the purpose of this study.

The writer also conducted a selective review of literature related to women and development in developing countries in general, and then focused on the role of women in Saudi Arabia. Literature on the role of educating women in developing countries and other related topics was obtained through a computer search at the Michigan State University library; other reference materials were brought from Saudi Arabia.

The Questionnaire

A questionnaire was also used to obtain data related to the study. This questionnaire was the main technique through which necessary data were collected. The questionnaire was the major technique because Saudi women are shy about making public contacts and feel

uneasy and uncomfortable about voicing their opinions freely. In addition, conducting personal interviews with Saudi women is considered unusual because they are not accustomed to such research methods. This is different from the United States, where people are used to being interviewed.

Personal Interviews

Despite the drawbacks of interviewing Saudi women, as explained above, short interviews were conducted with 20 women living in Lansing, Michigan, with their husbands, to investigate their educational behavior, aspirations, and attitudes. The purpose of the interviews was to obtain more detailed information in order to validate and support the data collected by means of the questionnaires. Names of interviewees were selected from the Arabic student book, which lists the names of Saudi families in the Lansing, Michigan, area. Interviewees were selected by using a table of random numbers. Women residing in the Lansing area were chosen for the interviews because the researcher lives in Lansing, and it was convenient to conduct the interviews there.

Nature of the Population and Sampling Procedures

The study was limited to Saudi females who accompanied their husbands to the United States and who were sponsored primarily by the Saudi Arabian government as a result of accompanying their husbands. Other Saudi females (those who were not married, or came with their families for the purpose of studying, or already had a scholarship to

travel abroad to study) were excluded from the population. These women were excluded because their intentions for studying and their educational behavior and aspirations were self-evident.

The study population included all of the Saudi Arabian females residing in Michigan with their husbands, who were here as students. Rather than selecting a sample from this population, the entire Michigan population was used for the study because a limited number of Saudi females were living in the state. According to a recent Saudi Arabian Mission report, 159 married females were living in Michigan at the time of the study.

In addition to the Michigan population, a sample of Saudi Arabian women who were residing with their husbands in other areas of the United States was drawn for the study. These women were selected randomly at a convention held in Cincinnati, Ohio, which about 300 Saudi Arabian families attended. Two hundred of the 300 Saudi women living with their husbands in the United States were selected for the sample, to represent the population of Saudi women residing in the United States. Selection was done by using meeting-enrollment lists and a table of random numbers. The Saudi families attending the conference represented all of the states except Hawaii and Alaska, which do not have Saudi students because of the Kingdom's scholarship policy. The names of Saudi females living in Michigan were eliminated from the enrollment list before drawing the random sample of females attending the conference.

The population of 300 Saudi females living outside Michigan was included to enable the researcher to compare the results for that group with those obtained from the Michigan population. The researcher believed such a comparison would provide more accurate and complete information. Also, it should help avoid some of the biases that might result from collecting data solely from a Michigan population (e.g., Michigan has a unique environment with cold and snowy weather, which might be a factor influencing Saudi females' decision to attend school there). In addition, the United States sample was drawn to ensure that women from a wide range of social statuses, socioeconomic levels, and community types (rural and urban) would be included in the study. Thus, including the United States sample as well as the Michigan population should help eliminate the aforementioned possibilities of bias and provide more accurate results.

Instrumentation

Preparation of the Questionnaire and the Interview Schedule

Several steps were followed in preparing the questionnaire and the interview schedule.

1. The researcher reviewed several research texts related to questionnaire design and interview techniques, which helped her understand the procedures involved in developing a questionnaire and an interview schedule.

2. The researcher reviewed related literature such as articles and dissertations on topics similar to that of the present study. This

helped in constructing similar questionnaire items to serve the purposes of the study.

3. Several meetings were held with the researcher's dissertation advisor and committee members to modify the questionnaire items and to ensure that the questions covered what they were intended to measure. The researcher's major academic advisor, dissertation director, and other members of the committee provided advice about questions that needed to be added or eliminated, as well as about item wording and organization.

4. Additional meetings were held with a research consultant, who helped in developing the questionnaire and constructing the interview.

5. The researcher consulted Saudi friends who had experience in questionnaire and interview design. This helped her determine the appropriateness of the questions to the shared cultures and languages.

6. The questionnaire and interview were translated into Arabic, the native language of the study population. The instruments were translated to avoid misunderstandings that might arise in reading the questionnaire in English and to ensure that all subjects would be able to read and respond to all of the questions, even if they were not adept at reading or writing in English.

The translation involved several steps. First, the researcher took the questionnaire and interview questions to a bilingual professor at Michigan State University who is fluent in English and teaches Arabic. He translated the questionnaire items and interview questions

under the supervision of the researcher, to ensure that the original meaning was preserved. This professor further edited the interview and questionnaire items to eliminate any grammatical or spelling errors. Next, the researcher reviewed the edited questionnaire and interview to ensure their original meanings remained intact after the translation and editing and to ensure that the questionnaire and interview schedule were in the most suitable form.

7. The researcher tested the questionnaire with 30 Saudi women who were living in Lansing with their husbands, who were studying at Michigan State University. The Islamic Center was used as a meeting place for this purpose because most Saudi women gather there every Sunday. After the questionnaire was analyzed, it was revised based on the respondents' answers.

8. The questionnaire and interview schedule were typed in Arabic, duplicated, and prepared for administration.

Description of the Questionnaire

The questionnaire was divided into two sections. The first section contained items designed to collect pertinent demographic information, such as place of birth, father's level of education and ethnic background, sponsor of the respondent's education, number of children, and so on. The second section contained 51 items designed to elicit information about the respondents' educational aspirations, attitudes about Saudi women's education, the extent to which the respondents were continuing their education in the United States, their opinions about the Saudi government's new policy concerning educating

Saudi wives residing abroad, and their assessments of some of the factors that might hinder or facilitate their education in the United States. Questions in this section of the questionnaire were of the fixed-alternative type. Respondents were asked to indicate whether they strongly agreed, agreed, were undecided, disagreed, or strongly agreed with each item. The researcher used closed-ended items for the following reasons: (1) to ensure that the responses covered the dimensions in which the researcher was interested, (2) to simplify the data analysis, and (3) to reduce the burden that writing answers might have placed on the respondents. The questionnaire items were mixed in such a way as to avoid contaminating responses by the content of previous items.

The questionnaire was accompanied by a cover letter that explained the nature, purpose, and importance of the study. Respondents were encouraged to answer frankly and were assured of the confidentiality of their answers because their names were not required. (Copies of the English and Arabic versions of the cover letter and questionnaire appear in Appendix A.)

Description of Interview Schedule

The researcher constructed an interview schedule, which was administered to 20 respondents from the Lansing area. The interview schedule contained two sections. In the first section, interviewees were introduced to the research and told the purpose of the interview. They were encouraged to respond frankly and were assured that their

answers would remain confidential. The second section of the interview was designed to elicit comments, ideas, and opinions about the main theme of the study: respondents' educational behavior, attitudes, and aspirations.

Validity of the Instruments

The validity of the questionnaire and interview schedule were enhanced by:

1. consulting with members of the doctoral committee to receive their comments and suggestions.

2. seeking advice from graduate-student friends who were studying at Michigan State University and shared the same cultural background, to ensure that the questionnaire was consistent with that background and that the translation was understandable.

3. ascertaining the subjects' understanding of the questionnaire items by pilot testing the instrument, as described earlier in this chapter.

Through these procedures, the questionnaire was improved. It was then ready for administration to the subjects of the research.

Questionnaire Reliability

To test the reliability of the questionnaire, Cronbach's alpha, a statistical approach to determining the reliability of survey instruments, was used. Reliability of the questionnaire was found to be 75.22, which was judged to be an acceptable level for the purposes of this research.

The Pilot Study

Before constructing the questionnaire items, the researcher arranged a meeting with some Saudi wives who had come to the United States with their student husbands. The purpose of that meeting was to discuss issues related to Saudi wives living abroad and to the purpose of the study. Problems with going to school were discussed, as was the Saudi government's new policy concerning wives' study abroad. As a result of the meeting, the researcher gained some insight into important aspects to include in the study questionnaire, as well as the response choices to use for the fixed-alternative items. The discussion at that meeting also helped the researcher construct open-ended questions concerning the respondents' personal background, opinions, feelings, and ideas related to the study topic.

Before distributing the questionnaire to the study population, the researcher conducted another pilot study with the questionnaire to identify Saudi women's reactions to the questionnaire items and to determine whether those items were understandable. The researcher selected 30 subjects who were at the Islamic center for Friday prayer. They were asked to return the completed questionnaire as soon as possible, either to the researcher in person or by mail.

Several adjustments were made to the questionnaire items, based on the subjects' responses. The format of some questions was modified to make them more understandable and to eliminate any ambiguity. The wording of some items was changed to make them more understandable, and questions that most of the respondents did not answer or misunderstood

were eliminated. For example, respondents were asked if they had been going to an educational institution before the Saudi government's new ruling. Most of the respondents answered "No," although they actually had been going to school before the new ruling. They had misunderstood the word "institution" because it has a different connotation in Arabic. Therefore, this question was reworded to ask, "Were you going to school before the new ruling?" Also, it appeared that some new wives who had recently arrived in the United States did not know about the government's ruling, so it was important to explain the ruling before asking the question.

Finally, the questionnaire was revised, based on feedback from the subjects, retyped, duplicated, and distributed to the study population and sample.

Data-Collection Procedures

December 1985 through February 1986 was the period specified for data collection. Data analysis began in March 1986. Responses received after February 28, 1986, were not included in the study.

The researcher distributed the questionnaire in the Lansing area using the Arabic student book, which lists all of the Arabic students living in the area, as well as their phone numbers and addresses. This book was first used in selecting subjects to take part in the reliability testing. All 30 subjects involved in the reliability testing were excluded from the questionnaire distribution.

Instruments were mailed to the remaining respondents, along with a stamped return envelope addressed to the researcher.

After the instrument had been revised and retyped in Arabic, the researcher sent it to the Saudi educational mission, which mailed it to all Saudi females in Michigan except those in Lansing, whose questionnaires has been mailed by the researcher.

It should be noted that an interval of time elapsed in the data-collection process between when the respondents received the questionnaires and when they returned them. It is possible--perhaps even probable--that participants responded to the questions in consultation with their husband or some other person. This fact does not disqualify the potential significance of the data, but it does constitute a limitation of this study.

The researcher also attended a six-day conference in Cincinnati, Ohio, for all Saudi students residing in the United States and was able then to talk extensively with other Saudi women attending the conference. The most helpful factor here, perhaps, was that the women were separated from their husbands throughout the conference and stayed together in the same hotel. This gave the researcher an opportunity to talk with some of the women without any restrictions from the presence of males and to get to know the women well, which facilitated data collection.

The approximately 300 Saudi female students who attended the conference with their husbands came from all states where Saudis were

studying. The researcher received approval to distribute the questionnaire from the person responsible for the conference after he had examined the questionnaire. The investigator obtained a list of all the Saudi women in attendance, along with their room numbers in the hotel. Questionnaires were distributed during the free time, when there were no meetings or lectures. The researcher met with each woman if she was in her room and talked with her about the questionnaire; if she was not in the room, the questionnaire was slipped under the door. The researcher's room number was written on the envelope, so if respondents completed the questionnaire before the conference ended, they could return it to the researcher's room. Those who were unable to complete the questionnaire were urged to finish it as soon as they returned home.

Distributing the questionnaire at the conference served many purposes. Perhaps the most important one was to get close to the respondents. Conducting research on Saudi women is a recent phenomenon. The research procedures must be clarified and explained repeatedly to make the women comfortable about participating. Also, although the questionnaire did not concern their personal lives, as the cover letter accompanying the questionnaire emphasized, this fact had to be discussed with the women personally. Otherwise, they would have neglected to complete and return the questionnaires.

Thirty-five questionnaires had been returned by the time the conference ended, and 65 were received through the mail following the conference. Sixty completed questionnaires were received from the

Michigan population. Thus the total sample group comprised 160 Saudi Arabian women. The demographic data from each of these three groups were tabulated separately and are presented in Chapter IV in the form of a comparative narrative. For discussion purposes, the three groups are identified as (1) the USA sample (those who received questionnaires at the conference and returned them by mail; n = 65), (2) the conference group (those who received questionnaires and returned them at the conference; n = 35), and (3) the Michigan population (the 60 respondents from Michigan). To answer the research questions, data analyses were done for the total respondent group (N = 160) because the respondents' background characteristics were similar and the number of respondents in each group was small.

Statistical Procedures Used in the Data Analysis

After gathering data through both the questionnaire and interviews, the researcher developed a coding book for the questionnaire and checked it with a research consultant at Michigan State University to ensure that it was reliable. The questionnaire items were then coded, and data were prepared for computer analysis. The interview responses also were coded, and similar responses were combined for analysis purposes. The coding and combination of responses were checked by several individuals who had had research experience. They agreed that the coding and response combinations were valid.

The data gathered through the questionnaire were analyzed by using the Statistical Package for the Social Sciences (SPSS).

Descriptive statistics used in reporting the results of the data analysis were means, standard deviations, and frequencies.

Means were used to show the value of each item and to indicate whether respondents agreed in their ratings of the item. The higher the mean value, the greater the respondents' agreement about that item. Along with the mean, a standard deviation was obtained to show the variance in responses for each item; the lower the standard deviation, the more agreement existed in responses, and vice versa.

The specific statistical techniques used to answer the research questions were the chi-square and multivariate analysis of variance (MANOVA). Along with MANOVA, the univariate F-test was used to determine on which variable(s) statistically significant differences existed. Finally, correlation coefficients were used to test the relationship between two variables.

Responses to demographic items are discussed primarily in terms of frequencies; means and standard deviations are used when necessary. Responses to items in the second section of the questionnaire are reported in terms of means and standard deviations. In this section, respondents were asked to indicate whether they strongly agreed, agreed, were undecided, disagreed, or strongly disagreed with each item. Points were assigned to each response, as follows:

1 = Strongly Agree
2 = Agree
3 = Undecided
4 = Disagree
5 = Strongly Disagree

On negatively stated items, point assignments were reversed for analysis purposes.

The items were categorized to reflect the respondents' educational attitudes, educational aspirations, factors influencing their educational behavior, influence of being in the United States, and going to school in Saudi Arabia. To answer the specific question concerning factors influencing Saudi women's educational behavior, responses were rank ordered by means for respondents who were attending school and those who were not attending school, to determine to what extent they agreed on those items. For all items under this question, the lower the mean, the higher the agreement on the item. Mean ratings were categorized as follows:

1.00 to 1.99 = high agreement
2.00 to 2.99 = agreement
3.00 to 3.99 = disagreement
4.00 to 4.99 = strong disagreement

The instrument also contained three open-ended questions. The researcher coded and treated these responses like those in the demographic-data section.

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CHAPTER IV

DATA ANALYSIS

Introduction

This study was primarily an exploratory investigation of the educational aspirations, behavior, and attitudes of Saudi Arabian women who were living with their husbands in the United States. The researcher intended to discover some of the factors that influence Saudi women's educational aspirations, behaviors, and attitudes in a foreign country such as the United States, which might either hinder or facilitate those behaviors and aspirations. The study may provide baseline information that will have the potential to help planners and decision makers in both Saudi Arabia and the United States develop ways to offer more help to Saudi women who are living abroad.

The chapter is divided into three sections. The first section contains the demographic data, which reveal some important personal information about the study participants. In this first part the data are tabulated and discussed in terms of the three respondent groups: (1) the United States sample (those who received questionnaires at the conference and returned them by mail; n = 65), (2) the conference group (those who received questionnaires and returned them at the conference; n = 35), and (3) the Michigan population (the 60 respondents from Michigan). The second part of the chapter contains an analysis of the

data collected to answer the research questions posed in the study. These analyses were performed for the total respondent group (N = 160) because the respondents' demographic and background characteristics were similar and the number of respondents in each group was small. Interview results are discussed in the third section. Finally, a summary concludes the chapter.

Demographic Data for All of the Saudi Women Who Participated in the Study

A total of 160 Saudi Arabian women participated in the study. In this section, the demographic data are reported for the total respondent group, as well as for the three subgroups: the United States sample, the conference group, and the Michigan population.

Table 4.1 shows that most of the study participants (143 or 92.3%) were born in Saudi Arabia; just 12 (7.7%) were born outside Saudi Arabia. Five individuals did not respond to this question.

Of the 65 women in the United States sample, 59 (95.2%) were born in Saudi Arabia, and just 3 (4.8%) were born outside Saudi Arabia. Three did not respond to this question. It appears that most of the Saudi women who were born outside Saudi Arabia were in the Michigan population (7 or 12.1%). However, most of the Michigan respondents were born in Saudi Arabia (51 or 87.9%). Only 2 of the 35 women in the conference group (5.7%) were born outside Saudi Arabia. The remainder (33 or 94.3%) were born in Saudi Arabia.

Of the 12 women who were born outside Saudi Arabia, nine (75%) were born in other Arabic countries and three (25%) were born in Moslem

non-Arabic countries. Three (25.0%) were born in Lebanon; two each (16.7%) in Egypt, Syria, and Afghanistan; and one each (8.3%) from Kuwait, Iraq, and Pakistan. (See Table 4.2.)

Table 4.1.--Birthplace of subjects.

Birthplace	U.S. Sample		Michigan Population		Conference Group		All Groups Combined	
	N	%	N	%	N	%	N	%
Saudi Arabia	59	95.2	51	87.9	33	94.3	143	92.3
Outside Saudi Arabia	3	4.8	7	12.1	2	5.7	12	7.7
Total	62	100.0	58	100.0	35	100.0	155	100.0
No response	3	--	2	--	--	--	5	--

Table 4.2.--Birthplaces of subjects who were born and resided outside Saudi Arabia.

Birthplace	U.S. Sample		Michigan Population		Conference Group		All Groups Combined	
	N	%	N	%	N	%	N	%
Lebanon	-	--	3	42.9	-	--	3	25.0
Egypt	-	--	2	28.6	-	--	2	16.7
Syria	1	33.3	1	14.3	-	--	2	16.7
Afghanistan	-	--	-	--	2	100.0	2	16.7
Kuwait	-	--	1	14.3	-	--	1	8.3
Iraq	1	33.3	-	--	-	--	1	8.3
Pakistan	1	33.3	-	--	-	--	1	8.3
Total	3	100.0	7	100.0	2	100.0	12	100.0

The three respondents in the United States sample who were born outside Saudi Arabia were from Syria, Iraq, and Pakistan (33.3% each). Of the seven women in the Michigan population who were born outside Saudi Arabia, three (42.9%) were born in Lebanon, two (28.6%) in Egypt, one (14.3%) in Syria, and one (14.3%) in Kuwait. The two individuals in the conference group who were born outside Saudi Arabia were both born in Afghanistan (100.0%).

As shown in Table 4.3, of the 12 women who were born abroad, six (50%) resided abroad for four to five years, three (25%) remained abroad more than five years, two (16.7%) stayed abroad less than one year, and one (8.3%) remained outside Saudi Arabia from two to three years.

Table 4.3.--Length of stay abroad for subjects who were born and resided outside Saudi Arabia.

Length of Stay Abroad	U.S. Sample		Michigan Population		Conference Group		All Groups Combined	
	N	%	N	%	N	%	N	%
< 1 year	1	33.3	1	14.3	-	--	2	16.7
1-2 years	-	--	-	--	-	--	-	--
2-3 years	-	--	1	14.3	-	--	1	8.3
3-4 years	-	--	-	--	-	--	-	--
4-5 years	1	33.3	3	42.9	2	100.0	6	50.0
> 5 years	1	33.3	2	28.6	-	--	3	25.0
Total	3	100.0	7	100.0	2	100.0	12	100.0

Of the three women in the United States sample who had resided abroad, one (33.3%) had stayed abroad less than one year, one (33.3%)

for four to five years, and one (33.3%) for more than one year. Three (42.9%) of the seven women in the Michigan population stayed abroad for four to five years, two (28.6%) remained abroad for more than five years, one (14.3%) stayed less than one year, and one (14.3%) stayed from two to three years. Both women in the conference group who had lived abroad had done so for four to five years.

Respondents were also asked to indicate their reasons for living abroad. Seven of the 12 women who had resided abroad (63.6%) had done so because of their father's work. Two (18.2%) had lived abroad because it was their home, one (9.1%) because of parental illness, and one (9.1%) for other reasons. One individual did not respond to this question. (See Table 4.4.)

Table 4.4.--Reasons for living abroad.

Reason	U.S. Sample		Michigan Population		Conference Group		All Groups Combined	
	N	%	N	%	N	%	N	%
Father's work	1	50.0	5	71.4	1	50.0	7	63.6
Parents' illness	-	--	1	14.3	-	--	1	9.1
Parents' home	1	50.0	-	--	1	50.0	2	18.2
Other reason	-	--	1	14.3	-	--	1	9.1
Total	2	100.0	7	100.0	2	100.0	11	100.0
No response	1	--	-	--	-	--	1	--

In the United States sample, the two respondents who gave a reason for living abroad cited their father's work (50.0%) or the fact

that it was their home (50.0%). Of the seven women in the Michigan population who had lived abroad, five (71.4%) indicated the reason was their father's work. One (14.3%) cited parents' illness, and one (14.3%) gave another reason. In the conference group, one woman (50.0%) cited her father's work and one (50.0%) cited family home as the reason for living abroad. Thus the three groups were similar in citing father's work (63.6% of the total group) as the primary reason for living outside Saudi Arabia.

Table 4.5 shows the rural and urban locations within Saudi Arabia in which the respondents were raised. The first six cities listed in the table, the largest cities in the Kingdom, were considered urban areas. The populations of those cities are as follows: Riyadh, 666,840; Jeddah, 561,104; Meccah, 366,801; Taif, 204,857; Medinah, 198,186; and Dammam, 127,844 (El-Mallakh, 1982). The remaining towns were considered rural areas for purposes of this study. (See Chapter I, p. 17).

From Table 4.5 it can be seen that a majority of women in the total sample (131 or 81.9%) had been raised in urban areas; 29 (18.0%) came from small towns or rural areas. Fifty-two (80.0%) of the participants in the United States sample had been raised in urban areas, whereas 13 (20.0%) were from rural areas. Similarly, urban dwellers in the Michigan population numbered 48 (80.0%), and those from rural areas numbered 12 (20.0%). Of the conference group, 31 (88.5%) had been raised in urban areas and 4 (11.5%) were from rural areas.

Table 4.5.--Places in Saudi Arabia where respondents had been raised.

	U.S. Sample		Michigan Population		Conference Group		All Groups Combined	
	N	%	N	%	N	%	N	%
Riyadh*	27	41.5	13	37.1	16	26.7	56	35.0
Jeddah*	6	9.2	7	20.0	6	10.0	19	11.9
Meccah*	6	9.2	5	14.3	11	18.3	22	13.7
Medinah*	4	6.2	2	5.7	7	11.7	13	8.1
Damman*	4	6.2	2	5.7	4	6.7	10	6.3
Taif*	5	7.7	2	5.7	4	6.7	11	6.9
Afluge	1	1.5	-	--	-	--	1	.6
Yanbou	1	1.5	-	--	-	--	1	.6
Horimilaa	1	.5	-	--	-	--	1	.6
Arar	-	--	1	2.9	-	--	1	.6
Other	10	15.4	3	8.6	12	20.0	25	15.6
Total	65	100.0	35	100.0	60	100.0	160	100.0

*Urban area.

Table 4.6 contains information about how long the subjects had been in the United States. Most of the women had been in the United States for a period ranging from two to four years. The average length of stay was between two and three years (mean = 2.775, S.D. = 1.660). Forty-nine of the respondents (30.6%) had been in the United States less than one year, whereas 82 (51.3%) had lived here from one to four years. Just a few (15 or 9.4%) had been in the United States more than five years, and 14 (8.8%) had been here from four to five years.

Of the United States sample, 33 respondents (50.7%) had been living in the United States between one and four years (mean = 2.569, S.D. = 1.630). Just six (9.2%) had been here more than five years. Of the 35 members of the conference group, 22 women (62.9%) had resided in

the United States between one and four years (mean = 2.600, S.D. = 1.397). Only one (2.9%) had been here more than five years. Twenty-seven women in the Michigan population (45.0%) had lived in the United States between one and four years (mean = 3.00, S.D. = 1.801). Because the standard deviation for this group was the largest of the three, it appears that this group's answers were more diverse than those of the other two groups. Eight women in the Michigan population (13.3%) had resided in the United States more than five years.

Table 4.6.--Respondents' length of stay in the United States.

Length of Stay	U.S. Sample		Michigan Population		Conference Group		All Groups Combined	
	N	%	N	%	N	%	N	%
< 1 year	23	35.4	16	26.7	10	28.6	49	30.6
1-2 years	15	23.1	12	20.0	8	22.9	35	21.9
2-3 years	9	13.8	7	11.7	7	20.0	23	14.4
3-4 years	9	13.8	8	13.3	7	20.0	24	15.0
4-5 years	3	4.6	9	15.0	2	5.7	14	8.8
> 5 years	6	9.2	8	13.3	1	2.9	15	9.4
Total	65	100.0	60	100.0	35	100.0	160	100.0

Table 4.7 provides information about the respondents' relatives in the United States. For the entire group, the majority of women (96 or 60.0%) had no relatives in the United States. Those who did have relatives in the United States numbered 64 (40.0%). Twenty-two women in the United States group (33.8%) had relatives in the United States.

whereas a majority of them (43 or 66.2%) had no relatives in the United States. Of the Michigan population, 24 (40.0%) had relatives in the United States whereas 36 (60.0%) did not. Eighteen members of the conference group (51.4%) had relatives in the United States, but 17 (48.6%) had no relatives here. These findings indicate that respondents in the United States group and the Michigan population were similar in that a majority of respondents in both samples had no relatives in the United States. However, a small majority of the conference group had relatives in the United States.

Table 4.7.--Number and percentage of respondents who had relatives in the United States.

Relatives	U.S. Sample		Michigan Population		Conference Group		All Groups Combined	
	N	%	N	%	N	%	N	%
Brother	5	7.7	9	15.0	4	11.4	18	11.2
Sister	3	4.6	3	5.0	2	5.7	8	5.0
Uncle	1	1.5	2	3.3	1	2.9	4	2.5
Others	13	20.0	10	16.7	11	31.4	34	21.2
No relatives	43	66.2	36	60.0	17	48.6	96	60.0
Total	65	100.0	60	100.0	35	100.0	160	100.0

From the table, it can be seen that most of the relatives living in the United States were not close relations (listed in the "other" category). For the total group, 34 (53.1%) of the 64 women with relatives in the United States had distant relatives, whereas 30 (46.9%) had close relatives (brother, sister, uncle). In the United States sample, of the 22 women with relatives in the United States, 13

(59.0%) had distant relatives and 9 (41.0%) had close relatives. The same was true for the conference group--distant relatives outnumbered close relatives (11 or 61.0% versus 7 or 38.4%, respectively). However, in the Michigan population, 14 women (58.3%) had close relatives in the United States and 10 (41.7%) had distant relatives.

Table 4.8 shows the frequency and duration of visits from respondents' relatives living in the United States. In general, it appeared that visits did take place between the respondents and their family members. For the total group, 36 respondents (56.2%) indicated that their relatives visited them, while 28 (43.8%) said they had had no visits from their relatives. Most of these visits were very short--usually less than a week (29 or 80.6%). Seven respondents (19.4%) said their relatives had visited them for more than a week.

In the United States sample, 13 of the 22 respondents who had relatives in the United States (59.0%) said that those relatives had visited them; 9 (41.0%) said their relatives had not visited them. Most of those visits were of short duration, less than a week for 12 of the 13 respondents visited (92.3%). Similarly, in the Michigan population, 18 of the 24 women with relatives in the United States (75.0%) had visits from those relatives. Only six (25.0%) indicated no visits. Fifteen of the 18 visits (83.3%) did not last over a week; only three (16.7%) continued more than a week. Respondents in the conference group noted fewer visits from their relatives. Five of the 18 respondents with relatives in the United States (27.8%) said those family members had visited them, whereas 13 (22.0%) had had no visits.

Three of these visits (60.0%) lasted less than a week, and two (40.0%) continued for more than a week.

Table 4.8.--Frequency and duration of visits from respondents' relatives living in the United States.

Length of Visit	U.S. Sample		Michigan Population		Conference Group		All Groups Combined	
	N	%	N	%	N	%	N	%
Once for less than a week	7	10.8	7	11.7	3	8.6	17	10.6
Once for more than a week	-	--	1	1.7	2	5.7	3	1.9
More than once for less than a week	5	7.7	7	11.7	-	--	12	7.5
More than once for more than a week	1	1.5	3	5.0	-	--	4	2.5
They didn't visit	9	13.8	6	10.0	13	37.1	28	17.5
No relatives in U.S.	43	66.2	36	60.0	17	48.6	96	60.0
Total	65	100.0	60	100.0	35	100.0	160	100.0

The frequency and duration of respondents' visits to their relatives living in the United States are shown in Table 4.9. For the total sample, a majority of women with relatives in the United States (34 or 53.1%) said that they visited them. Thirty (46.9%) had not visited their relatives. Most of these visits were less than a week in

length (20 or 58.8%); 14 (41.1%) lasted longer than a week. Thus the table indicates that slightly more than half of the respondents had visited their relatives in the United States for about a week.

Table 4.9.--Frequency and duration of respondents' visits to their relatives living in the United States.

Length of Visit	U.S. Sample		Michigan Population		Conference Group		All Groups Combined	
	N	%	N	%	N	%	N	%
Once less than a week	2	3.1	3	5.0	7	20.0	12	7.5
Once more than a week	-	--	4	6.7	1	2.9	5	3.1
More than once for less than a week	4	6.2	2	3.3	2	5.7	8	5.0
More than once for more than a week	2	3.1	4	6.7	3	8.6	9	5.6
No visit	14	21.5	11	18.3	5	14.3	30	18.8
No relatives in U.S.	43	66.2	36	60.0	17	48.6	96	60.0
Total	65	100.0	60	100.0	35	100.0	160	100.0

Of the 22 respondents in the United States sample who had relatives in the United States, 8 (36.4%) visited their relatives and 14 (63.6%) did not. The number of women in the Michigan population who visited their relatives in the United States outnumbered those who did

not (13 or 54.2% versus 11 or 45.8%, respectively). Whereas most of the visits for the United States sample lasted less than a week, those for the Michigan population lasted for more than a week. Eight of the Michigan respondents (61.5%) had visits of more than a week's duration, and 5 (38.5%) had visits shorter than a week. Subjects in the conference group gave responses similar to those of the Michigan group. Thirteen of the 18 women with relatives in the United States (72.2%) had visited those relatives. However, unlike the responses from the Michigan group and like the responses from the United States sample, these respondents indicated their visits did not last longer than a week (9 or 69.2%). Just four (36.8%) visited their relatives longer than a week.

As shown in Table 4.10, 102 of the total respondents (63.8%) had traveled to other foreign countries. Fifty-eight of them (36.2%) had had no such experience. For the United States group, 37 (56.9%) had traveled to other countries and 28 (43.1%) had not. Forty-four (73.3%) of the respondents in the Michigan population had had travel experiences, but 16 (26.7%) had not. Finally, 21 (60.0%) of the women in the conference group had traveled to other foreign countries, whereas 14 (40.0%) had had no such experience.

Information on the respondents' ethnicity is contained in Table 4.11. For the total sample, 118 (74.2%) women were from Saudi Arabia. Just 42 (25.8%) were from outside Saudi Arabia.

Table 4.10.--Respondents' travel to other foreign countries.

Traveling	U.S. Sample		Michigan Population		Conference Group		All Groups Combined	
	N	%	N	%	N	%	N	%
No	28	43.1	16	26.7	14	40.0	58	36.2
Yes	37	56.9	44	73.3	21	60.0	102	63.8
Total	65	100.0	60	100.0	35	100.0	160	100.0

Table 4.11.--Respondents' ethnicity.

Ethnicity	U.S. Sample		Michigan Population		Conference Group		All Groups Combined	
	N	%	N	%	N	%	N	%
Saudi Arabia	48	75.0	45	75.0	25	71.4	118	74.2
Bokhara	2	3.1	2.	3.3	1	2.9	5	3.1
Turkey	1	1.6	2	3.3	1	2.9	4.	2.5
Java	2	3.1	-	--	1	2.9	3	1.9
Yemen	1	1.6	2	3.3	-	--	3	1.9
India	3	4.7	1	1.7	3	8.6	7	4.4
Egypt	1	1.6	3	5.0	1	2.9	5	3.1
Morocco	2	3.1	1	1.7	1	2.9	4	2.5
Adan	1	1.6	1	1.7	1	2.9	3	1.9
Pakistan	-	--	-	--	1	2.9	1	.6
Iraq	1	1.6	-	--	-	--	1	.6
Lebanon	-	--	1	1.7	-	--	1	.6
Others	2	3.1	2	3.3	-	--	4	2.5
Total	64	100.0	60	100.0	35	100.0	159	100.0
No response	1	--	-	--	-	--	1	--

Concerning the ethnicity of the United States sample, 48 (75.0%) were from Saudi Arabia, and the remaining 17 (25%) were from outside Saudi Arabia. Identical percentages were noted for the Michigan sample, in which 45 (75.0%) were Saudis and 15 (25.0%) were non-Saudis. Likewise, a majority of the conference group (25 or 71.4%) were Saudis, and 10 (28.6%) were non-Saudis. Thus the three respondent groups were very similar in terms of ethnicity.

The respondents' fathers' educational levels are shown in Table 4.12. The figures indicate that, for the total respondents, the largest single group of fathers was literate but had had no formal education (52 or 32.5%). Twenty-seven of the fathers (16.9%) were illiterate. Eighty-one fathers (50.6%) were literate, with varying degrees of formal education. Most of them (43 or 26.9%) were elementary or intermediate school graduates. Thirty-eight of the fathers (23.0%) were secondary school or college graduates.

For the United States group, the table indicates that most of the fathers (31 or 47.7%) had between an elementary and a college education. Of that group, a majority (11 or 76.9%) had graduated from secondary school. Twenty-three (35.4%) were literate with no formal education. The smallest number of fathers (11 or 16.9%) were illiterate. Concerning the Michigan population, most of the respondents' fathers (27 or 45.0%) had some formal education. Twenty of them (33.3%) were literate but had no formal education. Illiterate fathers constituted the smallest portion of the group (13 or 21.7%). For the conference group, 23 of the respondents' fathers (65.7%) had some

formal education, whereas 9 of them (25.7%) were literate but had no formal education. Just three fathers (8.6%) were illiterate. Combining the three groups, it can be seen that most of the fathers (133 or 82.5%) were literate, with either a nonformal or a formal education.

Table 4.12.--Educational levels of respondents' fathers.

Father's Education	U.S. Sample		Michigan Population		Conference Group		All Groups Combined	
	N	%	N	%	N	%	N	%
Illiterate	11	16.9	13	21.7	3	8.6	27	16.9
Literate with no formal educ.	23	35.4	20	33.3	9	75.7	52	32.5
Elementary	8	12.3	8	13.3	8	22.9	24	15.0
Intermediate	4	6.2	8	13.3	7	20.0	19	11.9
Secondary	11	16.9	6	10.0	3	8.6	20	12.5
College graduate	8	12.3	5	8.3	5	14.3	18	11.2
Total	65	100.0	60	100.0	35	100.0	160	100.0

Table 4.13 shows where the respondents' fathers received their education. Most of the respondents' fathers (114 or 86.3%) received their education in Saudi Arabia; very few (17 or 13.0%) received their education outside Saudi Arabia. Two individuals did not answer this question.

Table 4.13.--Places where respondents' fathers were educated.

Location	U.S. Sample		Michigan Population		Conference Group		All Groups Combined	
	N	%	N	%	N	%	N	%
Public	26	49.1	19	40.4	19	61.3	64	48.9
Imam	21	39.6	21	44.7	8	25.8	50	38.2
Outside Saudi Arabia	6	11.3	7	14.9	4	12.9	17	13.0
Total	53	100.0	47	100.0	31	100.0	131	100.0
No response	1	--	-	--	1	--	2	--

Of the respondents in the United States sample whose fathers were educated, 47 (87.1%) said their fathers received an education in Saudi Arabia. Just six (11.1%) received their education outside Saudi Arabia. Similar responses were received from the Michigan population. Of the respondents whose fathers were educated, 40 (85.1%) indicated their fathers were educated in Saudi Arabia. Very few (7 or 14.9%) were educated outside Saudi Arabia. Likewise, for the conference group, 27 respondents (84.4%) said their fathers received an education in Saudi Arabia, and just four (12.5%) were educated outside Saudi Arabia.

Table 4.14 shows where the fathers who received an education outside Saudi Arabia had been educated. For the total sample, a majority of fathers (7 or 41.2%) had been educated in Arab countries. A slightly smaller number (6 or 35.3%) had studied in the United States.

Two fathers (11.8%) had studied in Europe and two (11.8%) in Eastern Asia).

Table 4.14.--Places outside Saudi Arabia where respondents' fathers were educated.

Location	U.S. Sample	Michigan Population	Conference Group	All Groups Combined
	N	N	N	N
United States	3	1	2	6
Arab countries	2	4	1	7
Europe	1	1	-	2
Eastern Asia	-	1	1	2
Total	6	7	4	17

For the United States sample, three of the respondents' fathers had studied in the United States, two had studied in other Arab countries, and one had been educated in Europe. In terms of the conference group, two of the respondents' fathers had studied in the United States, one in another Arab country, and one in Eastern Asia. A majority of the Michigan population (four) said their fathers' had received an education in other Arab countries. The United States, Europe, and Eastern Asia each received one mention as the place Michigan respondents' fathers had been educated.

Occupations of the respondents' fathers are shown in Table 4.15. Nearly half (78 or 49.1%) of the fathers were employed by the government, and 40 (25.2%) were in business. Twenty-eight fathers

(17.5%) were employed in the private sector, and 13 (8.1%) had other occupations.

Table 4.15.--Occupations of respondents' fathers.

Occupation	U.S. Sample		Michigan Population		Conference Group		All Groups Combined	
	N	%	N	%	N	%	N	%
Government	34	52.3	24	40.7	20	57.1	78	49.1
Business	16	24.6	14	23.7	10	28.6	40	25.2
Private sector	11	16.9	13	22.0	4	11.4	28	17.5
Other	4	6.2	8	13.6	1	2.9	13	8.1
Total	65	100.0	59	100.0	35	100.0	159	100.0
No response	-	--	1	--	-	--	1	--

Examining the figures for the United States sample, it can be seen that a majority of the respondents' fathers (34 or 52.3%) were employed by the government, and 16 (24.6%) were engaged in business. Eleven (16.9%) were employed in the private sector, and four (6.2%) performed other types of work. Similar responses were received from the conference group. The majority of fathers (20 or 57.1%) were employed in governmental jobs, and 10 (28.6%) were engaged in business. Very few (4 or 11.14%) were employed in the private sector, and one (2.9%) performed other work. In the Michigan population, 24 fathers (40.7%) were employed by the government, and 14 (23.7%) were engaged in

business. Thirteen (22.0%) worked in the private sector, and 8 (13.6%) held other types of jobs.

Information concerning the ethnicity of the respondents' mothers is contained in Table 4.16. For the total group, a majority of the mothers (130 or 81.3%) were from Saudi Arabia. Thirty (18.8%) were not from Saudi Arabia.

Table 4.16.--Ethnicity of respondents' mothers.

Ethnicity	U.S. Sample		Michigan Population		Conference Group		All Groups Combined	
	N	%	N	%	N	%	N	%
Saudi	57	87.7	47	78.3	26	74.3	130	81.3
Non-Saudi	8	12.3	13	21.7	9	25.7	30	18.8
Total	65	100.0	60	100.0	35	100.0	160	100.0

Concerning the United States sample, 57 of the respondents' mothers (87.7%) were originally from Saudi Arabia; only eight (12.3%) were not originally from Saudi Arabia. In the conference group, too, a majority of the respondents' mothers (26 or 74.3%) were from Saudi Arabia; 9 (25.7%) were from outside the Kingdom. Likewise, for the Michigan population, 47 of the respondents' mothers (78.3%) were from Saudi Arabia, whereas 13 (21.7%) were non-Saudis.

Table 4.17 contains data related to the educational level of the respondents' mothers. For the total group, more than half of the mothers (83 or 52.2%) were illiterate, and 42 (26.4%) were literate but

had had no formal education. Very few of the mothers (34 or 21.4%) had had some formal education, most of which was limited to the elementary level (23 or 14.5%).

Table 4.17.--Educational level of respondents' mothers.

Educational Level	U.S. Sample		Michigan Population		Conference Group		All Groups Combined	
	N	%	N	%	N	%	N	%
Illiterate	32	49.2	26	44.1	25	71.4	83	52.2
Literate with no formal educ.	16	24.6	21	35.6	5	14.3	42	26.4
Elementary	11	16.9	8	13.6	4	11.4	23	14.5
Intermediate	4	6.2	2	3.4	-	--	6	3.8
Other	2	3.1	2	3.4	1	2.9	5	3.1
Total	65	100.0	59	100.0	35	100.0	159	100.0
No response	-	--	1	--	-	--	1	--

In the United States sample, a large number of the respondents' mothers were illiterate (32 or 49.2%), and 16 (24.6%) were literate, meaning they could read and write but had had no formal education. Few mothers had had some formal education (17 or 26.2%). A majority of the mothers with formal education had just had elementary education (11 or 64.7%).

Respondents from the Michigan population provided much the same information concerning mothers' education. Twenty-six of these respondents' mothers (44.1%) were illiterate, and 21 (35.6%) were literate but had had no formal education. Those with formal education numbered 12 (20.4%), most of whom (8 or 66.7%) had elementary education.

Similar results emerged for the conference group. A large number of the subjects' mothers (25 or 71.4%) were illiterate, and 5 (14.3%) were literate with no formal education. Only a few (5 or 14.3%) had some formal education. Most of the mothers who had formal education were limited to elementary level (4 or 80.0%).

Table 4.18 illustrates where the educated mothers (literate and literate with formal education) had received their education. Looking at the figures for the total group, it can be seen that just 12 mothers (15.6%) had been educated outside Saudi Arabia; the remaining 65 (84.4%) had been taught in Saudi Arabia. Most of the latter (or 52.3%) had been taught in Kuttab, small, informal schools in which pupils learn just the basic reading, writing, and arithmetic skills. Some Kuttab are restricted only to reading and writing the holy Quran. Twenty-four (37.0%) had attended public schools, and 7 (10.8%) had been taught by private tutors.

Table 4.18.--Places where literate mothers received their education.

Location	U.S. Sample		Michigan Population		Conference Group		All Groups Combined	
	N	%	N	%	N	%	N	%
Kuttab	15	45.5	12	35.3	7	70.0	34	44.2
Public school	10	30.3	12	35.3	2	20.0	24	31.2
Private tutor	3	9.1	4	11.8	-	--	7	9.1
Outside Saudi Arabia	5	15.2	6	17.6	1	10.0	12	15.6
Total	33	100.0	34	100.0	10	100.0	77	100.0

For the United States sample, a majority of the respondents' mothers (28 or 84.8%) had received their education in Saudi Arabia; just five (15.2%) had been educated outside Saudi Arabia. Many of the mothers who had been educated in Saudi Arabia (15 or 53.6%) had received their education from Kuttab, and 10 (35.7%) had attended public schools. Three (10.7%) had been taught by private tutors.

In the Michigan group, few of the mothers (6 or 17.6%) had received their education outside Saudi Arabia; most of them (28 or 82.4%) had been educated in Saudi Arabia. In the conference group, like the other groups, very few of the mothers (1 or 10.0%) had received their education outside Saudi Arabia; most of them (9 or 90%) had been educated in the Kingdom. Of that number, 7 (77.8%) had been educated in Kuttab, and 2 (22.2%) in public schools. None had had a private tutor.

It appears from Table 4.19 that very few mothers worked. Just three respondents (1.9%) from the total group indicated that their mothers worked, two (3.1%) of whom were in the United States sample and 1 (1.7%) in the Michigan population. No one in the conference group indicated that her mother worked.

Table 4.19.--Occupational status of respondents' mothers.

Mother Works	U.S. Sample		Michigan Population		Conference Group		All Groups Combined	
	N	%	N	%	N	%	N	%
Yes	2	3.1	1	1.7	-	--	3	1.9
No	63	96.9	59	98.3	35	100.0	157	98.0
Total	65	100.0	60	100.0	35	100.0	160	100.0

The respondents' family income levels are shown in Table 4.20. For the total group, a large majority of the respondents (121 or 75.6%) were in the average income group. Fifty-one (78.5%) of the United States sample members, 42 (70.0%) of the Michigan population, and 23 (80.0%) of the conference group also indicated this income level.

Table 4.20.--Respondents' family income levels.

Income Level	U.S. Sample		Michigan Population		Conference Group		All Groups Combined	
	N	%	N	%	N	%	N	%
Above average	12	18.5	10	16.7	7	20.0	29	18.1
Average	51	78.5	42	70.0	28	80.0	121	75.6
Below average	2	3.1	8	13.3	-	--	10	6.3
Total	65	100.0	60	100.0	35	100.0	160	100.0

The number of children the subjects had before coming to the United States is shown in Table 4.21. Most of the respondents (98 or 61.2%) had no children when they came to the United States. Sixty-two respondents (38.8%) did have children when they came to the United States.

Table 4.21.--Number of children respondents had when they came to the United States.

Number of Children	U.S. Sample		Michigan Population		Conference Group		All Groups Combined	
	N	%	N	%	N	%	N	%
None	44	67.7	36	60.0	18	51.4	98	61.2
One	12	18.5	9	15.0	14	40.0	35	21.9
Two	6	9.2	7	11.7	1	2.9	14	8.8
Three	1	1.5	5	8.3	2	5.7	8	5.0
More than three	2	3.1	3	5.0	-	--	5	3.1
Total	65	100.0	60	100.0	35	100.0	160	100.0

Similarities among the groups may be highlighted by the following comparison. In the United States sample, 44 respondents (67.7%) had no children, and 21 (32.3%) had children, with a mean of 1.538 (S.D. = .953). Thirty-six (60.0%) members of the Michigan group had no children when they came to the United States, as compared to 24 (40.0%) who had children, with a mean of 1.833 (S.D. = 1.224). Similar figures emerged for the conference group, of whom 18 (51.4%) had no children when they came to the United States and 17 (48.6%) did have children, with a mean of 1.629 (S.D. = .808).

Table 4.21 also shows that most of the respondents who had children when they came to the United States had only one child (35 or 56.5%). Very few (5 or 8.0%) had more than three children. By subgroups, the statistics were as follows. In the United States group, more than half of those who had children (12 or 57.1%) had just one child; very few (2 or 9.5%) had more than three children. In the Michigan group, nine of the respondents with children (37.5%) had one child, seven (29.2%) had two children, and five (20.8%) had three children. Thus the number with one child was slightly higher than the rest. Very few (3 or 12.5%) had more than three children. For the conference group, a large number of respondents (14 or 82.4%) had one child, whereas no one in this group had more than three children.

Table 4.22 shows the number of children respondents had at the time of the study. Among the total group, 38 respondents (23.8%) indicated they did not have children; the remaining 122 women (76.2%) did have children. Of the total group, 65 (37.5%) had their first

child after coming to the United States. Of the United States sample, 15 (23.0%) had no children and the remaining 50 (76.9%) did have children. In the Michigan population, 15 women (25.0%) did not have children, whereas 45 (75.0%) did have children. Among women in the conference group, 8 (22.9%) did not have children; 27 (77.1%) did have children.

Table 4.22.--Number of children respondents had at the time of the study.

Number of Children	U.S. Sample		Michigan Population		Conference Group		All Groups Combined	
	N	%	N	%	N	%	N	%
None	15	23.0	15	25.0	8	22.9	38	23.8
One	22	33.8	13	21.7	10	28.6	45	28.1
Two	15	23.0	16	26.7	12	34.3	43	26.9
Three	8	12.3	9	15.0	4	11.4	21	13.1
More than three	5	7.7	7	11.7	1	2.9	13	8.1
Total	65	100.0	60	100.0	35	100.0	160	100.0

Most respondents with children had between one and two children (mean = 2.537). Few had more than three children (13 or 10.7%). Most of the women with more than three children were in the United States sample (5 or 10.0%) and the Michigan population (7 or 15.6%); just one (3.7%) was in the conference group. The mean for the United States group was 2.477, for the Michigan population it was 2.666, and for the conference group it was 2.428. Thus most respondents had between one and two children.

The ages of the respondents' children are shown in Table 4.23. Most of the children ranged in age from less than two years to six years. Hence they were still young and needed their mother's care, or they could go to a day care center but were not ready for school. Of the total sample, 76.2% of the respondents had children less than two years old, and 63.1% had children two to six years old. Just 15.6% had children older than six.

Table 4.23.--Ages of the respondents' children.

Age	U.S. Sample		Michigan Population		Conference Group		All Groups Combined	
	N	%	N	%	N	%	N	%
1. Less than 2	20	40.0	8	17.8	11	40.7	39	32.0
2. 2-6 years	11	22.0	8	17.8	5	18.5	24	19.7
3. More than 6	-	--	3	6.7	-	--	3	2.5
1 + 2	15	30.0	17	37.8	8	29.6	40	32.8
1 + 3	1	2.0	2	4.4	-	--	3	2.5
2 + 3	-	--	2	4.4	-	--	2	1.6
All the above	3	6.0	5	11.1	3	11.1	11	9.0
Total	50	100.0	45	100.0	27	100.0	122	100.0

Examining the responses by group, more than 70% of the respondents in the United States group had children less than two years old, and about 58.0% had children from two to six years old. Just 6.0% indicated they had children ranging from less than two to older than six. Similar figures emerged for the Michigan population. More than 70.0% had children under two years old, and 68.9% had children ranging

in age from two to six. Unlike those in the United States and conference groups, Michigan respondents had a higher percentage of children over six (26.7%). For the conference group, more than 80% had children under two, and 59.3% had two- to six-year-old children. Just 11.1% had children ranging in age from less than two to more than six.

Table 4.24 contains information on the subjects' level of education before coming to the United States (the highest level of education they had attained in Saudi Arabia). Of the total group, 100 women (62.9%) came to the United States with between an intermediate and a secondary school education, which is equivalent to high school level in the United States. Twenty-four (15.1%) had college degrees. These findings indicate that the respondents were qualified to pursue their education while they were in the United States.

Examining the figures for the United States sample, 45 women (69.3%) had between an intermediate- and secondary-level education. Ten (15.4%) had a college degree, and 5 (7.7%) had a teaching certificate, which is equivalent to a secondary-level education. More than half of the respondents in the Michigan population (33 or 56.0%) had between an intermediate- and secondary-level education. Nine (15.3%) had earned a college degree, and 8 (13.6%) had a teaching certificate. The educational level of the Michigan group was higher than that of the other two subgroups (mean = 3.305, S.D. = 1.316). Similar findings emerged for the conference group, of whom 22 (62.8%)

had between an intermediate- and a secondary-level education, 5 (14.3%) had a college degree, and 1 (2.9%) had a degree from a teaching institution.

Table 4.24.--Respondents' level of education before coming to the United States.

Degree	U.S. Sample		Michigan Population		Conference Group		All Groups Combined	
	N	%	N	%	N	%	N	%
Elementary	4	6.2	5	8.5	4	11.4	13	8.2
Intermediate	17	26.2	9	15.3	9	25.7	35	22.0
Secondary	28	43.1	24	40.7	13	37.1	65	40.9
College	10	15.4	9	15.3	5	14.3	24	15.1
Teaching inst.	5	7.7	8	13.6	1	2.9	14	8.8
Other	1	1.5	4	6.8	3	8.6	8	5.0
Total	65	100.0	59	100.0	35	100.0	159	100.0
No response	-	--	1	--	-	--	1	--

Table 4.25 shows the subjects' intention to continue their education in the United States upon learning they would be coming to America with their husbands. Considering the total group, most of the subjects (106 or 66.2%) said that they planned to continue their education in the United States; 54 women (33.8%) did not plan to do so or were undecided.

Table 4.25.--Subjects' plans to continue their education in the United States, before coming here.

Plan to Continue Education	U.S. Sample		Michigan Population		Conference Group		All Groups Combined	
	N	%	N	%	N	%	N	%
Yes	45	69.2	39	65.0	21	60.0	106	66.2
No	14	21.5	9	15.0	8	22.9	30	18.8
Undecided	6	9.2	12	20.0	6	17.1	24	15.0
Total	65	100.0	60	100.0	35	100.0	160	100.0

In the United States group, 45 women (69.2%) planned to continue their education after they came to the United States; 20 (30.7) did not plan to continue or were undecided. Of the Michigan population, 39 women (65.0%) planned to continue their schooling in the United States, whereas 21 (35.0%) did not have such plans or were undecided. Figures for the conference group were similar to those for the other two subgroups. Twenty-one (60.0%) planned to pursue their education in the United States, and 14 (40.0%) had no plans to continue or were undecided.

Information about the subjects' educational behavior after arriving in the United States, in comparison with their educational plans before leaving Saudi Arabia, is shown in Table 4.26. As is evident in the table, many changes took place in the subjects' plans to continue their education in the United States. For the total group, those who changed their minds were fewer than those who did not do so.

Of the 45.6% who changed their minds, 33.7% had said they would go to school but did not, and 11.8% had not planned to continue their schooling but did. Of the 54.4% who did not change their minds, 37.5% had planned to continue their schooling and did so, and 16.9% maintained their plan not to continue in school.

Table 4.26.--Respondents who changed or did not change their minds about continuing schooling in the United States.

Change of Plans	U.S. Sample		Michigan Population		Conference Group		All Groups Combined	
	N	%	N	%	N	%	N	%
Yes; I planned to continue but did not	18	27.7	20	33.3	16	45.7	54	33.7
Yes; I did not plan to continue but am going to school now	10	15.4	4	6.7	5	14.3	19	11.9
No; I planned and am now going to school	27	41.5	25	41.7	8	22.9	60	37.4
No; I didn't plan and am not going to school	10	5.4	11	18.3	6	17.1	27	16.9
Total	65	100.0	60	100.0	35	100.0	160	100.0

Considering the data by subgroup, the findings were as follows. For the United States sample, about 43.1% changed their plans; 27.7% who planned to continue their education in the United States had not

done so, and 15.4% who had not thought about continuing in school had been attending school in the United States. However, more than half of the respondents (56.9%) actually followed through with what they had planned. That is, 41.5% had planned to continue their education and did so, and 15.4% did not plan to pursue further schooling and held to that plan.

In the Michigan population, 40.0% of the respondents changed their minds about their original educational plans. Of those women, 33.3% had planned to continue in school but did not, and 6.7% who had not planned to pursue their education actually did so. Of the 60.0% who did not change their educational plans, 41.7% had intended to attend school and did so, and 18.3% maintained their plans not to continue school.

Unlike the women in the other two subgroups, a larger percentage of those in the conference group (60.0%) changed their plans than continued with their original plans (40.0%). Of those who changed their minds, 45.7% had planned to continue their education but did not, and 14.3% who had not intended to attend school did so. Of the women who did not change their original plans, 22.9% had planned to attend school and actually did so, and 17.1% stuck to their plan not to continue in school.

By looking at the data in Table 4.26 in another way, it becomes apparent that those who changed their minds in favor of not attending school in the United States outnumbered the women who changed their plans and decided to attend school after all. In the total respondent

group, of those who changed their minds, 70.0% decided not to pursue an education after all. The three subgroups also had high percentages of women changing their minds in favor of not continuing their education in the United States (United States sample, 60.0%; Michigan population, 80.0%; conference group, 70.0%).

Table 4.27 contains information on the subjects' educational behavior (school attendance). About half of the total respondent group (81 or 50.6%) were not attending school; the other half (79 or 49.4%) were attending school.

Table 4.27.--Respondents' educational behavior (school attendance).

Attending School?	U.S. Sample		Michigan Population		Conference Group		All Groups Combined	
	N	%	N	%	N	%	N	%
Yes	37	56.9	29	48.3	13	37.1	79	49.4
No	28	43.1	31	51.7	22	62.9	81	50.6
Total	65	100.0	60	100.0	35	100.0	160	100.0

In comparing the respondent subgroups, it can be seen that the United States sample had the largest proportion of women (37 or 56.9%) attending school. In the Michigan population, 29 (48.3%) of the respondents were attending school, and in the conference group only 13 (37.1%) of the women were attending school.

The educational levels of the respondents who were attending school at the time of the study are shown in Table 4.28. For the total group, most of the subjects (54 or 68.4%) were enrolled in an English-language program. Just 31.6% of those attending school were engaged in academic programs.

Table 4.28.--Educational levels of respondents who were attending school.

Educational Level	U.S. Sample		Michigan Population		Conference Group		All Groups Combined	
	N	%	N	%	N	%	N	%
English language program	27	73.0	16	55.2	11	84.6	54	68.4
High school	2	5.4	3	10.3	-	--	5	6.3
University level	6	16.2	5	17.2	2	15.4	13	16.5
Master's degree	-	--	2	6.9	-	--	2	2.5
Ph.D. degree	-	--	1	3.4	-	--	1	1.3
Special diploma	2	5.4	2	6.9	-	--	4	5.1
Total	37	100.0	29	100.0	13	100.0	79	100.0

By subgroup, the findings were as follows. In the United States sample, 73.0% of the respondents were enrolled in English language programs, and 27.0% were pursuing academic programs. The Michigan population contained a larger proportion of women who were pursuing academic programs than did the other two subgroups (44.8%

versus 55.2% in English-language courses). The conference group contained the highest percentage of respondents who were enrolled in English-language programs as opposed to academic pursuits (84.6% and 15.4%, respectively).

The respondents' educational aspirations--that is, the degree they are pursuing during their stay in the United States--are shown in Table 4.29. Many of the respondents indicated that they intended to finish the degree they had not completed while they were in Saudi Arabia, even if they were not attending school at the time of the study. This finding might explain why the number of subjects who were not going to school was decreased to 33.1%: They intended to pursue their education some time in the future. Responses to this item ranged from aspirations for a high school diploma to a Ph.D. degree. Of the total group, 48.8% were seeking an academic degree, and a majority of those seeking academic degrees (59.0%) were pursuing a bachelor's degree. However, 18.1% of the respondents said they had no particular degree in mind, and 33.1% were not studying, which indicates they are not studying now and do not intend to do so in the future.

Of the United States group, about 44.7% were seeking an academic-level degree ranging from high school to Ph.D. Of that number, 58.6% were intending to earn a bachelor's degree. In terms of the Michigan group, those who were seeking academic-level degrees outnumbered those who were not studying or seeking any degree. This was different from the other subgroups, where about 53.3% indicated they were seeking some level of education ranging from high school to

Ph.D., and 46.6% said they were not studying or seeking any defined degree. Like the other respondent groups, 56.2% of those in the Michigan population who pursued academic degrees sought a bachelor's degree. Similarly, for the conference group, 48.6% of the women were high school to Ph.D. degrees. Of that number, 64.7% were pursuing a bachelor's degree. More than 50.0% of this group had no particular educational degree in mind or were not studying and did not intend to do so during their stay in the United States.

Table 4.29.--Educational level respondents were seeking.

Educational Level	U.S. Sample		Michigan Population		Conference Group		All Groups Combined	
	N	%	N	%	N	%	N	%
High school	4	6.2	5	8.3	1	2.9	10	6.3
Bachelor's	17	26.2	18	30.0	11	31.4	46	28.8
Master's	6	9.2	4	6.7	3	8.6	13	8.1
Ph.D.	2	3.1	5	8.3	2	5.7	9	5.6
Not specified	14	21.5	8	13.3	7	20.0	29	18.1
Not studying[a]	22	33.8	20	33.3	11	31.4	53	33.1
Total	65	100.0	60	100.0	35	100.0	160	100.0

[a]It can be noted that the total number of women not studying decreased in each category as compared to Table 4.27. This is because this item concerned the degree they intended to get some time in the future, not necessarily at the time of the study.

As evidenced by Table 4.29, the Saudi women who participated in this study did not have particularly high educational aspirations; 50.0% did not seek any degree or were not studying. Those who were

seeking a defined degree most often aspired to a bachelor's degree, a high level of education. Very few aspired to a post-baccalaureate degree: 13.7% of the total group, 12.3% from the United States group, 15.0% from the Michigan population, and 14.3% from the conference group.

Some of the factors that encouraged Saudi Arabian women to attend school in the United States are listed in Table 4.30. This analysis was only for the 79 respondents who were attending school (37 in the United States sample, 29 in the Michigan population, and 13 in the conference group). Subjects mentioned many different factors encouraging them to attend school.

For the total respondent group, the three most influential factors were obtaining a degree they could not finish at home (45.6%), desire for learning (43.0%), and learning the English language (38.0%). In the United States sample, obtaining a degree and desire for learning tied for first place (54.1% each), and learning the language was second (43.2%). Obtaining a degree (41.4%) was also ranked first by the Michigan population, but they ranked learning the language in second place (38.0%) and desire for learning third (31.0%). The conference group, unlike the other two subgroups, rated desire for learning first (38.5%), obtaining a degree second (30.8%), and learning the language third (23.1%).

To participate in the country's progress, taking advantage of being in the United States, and taking advantage of time were factors that moderately influenced the subjects to attend school, with

Table 4.30.--Number and percentage of respondents mentioning factors that influenced them to attend school.

Factor	U.S. Sample (N=37)		Michigan Population (N=29)		Conference Group (N=13)		All Groups Combined (N=79)	
	N	%	N	%	N	%	N	%
Obtain a degree	20	54.1	12	41.4	4	30.8	36	45.6
Desire for learning	20	54.1	9	34.0	5	38.5	34	43.0
Learning the language	16	43.2	11	38.0	3	23.1	30	38.0
Participate in country's progress	8	21.6	7	24.1	-	--	15	19.0
Take advantage of being in U.S.	4	10.8	5	17.2	1	7.7	10	12.7
Take advantage of time	6	16.2	1	3.4	-	--	7	8.9
Husband's support	5	13.5	1	3.4	-	--	6	7.6
Show good model of Moslem women in U.S.	-	--	2	6.9	-	--	2	2.5
To be able to educate my children	1	2.7	1	3.4	-	--	2	2.5
Obtain a complete salary	1	2.7	-	--	-	--	1	1.3
No defined reason	3	8.1	8	27.5	1	7.7	12	15.2

percentages of 19.0%, 12.7%, and 8.9%, respectively, for the total respondent group. Twenty-one and six-tenths percent of the United States group and 24.1% of the Michigan population said participating in

the country's progress was an influential factor, and none of the conference respondents indicated this as a purpose for going to school. Subjects in both the Michigan and United States subgroups rated taking advantage of being in the United States as moderately affecting their going to school (17.2% and 10.8%, respectively). However, just 7.7% of the conference group considered this factor influential. Taking advantage of time was rated as influential by 16.2% of the United States group but was rated similarly by only 3.4% of the Michigan population. No one in the conference group mentioned this factor.

In addition, 7.6% of the total group indicated they were encouraged by their husbands' support; 13.5% of the United States group rated this factor as influential, but only 3.4% of the Michigan population and none of the conference group did so. Going to school to obtain a complete allowance was the least mentioned factor for these respondents. It was chosen by 1.3% of the entire group and 2.7% of the United States group.

Table 4.31 identifies the factors that prevented subjects from attending school. This analysis was only for the 81 respondents in the total group who were not attending school (28 in the United States sample, 31 in the Michigan population, and 22 in the conference group).

Almost 70.0% of all subjects indicated that pregnancy and children was the main factor preventing them from attending school, which means this was a very highly influential factor. By subgroup, 64.3% of the United States sample, 58.1% of the Michigan population,

Table 4.31.--Number and percentage of respondents mentioning factors that influenced them not to attend school.

Factor	U.S. Sample (N=28)		Michigan Population (N=31)		Conference Group (N=22)		All Groups Combined (N=81)	
	N	%	N	%	N	%	N	%
Pregnancy and children	18	64.3	18	58.1	20	95.2	56	69.1
Coeducation	13	46.4	8	25.8	8	36.4	29	35.8
Husband does not cooperate	3	10.7	3	9.7	4	18.1	10	12.3
Housework	5	17.9	3	9.7	-	--	8	9.9
Language difficulty	1	3.6	2	6.5	-	--	3	3.7
Don't want to attend	2	7.1	1	3.2	-	--	3	3.7
Long school day	-	--	2	6.5	-	--	2	2.5
Weather (snow, rain)	1	3.6	1	3.2	-	--	2	2.5
No English school in city	1	3.6	-	--	1	4.5	2	2.5
Don't know	2	7.1	-	--	-	--	2	2.5
Husband's scholarship period conflicts with study time	-	--	1	3.23	-	--	1	1.2
My major is not available in the U.S.	-	--	1	3.2	-	--	1	1.2

and 95.2% of the conference group cited this factor as their reason for not attending school.

Coeducation was the second-ranked factor influencing respondents not to attend school. It was cited by 35.8% of the total group, 46.4% of the United States sample, 25.8% of the Michigan population, and 36.4% of the conference group. Husbands' lack of cooperation was the third-highest-rated factor influencing respondents not to attend school. This moderately influential factor was mentioned by 12.3% of the total group, 10.7% of the United States sample, 9.7% of the Michigan population, and 18.1% of the conference group.

Table 4.32 shows the stance of the Saudi women's husbands in regard to their wives' education. The responses of about 60% of the total respondent group indicated that Saudi husbands prefer their wives to take care of the housework and children, rather than encouraging them to pursue an education, or they oppose the idea of their wives attending school at all because they consider a woman's primary role to be that of housewife and mother. Some husbands allow their wives to attend school but will not help with the housework or the children. Just 40.0% of the total respondent group said their husbands really encouraged them to pursue their education and shared the household responsibilities.

Of the United States group, 32.8% of the women indicated their husbands did not like them to go to school at all or preferred that they take care of the children and the household. About 30.8% said their husbands did not oppose their attending school, but at the same

time did not help with the housework or the children. Only 35.9%, a relatively low percentage, said their husbands helped them with the housework so they would have time to study, which implies that these husbands encouraged their wives to attend school.

Table 4.32.--Saudi husbands' attitudes toward their wives' education.

Attitude	U.S. Sample		Michigan Population		Conference Group		All Groups Combined	
	N	%	N	%	N	%	N	%
Helps with housework so I have time to study	23	35.9	19	33.9	9	25.3	51	33.3
Encourages my education but doesn't help me	20	30.8	19	33.9	9	27.3	48	31.4
Encourages me to care for children and house over going to school	18	28.1	13	23.2	11	31.3	42	27.5
Doesn't encourage the idea of education	3	4.7	5	8.9	4	12.1	12	7.8
Total	64	100.0	56	100.0	33	100.0	153	100.0
No response	1	--	4	--	2	--	7	--

The Michigan population was similar to the United States sample in that 32.1% said their husbands did not like their wives to attend school or encouraged them to take care of the children over getting an education. Moreover, 33.9% said their husbands helped with the

housework so they could study, and another 33.9% said their husbands encouraged them to pursue an education but did not help with the household responsibilities.

Of the conference group, 43.4% said their husbands did not like them to attend school, or gave household responsibilities priority over pursuing an education. This percentage was higher than for the other two subgroups. Another 27.3 respondents said their husbands did not mind their pursuing an education but would not help with housework or child care. Only 25.3% indicated their husbands helped with the housework so they would have time to study.

It should be noted that seven subjects (4.4%) did not answer this question. Perhaps they considered this subject too personal to talk about, for fear their husband would get angry or his feelings would be hurt. This subject will be discussed in more detail later in the interpretation and discussion, with supporting evidence derived from the remainder of the analysis.

Subjects were asked whether they had been employed in Saudi Arabia. (See Table 4.33.) Of the total group, 122 (76.3%) had not worked in Saudi Arabia, whereas only 38 (23.8%) had worked. Considering the data by subgroup yielded the following results. Of the United States sample, 49 (75.4%) had not worked in Saudi Arabia, and just 16 (24.6%) had worked. Of the Michigan population, 42 (70.0%) had not worked, whereas only 18 (30.0%) had worked. Finally, 31 (88.6%) members of the conference group had not worked, as compared to just 4 (11.4%) who had worked.

Table 4.33.--Number of respondents who worked in Saudi Arabia.

Working Wife?	U.S. Sample		Michigan Population		Conference Group		All Groups Combined	
	N	%	N	%	N	%	N	%
Yes	16	24.6	18	30.0	4	11.4	38	23.8
No	49	75.4	42	70.0	31	88.6	122	76.3
Total	65	100.0	60	100.0	35	100.0	160	100.0

As shown in Table 4.34, for the total group, 30 (78.9%) of the women who had worked in Saudi Arabia were employed in the field of education as teachers or administrators. Eight (21.1%) worked in medicine or other fields.

Table 4.34.--Field in which respondents who worked in Saudi Arabia were employed.

Field of Work	U.S. Sample		Michigan Population		Conference Group		All Groups Combined	
	N	%	N	%	N	%	N	%
Education	12	75.0	16	88.9	2	50.0	30	78.9
Medicine	3	18.8	1	5.6	2	50.0	6	15.8
Other	1	6.3	1	5.6	-	--	2	5.3
Total working	16	100.0	18	100.0	4	100.0	38	100.0

Of the United States group, 12 respondents (75.0%) worked in the education field, and 4 (25%) were employed in medicine and other

fields. In the Michigan population, however, 16 respondents (88.9%) were employed in the education field, and 2 (11.2%) worked in medicine and related fields. Of the four individuals in the conference group who worked in Saudi Arabia, two (50.0%) were employed in education and two (50.0%) in medicine.

Table 4.35 shows the attitudes of the respondents' parents toward their education. For the total group, 39.5% of the respondents' parents thought their daughters should pursue an education because it is necessary and important even after marriage. Another 56.1% said their parents supported their daughters' pursuing an education as long as it didn't conflict with their role as wives and mothers. Very few women (4.5%) said their parents thought education was not necessary after getting married.

In the United States sample, 41.5% of the respondents said their parents thought education was necessary, even after marriage. However, 52.3% said their parents did not mind their pursuing an education as long as it did not conflict with the role of wife and mother. Just 6.2% believed education is not necessary after marriage.

In terms of the Michigan population, 66.7% of the parents supported education if it did not conflict with their daughters' role as wife and mother. Another 30.5% saw education as necessary, even after marriage. Just 1.7% believed education was not necessary after marriage.

Concerning the conference group, 51.5% said their parents saw education as necessary, even after marriage. This was the highest

evidence of support among the three subgroups. Another 42.4% said their parents supported pursuit of an education if it did not conflict with their role as wives and mothers. Just 5.7% believed education was not necessary after marriage.

Table 4.35.--Attitudes of respondents' parents toward their education.

Attitude	U.S. Sample		Michigan Population		Conference Group		All Groups Combined	
	N	%	N	%	N	%	N	%
They do not mind, as long as it doesn't affect my role as a wife and mother	34	52.3	40	66.7	14	42.4	88	56.1
Education is necessary, even after marriage	27	41.5	18	30.5	17	51.5	62	39.5
Education is not necessary, especially after getting married and having children	4	6.2	1	1.7	2	5.7	7	4.5
Total	65	100.0	59	100.0	33	100.0	157	100.0
No response	-	--	1	--	2	--	3	--

Respondents were asked their opinions about the Saudi Arabian Mission's ruling concerning wives' study abroad. Of the total group, 42.1% said the ruling needs to be revised, and 12.6% said it is not

good at all. However, 45.3% indicated it was fair and that it encouraged Saudi women to pursue an education.

Table 4.36.--Respondents' opinions about the Saudi Mission's ruling concerning wives' study abroad.

Opinion	U.S. Sample		Michigan Population		Conference Group		All Groups Combined	
	N	%	N	%	N	%	N	%
Needs to be revised	29	44.6	26	44.1	12	34.3	67	42.1
It is not good at all	6	9.2	8	13.6	6	17.1	20	12.6
Good because it encourages Saudi women to pursue an education	23	35.4	20	33.9	8	22.9	51	32.1
It is fair	7	10.8	5	8.5	9	25.7	21	13.2
Total	65	100.0	59	100.0	35	100.0	159	100.0
No response	-	--	1	--	-	--	1	--

In the United States sample, 53.8% did not agree with the ruling and thought it should be revised. A smaller percentage, 46.2%, said it was a fair ruling and encourages Saudi women to attend school. Like the United States sample, a majority of the Michigan population (57.7%) opposed the ruling and thought it should be revised. However, 42.4% supported the ruling. In the conference group, also, more women

opposed the ruling as now written than supported it (51.4% versus 48.6%, respectively).

Table 4.37 shows some of the suggestions the respondents made concerning the Saudi Mission's ruling. One can observe in the table that although a majority of the respondents had indicated they were dissatisfied with the Mission's ruling, more than half of them made no suggestions about the ruling: 56.3% of the total group, 53.8% of the United States sample, 50.0% of the Michigan population, and 71.4% of the conference group. This situation bears out the nature of Saudi women's upbringing. Whether they are with their families, their husbands, or in school, they are educated only to receive information and not to share their opinions, whether of a personal, educational, or political nature. This training is reinforced by the centralized educational system, in which all orders and rules come from above and must be accepted as is. Also, in the family, complete obedience is encouraged for both males and females, but especially for females. Thus when the respondents were asked to make some suggestions concerning the ruling, their background precluded such sharing.

Of the 43.7% of the total respondents who did make suggestions concerning the ruling, 45.0% said it should be eliminated. This suggestion was made by considerably more women than any others. Among the three subgroups, of those making suggestions, 33.3% of the United States sample, 50.0% of the Michigan population, and 28.6% of the conference group said the ruling should be eliminated.

Table 4.37.--Respondents' suggestions concerning the Saudi Mission's ruling concerning wives' study.

Suggestion	U.S. Sample (N=65) N	%	Michigan Population (N=60) N	%	Conference Group (N=35) N	%	All Groups Combined (N=160) N	%
Eliminate the ruling because it is unworkable and ineffective and leaves the decision to women themselves	10	15.4	15	25.0	7	20.0	32	20.2
Consider special cases for women who are pregnant, recent mothers, and breast feeding	8	12.3	5	8.3	1	2.9	14	8.8
Pay the expenses for day-care centers	3	4.6	7	11.7	1	2.9	11	6.9
Women who don't study should be given the whole monthly allowance, but their annual allowance (clothes, books, etc.) should should be given to those who are studying	6	9.2	1	1.7	1	2.9	8	5.0
Special classes for Saudi Moslem women	3	4.6	3	5.0	-	--	6	3.8
Special follow-up from Saudi Mission for those who are enrolled for purpose of receiving a complete salary, to prevent financial losses to the Mission	4	6.2	1	1.7	-	--	5	3.1
Continue to pay the whole monthly allowance to those who don't study and give an additional reward to those who do study	3	4.6	1	1.7	-	--	4	2.5
Going to school to learn language but not to earn a degree	2	3.1	-	--	-	--	2	1.3
No suggestions	35	53.8	30	50.0	25	71.4	90	56.3

The suggestion that the ruling should consider special cases that it does not now include, such as pregnancy or recent motherhood, was made by a moderate number of the respondents who did offer suggestions: 20.0% of the total group, 26.6% of the United States sample, 16.7% of the Michigan population, and 10.0% of the conference group.

Another suggestion made by a moderate number of women was that the government pay for day-care centers so Saudi women can attend school. The following percentages made that suggestion: 15.7% of the total group, 10.0% of the United States sample and the conference group, and 23.3% of the Michigan population.

Thus, from Table 4.37 it may be concluded that the three suggestions made most often by the total group were eliminating the ruling entirely (45.7%), considering special circumstances (20%), and paying the expenses of day-care centers (15.7%).

Table 4.38 shows the influence the Saudi Mission's new ruling has had on Saudi women's educational behavior. In general, the ruling had not affected the subjects' educational behavior. Of the total group, 70.6% said it had not affected them. Just 16.2% said they felt pressured to attend school (meaning they did not want their salaries to be cut in half if they did not attend school, as the ruling stated), and only 13.1% said the ruling encouraged them to go to school.

Of the women in the United States sample, 64.6% said the ruling had not affected them, either because they were already going to school or did not intend to continue their education. Twenty percent said the

ruling encouraged them to go to school, and just 15.4% felt pressured to attend school.

Table 4.38.--Effect of the Saudi Mission's ruling on respondents' educational behavior.

Effect of Ruling	U.S. Sample		Michigan Population		Conference Group		All Groups Combined	
	N	%	N	%	N	%	N	%
No effect because I am not studying now	23	35.4	18	30.0	19	54.43	60	37.5
No effect because I was going to school before the ruling	19	29.2	31	51.7	3	8.6	53	33.1
I felt pressure to attend school	10	15.4	8	13.3	8	22.9	26	16.2
It encouraged me to attend school	13	20.0	3	5.0	5	14.3	21	13.1
Total	65	100.0	60	100.0	35	100.0	160	100.0

Of the respondents in the Michigan population, 81.7% said the ruling had not affected their educational behavior. Another 13.3% felt pressured to attend school, and only 5.0% said the ruling encouraged them to go to school. Similar findings were evident for the conference group, of whom 62.9% said the ruling had not influenced their educational behavior. Whereas 22.9% said they felt pressured to attend

school, 14.3% said the ruling had encouraged them to pursue an education.

Table 4.39 provides information concerning the respondents' English-language ability. Eighty percent of the total group rated their English-language ability in the medium range, between "good" and "not bad." A mean of 2.325 for this item also indicated ability between "good" and "not bad" (S.D. = .789).

Table 4.39.--English-language ability of the respondents.

Ability	U.S. Sample		Michigan Population		Conference Group		All Groups Combined	
	N	%	N	%	N	%	N	%
Very good	10	15.4	11	18.3	4	11.4	25	15.6
Good	24	36.9	26	43.3	15	42.9	65	40.6
Not bad	28	43.1	20	33.3	15	42.9	63	39.4
Not good at all	3	4.6	3	5.0	1	2.9	7	4.4
Total	65	100.0	60	100.0	35	100.0	160	100.0

In the United States sample, 80.0% rated their English-language ability as "good" or "not bad" (mean = 2.369, S.D. = .802). Of the Michigan population, 76.6% gave this rating (mean = 2.250, S.D. = .816). Finally, of the conference group, 85.8% rated their English-language ability in this way (mean = 2.371, S.D. = .731).

Analysis of Data for the Research Questions

Research Question 1: To what extent do Saudi Arabian women profit from living in the United States during the time their husbands are studying there? What are their educational behaviors?

Table 4.27 showed that about half (79 or 49.4%) of the Saudi women in the study were attending school, and slightly more than half (81 or 50.6%) were not attending school. Thus it can be concluded that a considerable number of Saudi women were not attending school, and that who were not attending school outnumbered those who were attending school, even though the difference between the two groups was slight.

Research Question 2: What influence does being in the United States have on Saudi women's educational behavior?

Several questionnaire items (44, 45, 51, 74, 75, 79, and 91), which participants rated according to a five-point scale, were grouped under the category of the influence being in the United States had had on the Saudi women's educational behavior. Responses were tabulated for two groups: those who were attending school in the United States and those who were not. This was done to allow comparison of the two groups' means concerning level of agreement or disagreement with each item. In this analysis, mean ratings had the following designations:

4.0-5.0 = High agreement
3.0-4.0 = Agreement
2.0-3.0 = Disagreement
1.0-2.0 = High disagreement.

For negatively stated items, the rating scale was reversed. Those items were mentioned in Chapter III and are marked by an asterisk in the appropriate tables.

Respondents were asked to give their opinions about whether they considered coming to the United States a good opportunity to get an education. (See Table 4.40.) It appears that both groups (women who were attending school and those who were not) agreed on the item. However, those who were going to school evidenced stronger support (mean = 4.038, S.D. = 1.224) than did those who were not going to school (mean = 3.407, S.D. = 1.321). The smaller standard deviation among those who were going to school indicates there was more agreement within that group on this item. Hence the groups' means indicated they agreed that coming to the United States gave them a good opportunity to obtain an education. This finding was supported by one of the interviewees, who indicated she attended school because she considered in a good opportunity to be in the United States, a country with advanced science and knowledge.

However, when respondents were asked to indicate their agreement with the item "Being in the United States discourages me from continuing education," those who were attending school indicated disagreement (mean = 3.835, S.D. = 1.031). Those who were not attending school indicated agreement with this item (mean = 2.790, S.D. =

Table 4.40.--Influence of being in the United States on Saudi Arabian women's educational behavior (going versus not going to school).

Influence	Item No.	Go to School		Do Not Go to School	
		Mean	S.D.	Mean	S.D.
Being in the United States is a good opportunity to obtain an education	44	4.038	1.224	3.407	1.321
Being in the United States discouraged me from continuing my education	45*	3.835	1.031	2.790	1.222
Going to school in the United States is more enjoyable than in Saudi Arabia	51	2.620	1.417	2.198	1.112
Coming to the United States changed my thinking about going to school for many reasons	74	2.911	1.112	3.086	1.206
Being in the United States helped me choose the field of study that expressed my interests	75	3.190	.907	2.852	.923
I have a strong desire to pursue an education, but the environment in the United States does not help me	79*	2.987	1.193	2.062	1.228
The unsuitable curriculum and educational facilities in the United States prevent me from pursuing an education in the United States	91*	3.557	1.071	3.210	1.222
Overall mean and S.D.		3.305	.6379	2.801	.6201

Key: Mean scores of 1.0-2.0 = strong disagreement, 2.0-3.0 = disagreement, 3.0-4.0 = agreement, 4.0-5.0 = strong agreement, except for items marked with an asterisk, in which the scale is reversed, with 1.0-2.0 = strong agreement, 2.0-3.0 = agreement, 3.0-4.0 = disagreement, 4.0-5.0 = strong disagreement.

1.222). Both groups disagreed that going to school in the United States was more enjoyable than it was in Saudi Arabia (attending school--mean = 2.620, S.D. = 1.417; not attending school--mean = 2.198, S.D. = 1.112). The disagreement among those who were not attending school was stronger than for women who were attending school. The disagreement of both groups with this item can be explained by the fact that schools in the United States are different from those in Saudi Arabia. Saudi women are not used to attending coeducational schools or to interacting with teachers of the opposite sex. Also, going to school with an unveiled face contradicts Saudi values. All of these factors explain why going to school in the United States is not enjoyable for Saudi women in general. This might also explain why those who were not going to school had changed their minds about pursuing an education in the United States. Their agreement on this item was higher than the mean for those who were going to school (mean = 3.086, S.D. = 1.206 versus mean = 2.911, S.D. = 1.112).

This also was supported when both groups (those who were attending school and those who were not) agreed that the environment in the United States does not help one to go to school; they were referring to the desegregation of the sexes, having contact with professors of the opposite sex, and the unveiled face. This was supported by Table 4.31, when respondents were asked to indicate the factors that prevented them from going to school. About 35.8% indicated it was because schools in the United States are

coeducational. However, those who were going to school, although they know that it is hard to get an education in this conflicting environment which is different from their values and culture, they managed it and went to school because there might be some other factors that supported them. It might be their husbands' support them or they do not have as many children (see Tables 4.43 and 4.52-4.55).

Also, the table showed that the curriculum and educational facilities in the United States were considered very good and of high quality. The agreement on this was indicated by both groups. So it is not the unsuitability or unavailability of educational facilities that prevents them from going to school. They agreed that education in the United States is of good quality and has good facilities. The means for those who disagreed with the item were as follows: going to school = 3.557, S.D. = 1.071; not going to school = 3.210, S.D. = 1.222.

When the respondents were asked to indicate their opinions about whether being in the United States helped them choose their field of interest, the women who were going to school agreed (mean = 3.190, S.D. = .907), whereas those who were not going to school disagreed (mean = 2.852, S.D. = .923).

It can be concluded from from the overall means shown in Table 4.41 (going to school--mean = 3.305, S.D. = .6379; not going to school--mean = 2.801, S.D. = .6201) that being in the United States had an influence on the educational behavior of the Saudi women living here. Comparing the two means, it appeared that there was agreement that being in the United States encouraged and helped them in going to

school, even though there is a conflict between the two cultures and value systems. On the whole, living in the United States was considered a good opportunity to obtain an education, helped them choose their field of interest, and educational facilities were good. Thus living in this environment did not discourage these women from pursuing an education.

On the other hand, those who were not going to school also agreed on the good opportunity of obtaining an education while in the United States (Item 44). However, their being in the United States discouraged them from going to school (Item 45). They considered going to school in Saudi Arabia more enjoyable than in the United States (Item 51), and they agreed that differences and conflicts in customs, culture, and values discouraged them from attending school in the United States, although they had a strong desire to continue their education (Item 79). In addition, they did not find their field of interest in the United States. Thus being in the United States was not an encouraging factor and when this was combined with other factors influencing them not to go to school, their coming to the United States changed their minds about pursuing an education.

Further analyses were conducted to provide further evidence in support of the notion that being in the United States had a negative influence on those who were not going to school and was one of the

reasons that made them change their minds about continuing their education. Table 4.41 shows how being in the United States was considered one of the reasons that made Saudi women change their thinking about education (Item 24). This analysis included Item 24, which asked whether respondents' plans for education had changed after coming to the United States, with items related to being in the United States (44, 45, 51, 74, 75, 79, and 91). The table includes four groups: (1) those who had planned to continue their education in the United States but found that they could not do so after they arrived here, (2) those who had not planned to pursue their education in the United Sates but changed their minds after they arrived, (3) those who did not plan to school and stuck with that plan, and (4) those who planned to attend school and did so. Thus two general groups were included in the analysis: those who changed their minds and those who did not.

Comparing the means for the four groups with their answers to the item stating that coming to the United States was a good opportunity to obtain an education, respondents in three of the four groups agreed with that item. Those who had decided while they were still in Saudi Arabia not to pursue an education here disagreed with the item (mean = 2.926, S.D. = 1.299). Women who did not change their minds about going to school had the highest agreement with this mean (mean = 4.317, S.D. = 1.097) compared to those who changed their minds in favor of not going to school (mean = 3.648, S.D. = 1.276) and those who changed their minds in favor of going to school (mean = 3.158, S.D. = 1.214).

Table 4.41.--Influence of being in the United States on Saudi Arabian women's educational behavior, according to whether they changed or did not change their thinking about going to school in the United States after arriving here.

Influence	Item No.	Was Planning to Go But Decided Not to Go (N = 54)		Did Not Plan to Go But Decided to Go (N = 19)		Did Not Plan to Go and Am Not Going (N = 27)		Planned to Go and Am Going Now (N = 60)	
		Mean	S.D.	Mean	S.D.	Mean	S.D.	Mean	S.D.
Being in the United States is a good opportunity to obtain an education	44	3.648	1.276	3.158	1.214	2.426	1.299	4.317	1.097
Being in the United States discouraged me from continuing my education	45*	2.962	1.181	3.211	1.134	2.444	1.251	3.200	.920
Going to school in the United States is more enjoyable than in Saudi Arabia	51	2.370	1.154	2.368	1.461	1.852	.949	2.700	1.406
Coming to the United States changed my thinking about going to school for many reasons	74	3.241	1.228	3.316	1.157	2.778	1.121	2.783	1.075
Being in the United States helped me choose the field of study that expressed my interests	75	3.000	.971	2.737	.653	2.556	.751	3.333	.933
I have a strong desire to pursue an education, but the environment in the United States does not help me	79*	2.093	1.217	2.526	1.124	2.000	1.271	3.133	1.186
The unsuitable curriculum and educational facilities in the United States prevent me from pursuing an education in the United States	91*	3.407	1.141	3.263	1.240	2.815	1.302	3.650	1.005
Overall mean and S.D.		2.960	.5883	2.939	.5992	2.481	.5647	3.302	.6097

Key: Mean scores of 1.0-2.0 = strong disagreement, 2.0-3.0 = disagreement, 3.0-4.0 = agreement, 4.0-5.0 = strong agreement, except for items marked with an asterisk, in which the scale is reversed, with 1.0-2.0 = strong agreement, 2.0-3.0 = agreement, 3.0-4.0 = disagreement, 4.0-5.0 = strong disagreement.

When respondents were asked whether being in the United States discouraged them from continuing their education (Item 45), both groups who were not attending school agreed with that item. Mean ratings of 1.0-2.0 indicated strong agreement, 2.0-3.0 indicated agreement, 3.0-4.0 indicated disagreement, and 4.0-5.0 indicated strong disagreement for that item. Women who changed their minds and decided not to go to school agreed with this item (mean = 2.962, S.D. = 1.181), and those who maintained their plans not to attend school also agreed (mean = 2.444, S.D. = 1.251).

On the other hand, women who were going to school disagreed with this item. Those who had not planned to go to school but changed their minds indicated disagreement (mean = 3.211, S.D. = 1.134), and those who planned and actually went to school had a similar level of disagreement (mean = 3.200, S.D. = .920). The latter group's smaller standard deviation indicated more agreement within the group on the rating of this item.

In addition, when subjects were asked whether going to school in the United States was more enjoyable than in Saudi Arabia, all respondents disagreed. Those who were not going to school had the strongest disagreement (mean = 1.852, S.D. = .949); the low standard deviation indicates the consistency of their answers on that item. The reason for this disagreement with the item was explained before in the discussion of Table 4.40.

When the subjects were asked to indicate their opinion about whether the environment in the United States discouraged them from

continuing an education, all groups agreed but those who were attending school as they had planned to do before leaving Saudi Arabia (mean = 3.333, S.D. = .933). The scale for this item was 1.0-2.0 = strong agreement, 2.0-3.0 = agreement, 3.0-4.0 = disagreement, and 4.0-5.0 = strong disagreement. Those who were not going to school and had not planned to go had the highest agreement with this item (mean = 2.000, which fell between agreement and strong agreement; S.D. = 1.271).

By examining the overall means and standard deviations of the four groups, one may conclude that actually being in the United States did not encourage those who were not going to school to continue their education. However, it cannot be considered the main reason for not going to school. Rather, it was one of the factors that discouraged those women from going to school. By computing the overall means and standard deviations for the four groups together, it can be said that those who had originally intended not to attend school but were now going to school also agreed that being in the United States did not help them in going to school (mean = 2.939, S.D. = .5992). On the other hand, both groups who were not going to school also agreed that being in the United States discouraged them from attending school or disagreed that being in the United States could encourage their going to school (those who changed their minds and decided not to attend school--mean = 2.960, S.D. = .5883; those who never intended to go to school--mean = 2.481, S.D. = .5647). This finding indicates that other factors besides being in the United States acted together to hinder their attending school.

To determine why those who changed minds in favor of attending school did so, even though being in the United States did not encourage their going to school, their husbands' attitudes toward the wives' education, number of children, and effect of the Mission's ruling on the women's educational behavior were compared with the same factors for the group who changed their minds against going to school, although they had planned to attend before coming to the United States.

Table 4.42 shows the number of children for both groups. It can be seen that those who had planned to go to school but decided not to had more children (mean = 2.759) than the women who changed their minds in favor of attending school (mean = 2.316). Twenty and four-tenths percent of the women who decided not to go to school had three children; only 10.5% of those who decided to attend school had three children. Also, 35.2% of the women who decided not to attend school had two children, as compared to 15.8% of those who decided to go to school.

Table 4.43 shows the husbands' attitudes toward their wives' education for both groups who changed their minds. A large number of those who changed their minds in favor of attending school (41.2%) said their husbands helped them with the housework so they could have time to study. On the other hand, only 23.1% of the women who decided not to attend school indicated their husbands helped with the housework, and 48.1% said their husbands encouraged them to take care of the children or did not encourage their education at all.

Table 4.42.--Number of children for those women who changed their minds about pursuing an education.

Number of Children After Coming to U.S.	Was Planning to Go But Decided Not to Go		Did Not Plan to Go But Decided to Go	
	N	%	N	%
None	12	22.2	7	36.8
One	8	14.8	5	26.3
Two	19	35.2	3	15.8
Three	11	20.4	2	10.5
More than three	4	7.4	2	10.5
Total	54	100.0	19	100.0

Table 4.43.--Husbands' attitudes toward their wives' education for those women who changed their minds about pursuing an education.

Husband's Attitude	Was Planning to Go But Decided Not to Go		Did Not Plan to Go But Decided to Go	
	N	%	N	%
My husband encourages me to take care of the children	20	38.5	4	23.5
My husband helps me with the housework so I have time to study	12	23.1	7	41.2
My husband doesn't encourage me to go to school	5	9.6	3	17.6
My husband encourages me but doesn't help with housework	15	28.8	3	17.6
Total	52	100.0	17	100.0
No response	2	--	2	--

Table 4.44 is a tabulation of both groups' responses concerning the effect of the Saudi Mission's new ruling on their educational behavior. A large number of those who changed their minds in favor of going to school (53.0%) were influenced by the ruling; they either felt encouraged or pressured to do so. Of those who decided not to go to school, 66.7% said the ruling had not had any effect on their decision.

Table 4.44.--Effect of the Mission's ruling for those women who changed their minds about pursuing an education.

Effect of Ruling	Was Planning to Go But Decided Not to Go		Did Not Plan to Go But Decided to Go	
	N	%	N	%
Encouraged me to go to school	3	5.6	6	31.6
I felt pressure to go to school	10	18.5	4	21.1
No effect because I was going to school before the ruling	5	9.3	9	47.4
No effect because I am not going to school	36	66.7	0	0
Total	54	100.0	19	100.0

The preceding discussion indicated that the Saudi women who changed their minds in favor of attending school, even though being in the United States did not act as an incentive, were encouraged by a number of factors: fewer children, their husband's support, and the Saudi Mission's ruling. Those who decided not to attend school had

more children, less support from their husbands, and felt the United States environment did not encourage their school attendance.

Respondents were also asked to indicate their opinions about going to school in Saudi Arabia to determine if they would be attending school at home and to provide supportive evidence for the preceding results. Items 83, 89, and 90 were grouped to show the attitudes of respondents toward going to school in Saudi Arabia. Respondents were classified into four groups: (1) those who had planned to continue their education in the United States but found that they could not do so after they arrived here, (2) those who had not planned to pursue their education in the United Sates but changed their minds after they arrived, (3) those who did not plan to school and stuck with that plan, and (4) those who planned to attend school and did so.

Table 4.45 indicates that all subjects disagreed on Items 83, 89, and 90. When the responses were ranked by mean scores, a high degree of agreement between the groups who were not attending school was evident. Those who had changed their minds in favor of not attending school and those who had never planned to go to school had identical responses on their perceptions of these items. In addition, the overall means for the two groups were close to each other (those who decided not to attend school--mean = 2.154, S.D. = .7260; those never intending to attend school--mean = 2.185, S.D. = .7357). The agreement in these groups' answers was an indication that they preferred going to school in Saudi Arabia over going to school in the

Table 4.45.--Saudi women's attitudes toward going to school in Saudi Arabia, according to whether they changed or did not change their thinking about going to school in the United States after arriving here.

Attitude Toward Going to School in Saudi Arabia	Item No.	Was Planning to Go But Decided Not to Go (N = 54)			Did Not Plan to Go But Decided to Go (N = 19)			Did Not Plan to Go and Am Not Going (N = 27)			Planned to Go and Am Going Now (N = 60)		
		Rank Order	Mean	S.D.	Rank Order	Mean	S.D.	Rank Order	Mean	S.D.	Rank Order	Mean	S.D.
If I were in Saudi Arabia now, I might not still be going to school	83*	1	2.370	1.233	2	2.263	1.147	1	2.296	1.137	2	2.267	1.630
I don't like to go to school in Saudi Arabia because of the difficulty of the curriculum and unsuitable teaching methods	89	2	2.093	.996	1	2.421	.961	2	2.148	.864	3	2.200	.917
Going to school in Saudi Arabia is boring and tedious	90	3	2.000	1.166	3	1.947	.970	3	2.111	1.121	1	2.533	1.241
Overall mean and S.D.			2.154	.7260		2.210	.8029		2.185	.7357		2.333	.8679

Key: Mean scores of 1.0-2.0 = strong disagreement, 2.0-3.0 = disagreement, 3.0-4.0 = disagreement, 4.0-5.0 = strong disagreement, except for the item marked with an asterisk, in which the scale is reversed, with 1.0-2.0 = strong agreement, 2.0-3.0 = agreement, 3.0-4.0 = disagreement, 4.0-5.0 = strong disagreement.

United States, and this is not unexpected or unusual because both groups were similar in their educational behavior.

The two groups who were attending school evidenced some disagreement on these items. Comparing the groups' rank ordering of the items, it appeared that the overall mean was closer to each other with some slight differences. The two groups had an identical rank order on Item 83, which means they both agreed about the statement that if they were in Saudi Arabia they would be going to school. On that item, the mean for those who changed their minds in favor of going to school was 2.263 (S.D. = 1.147), and for those who followed through on their plans to attend school, the mean was 2.267 (S.D. = 1.63).

Differences in the amount of disagreement occurred on Items 89 and 90. Those who changed their minds in favor of going to school (Item 89 mean = 2.421, S.D. = .961; Item 90 mean = 1.947, S.D. = .970) disagreed with these items more strongly than did those who were going to school and had not changed their minds (Item 89 mean = 2.200, S.D. = .917; Item 90 mean = 2.121, S.D. = 1.241). Although these two groups were close to each other in their answers to the items, there were slight differences. Those who changed their minds in favor of attending school disagreed more with the statement that going to school in Saudi Arabia is not pleasant (mean = 2.210, S.D. = .8029) than did the group who had planned to go to school and didn't change their minds (mean = 2.333, S.D. = .8679). Although both groups were going to school, the slight difference in their opinions can be attributed to

the fact that those who changed their minds did not like attending school in the United States environment (see Tables 4.40 and 4.41).

Research Question 3: Is there a relationship between parents' level of education and Saudi women's educational aspirations, behavior, and attitudes?

Table 4.46 indicates that women who had educated fathers did not differ from those with uneducated fathers in terms of their educational behavior (attending versus not attending school). It was indicated that 53.3% of those whose fathers were literate with formal education (42 out of 79) were attending school, versus 48.1% who were not attending school (39 out of 81). Also, of those whose fathers were literate without formal education (could only read and write) 29.1% (23 out of 79) were attending school, and 35.8% (29 out of 81) were not attending school. Of those with illiterate fathers, 17.7% (14 out of 79) were attending school and 16.0% (13 out of 81) were not attending school. Thus there was no significant difference between those who were attending school and those who were not, in terms of their fathers' educational attainment.

A multivariate analysis was performed to test for significant differences between women with educated fathers and those with uneducated fathers, in relation to their educational attitudes and aspirations. Table 4.47 indicates there was no significant difference between women with educated fathers and those with uneducated fathers, in terms of their attitudes toward education and their educational aspirations ($F = .424$, $p > .05$).

Table 4.46.--Cross-tabulation of respondents' educational behavior and their fathers' educational level.

Educational Behavior	College Graduate		Secondary Education		Intermed. Education		Elementary Education		Literate/ No Formal Education		Illiterate		Row Total	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Going to school	12	15.2	12	15.2	8	10.1	10	12.7	23	29.1	14	17.7	79	100.0
Not going to school	6	7.4	8	9.9	11	13.6	14	17.3	29	35.8	13	16.0	81	100.0
Col. total	18	11.2	20	12.5	19	11.9	24	15.0	52	32.5	27	16.9	160	100.0

Chi square = 4.64542 df = 5 Signif. = .4607

Table 4.47.--Multivariate test of significance: relationship between fathers' level of education and respondents' educational behavior, aspirations, and attitudes.

Variable	Test Name	F-Value	df	Signif. of F
Father's education	Wilks	.93636	10	.424

To determine which of the two variables (educational attitudes or educational aspirations) was less significant, a univariate analysis of variance was carried out. Table 4.48 reveals that F = .700 for educational aspiration and F = .469 for educational attitude. This means that neither the women's educational aspirations nor their attitudes toward education were influenced by fathers' educational level. However, fathers' educational level had less influence on aspirations than on attitudes. On the whole, the findings indicate that fathers' level of education had little influence on women's educational behavior or their aspirations and attitudes toward education, which appeared to be not significant.

Table 4.48.--Univariate F-test for father's education (df = 5, 154).

Category	Hypothesis MS	Error MS	F-Value	Signif. of F
Educational aspirations	.14396	.23982	.60029	.700
Educational attitudes	.23587	.25598	.92145	.469

The Saudi women in this study were not going to school because they had an educated father or vice versa. Also, it is not because they had an educated father that they had high or low levels of aspirations or positive or negative attitudes toward education. This can be explained by the fact of Saudi Arabia's culture, where interaction between father and daughter is not frequent. Daughters usually associate with their mothers, sitting at home or going out together. The opposite is true for males in Saudi Arabia. They always associate with their fathers, and interaction between father and son is more frequent than that between father and daughter.

Table 4.49 is a cross-tabulation of the respondents' mothers' education by their educational behavior, to reveal whether there was any difference between women whose mothers were educated (literate) and those whose mothers were uneducated (illiterate) in terms of their educational behavior. From the table it can be concluded that there was no significant difference between women with illiterate mothers and those with literate mothers in terms of their educational behavior (significance level = .4771, which was not significant).

The table shows that out of the 159 respondents who answered this question, about 83 women (52.2%) had illiterate mothers and 76 (47.8%) had literate mothers. Forty-four of the 83 who had illiterate mothers (53.0%) were attending school, which revealed no significant difference between them, and also 36 of the 76 who had literate mothers (47.4%) were not attending school, versus 40 of 76 (52.6%) who were

attending school, which revealed also a very small difference that is not considered significant.

Table 4.49.--Cross-tabulation of respondents' educational behavior by their mothers' educational level.

Educational Behavior	Illiterate		Literate		Row Total	
	N	%	N	%	N	%
Going to school	39	49.4	40	50.6	79	100.0
Not going to school	44	55.0	36	45.0	80	100.0
Column total	83	52.2	76	47.8	159	100.0

Raw chi-square = .50546 df = 1 Signif. = .4771

In addition, a multivariate analysis was carried out to reveal whether there was a significant difference between women who had literate mothers and those who had illiterate mothers, in terms of their educational aspirations and attitudes. Table 4.50 shows there was no significant difference between these two groups (F = .369). Thus it can be concluded that the study respondents who had educated mothers were similar in their educational attitudes and aspirations to those with uneducated mothers.

A univariate analysis of variance was performed to reveal which was more similar. Table 4.51 shows that women with educated mothers and those with uneducated mothers were close in terms of their educational attitudes and aspirations. However, they were more similar in their aspirations for education than in their attitudes toward

education. The significance level for aspirations was .334, which was less significant than that for attitudes (signif. of F = .159).

Table 4.50.--Multivariate test of significance: relationship between mothers' level of education and respondents' educational behavior, aspirations, and attitudes.

Variable	Test Name	F-Value	df	Signif. of F
Mother's education	Wilks	.98729	2	.369

Table 4.51.--Univariate F-test for mother's education (df = 1, 157).

Category	Hypothesis MS	Error MS	F-Value	Signif. of F
Educational aspirations	.21210	.22618	.93774	.334
Educational attitudes	.49512	.24722	2.00278	.159

Note: MS = mean square.

Thus it can be concluded from Tables 4.46 through 4.50 that the educational level of Saudi women's parents had some but not significant influence their educational behavior, aspirations, or attitudes. These results are different from those of most researchers, who have found that parents' education is related to their children's education. The more educated the parents, the more educated their children, and the more education parents have, the more willing their

children will be to attend school and seek higher levels of education, and vice versa. However, in this study no differences were revealed. This can be explained by the fact that when girls marry they move from the authority of their parents to their husbands' authority, so they are likely to be more influenced by their husbands' attitudes and characteristics than by their parents. This fact can be supported by the results from Tables 4.52 and 4.53, which show that husbands' attitudes had a large influence on their wives. Women whose husbands encouraged them and helped with the housework were willing to pursue an education, had a good attitude toward education, and attended school more often than those whose husbands encouraged them to take care of the children or did not encourage their education at all.

Furthermore, Table 4.6 revealed that the average length of stay of the Saudi women with their husbands along ranged from two to four years. In this period, Saudi women stay with their husbands without contact with their parents, except one or two months every summer for vacation. They form a little family with their husbands and their children. Their husband is the only very close person to contact for help and support, so it is natural that the women in this sample were more influenced by their husbands than by their parents.

Also, it can be noticed that although neither parent had a significant influence on their daughters here in the United States in terms of their educational behavior, aspirations, and attitudes, fathers had less influence than did mothers (for fathers, signif. of F = .424; for mothers, signif. of F = .369).

Research Question 4: Is there a relationship between the husband's attitude toward women's education and the wife's educational aspirations, behavior, and attitudes?

Table 4.52 suggests that women whose husbands encouraged their education and helped with the housework differed in their educational behavior from those whose husbands did not encourage their education or wanted them to take care of children instead of getting an education. When women's educational behavior was cross-tabulated with husband's attitude toward women's education and chi-square was carried out to reveal the level of significant difference, which appeared significant at the .0001 level.

As shown in the table, about 64.7% of the women (99 out of 153) had husbands who encouraged their education and helped them have time to study. It showed that about 64.0% of those women who had their husband's help and encouragement were going to school (61 out of 99) versus about 36.0% who were not attending school for some other reason (36 out of 99). Also, about 54 women (35.0%) had husbands who encouraged them to take care of the children rather than having an education or did not encourage women's education at all. Of those 54 women, about 26.0% (14 out of 54) were going to school, versus 74.0% (40 out of 54) who were not attending school.

Also, the table shows that husbands who encouraged their wives by helping with the housework rather than only encouraging their education without helping in the home had more influence on their wives' educational behavior, which encouraged more wives to attend school. Forty-eight wives (31.4%) said their husbands encouraged their

Table 4.52.--Cross-tabulation of respondents' educational behavior (going or not going to school) and their husbands' attitudes toward their education.

Educational Behavior	Encourages me to care for children more than going to school		Helps with housework so I have time to go to school		Doesn't encourage my education		Encourages me to go to school but doesn't help me		Row Total	
	N	%	N	%	N	%	N	%	N	%
Go to school	10	13.0	35	45.5	4	5.2	28	36.4	77	100.0
Do not go to school	32	42.1	16	21.1	8	10.5	20	26.3	76	100.0
Col. total	42	27.5	51	33.3	12	7.8	48	31.4	153	100.0

Chi-square = 21.26328 df = 3 Signif. = .0001 alpha = .05

education but did not help with the housework, and 51 (33.3%) said he helped with the housework so she would have time to study. It can be noticed that about 58.0% (28 out of 48) who indicated their husbands encouraged their education but did not help with the housework were attending school, versus about 42.0% who were not attending school. Also, of the 51 women who indicated that their husbands helped them with the housework so they would have time to study, about 69.0% (35 out of 51) were attending school and about 32.0% were not attending school. Comparing the two groups, the number of Saudi wives who were attending school because their husband helped them with the housework (69.0%) exceeded those who were attending school because their husband encouraged them to attend school but did not help with the housework (58.0%). While a large number (42.0%) who were not attending school because their husbands encouraged their education but did not help with the housework were more than those who had their husband's help with the housework (37.0%).

Thus it appears that Saudi husbands play a large role in their wives' educational behavior. Through their support, husbands encourage their wives to attend and remain in school, particularly here in the United States, where there are no parents or other close relatives to help them. Also, it is not only husbands' attitudes that encourage their wives to attend school. It appears also that it is important that they help their wives with the housework and share in the child-care responsibilities, and put their encouragement and support into action.

A multivariate analysis of variance was carried out to determine if there was a significant difference between women whose husbands encouraged their education and helped with the housework and those whose husbands did not provide such support, in terms of their aspirations and attitudes toward education. (See Table 4.53.) The analysis suggested a significant difference at the .006 level, which means that women whose husbands encouraged their education and helped with the housework aspired more to continue their education and seek higher educational levels and had better attitudes toward education than those whose husbands did not provide such support.

Table 4.53.--Multivariate test of significance: relationship between husband's attitude toward women's education and respondents' educational behavior, aspirations, and attitudes.

Test Name	F-Value	df	Signif. of F
Wilks	.88608	6	.006*

*Significant at the .05 level.

A univariate analysis of variance was performed (Table 4.54). It appeared that husbands' attitude was related significantly to their wives' attitudes toward education (F = .001) and to their educational aspirations (F = .024). This means husbands' attitudes were significantly related to women's attitudes toward education and to their educational aspirations. The more husbands encouraged their wives' education and helped them with the housework, the more positive were

the wives' attitudes toward education, the more they realized the importance of education, the more they recognized having an equal chance with men for going to school, and the more eager they were to aspire to higher levels of education.

Table 4.54.--Univariate F-test for husbands' attitudes (df = 3, 149).

Category	Hypothesis MS	Error MS	F-Value	Signif. of F
Educational attitudes	1.37905	.22757	6.06002	.001*
Educational aspirations	.68071	.21051	3.23368	.024*

*Significant at the .05 level.

It can be concluded from Tables 4.52 through 4.54 that husbands' attitudes play a significant role in enabling their wives to go to school, by helping with the housework and caring for the children. Women with supportive husbands are likely to have a positive attitude toward attending school and also might aspire to higher levels of education, especially in the United States where they are away from home with no one's support but their husbands'.

Research Question 5: Is there a relationship between having children and Saudi women's educational behavior, attitudes, and aspirations toward pursuing an education?

Table 4.55 suggests that there was a strong relationship between the number of children the Saudi women in this study had and their educational behavior. Specifically, the more children the women

had, the less likely they were to attend school; conversely, the fewer children they had, the more likely they were to attend school.

Table 4.55.--Pearson correlation coefficient for the relationship between number of children and Saudi women's educational behavior, aspirations, and attitudes.

Variable	r	N	p
Educational behavior (attending school)	-.2718	160	.001
Educational aspirations	-.1435	160	.035
Educational attitudes	-.0884	160	.133

alpha = .05

Table 4.55 also suggests a correlation between the number of children and Saudi women's aspirations. That is, the more children they had, the less they aspired to an education and sought further levels of education. Conversely, the fewer children they had, the more likely they were to continue their education and to seek higher levels of schooling. This is different from the findings regarding educational attitudes. A correlation was not found between number of children and women's attitudes toward education. This finding suggests that no matter how many children the women had, they still might have encouraged education and recognized that education is as important for women as it is for men.

Yet even though these women had good attitudes toward education some of them could not attend school if there was no one else to care for the children. This fact was supported by the interview results and by the data shown in Table 4.31. When asked to indicate factors that prevented them from attending school, a majority of the women mentioned their children. One interviewee said,

> My children are still young and they need me to stay with them. Maybe some day when they grow up I'll be able to go to school and have my bachelor's degree.

Another said:

> There is no one to take care of my children; especially my husband is very preoccupied with his study, and I hate to leave them with a non-Moslem caretaker and here in the United States where the differences in religion and culture might affect their growth.

Yet another woman commented:

> The day care center is expensive, and our income doesn't allow us to pay the day-care expenses.

From the preceding discussion, it may be concluded that children are one of the main hindrances to Saudi women's attending school in the United States.

Not only does the number of children hinder Saudi women's school attendance and prevent them from aspiring to higher levels of education; the children's ages can also be considered an important factor. The younger the children, the more they need their mother's care and presence.

Table 4.56 is a cross-tabulation of the respondents' educational behavior by the ages of their children. No significant difference emerged from this analysis. This table was designed to

Table 4.56.--Cross-tabulation of respondents' educational behavior by the ages of their children.

Educational Behavior	<2 Years		2-6 Years		>6 Years		1 + 2		1 + 3		2 + 3		All of Above		Row Total	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Going to school	20	37.0	14	25.9	1	1.9	11	20.4	1	1.9	2	3.7	5	9.3	54	100.0
Not going to school	19	27.9	10	14.7	2	2.9	29	42.6	2	2.9	0	0	6	8.8	68	100.0
Col. total	39	32.0	24	19.7	3	2.5	40	32.8	3	2.5	2	1.6	11	9.0	122	100.0

Raw chi square = 10.07601 df = 6 Signif. = .1215

show the extent to which having older or younger children affected the women's educational behavior. The table indicates that about 39 of the 122 respondents with children (32.0%) had youngsters less than two years old. Of those 39, 20 (51.3%) were going to school and 19 (48.7%) were not going to school, which means no major differences between groups. Also, it appeared that 24 respondents (19.7%) had children aged two to six years. Of those 24, 14 (58.3%) were attending school and 10 (41.7%) were not. Of the three women who had children only over three years old, one was attending school and two were not.

Forty of the 122 women with children had youngsters under two and from two to six. Of that number, 11 (27.5%) were attending school and 29 (72.5%) were not. In addition, 3 of the 122 women had children less than two years old and over six years old. Of those three, one was attending school and two were not. Only 2 of the 122 women had children from two to six years old and over six years. Both of these women were attending school. Finally, 11 of the 122 women had children in several age groups. Of those 11 respondents, 45.5% were attending school and 54.5% were not.

Thus there was no significant relationship between age of children and school attendance. About as many women who had children less than two years old attended school as did not (51.3% and 48.7% respectively). And about 66.7% of those with children over six were not attending school, compared to 33.3% who were attending school. Thus although it is expected that age of children can affect women's

school attendance, this relationship was not significant in the present study.

The lack of significance of the relationship of children's age to the respondents' school attendance perhaps was because of the availability of someone who helped care for the children. In this study, the women's husbands might have helped them with the housework and child care (see Tables 4.52 and 4.53), which indicates the importance of the husbands' support to women's educational behavior, attitudes, and aspirations.

Research Question 6: Are there other factors that influence Saudi women to pursue an education?

Table 4.57 includes several items from the questionnaire related to factors that might have influenced the subjects' educational behavior (Items 49, 50, 60, 80, 81, 84, 85, 86, and 88). Respondents were asked to indicate their agreement or disagreement with those items. The lower the mean, the higher the agreement and the more influential the factor was perceived to be; or, on some items, the higher the mean, the higher the disagreement and the less influential the factor was perceived to be. Means of 1.0-2.0 = high agreement (highly influential), 2.0-3.0 = moderate agreement (moderately influential), 3.0-4.0 = disagreement (noninfluential), and 4.0-5.0 = high disagreement (least influential).

Table 4.57 indicates that both groups (going to school and not going to school) disagreed on all of the items except Item 88, on which they both agreed, and Item 85, on which only those who were not going

Table 4.57.--Rank order, by mean, of other factors that might influence Saudi women's educational behavior.

Item Description	Item No.	Do Not Go to School			Go to School		
		Rank Order	Mean	S.D.	Rank Order	Mean	S.D.
I'll be able to go to school if there is a school for girls only	88	1	2.123	1.166	1	2.747	1.266
If there is someone helping me with the house and children I'll be able to go to school	85	2	2.469	1.174	3	3.354	.848
I have some difficulty communicating with American people	81	3	3.185	1.205	5	3.633	1.002
Traveling to foreign countries influenced my thinking toward going to school	50	4	3.284	1.175	2	3.089	1.061
Being far away from home discouraged me from going to school	80	5	3.420	1.094	7	3.949	.918
My deficiency in language discouraged me from going to school	60	6	3.605	1.148	6	3.823	1.118
Having relatives in the United States affected my thinking toward school	49	7	3.741	.949	4	3.520	1.011
My parents don't encourage me to go to school	84	8	4.222	.822	8	4.190	.935
Family traditions prevented me from going to school	86	9	4.370	.601	9	4.253	.707

Key: Mean scores of 1.0-2.0 = strong agreement, 2.0-3.0 = agreement, 3.0-4.0 = disagreement, 4.0-5.0 = strong disagreement.

to school agreed. Disagreement on this item meant that factor had little influence on the respondents' educational behavior.

Respondents in both groups had identical responses to Items 86, 84, 60, and 88. Both groups strongly disagreed with Item 86, which related to family traditions. The two means were close to each other: 4.370 for those not attending school and 4.253 for those attending school. Respondents' disagreement was very high, which suggests that their family traditions did not oppose girls pursuing an education and had nothing to do with their attending school. Respondents also strongly disagreed with Item 84, concerning parents' attitudes, which indicates it was a less influential factor. The means for this item were very high, indicating strong disagreement (4.22 for those not attending school and 4.19 for those attending school).

Also, both groups had identical responses on their disagreement with Item 60, related to language ability. The means were 3.605 for those not attending school and 3.823 for those attending school. They disagreed with the statement that language was not considered a problem for them and did not prevent their school attendance. In addition, both groups had identical responses to Item 88, related to the coeducation factor. Both groups agreed that if might be encouraging if there were a school in the United States for girls only, which is what they are used to at home. Comparing the two groups' means, although both groups rated this item in first place, it appeared that those who did not attend school placed more agreement on that item than did those who were going to school (mean for those not attending = 2.123; mean for

those attending = 2.747). Their agreement on that item, which was related to schools in the United States, means that this factor had an influence on their going to school, although those who were going to school did not care about it. However, it influenced the educational behavior of those who were not attending school. This also supports the fact that the environment of the United States is one of the discouraging factors influencing Saudi women's educational behavior (Table 4.40).

From Table 4.57 it also was shown that Item 85, related to availability of someone to help with the housework and children, had a negative influence on the educational behavior of those who were not attending school. Women who were not going to school agreed (mean = 2.469, S.D. = 1.174) that there was no one to help them with the housework and children, which prevented them from going to school. On the other hand, women who were attending school disagreed with that item (mean = 3.354, S.D. = .848), which means they had help and support; this might have influenced their educational behavior.

Other factors like the influence of travel, relatives in the United States, and homesickness had little influence on the subjects' educational behavior. Both groups of women disagreed with the items concerning these influences (Items 50, 80, and 49); the means were between 3.0 and 4.0. Also, both groups disagreed with Item 81, which was related to language ability. This means they disagreed with the statement that they had any difficulty communicating with American

people (not attending school: mean = 3.185, S.D. = 1.205; attending school: 3.633, S.D. = 1.002).

Thus it can be concluded from Table 4.57 that language, parents' attitudes and traditions, relatives in the United States, traveling to foreign countries, and homesickness appeared not to have a significant influence on Saudi women's educational behavior in the United STates. Both groups disagreed on the items related to those factors. Data in the table also suggest that husbands' support was an encouraging factor that positively influenced women to attend school. Also, some women considered coeducation a factor that prevented their going to school in the United States.

Research Question 7: Are urban Saudi women's educational aspirations, behavior, and attitudes different from those of rural women?

Table 4.58 shows the results of a cross-tabulation analysis between the educational behavior of women from urban and rural areas, according to those who did and did not attend school. The table reveals that the significance level was .8959, which means there was no significant difference between women from rural and urban areas in terms of their educational behavior. The urban women who were not attending school were 81.5%, and the urban women who were attending school were 82.3%. The rural women who were not attending school were 18.5%, and those who were attending school were 17.7%, which means no differences were indicated.

Table 4.58.--Cross-tabulation of respondents' educational behavior by rural or urban residence in Saudi Arabia.

Educational Behavior	Urban		Rural		Row Total	
	N	%	N	%	N	%
Go to school	65	82.3	14	17.7	79	100.0
Do not go to school	66	81.5	15	18.5	81	100.0
Column total	131	81.9	29	18.1	160	100.0

Raw chi-square = .01712 df = 1 Signif. = .8959 alpha = .05

A multivariate analysis of variance was also carried out to test for significant differences between urban and rural Saudi women in relation to their educational attitudes and aspirations. Table 4.59 indicates that there was no significant difference between urban and rural women in terms of their educational attitudes and aspirations (F = .638).

Table 4.59.--Multivariate test of significance: relationship between rural and urban residence and respondents' educational aspirations and attitudes.

Test Name	F-Value	df	Signif. of F
Wilks	.99430	2	.638

To determine which of the two variables (educational attitudes or educational aspirations) accounted for the least significant differences, a univariate analysis of variance was carried out. As shown in Table 4.60, there was little difference between educational aspirations and attitudes in terms of significance levels. However, educational attitude was less significant than educational aspiration (F = 4.33 and F = .365, respectively). This means that women from urban and rural areas did not differ significantly in their aspirations and attitudes toward education. But it will be more in their attitude toward education, which means the attitudes of those from urban areas will be more similar to the attitudes of women from rural areas than the educational aspirations of the two groups will be similar.

Table 4.60.--Univariate F-test for urban and rural residence of respondents (df = 1, 158).

Category	Hypothesis MS	Error MS	F-Value	Signif. of F
Educational attitudes	.15834	.25596	.61859	.433
Educational aspirations	.19594	.23706	.82655	.365

On the whole, Tables 4.58 and 4.59 suggest that the Saudi Arabian women from urban and rural areas who participated in the study were similar to each other in terms of their educational behavior, attitudes, and aspirations.

Research Question 8: Is there a relationship between Saudi women's socioeconomic level and their educational aspirations, behavior, and attitudes?

The researcher was interested in discovering whether there was a relationship between the subjects' educational and their socioeconomic level. The respondents' income levels were considered to be the indicator of their socioeconomic level. Table 4.61 shows the results of a cross-tabulation of respondents' income levels with their educational behavior to reveal the relationship between socioeconomic level and educational behavior. No statistically significant difference was found between women who were attending school and those who were not, in terms of income level (signif. = .4033).

Table 4.61.--Cross-tabulation of respondents' educational behavior by income level.

Educational Behavior	Above Average		Average		Below Average		Row Total	
	N	%	N	%	N	%	N	%
Going to school	14	17.7	50	73.6	7	8.0	79	100.0
Not going to school	15	18.5	63	77.8	3	3.7	81	100.0
Column total	29	18.1	121	75.6	10	6.3	160	100.0

Raw chi-square = 1.811638 df = 2 Signif. = .4033

Table 4.61 shows that 29 respondents had an above-average income level; of that number, 14 (48.3%) were attending school and 15 (51.7%) were not. This indicates no significant difference was

detected between those with high income levels in their school attendance. One hundred twenty-one respondents (75.6%) had average incomes. Of that number, 58 (47.9%) were attending school and 63 (52.1%) were not, which suggests a slight difference between groups in favor of those who were not attending school.

Ten respondents (6.3%) had low income levels. Of those 10, 7 (70.0%) were attending school, and 3 (30.0%) were not. Thus, although they were from low income levels, a majority of this group were attending school.

A multivariate analysis of variance indicated there was a nonsignificant relationship between subjects' income level and their educational attitudes and aspirations. (See Table 4.62.) Significance of F was .249, which means it was not statistically significant.

Table 4.62.--Multivariate test of significance: relationship between family socioeconomic level and respondents' educational aspirations and attitudes.

Test Name	F-Value	df	Signif. of F
Wilks	.96608	4	.249

A univariate analysis of variance was performed to reveal whether educational attitude or educational aspiration was less significant. Table 4.63 shows that educational aspiration (F = .377) was less significant than educational attitude (F = .155). This means that neither educational attitudes nor educational aspirations were

significantly related to family income level. Of the two variables, however, aspiration was less significant, which suggests that aspirations will be more similar to subjects who came from high or average levels of income with those who came from families with low income levels, more than their similarities in attitudes toward education.

Table 4.63.--Univariate F-test for family income level of respondents (df = 2, 157).

Category	Hypothesis MS	Error MS	F-Value	Signif. of F
Educational attitudes	.47608	.25254	1.88521	.155
Educational aspirations	.23226	.23686	.98059	.377

To conclude, it appears from Tables 4.61 through 4.63 that the respondents' educational behavior, aspirations, and attitudes were not significantly related to their family income level. Those who came from families with average and high levels of income did not vary in their educational behavior, aspirations, and attitudes.

The nonsignificance of the relationship can be explained by the fact that in Saudi Arabia one's financial situation is not considered a hindrance to obtaining an education or to planning to continue an education. This is especially true of girls' education, which is free and has free transportation. Also, girls are given a monthly reward for enrolling in secondary teaching institutes and at the university level. Thus money never is considered a problem in continuing one's

education, unlike the situation in the United States, where higher education, especially, is a serious financial consideration. These facts explain why Saudi women's socioeconomic level is not significantly related to their educational attitudes, aspirations, and behavior.

Research Question 9: Is there a relationship between the Saudi Mission's new ruling and Saudi women's educational behavior?

The respondents were asked to indicate the effect of the Saudi Mission's ruling, which says that only those Saudi women who are enrolled in and attending school will receive a complete allowance and the entire annual allowance for clothing, books, and tuition. Those who are not attending school will receive only half of the monthly allowance and will not be allowed the other annual allowance. A cross-tabulation was performed to determine how this ruling has affected the respondents' educational behavior, using responses to Item 39: What effect has the ruling had on your thinking toward going to school?" From Table 4.64, it can be seen that a significant relationship existed between the Mission's new ruling and the respondents' school attendance.

As the table shows, 32 of the 79 women who were attending school (40.5%) were influenced by the ruling and went to school either because they felt encouraged or pressured to do so. Forty-seven women (59.5%) were already going to school before the ruling, so they were not affected by it. Also, 60 women (37.5%) were not attending school at the time of the ruling and felt it did not apply to them.

Table 4.64.--Cross-tabulation of respondents' educational behavior and the effect of the Saudi Mission's new ruling.

Educational Behavior	Encouraged me to go to school		I felt pressure to go to school		No effect: I was going to school before		No effect: I wasn't going and am not going now		Row Total	
	N	%	N	%	N	%	N	%	N	%
Going to school	18	22.8	14	17.7	47	59.5	0	0	79	100.0
Not going to school	3	3.7	12	14.8	6	7.4	60	74.1	81	100.0
Col. total	21	13.1	26	16.2	53	33.1	60	37.5	160	100.0

Raw chi-square = 102.57614 df = 3 Signif. = .0000

However, three individuals (3.7%) who were not attending school indicated the ruling might encourage them to go to school, and 12 (14.8%) said it made them feel pressured, although they were not attending school.

From the data in this table it can be concluded that a large number of the respondents were not attending school and were not affected by the ruling, although about 18.% gave their opinion about the ruling, which means some other reasons affected their school attendance that made the ruling unworkable for them. The table also indicated that a considerable number of those who were going to school (40.5%) had not been going to school before the Mission's ruling and began to attend after the ruling, either because they were encouraged or felt pressured to do so. Therefore, the significance resulting from this analysis related mostly to the increase in the number of women who were going to school.

Research Question 10: Are the educational aspirations, behavior, and attitudes of Saudi women who were born and resided for a period outside Saudi Arabia different from those of Saudi women who were born in Saudi Arabia and have always lived there?

First, a cross-tabulation was performed on the respondents' educational behavior by whether or not they had been born and raised outside Saudi Arabia to determine if there was a significant difference in educational behavior between women who were born and raised abroad and those who were born and raised in Saudi Arabia. Table 4.65 shows that F = .2478, which means there were no significant differences in the educational behavior of the two groups.

Table 4.65.--Cross-tabulation of respondents' educational behavior by birthplace.

Birthplace	Go to School		Do not Go to School		Row Total	
	N	%	N	%	N	%
Inside Saudi Arabia	75	50.7	73	45.3	148	42.5
Outside Saudi Arabia	4	33.3	8	66.7	12	7.5
Column total	79	49.4	81	50.6	160	100.0

Raw chi-square = 1.33557 df = 1 Signif. = .2478

Table 4.65 shows that 148 Saudi women (92.5%) had been born and raised in Saudi Arabia; only 12 (7.5%) had been born and raised abroad. (See Table 4.2 for places of birth and residence outside Saudi Arabia). Although the number of women born outside Saudi Arabia is too small to allow meaningful comparisons, the analysis does give some idea about school attendance, at least for those who had been born and raised in Saudi Arabia.

Seventy five of the 148 women born in Saudi Arabia (50.7%) were attending school, and 73 (45.3%) were not attending school. On the other hand, 4 of the 12 women born outside Saudi Arabia (33.3%) were attending school, and 8 (66.7%) were not. Thus a larger proportion of women born outside Saudi Arabia than those born in the Kingdom were attending school.

A multivariate analysis of variance was carried out to determine if there was a significant difference between those the

educational aspirations and attitudes of women born inside or outside Saudi Arabia. (See Table 4.66.) F = .617, which indicates no significant differences existed between women born inside and those born outside Saudi Arabia, in terms of their educational aspirations and attitudes.

Table 4.66.--Multivariate test of significance: relationship between birthplace and respondents' educational aspirations and attitudes.

Test Name	F-Value	df	Signif. of F
Wilks	.99387	2	.617

A univariate analysis of variance was performed to reveal whether the influence on educational attitudes or that on educational aspirations was less significant. Table 4.67 shows that neither attitude nor aspiration was significantly influenced by the respondents' birthplace (signif. of F for attitude = .344; signif. of F for aspiration = .705). However, the difference in terms of attitude was large, which means that those Saudi women born and raised outside the Kingdom were more similar in aspirations to those born and raised in Saudi Arabia than they were similar in aspirations.

Table 4.67.--Univariate F-test for birthplace of respondents (df = 1, 158).

Category	Hypothesis MS	Error MS	F-Value	Signif. of F
Educational attitudes	.23008	.25551	.90047	.344
Educational aspirations	.03426	.23808	.14390	.705

It can be concluded from Tables 4.66 and 4.66 that birth and residence outside Saudi Arabia had no significant influence on the respondents' educational behavior, aspirations, and attitudes--whether they were attending school and had positive attitudes and high levels of educational aspirations, and vice versa.

Research Question 11: Is there a relationship between family background (parents' ethnicity and mother's nationality) and Saudi women's educational aspirations, behavior, and attitudes?

To determine whether there was a difference in the educational behaviors of women whose ethnicity was other than Saudi and those whose family was originally from Saudi Arabia, a cross-tabulation was performed. Table 4.68 indicates there was no significant difference between the two groups (signif. = .6191).

The table shows that the families of 118 of the 159 respondents (74.2%) originated in Saudi Arabia; 41 (25.8%) had other ethnic origins. (See Table 4.11 for places of origin.) Sixty of the 118 women whose parents were originally from Saudi Arabia (50.8%) were attending school, and 58 (49.2%) were not. In addition, 19 of the 41

women whose ethnic background was other than Saudi Arabian (46.3%) were attending school, as opposed to 22 (53.7%) who were not. Thus it can be concluded that as the two groups did not differ significantly in their educational behavior, family ethnicity was not considered a factor affecting school attendance in the United States.

Table 4.68.--Cross-tabulation of respondents' educational behavior by parents' ethnicity.

Educational Behavior	Saudi		Non-Saudi		Row Total	
	N	%	N	%	N	%
Going to school	60	75.9	19	24.1	79	100.0
Not going to school	58	72.5	22	27.5	80	100.0
Column total	118	74.2	41	25.8	159	100.0

Raw chi-square = .24713 df = 1 Signif. = .6191

A multivariate analysis of variance was carried out to determine if there was a significant difference in the educational aspirations and attitudes of respondents of Saudi and non-Saudi ethnicity. As shown in Table 4.69, the significance of F was .270, which was not significant. This means the two ethnicity groups were similar in their educational attitudes and aspirations.

A univariate analysis of variance was performed to show whether educational aspirations or attitudes were less influenced by family ethnicity. Table 4.70 shows that although neither attitudes (.136) nor

aspirations (.155) were significantly different, aspirations were the less significant of the two. This means that women whose parents were originally from Saudi Arabia were more similar in their aspirations than in their attitudes to those whose parents were not originally from Saudi Arabia.

Table 4.69.--Multivariate test of significance: relationship between parents' ethnicity and respondents' educational aspirations and attitudes.

Test Name	F-Value	df	Signif. of F
Wilks	.98336	2	.270

Table 4.70.--Univariate F-test for ethnicity of respondents' parents (df =1, 57).

Category	Hypothesis MS	Error MS	F-Value	Signif. of F
Educational attitudes	.56654	.25272	2.24171	.136
Educational aspirations	.47983	.23440	2.04487	.155

It can be concluded from the data in Tables 4.68 and 4.69 that the respondents' educational behavior, aspirations, and attitudes were not significantly influenced by their ethnic origin.

To determine if there was a significant difference in educational behavior between women whose mothers were from Saudi Arabia

and those whose mothers were not from Saudi Arabia, a cross-tabulation of respondents' educational behavior by mothers' ethnicity was performed. (See Table 4.71.) The significance was .4628, which indicates no significant difference existed between the two groups.

Table 4.71.--Cross-tabulation of respondents' educational behavior by mothers' ethnicity.

Educational Behavior	Saudi		Non-Saudi		Row Total	
	N	%	N	%	N	%
Going to school	66	83.5	13	16.5	79	100.0
Not going to school	64	79.0	17	21.0	81	100.0
Column total	130	81.3	30	18.8	160	100.0

Raw chi-square = .53919 df = 1 Signif. = .4628

As shown in Table 4.71, the mothers of 130 of the 160 study participants (81.3%) were from Saudi Arabia; 30 (18.8%) were not from Saudi Arabia. Of the 130 women whose mothers were from Saudi Arabia, 66 (50.8%) were attending school, and 64 (49.2%) were not attending school--just a small difference. Of the 30 women whose mothers were not from Saudi Arabia, 13 (43.3%) were attending school, whereas 17 (56.7%) were not, a slightly greater difference than there was among the respondents who were attending school. Thus it can be concluded that mothers' ethnicity did not have a significant influence on the respondents' educational behavior.

In addition, a multivariate analysis of variance was performed to determine whether differences existed in the educational attitudes and aspirations of respondents with Saudi and non-Saudi mothers. As shown in Table 4.72, there were no significant differences in the attitudes and aspirations of the two groups (signif. = .797).

Table 4.72.--Multivariate test of significance: relationship between mothers' ethnicity and respondents' educational aspirations and attitudes.

Test Name	F-Value	df	Signif. of F
Wilks	.99712	2	.797

To reveal whether educational aspirations or educational attitudes was less significant, a univariate analysis of variance was carried out. Table 4.73 shows that educational aspirations (.968) and attitudes (.582) were not significant. However, aspiration level was less significant than that of attitudes, which means that women with Saudi and non-Saudi mothers were more similar to each other in their aspirations than in their educational attitudes.

On the whole, from Tables 4.68, 4.69, 4.71, and 4.72, it can be seen that parents' ethnicity, including mothers' nationality, had no significant influence on the respondents' educational behavior, aspirations, or attitudes.

Table 4.73.--Univariate F-test for ethnicity of respondents' mothers (df =1, 158).

Category	Hypothesis MS	Error MS	F-Value	Signif. of F
Educational attitudes	.07611	.25647	.30455	.582
Educational aspirations	.00039	.23830	.00163	.968

Research Question 12: Is there a relationship between the length of stay in the United States and Saudi women's educational aspirations, behavior, and attitudes?

To determine if there was a relationship between women's length of stay in the United States and their educational behavior, a cross-tabulation of educational behavior by length of stay was performed. Table 4.74 shows that a statistically significant relationship did not exist between length of stay and educational behavior (signif. = .0662).

From this table, it can be seen that 49 of the 160 respondents (36.6%) had been in the United States less than a year. Of that number, 29 (59.2%) were attending school and 20 (40.8%) were not attending school, which means that during their first year in the United States a majority of these women attended school. Also, 35 of the 160 respondents (21.9%) had been in the United States one to two years. Of that number, 18 (51.4%) were attending school and 17 (48.6%) were not--indicating no difference. Twenty-three of the 160 respondents (14.4%) had been in the United States two to three years. Of that number, 11 (47.8%) were attending school and 12 (52.2%) were not.

Table 4.74.--Cross-tabulation of respondents' educational behavior and their length of stay in the United States.

Educational Behavior	<1 Year		1-2 Years		2-3 Years		3-4 Years		4-5 Years		>5 Years		Row Total	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Going to school	29	36.7	18	22.8	11	13.9	14	17.7	4	5.1	3	3.8	79	100.0
Not going to school	20	24.7	17	21.0	12	14.8	10	12.3	10	12.3	12	14.8	81	100.0
Col. total	49	30.6	35	21.9	23	14.4	24	15.0	14	8.8	15	9.4	160	100.0

Raw chi-square = 10.33982 df = 5 Signif. = .0662

Hence through the three-year period that subjects stayed in the United States, a considerable number still were not going to school.

Further, 24 of the 160 subjects (15.0%) had been in the United States three to four years. Of those 24, 14 (58.3%) were attending school and 10 (41.7%) were not, indicating that after the third year in the United States a considerable number of the women were attending school.

Just 14 (8.8%) of the women had been in the United States from four to five years. Of that number, only 4 (28.6%) were attending school, whereas 10 (71.4%) were not attending school. Of the 15 women (9.5%) who had stayed in the United States more than five years, only 3 (20.0%) were going to school; the other 12 (80.0%) were not students. The high percentage of nonattendance among women in these two residence groups is explained by the fact that their husbands were about to complete their studies, which generally last from two to about six years. Hence these respondents might have been discouraged from attending school when they knew it would not be of any benefit to them because they would soon be leaving the United States.

This fact is clearly supported when a Pearson correlation procedure was performed to determine whether there was a significant relationship between length of stay in the United States and respondents' educational aspirations and attitudes. (See Table 4.75.) For aspiration, $p = .004$, indicating a significant relationship in a negative direction. This means that the longer the subjects stayed in the United States, the lower were their aspirations--the less likely they

would be to seek further education. However, the relationship between educational attitudes and length of stay was not significant (p = .063).

Table 4.75.--Pearson correlation coefficient for the relationship between length of stay in the United States and Saudi women's educational aspirations and attitudes.

Variable	r	N	p
Educational aspirations	-.2091	160	.004
Educational attitudes	-.1213	160	.063

The nonsignificance of the relationship between subjects' length of stay in the United States with their educational behavior (Table 4.74) and the negative correlation between length of stay and educational aspirations can be explained by the increased number of respondents with children in the longer residence periods. A relationship existed between number of children and women's educational aspirations and behavior but not with their attitudes (Table 4.55).

One may also conclude from the data in Table 4.74 that of the 76 respondents (47.5%) who had been in the United States from two years to more than five years, 44 (57.9%) were not attending school and 29 (42.1%) were going to school. Thus a large number of women are staying in the United States from two to five years or more, and a large segment of them are not attending school and hence are not profiting

from being in the United States in terms of educational behavior. This finding also supports the results in Table 4.40. In addition, as shown in Table 4.75, the longer Saudi women stayed in the United States, the more their educational aspirations were suppressed.

Interview Results

Twenty Saudi Arabian women from the Lansing, Michigan, area were interviewed individually. Six questions were posed to obtain basic information related to the topics of study--educational behavior, aspirations, and attitudes--as well as information concerning factors that hindered or facilitated their attending school, their attitudes toward the Saudi Mission's new ruling school, and whether their being in the United States had affected their educational attainment. The interviews were conducted to support the questionnaire data and to provide additional, more detailed information that might not have been gained from the questionnaire.

Conducting a personal interview was considered difficult for both the researcher and the interviewees themselves. Because Saudi women are not used to interviews, the researcher decided that 20 interviews would be sufficient to elicit detailed data about the main themes of the research. The women were interviewed in their homes; the sessions lasted about an hour.

Before going to the subjects' homes, the researcher telephoned to introduce herself and explain the purpose of the call, as well as to arrange a suitable time for the visit. The researcher had seen some of

the interviewees at friends' homes, but although she recognized their faces she had never had personal contact with these women.

The subjects were interviewed alone, without their husbands present, because Saudi men and women who are not related to one another cannot mingle. Most women were wearing the long dress that is always worn in Saudi Arabia. Their household furnishings and the aroma of food being prepared completed the picture of a typical Saudi home.

The interviewees' uneasiness was evident in their facial expressions and their voices. Therefore, the researcher chatted with them about general topics before beginning the interview. As is the custom in Saudi Arabia, Arabic coffee and dates were served. When the interviewees were more at ease, the researcher took out a pen and paper and asked if she could write down their answers so she could remember them accurately. All interviewees agreed. The researcher did not write all of the time during the interviews but took advantage of numerous interruptions (phone, children, interviewee fixing tea, and so on) to catch up on her notes.

The interview contained six major questions. Responses were coded, and similar answers were combined for discussion purposes. In the following pages, each question is restated, followed by a discussion of the interviewees' responses to that item.

Interview Question 1

The first question was divided into two parts. Part A was intended to elicit information about the respondents' educational behavior (whether or not they were going to school). Part B was

designed to reveal some factors that hindered them from going to school or encouraged their school attendance in the United States.

Question 1A: Are you going to school in the United States?

Of the 20 women who were interviewed, 12 (60.0%) were attending school. Eight (40.0%) of the interviewees were not attending school at the time of the study.

Question 1B: Why are you or are you not going to school in the United States?

Responses of the women who were attending school were as follows:

Four out of the 12 women (33.3%) said:

> I'm going to school to get an education and have a degree which can stand as a weapon, and so women should be encouraged to have as much education as they can that will help them their whole life.

Three out of 12 (25.0%) noted:

> Generally, education increases women's awareness, and particularly I'm going to school to learn a new language (English).

One each (8.3%) said:

> It is my ambition. Furthermore, it is a good opportunity being here in the United States--a country that is advanced in knowledge and science.
>
> Every woman should get an education as stated in our religion in the the Holy Quran. Seeking knowledge is an obligation of every Moslem woman or man.
>
> My husband wanted me to pursue my education. He encourages me a lot. In addition, educated women can participate in the country's development; we are especially in need of educated women.
>
> If I do not go to school that means I won't be able to receive the monthly allowance from the government, which [my family] needs to beat the high cost of living in the United States.

> I don't have children and I feel that I have much time. I go to school to fill up my time.

The responses of the eight women who were not attending school were as follows:

Four of the women (50.0%) indicated that the main obstacle to school attendance was their children. Some of their comments having to do with children follow.

> There is no day-care center near our house to put our children in, and first of all it is not an Islamic one. It is an American day-care center, and to tell the truth, we hate our children to go to non-Islamic day-care centers, which will have different language, customs, and religion than ours. Children at early ages easily acquire things and this early age is an important time for learning. Besides, it is very expensive and the government doesn't pay the fee.

> We hate to leave our children with our husbands, who are not used to this type of responsibility and which will take time from their studies. He is the one who came [to the United States] mainly for this purpose. We should afford him the good, quiet environment to be able to study and succeed; then we can go back to our country in peace.

Three (37.5%) said:

> Schools here in the United States are coeducational. There are no schools for girls only. I'm not used to that kind of school, but I'm going to pursue my education in the future when I go back to Saudi Arabia.

One woman (12.5%) said:

> It is because of the bad weather and the problem of transportation. [Specifically, in winter she had to dress the children and then drive them to the baby-sitter.] Most of the time it was hard to drive to school in snowy or rainy weather, and my husband didn't help with all of that.

Interpretation of responses: Twelve of the 20 interviewees were attending school. Four out of the 12 (33.3%) were motivated by their ambition and desire to learn and believed that education is very

important. Three of them (25.0%) said they were motivated by their intention to learn the language of the country in which they were living. One (8.3%) said living in the United States was an opportunity she did not want to waste, and one (8.3%) said the Islamic religion motivated her to seek an education. Another (8.3%) was encouraged by her husband, and yet another was motivated by the Mission's ruling regarding the monthly allowance. Thus being in the United States (8.3%), husband's encouragement (8.3%), Islamic religion (8.3%), the Mission's ruling (8.3%), taking advantage of their own desire and ambition to get a degree (33.3%), and learning English (25.0%) were factors encouraging women to attend school. On the other hand, having young children, coeducation, and husband's lack of encouragement discouraged eight women from pursuing their education. Of these factors, children were the obstacle mentioned most frequently.

Interview Question 2

This question was directed at the women who were enrolled in school, to discover their present level of education and their goal beyond this level, thereby to elicit information related to educational aspirations.

Question 2: What level of education are you in, and what level are you seeking?

Three of the 12 women (25.0%) who were attending school were enrolled in a community college. All three indicated they would be satisfied with getting a bachelor's degree. One woman (8.3%) was seeking her master's degree because she already had a bachelor's degree

from Saudi Arabia. However, she was waiting for approval to come from Saudi Arabia.

Eight women (66.7%) were enrolled in an English-language program. Four of them (33.3%) were seeking no particular degree, their only aim being to learn the English language. The other four (33.3%) were enrolled in the English-language program to fulfill the requirements for their university-level study. One (8.3%) already has a bachelor's degree from Saudi Arabia and was seeking a master's degree.

Interpretation of responses: Most of the interviewees who were going to school had a well-defined educational aim and good aspirations, even though half of them (66.7%) had been enrolled in an English-language program from two to four years. Eventually they plan to have either a baccalaureate or graduate-level degree, which indicates they are pursuing a high level of education. Only four (33.3%) were enrolled in nondegree programs and just wanted to learn the English language. One (8.3%) said:

> When I was about to finish the program I got pregnant so I stopped studying for one year to have my baby. Then I went back but found I had forgotten [most of what I had learned]. I have started from the beginning again. It's almost two years now, and I hope to finish [the program].

Interview Question 3

This question was designed to elicit the interviewees' reactions to and views about the Saudi Mission's new ruling concerning wives' study abroad and to elicit information regarding its influence on their decision regarding school attendance.

Question 3A: What do you think about the Mission's new ruling concerning wives' study?

Seven of the 20 interviewees (35.0%) expressed a feeling of surprise about this ruling. They said, in effect:

> This ruling is a very strange one because it is supposed that with or without this ruling women should be going to school, particularly at the present time, when a lot of women are going to school and receiving an education. However, it is a good decision that might encourage women who are not attending school to go to school and think seriously about pursuing an education.

Ten women (50.0%) disagreed with ruling. Some of their statements follow:

> This is not a good ruling. It certainly needs to be reviewed. There are some husbands who don't agree and completely refuse to let their wives go to school. Living in the United States is very hard and we need enough money to live with, especially when there are no relatives nearby to help financially. This ruling makes it more difficult for Saudi students who are abroad to live, particularly when they have many children.

> This completely unfair decision discriminates between the woman as a student and the woman as a wife. The student woman is not better than the housewife. They forget that the wife has the main responsibility for raising children and making a new generation, and this is the main message for every woman and her primary responsibility.

> Some women might want to go to school but for one reason or another (for example, husband's disagreement or young children) she cannot do it. This ruling implies pressure, and women should not be forced to do something they are not able to do, especially studying.

Three of the interviewees (15.0%) said:

> This ruling implies a good purpose and a good step from our government, showing its concern for girls' education. It might help girls think seriously about their educational attainment. However, it should be revised to consider some special exceptions, like women who have more than one child or those who need special care because of illness or are especially young. Special circumstances like pregnancy and breastfeeding should also be considered.

Question 3B: What effect has the ruling had on your decision about going to school?

Ten interviewees (50.0%) said:

> This ruling didn't affect me because I was already going to school before this ruling was made.

Five (25.0%) said:

> It didn't have any effect on me, specially at the present time, as I am not able to attend school because of my children.

Two (10.0%) noted:

> I wasn't going to school before this ruling, and actually I'm very happy with this ruling because at least it encouraged me to go to school and learn the language.

Three (15.0%) said:

> This ruling made me go to school, but with the feeling of pressure. I felt like I was pushed to attend school because I don't like to have a half salary.

Interpretation of responses: From the interview responses, it appeared that 7 of the 20 women (35.0%) were satisfied with the Mission's ruling although they expressed surprise at it. Ten women (50.0% of the respondents) were not happy with the ruling. The remaining three interviewees (15.0%) accepted the ruling but not completely, implying it needs revision in order to be acceptable. This implies their lack of acceptance for the ruling as it now stands. So, in general, most of the respondents were dissatisfied with the ruling.

As for the ruling's influence, it did not seem to have a great effect on most of the respondents (75.0%), regardless of whether or not they were attending school. However, some women (15.0%) said the ruling had encouraged them to attend school and they had enrolled in English-language classes.

Interview Question 4

This question was directed at all of the interviewees, to see what might be done to make the ruling more acceptable.

Question 4: What suggestions do you have to make this ruling more effective and acceptable?

Eight of the interviewees (40.0%) suggested that the ruling should specify Moslem women to take care of the children while their mothers were in school. Eight (40.0%) also said the government should pay the school or day-care center fee for the children. Four (20.0%) suggested that the government could cut student wives' privileges and that women who do not go to school could get their regular salary without the clothing, books, and tuition allowance.

Five interviewees (25.0%) suggested open schools for Saudi woman, with female teachers. Four (20.0%) said exceptions should be made for pregnant women, new mothers, and those who are breastfeeding. Three (15.0%) suggested a monthly reward could be given to those who study, to encourage them to continue their education, and that the regular salary be maintained for those who choose not to study. One woman (5.0%) suggested support for part-time study, to learn general information or the English language.

Interpretation of responses: The women's concern about their children was apparent. They provided suggestions that might alleviate some of the drawbacks facing mothers who want to pursue an education and make it easier for them to go to school. Eight women (40.0%) suggested a Moslem women's organization to care for the children, and

eight (40.0%) thought the Saudi government should pay for day-care centers. A school for females only was the suggestion made by five women (25.0%). Four interviewees (20.0%) suggested that exceptions to the ruling be made in special cases, and three (15.0%) suggested a reward to encourage women to continue their education.

Interview Question 5

This question was intended to gain information concerning the influence that living in the United States had had on the interviewees' educational behavior, aspirations, and attitudes.

> Question 5: Has your being here in the United States affected your thinking about going to school?
>
> Eleven of the interviewees (55.0%) said, in effect:
>
> Yes. I like the curriculum, the way they teach, the way teacher and students interact, and the length of the school day. These can encourage one to pursue her education. But I don't like [coeducational classes].

Four (20.0%) said:

> It encouraged me, but not the direct reason for making one go to school. The desire for getting an education is already there, and when the desire is there it does not matter where you are; the person will seek learning and education.

Five (25.0%) commented:

> Absolutely not. The different language and the [coeducational classes] made me hesitate about going to school.

Interpretation of responses: Being in the United States positively affected most women to attend school. Some of the different reasons respondents gave for that were the good curriculum, teacher-student interaction, and length of school day. Slightly more than half of the interviewees (55.0%) indicated that. Five women (25.0%)

responded negatively, saying that being in the United States did not encourage them to attend school, mainly because of language deficiencies and coeducational classes. Finally, some women (20.0%) noted they were pursuing an education for its own sake, not just because they were living in the United States.

Interview Question 6

This question was intended to elicit information about whether the interviewees were satisfied with the general educational accomplishments of Saudi women compared to those of Saudi men.

> Question 6: What do you think about Saudi Arabian women's present educational accomplishment? (How far do you think she should go with her education compared to Saudi men?)

In response to the first part of the question, 14 women (70.0%) thought that Saudi women were doing fine, based on the short time since education for girls began. Six (30.0%) expressed dissatisfaction, saying that Saudi Arabia should have more educated women, especially at higher levels of education and in scientific fields.

In answering the second part of the question, eight women (40.0%) said that women should continue in school as long as they have the ability to do so. There are no limits to learning, whether one is a woman or a man. Women have as much ability to be educated as men do.

Eight women (40.0%) indicated their approval for women to pursue higher education but did indicate that males should be given priority in this regard:

> A woman should continue her education and go through the higher levels of education unless she has some difficulty concerning her

> children and her responsibilities as a housewife. If she faces some difficulty like feeling unable to combine going to school and raising her children, cleaning the house, and caring for her husband, she'd better leave school and leave it to her husband. He is the one who should have the priority to pursue an education because he is the family breadwinner and has the main responsibility for the support of his family.

Four of the interviewees (20.0%) said:

> Women should only pursue the basic education that can enable them to function well in the family and raise her children. Secondary-level education would be enough. I don't encourage going further than that. In a case like being here in the United States, learning the language is absolutely enough.

Of that number, one woman (5.0%) stated:

> I would like to get an M.A. or Ph.D. for raising my children, but not for academic purposes. This is the best degree I can get through taking care of my children. Women should not be equal with men because they have other responsibilities and duties she must consider her priority.

Interpretation of responses: Eight of the interviewees (40.0%) supported and encouraged the idea of women pursuing as much as education as they can and agreed that equal educational opportunity should exist between men and women. Others (40.0%) agreed in principle but still placed educational priority with men and asserted women's primary responsibility being housework and child care. A few interviewees (20.0%) completely disagreed with women's pursuit of education, except that which would enable them to be better wives and mothers, and completely rejected the idea of equal education for men and women.

Chapter Summary

Data from the questionnaires and interviews were presented in this chapter. The chapter was divided into three sections. The first part presented the demographic data in tabular and narrative form.

Data pertaining to the research questions were presented in the second part, and the results of statistical analyses performed to answer the research questions were discussed. The third part of the chapter contained the interview results. The following chapter is a presentation of a comprehensive overview of the findings, discussed in terms of some theoretical bases for those findings.

CHAPTER V

DISCUSSION OF THE FINDINGS

The following discussion deals with the findings of this study of Saudi Arabian women's educational behavior, attitudes, and aspirations. The findings were based on the questionnaire results, as well as interview responses of 160 Saudi women who accompanied their husbands who came to the United States to study. The interview results provided more detailed information regarding those women's educational behavior, attitudes, and aspirations and revealed some of the factors that influenced that behavior. Also in this chapter, many studies related to the present research are discussed to provide a theoretical basis for the investigation and to support, explain, and clarify what appeared to be unexpected or unusual findings.

From the survey data and interview results, it was revealed that a considerable number of Saudi women did not attend school. About half of the respondents (81 or 50.6%) were not attending school, and 79 (49.4%) were attending (Table 4.27). The average length of stay in the United States was from two to four years (Table 4.6), which is a long time to be away from home and a considerable amount of time to be wasted. Those women arrived in the United States with an average level of education, mostly a high school certificate (Table 4.24), which

should allow them a good chance to seek a higher educational degree. The good chance showed in many ways: they had stayed in the United States from two to five years in the United States, had a high school education, and were provided financial support from the Saudi government to continue their schooling. Tables 4.27 and 4.45 showed that a considerable number of women (81 out of 160) were not attending school, and only 79 out of the 160 were attending school. Even those who were going to school were not enrolled in a degree program. The majority of them were enrolled in English-language programs (Table 4.28). Hence they were enrolled in English-language programs for two to four years, even though the language center expected that one year was sufficient. This finding indicated that either there were impediments to the women's learning or they were not taking their education seriously.

In addition, it appeared that the women who stayed in the United States from two to more than five years were still not attending school (Table 4.75). The longer the women stayed with their husbands in the United States, the less likely they were to continue their education or to pursue further levels of schooling. Whereas their attitudes toward education were good, still they were not seeking higher levels of education.

From the interviews it can be seen that a majority of the interviewees were attending school (60.0% were attending school and 40.0% were not). However, 66.7% of those who were going to school were still enrolled in English-language programs although they had been in the United States for four years. Some of them justified studying

English for that long by saying they must master the language first and then enroll for a degree program. Others said they did not seek any particular degree but just wanted to learn English. Therefore, even though more than half of the interviewees were attending school, the majority of them were not making the expected progress. They were just enrolled in English-language programs and had other priorities than their education.

Because the findings revealed that a considerable number of Saudi women were not attending school in the United States, further analyses were undertaken to discover how, with the level of education they had already achieved, they could stay a relatively long time in a country known for its advanced knowledge and educational practices and still not pursue a higher education. From the study findings, it was revealed that some major factors influenced Saudi women's educational behavior, attitudes, and aspirations. Those factors were divided into two general categories: cultural factors and gender-role perceptions.

Before explaining these factors, some other factors that appeared to have little influence on Saudi women's educational behavior, attitudes, and aspirations are discussed. Those factors were parents' level of education and attitudes toward education, parents' socioeconomic level, urban or rural residence, being born and raised outside Saudi Arabia, family ethnicity, traveling to foreign countries, English-language ability, having relatives in the United States, and being far away from home. Findings regarding these factors are described in the following paragraphs.

Less Influential Factors

Parents' level of education. According to the present study, parents' education, or the educational level of either father or mother, had little influence on the subjects' educational behavior, attitudes, and aspirations. This means that women with uneducated parents did not differ in their educational behavior (Tables 4.46 and 4.49), educational attitudes, or aspirations (Tables 4.47, 4.48, 4.50, and 4.51) from those with more educated parents. In fact, more women with uneducated fathers or mothers were attending school than those who had educated parents. This finding was unexpected and surprising because most researchers have indicated a positive relationship between parents' educational level and their children's educational attitudes and aspirations. That is, as parents' educational level increases, the more educated their children are and the lower rate of attrition from school. But this finding will not be surprising if it can be said that children who have uneducated parents are eager to go to school and are raised with the curiosity for going to the world of education and being the leader of the family. Also, their parents are likely to have their children get an education when they come to realize the value of education and the position of educated people.

In this study, the lack of a significant relationship between parents' educational level and Saudi women's educational behavior, attitudes, and aspirations can be explained by the fact that all of the subjects in this study were married. This means they are now under the authority of their husbands, another important source of control for

Saudi women. In addition, these women were far away from their parents and had lived abroad with their husbands a long time without direct contact with their parents. Most of their interaction was with their husbands, children, and some Saudi friends who were in the same condition they were. To these reasons must be added the nature of the Moslem husband-wife relationship, which is discussed later in this section. Taking all these factors into account, the lack of influence of parents' educational level or even attitudes toward their daughters' education is understandable.

Parents' socioeconomic level. The study findings also indicated that women from high income levels did not differ from those whose parents had low income levels (where income level was taken as an indicator of socioeconomic level) in their educational behavior (Table 4.61) or in their educational attitudes and aspirations (Table 4.62). This also was an unexpected finding because a number of other researchers have found parents' socioeconomic level to be associated with students' achievement. However, most of these studies have been done in western societies.

"Students from lower socioeconomic-level classes tend to score lower on achievement tests than middle and upper class students do" (Woolfolk & Nicolich, 1979, p. 467). Wilson (1962) indicated that family income has a large influence on education. According to that study, which was intended to explore the effect of monthly income on education, Wilson discovered that a large proportion of the subjects wanted to enroll in the university but financial factors precluded

their doing so. In addition, Tuel's (1966) findings showed that low income level is an influential factor in students' attrition. Peston and Ziderman (1970) found that students who continued their college education were primarily from high income levels. Those who completed only a high school education were mostly from middle or average income levels, and students who dropped out of school at an early age were mostly from low income levels.

All of these researchers confirmed that socioeconomic level is related positively to education and educational behavior in western countries. However, the present study had different results, which was unexpected. This finding is a result of the nature of education in Saudi Arabia, where the Saudi government imposes no educational expenses. Education is free, and the government encourages girls to continue further education and to pursue a university-level degree by giving them a monthly allowance. Thus parents need not worry about their children's education, even if they have a low income.

Also, the lack of a significant relationship between socioeconomic level and the subjects' educational behavior, attitudes, and aspirations can be explained by the fact that most of the subjects' fathers had governmental positions or were businessmen (Table 4.15), and a very low percentage had fathers in low-status occupations. In Saudi society, men are likely to be employed in the governmental sector or administer their own business. Very few are farmers or are in handicraft occupations, which are considered low-status employment and are left to foreign manpower.

Urban versus rural residence in Saudi Arabia. Most researchers have found a positive relationship between urbanization and education, especially in terms of attitudes toward women's education. In general, urban people have more positive attitudes toward education than do rural people and encourage women to become educated. Also, degree of urbanization influences not only attitudes toward seeking an education, but also the types and levels of education women pursue. It has been shown that in rural areas women are not encouraged to seek higher education; they are satisfied with limited levels of schooling or none at all. In addition, rural women prefer education that is closely related to their role as a woman and wife, such as home economics education in which they can learn to cook or sew.

Further, Cope (1975) found that social adaptation is an important factor in achieving well in college. Inability to adapt to the college social environment often leads to failure and subsequent attrition from college, especially for students from a rural background, which differs from the college social environment. In the present study, contrary results were found, suggesting that women from rural areas did not differ from urban women in their educational attitudes, aspirations, and behavior. This can be explained in two ways. Most of the women who participated in this study were from urban areas, and the size of that group might have influenced the findings. On the other hand, another, stronger factor might have influenced women's attending school, as well as their educational attitudes and aspirations, such as their husbands' attitudes, number of children, the

different environment, and living in a culture that differs from their own.

Being born and residing outside Saudi Arabia. The findings revealed that women who had been born and resided outside Saudi Arabia did not differ in their educational behavior, attitudes, and aspirations from those who had been born and resided in Saudi Arabia (Tables 4.65 and 4.66). However, this finding cannot be considered a clear-cut result because the number of non-Saudi women was very small (only 7.5%) (Table 4.1) compared to those who had been born and resided in Saudi Arabia (92.5%). The majority of non-Saudi respondents had been born and resided in Arabic Moslem countries (Egypt, Lebanon, Syria, and Iraq) (Table 4.2), where girls' education was introduced long before it was in Saudi Arabia. Thus it would have been expected that women who had resided in those countries would have different aspirations and attitudes from their counterparts who had been born and resided in Saudi Arabia, which could influence their going to school in the United States.

Mothers' nationality and family ethnicity. The findings revealed that women whose families were not originally from Saudi Arabia or who had non-Saudi mothers did not differ in their educational behavior, attitudes, and aspirations from subjects whose families were originally from Saudi Arabia or whose mothers were Saudi (Tables 4.68, 4.69, 4.71, and 4.72).

Having relatives in the United States. The writer speculated that having close relatives in the United States might encourage Saudi

women to communicate their educational attitudes and aspirations to those individuals, especially when they were living far from home. So if some of their female relatives were going to school in the United States, they might have been encouraged and enthusiastic about going to school, as well. However, this speculation was not supported in the present study. Both women who were attending school and those who were not attending school indicated that having relatives in the United States did not influence their thinking about going to school (Table 4.57).

Sixty percent of the subjects did not have relatives in the United States, and those with distant relatives (21.2%) outnumbered women with close relatives (18.7%). In addition, the women's communications with their relatives were infrequent, and most visits lasted less than one week (Tables 4.7 and 4.8), a short time for deep interaction.

English-language proficiency. Language was not considered an obstacle or hindrance to school attendance because most of the women reported they knew English fairly well (Table 4.39), which allowed them basically to communicate with Americans (Table 4.57, Item 81). Both groups of subjects (attending school and not attending school) disagreed that language was an obstacle preventing their going to school (Table 4.57, Item 60).

Travel to foreign countries. Traveling to foreign countries appeared to have little influence on subjects' school attendance, even though 46.0% of the subjects had traveled to countries other than the

United States (Table 4.10). Both groups (going and not going to school) agreed that travel to other foreign countries had not had any influence on their attitudes toward going to school (Table 4.57, Item 50).

Family attitudes toward education. Family attitudes toward education and parents' attitudes did not have much influence on the subjects' educational behavior (Table 4.57, Items 84 and 86). It appeared that almost 96.0% of the women's parents encouraged them to pursue an education and did not mind their doing so as long as they could fulfill the responsibilities of mother and wife (Table 4.35). In addition, being away from home and family did not appear to influence the subjects' educational behavior (Table 4.57, Item 80).

In this study, Saudi women's educational behavior, attitudes, and aspirations were less influenced by socioeconomic level, parents' level of education, mothers' nationality and parents' ethnicity, birth and residence outside Saudi Arabia, urbanization, traveling to foreign countries, knowing the English language, being far away from home, their parents' attitudes toward education, or whether they had relatives living in the United States.

Factors Most Influencing Saudi Women's Educational Behavior, Attitudes, and Aspirations

Certain important factors most influenced Saudi women's educational behavior, attitudes, and aspirations. These factors cannot be separated from one another because they all interacted to interfere with Saudi women's educational aspirations and attitudes and their

attending school in the United States. Those factors were categorized as cultural factors and gender-role factors.

Cultural Factors

Cultural factors in this study pertained mainly to living in an environment that differs completely from that of Saudi Arabia. American and Saudi societies differ in terms of religion, culture, traditions, language, and weather.

Being in the United States, discouraged a large number of Saudi women from continuing their education (Table 4.40, Item 45), especially the coeducational school setting. As indicated in Table 4.44, Item 79, they wanted to attend school and realized that living in the United States provides a good opportunity to continue their education (Table 4.44, Item 44). As one interviewee stated, "I was encouraged by my ambition. Furthermore, it is a good chance for being here in the U.S.A., the advanced country in knowledge and sciences."

The subjects did not think the curriculum was too difficult or that the educational facilities in the United States were inadequate (Table 4.44, Item 90). Rather, they were deterred by the coeducational classes and interacting with male professors who demonstrate lessons and ask questions that require discussion. Such interaction is very hard for Saudi women because they are not accustomed to it.

As one woman interviewee indicated, "Schools here in the United States [are coeducational]; there are no schools for girls only, and I'm not used to this kind of school." Another woman said, "I'm used to veiling my face, also in the United States, so I can't go to school

with an unveiled face. If I wanted to do it the school would not allow me to do it." Another stated, "I'm used to wearing a very long dress and I didn't like to go to school with this type of dress, which will get attention of the other students, and besides it makes moving not very easy, especially if I take the bus." Those comments were made by the three interviewees who were not attending school because of the coeducational setting (interview results, Question 1, part B).

Interview results were supported by responses to the open-ended question in which women were asked to indicate factors that prevented them from attending school. About 46% of those who were not attending school (Table 4.31) indicated that coeducation was one of the reasons that prevented them from going to school. Thus, the school social environment discouraged these women from going to school and planning to continue their education in the United States. They could not adapt to the different social environment, so they preferred to stay home. This finding was supported by Cope's (1975) study. He indicated that social adaptation is an important factor for achieving well in college. The inability to adjust well to the social environment of college often leads to attrition.

In addition, cultural factors and their influence on the school environment have been studied by many ethnographers. For example, Mobatt and Erickson (1981) studied the cultural differences in classrooms, which influenced Indian students' adaptation to and interaction in school. Their findings revealed that culture was, indeed, an important factor in these Indian children's school experiences.

Concerning cultural factors, it is appropriate here to discuss various anthropologists' definitions of culture to clarify the meaning of the term. The earliest definition of culture was offered by E. B. Taylor in 1871. According to him, culture in its widest sense is the complex whole that includes knowledge, belief, art, morals, laws, and customs, and any other capabilities and habits acquired by man as a member of society. This definition is broad enough to cover all human activity. According to a modified definition, culture is the sum total of the knowledge, attitudes, and habitual behavior patterns shared and transmitted by the members of a particular society (Linton, 1940). In this definition of culture, Linton distinguished between learned behavior and genetic behavior. He thought of where the learned behavior as a culture. Leach (1967) defined culture by referring to historically invented and created designs and ways for living--explicit and implicit, rational, irrational, and nonrational--which exist at any given time as potential guides for human behavior.

Goodenough (1971) viewed culture in broad cognitive terms. He saw culture as a system of standards for perceiving, believing, evaluating, and acting. For Goodenough, different cultures use different systems of perceiving, believing, evaluating, and acting. Different cultures are recognized as those groups of people whom one sees as having different systems.

It can be concluded from the preceding definitions that culture comprises habits, beliefs, values, attitudes, and behaviors that distinguish one specific group from another. The culture of the United States is completely different from that of Saudi Arabia--in terms of religion, traditions, customs, values, and language. So it is not unexpected that Saudi women would feel these differences, which results in a cultural conflict that influences their educational behavior, attitudes, and aspirations and discourages a large number of them from attending school. This was supported by the fact that a number of respondents indicated that if they were now in Saudi Arabia they would be going to school (Table 4.45, Item 83) but that attending school is not enjoyable in the United States (Table 4.40, Item 51). The women who were attending school and those who were not both agreed that pursuing an education would be more enjoyable if they were going to schools for girls only (Table 4.57, Item 88).

A minor environmental factor affecting Saudi women's educational behavior was the weather in the United States, specifically Michigan weather. As one interviewee stated,

> It is the bad weather and the problem of transportation, especially in the winter. Dressing the children and driving them to school or to the baby sitter's. Most of the time, it is hard to drive to school in snowy or rainy cold weather.

Also, in response to an open-ended question (Table 4.31), two respondents indicated the weather causes them problems, and they are not used to this type of weather. In Saudi Arabia, the climate is generally very hot, and just moderately cool in the winter. It rarely rains in the summer.

These cultural differences and a unique environment indeed discouraged a large number of Saudi women from going to school and made them postpone their school attendance until their return to Saudi Arabia after their husbands finished their study. They did indicate an aspiration and ambition to continue their education some time in the future (Table 4.29). When subjects were asked about the degree of education they sought, a large number of women, although they were not studying at the time of the study, indicated the degree to which they aspired.

Gender Role

Cultural differences were not the only factor that influenced Saudi women's educational behavior, aspirations, and attitudes. Another factor, classified as gender role, also discouraged women from attending school and continuing their education. The factors classified under gender-role perceptions that emerged in this study were husbands' attitudes and the women's attitudes toward themselves as women, which is an extension of Saudi Arabia's environment and culture.

Household chores and responsibility for children. In the present study, both the questionnaire and interview results indicated that caring for children and household responsibilities, such as cooking, shopping, and driving children to school, were considered the main duties and responsibilities of Saudi women. Housework was considered an obstacle that hindered their going to school and made them relinquish thoughts of continuing their education. About 18.0% of the women

who were not going to school indicated housework as the reason (Table 4.31), especially those who did not have someone to help them with household tasks. When they are residing in the United States, the logical person to help would be the husband because he usually is the only other adult member of the household. If these women had someone to help with their domestic duties, perhaps more of them might be going to school (Table 4.57, Item 85).

Vanek (1974) indicated that women today spend as much time on housework as their mothers and grandmothers did, especially those who are unemployed. Also, time spent on child care has increased. Today, more time is also spent on tasks associated with consumption. In addition, technological changes have created new time constraints in homemaking, and the presence of children, especially young ones, creates extra demands that make it difficult to balance both housework and study.

Children also were found to have a significant influence on women's educational behavior and aspirations. From the survey data, it appeared that number of children was correlated negatively with women's educational behavior. That is, the more children the women had, the less likely they were to attend school and aspire to a further education (Table 4.55). Also, Table 4.42 showed that some women had been planning to continue their schooling before they came to the United States, but after they arrived they could not follow through with those plans. These women had more children than did the subjects who changed

their minds in favor of attending school once they arrived in the United States.

Also, from the open-ended question it appeared that having children or getting pregnant was the foremost obstacle hindering Saudi women's school attendance. About 64.0% of the respondents mentioned this (Table 4.31). Also, half of the interviewees mentioned factors having to do with their children as influencing them not to attend school. Having a number of children and the desire to raise them in a Moslem environment, teaching them from the beginning to understand Islamic values, were the primary concerns of these women, particularly if they had no one available to help them.

Crumb (1982), too, concluded that a large number of students leave school because of personal problems, such as pregnancy and difficulty in arranging child care. Also, in studying attrition of high school students after the birth of their first child, Darobi (1979) stated that "pregnant teenagers present a special case of dropouts since many have interrupted their schooling by force rather than by choice" (p. 2). He commented:

> Women who have been out of school for several years are unlikely to return to high school after child birth. . . . They would find it difficult to return to school because of home obligations and the difficulty of making adequate child care arrangements. (p. 90)

Camp (1980) found that marriage and pregnancy, including child bearing, attract many students away from school. When the girls in his sample were asked about their intention to return to school after marriage or the birth of their babies, most of them responded that they wished they could return to school and continue their studies, but the

difficulties they encountered in terms of family and child-rearing responsibilities made it very difficult for them to continue their schooling. They continued to explain that they could not afford day-care centers, that the centers were too far away, or that facilities count not provide the necessary care for their babies.

Data from the present study and the aforementioned research all confirm the fact that, indeed, housework and family obligations, including care of children, can be considered a major obstacle that hinders Saudi women's educational behavior and aspirations. Unless they receive support and encouragement from someone like their husbands, they will be unable to attend school and be less likely to continue further education (Table 4.57, Item 85).

Saudi husbands' attitudes toward their wives' education. Before explaining what were considered important findings from the study, this seems to be an appropriate place to give a general background about the nature of the relationship between husband and wife in Saudi Arabia. The husband-wife relationship is male oriented and is directed, guided, and governed by Islamic principles. The male is considered the head of the household because he is the breadwinner and is the one primarily responsible for his family. Both husbands and wives have rights and duties toward each other that should be respected; these also are governed by Islamic rules.

The Quran states, "And they [women] have rights similar to those [of men] over them, and men are a degree above them" (2:228). Man is considered more capable than woman. Thus, a man is responsible

for the protection, maintenance, and guardianship of his womenfolk. Support is the husband's duty; thus the wife's right is to be supported and maintained in the way of food, shelter, clothing, and protection. Also, husbands have the right to expect certain behavior from their wives, as stated in the following Sura from the Holy Quran: "Men have authority over women because Allah has made the one superior to the other, and because they spend their wealth to maintain them. Good women are obedient. They guard their uneven parts because Allah has guarded them" (Sura 4).

Thus the Quran makes it clear that when Islamic women enter Paradise, Allah rewards their good deeds. At the same time it recognizes the special status and responsibilities of women. They should be obedient to their fathers and husbands and are the ones who are primarily responsible for child rearing and household duties.

Vinogradov (1974) noted,

> The inherent limitations in the character of women confine them to the sphere of nature, whereas men are capable of operating in the sphere of culture. These two worlds of nature and culture correlate with the private and public sectors of social life. A woman therefore is relegated to the nature and private world of child rearing and general domesticity while a man's life unfolds in the cultural or public world of politics, trade and religion. (p. 193)

From this brief background it can be concluded that the gender-role definition between genders in Saudi society is very apparent and clear. So husbands have the power and authority over their wives, and if husbands ask their wives to do things within their responsibilities and duties, they should agree and obey.

Thus it is understandable why, in this study, Saudi husbands' attitudes toward their wives' education were revealed to be very important and were significantly related to their educational behavior. attitudes, and aspirations (Tables 4.44, 4.52, and 4.54). Of the four factors that appeared to have a significant influence on Saudi women's educational behavior, aspirations, and attitudes, husbands' attitudes were the most influential. This strong relationship was evidenced in the influence of the husbands' attitudes over all three variables. Husbands' attitudes influenced women's decision to attend or not to attend school, their attitudes toward education, and their likelihood of pursuing further education. Husbands' influence appeared to be more significant than that of parents themselves. This finding suggests that if husbands wanted their wives to pursue an education and supported them in this endeavor, the wives were likely to remain in school. Not only words or attitudes, but also action--in the form of helping with housework and child care--are important. Thus some of the women in this study decided not to attend school because their husbands preferred that they stick to their natural role as a housewife and mother, or else the husbands encouraged education but left all of the household responsibilities to their wives. Such actions indirectly say, "Don't go to school; stay home and take care of your house" (Table 4.44). As one interviewee confided,

> My husband didn't say anything about my enrolling in school. He said, "Okay, go ahead and start. I like the woman to be educated." I felt very happy about that. I enrolled in school--first it was a language program. I passed the language in a short period--in about six months. My husband was very busy all the time, working in the laboratory all day from morning until night. I didn't feel

> his absence very much in the language period of study. I had a child, with an Arabic babysitter taking care of him all the time [I was at] school. Once I started to enroll in the academic program, which was geography, I started to feel crazy--coming home from school, having my child from the babysitter, going shopping, doing housework and cooking, doing laundry [at a laundromat]--all that alone without even a little help from my husband, like doing dishes. Sometimes when [he has forgotten] something like books he makes me drive and get it for him. When he is home he is studying, resting, or watching TV. When he is outside he is in the library or laboratory for hours and hours. And I'm alone here to do everything. At last when I felt pressure and I felt very tired, I decided not to go to school and stay home and he didn't comment about this decision for not going to school. Which can suggest he is not really from his heart supporting me for going for education."

This story was told by an interviewee who said, "I didn't go to school because of my husband" (interview results, p. 211, Question 1B).

The findings regarding husbands' negative influence also were supported by responses to the open-ended question (see Table 4.31), in which husbands' disagreement with their wives' going to school was the third most important factor preventing women from attending school (about 12.0% of the sample indicated that their husbands did not encourage their education).

Yet while husbands can discourage their wives from attending school, they can also contribute positively and encourage their wives to go to school and seek further education. This was apparent when the interviewees were asked their reasons for going to school. One said it was because of her husband's support (interview results, p. 210, Question 1B). In response to the same question, about 13.5% of the questionnaire respondents indicated they were attending school because of their husband's support (Table 4.30). So husbands' influence

appeared to be an important factor influencing Saudi women's educational behavior, attitudes, and aspirations.

Saudi women's view of themselves. Another important element that can be classified under gender role and that cannot be separated from the husband's influence is the nature of Saudi Arabian women's view of themselves as women. This view of themselves is acquired from the environment, their families, and their society. It is clear that Saudi society places more importance on the male, whose place is outside the home--at school or at work. Women's place is at home--either their parents' home or their husband's. The whole community, including family, relatives, and the educational system itself, believes in the natural role of women as housewives, always protected by men. this viewpoint has formed the Saudi Muslim woman.

As Minces (1982) noted, the strict segregation between the genders that still prevails in Saudi society is not often broken. Even professional women, by the very nature of their occupations, usually deal only with children and other women. Furthermore, they are expected to conform to the general law of their society: They must marry and have children of their own.

Saudi girls are strictly controlled and guided by the traditions of their family, especially if they have been raised by illiterate parents. Their plans and futures are directed by the family. Parents may realize their sons need an education because they will have to support a family, but these same parents may strongly believe the best future for their daughters is to have good husbands.

In a study of social and economic influences on Saudi Arabian women's education, Afandi (1983) found that most illiterate mothers (79.5%) preferred that girls take care of children and the house, while just 20.5% claimed that girls' education was more important.

In the present study, no relationship was found to exist between parents' education and women's attending school here in the United States because the respondents were married. This is the way in the Saudi culture. Once a woman is married she moves to another authority, which does not differ much from the authority at home. Al-Baadi (1982) explained that "legal authority over a woman moves from her father to her husband at her marriage" (p. 44).

Also, it is considered more important for women to be married and have a good husband than to obtain an education. Even the educational system guides women to be good wives and mothers. "[The] objective of women's education is to bring her up in a sound Islamic way so that she can fulfill her role in life as a successful housewife, ideal wife and good mother, and to prepare her for other activities that suit her nature such as teaching, nursing and medicine" (Educational Policy in the Kingdom of Saudi Arabia, 1978, p. 28). Thus it is not surprising that women themselves have this attitude and view about themselves and their role.

In the present study, this notion was supported clearly by both survey results and in particular the interviews, where the gender-role definition was articulated by the women themselves. Many interviewees

indicated they could not go to school because of their children or because of housework (Tables 4.31 and 4.55).

When the interviewees were asked how far Saudi women should continue with education compared with Saudi men, it appeared that all respondents thought women should be educated. However, only about 40% of the interviewees said women can be educated equally with men. Whereas another 40% of the subjects approved women's education, they said that if women cannot manage going to school with fulfilling their responsibilities as mother and wife, they should leave school and stay home. As one interviewee said,

> If she faces some difficulty like feeling unable to do everything together--go to school and raise children, home and husband--she'd better leave school and leave it for her husband. He is the one who should have the priority to go for it, because he is the family breadwinner, the main supporter of his family. (Interview results, p. 219, Question 6)

The remaining 20% of the interviewees asserted that women should get a basic education, but such education is only to support and enhance their role as a mothers. One interviewee stated,

> I would like to get my M.A. degree or Ph.D. for raising my children healthy and good, but not for getting an academic degree. The best degree I can get is seeing my children growing up healthy--socially, emotionally, and educationally. A woman should not be equally educated with men because she has other responsibilities and duties to consider. (Interview results, p. 219, Question 6)

Thus it appears from the findings of this study that Saudi women understand and accept their traditional role very well. This role emerged from and is supported by the home, society, and school.

In terms of home influences, it appeared from the study that parents encouraged their daughters to seek an education; about 39.5% of

the respondents' parents encouraged their daughters to pursue an education even after marriage. However, about 56.0% of the parents encouraged their daughters' education under the condition that it did not interfere with the traditional role (Table 4.35). Society offers the Saudi woman roles that match her ability, which is restricted to working as a teacher or a doctor. Even her working outside the home is limited to a specific role. According to the findings of the present study, of those women who worked outside the home, the majority (78.9%) were employed in the field of education (teacher, administrator, or social worker) or in medicine (15.8%) (Table 4.34).

Thus, because of their upbringing, it is natural for Saudi women to accept society's attitudes about themselves and to view their role in the traditional manner, as evidenced by the study findings. It is not unexpected or unusual that this perception of their role can influence Saudi women's educational attitudes, behavior, and aspirations, making many of these women prefer not to go to school but to leave educational pursuits to their husbands (interview results, p. 219, Question 6).

Many researchers have investigated gender role and its relationship to education, attempting to discover factors that influence girls' education. Cope (1975) reviewed several studies of factors influencing boys and girls to leave school. One of these studies, by Iffert, Austin, and Hill (cited in Cope, 1975), included large number of college students. These researchers found that boys leave school because of the socioeconomic factor, which was considered the most

influential factor affecting girls' education. They also found that girls leave school for lack of interest. Knoel and Bemis (1964) discovered that marriage, pregnancy, and child rearing were the most influential of the social factors affecting girls' education (cited in Cope, 1975).

Maccoby and Jacklin (1975) suggested that some girls have lower levels of self-esteem and seek less attention than do boys. Such girls have acquired their attitudes from the environment in which they matured--their families, relatives, society, and even the schools differentiate between girls and boys through their dealings with the young people. As a result, some girls develop negative attitudes about themselves that influence them to leave school. In another study, Stein and Bailey (1975) described gender role in relation to the components of achievement, such as "emotional independence, assertiveness, and competitiveness, all of which are traditionally unfeminine characteristics" (p. 350).

Darabi (1979) found that women who became pregnant during their school days and were motivated to continue schooling for several months during pregnancy tended to continue their studies after delivery. These women's decisions were affected by their high educational aspirations and modern gender-role attitudes. They believed that women are not restricted to traditional role and that they have an equal right with men to further their education, in order to satisfy their needs and desires. This finding suggests that women's continuing their education can be affected to some degree by their attitudes about their

own gender role, that is, perceiving themselves as important individuals. They feel they must have an equal education with men and not restrict themselves to the traditional gender roles. On the other hand, women who adopt the traditional gender roles may see school as uninteresting or unuseful in their lives and may decide not to continue their education.

Finally, Knight and others (1979) noted that during girls' early school years, their occupational perceptions tend to be limited to the traditional female fields: teacher, nurse, secretary, and mother. These authors explained that gender-role socialization in the family, in the labor market, and in society in general is the major influence shaping and affecting women's careers.

The Saudi Mission's new ruling. Results of the preceding studies supported the findings of this research--that gender role is an important element in women's attending or not attending school, as well as their educational attitudes and aspirations. Another factor that seemed to have a favorable influence on Saudi women's educational behavior was the Saudi Mission's ruling, which states that if wives who come abroad with their husbands attend school, they will receive all the advantages their husbands receive and will be treated equally with their husbands in terms of receiving a complete allowance, school expenses, clothing, books, and so on. If the wife prefers to stay at home, she will get only half of the monthly allowance and will not be eligible for the other financial benefits.

This ruling was considered a very good step on the part of the Saudi government, which indicates concern about their citizens and about raising the educational level of these people, especially women. Actually, this ruling encouraged some of the women in this study to attend school, even though they felt pressured to do so (Table 4.64), which shows the important influence of the ruling.

When interviewees were asked about the ruling's influence, half said they had been going to school before the ruling was made, and 25.0% were not attending school and did not intend to do so. The remaining 25.0% had been influenced by the ruling to attend school; they were either happy or felt pressured to do so. Some women believed that the ruling has a good purpose and shows the government's concern for girls' education and might help girls think seriously about education. However, a majority of the respondents did not agree with this ruling and said it should be revised or eliminated (Tables 4.36 and 4.37). Yet when they were asked to offer opinions or suggestions to make the ruling more workable and acceptable, most of them suggested that the government should leave to the women themselves the decision whether or not to attend school (Table 4.37; interview results, p. 214, Question 3).

Summary

As indicated in this study, Saudi Arabian women who came abroad with their husbands had a good opportunity to benefit from living in the United States. They arrived with a high school or university-level education, remained in the United States from two through five years,

had the government's financial support in paying all of their educational expenses, and were in a country that is considered advanced in terms of knowledge and educational facilities. All of those factors seem to indicate they had a good chance to seek further education while in the United States. However, in the present study, considerably more women were not going to school than were going to school.

To uncover why a considerable number of Saudi women did not attend school in the United States, further analysis was undertaken to reveal some of the factors that influenced their educational behavior, attitudes, and aspirations. Some factors, such as parents' educational level, socioeconomic level, whether the respondents were from urban or rural areas, being born and raised outside the country, mother's nationality and family's ethnicity, traveling to different countries, language ability, having relatives in the United States, and being far away from home, were revealed to have little influence. The lack of influence was explained and clarified.

Other factors that appeared to be more influential were classified into three general categories: (1) cultural factors, the differences in the environments of the countries, especially as it concerns educational types, values, and systems; (2) gender role, which includes women's duties and responsibilities for housework and child care, husbands' attitudes, and Saudi women's perceptions of their traditional gender role; and (3) the Saudi Mission's ruling (related only to those who were attending school), which encouraged a considerable number of

Saudi women to go to school. As shown in Figure 5.1, it appears that all of these factors were interrelated, and together they influenced Saudi Arabian women's educational behavior, aspirations, and attitudes. No single factor, by itself, appeared responsible for preventing Saudi women from attending school or pursuing further education.

Factors influencing Saudi Arabian women's educational behaviors, attitudes, and aspirations in the United States

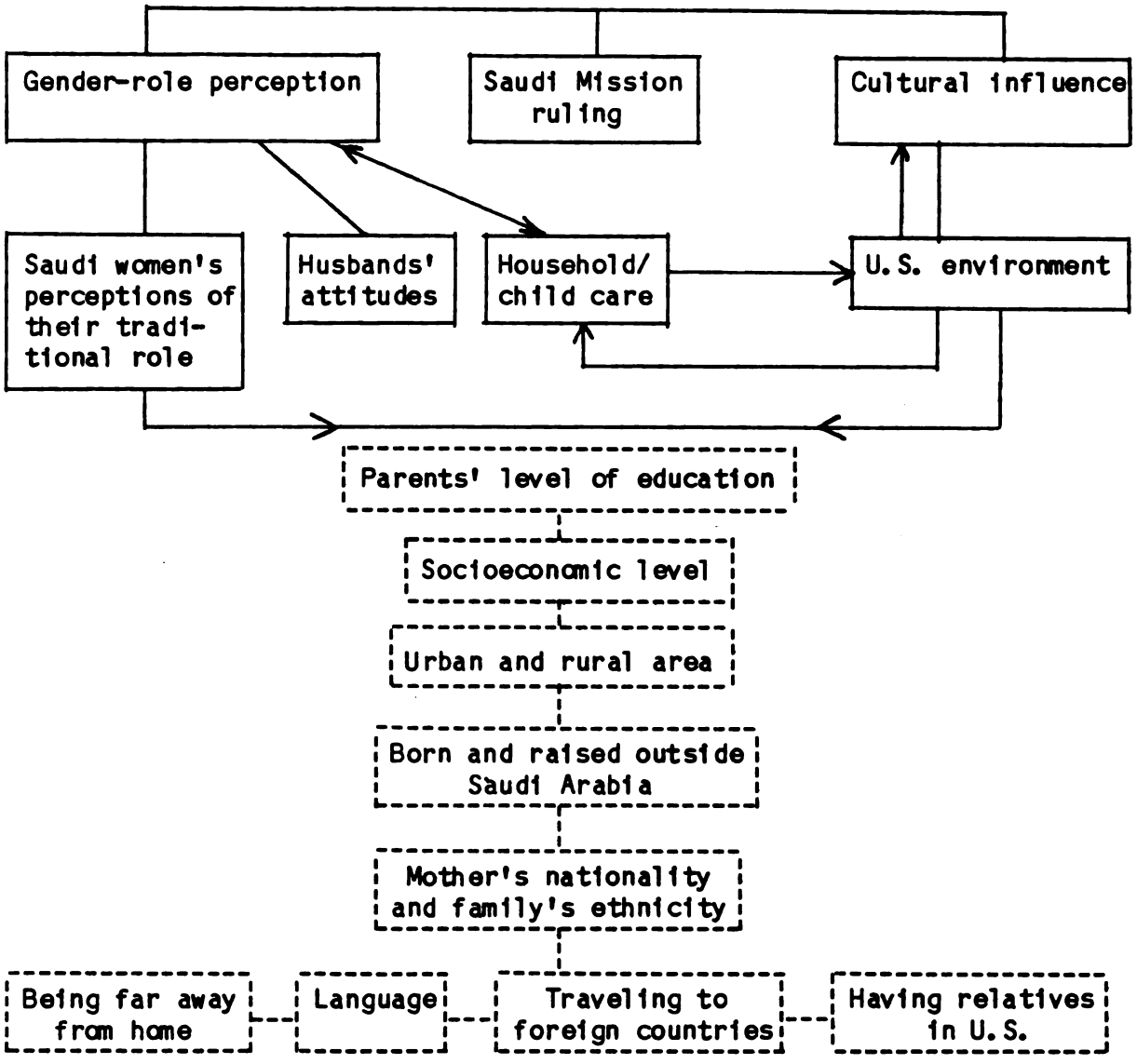


Figure 5.1.--Schematic summary of the factors influencing Saudi women's educational behavior, attitudes, and aspirations.

CHAPTER VI

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This chapter contains an overall summary of the study, as well as a summary of the major findings, conclusions based on the research findings, recommendations to help guide those who are responsible for taking appropriate action to help Saudi women who are living abroad and to plan further for their educational enrichment, and suggestions for further research.

Summary

This study was an exploratory investigation of the educational behavior, attitudes, and aspirations of Saudi Arabian women who were living with their husbands in the United States, in addition to the factors influencing their behavior, attitudes, and aspirations. The following 12 research questions were posed to provide direction for the study:

1. What are the educational behaviors of Saudi Arabian women who reside in the United States with their husbands who are studying abroad?

2. What influence does being in the United States have on Saudi women's educational behavior?

3. Is there a relationship between parents' level of education and Saudi women's educational aspirations, behavior, and attitudes?

4. Is there a relationship between the husband's attitude toward women's education and the wife's educational aspirations, behavior, and attitudes?

5. Is there a relationship between having children and Saudi women's educational behavior, attitudes, and aspirations toward pursuing an education?

6. Are there other factors that influence Saudi women to pursue an education?

7. Are urban Saudi women's educational aspirations, behavior, and attitudes different from those of rural women?

8. Is there a relationship between Saudi women's socioeconomic level and their educational aspirations, behavior, and attitudes?

9. Is there a relationship between the Saudi Mission's new ruling and Saudi women's educational behavior?

10. Are the educational aspirations, behavior, and attitudes of Saudi women who were born and resided for a period outside Saudi Arabia different from those of Saudi women who were born in Saudi Arabia and have always lived there?

11. Is there a relationship between family background (parents' ethnicity and mother's nationality) and Saudi women's educational aspirations, behavior, and attitudes?

12. Is there a relationship between the length of stay in the United States and Saudi women's educational aspirations, behavior, and attitudes?

Procedures

The researcher conducted an extensive review of literature related to women's studies in general and to Saudi women's issues in particular, as well as pertinent Saudi government documents. The major source of data was the survey questionnaire, which included questions related to the study of Saudi women's educational behavior, attitudes, and aspirations. In addition, personal interviews were conducted to provide detailed information that might not have been revealed through the questionnaire.

Sample

The sample comprised Saudi Arabian women who came to the United States with their husbands, who were studying here. One portion of the sample (N = 200) was selected from a population of 300 Saudi women attending a conference held in Cincinnati, Ohio. The Saudi families attending the conference represented all of the states except Hawaii and Alaska. The names of Saudi females living in Michigan were eliminated from the conference enrollment list from which the sample was selected.

In addition to the sample drawn at the conference, the researcher decided to include the entire Michigan population because a limited number of Saudi females were living in the state. The total

number of study participants was 160--100 from throughout the United States (United States sample) and 60 from Michigan. Thirty-five women attending the conference returned their questionnaires to the researcher before the conference ended. Those responses were tabulated separately from the 65 that were returned by mail to avoid any possible bias. The results of the demographic data analyses were reported for three subgroups:

1. the United States sample (65 respondents)
2. the conference group (35 respondents)
3. the Michigan population (60 respondents).

In the analysis of data to answer the research questions, the three subgroups were treated as one unit (N = 160) because the subgroups were similar demographically and because of the small number of respondents in each group.

Means, standard deviations, frequencies, correlation coefficient, chi-square, multivariate analysis of variance (MANOVA), and a univariate F-test were used to analyze the data elicited through the survey questionnaire and interview.

Conclusions

The following conclusions are based on the findings from the questionnaire and interview responses.

1. Saudi Arabian women who came to the United States with their husbands had a good opportunity to pursue their education in a country renowned for its advanced scientific knowledge and educational system. They arrived with a reasonable level of education (high school

or college), stayed in the United States for a considerable period (from two to four years), and received financial support from the Saudi government to pursue an education.

2. The Saudi government has shown special concern by providing its female citizens an opportunity to pursue an education and by encouraging them not to let this unique opportunity slip away. However, it appears that a considerable number of the Saudi women in this study did not take advantage of this chance.

3. The Saudi Arabian women in this study recognized the importance of education, at least as an aid in raising their children and in contributing to the country's progress. However, they still adhered to their traditional sex role in believing that men should have first priority in obtaining an education.

4. Saudi Arabian women believed that coming to the United States provided a good opportunity to pursue an education, at least to acquire another language. However, most of them believed that the environment of the United States in general, and of the schools in particular, did not help or encourage them to seek an education.

5. Saudi Arabian women had a strong desire to pursue their education in the United States. However, certain factors hindered that desire and suppressed these women's aspirations and educational behavior, thereby preventing them from attending school.

6. The main factors that hindered Saudi women's educational behavior and aspirations were household responsibilities and child care, being in the United States, and husbands' attitudes. No single

factor was responsible for hindering their educational behavior and aspirations; rather, all of the factors interacted to influence women's educational behavior and aspirations. Those influential factors were classified under two main categories: cultural factors and sex role.

7. Saudi Arabian husbands had a significant influence on their wives' educational behavior, attitudes, and aspirations. This influence cannot be underestimated. Husbands' attitudes and cooperation or lack of support either encouraged or discouraged women's school attendance.

8. The Saudi Mission's ruling was considered an effective means of making many wives think seriously about pursuing an education while in the United States. However, this ruling did not solve the problems of women who, for various reasons, could not attend school even after the ruling took effect.

9. Child care and household responsibilities seemed to be the major concern of Saudi Arabian women living in the United States. This was the most influential factor in their decision whether to continue study and to pursue further education.

10. It appeared from the questionnaire and interview responses that some Saudi women maintained the traditional Moslem way of life: staying at home, cooking, dressing in traditional garb, and home furnishings and decoration. They were endeavoring to recreate an environment similar to that at home, which can be considered to restrict their movements and limit them to the circle of their own community. This often curtails their interactions with American women.

about whom they know little except what they see on television or observe from a distance in town.

Limitations of the Study

Since this study was an exploratory one, the limitations are considered at the end of the study. Certain limitations were revealed after the study was done:

1. When the sample was broken down into subgroups, the numbers in the cells were not large enough to test for significance and to answer the related research questions, e.g., when comparing those who came from urban and rural areas, those born and raised outside Saudi Arabia with those born and raised inside the Kingdom, those with various levels of income, and those from different ethnic groups.

2. The questionnaires did not include some other questions, which, if they had been asked, would have made the study more accurate, e.g., the husband's major field of study, at what point the husband was in his program, and also the age of the respondents.

Recommendations

Based on the study results, the following recommendations are made for policy makers in Saudi Arabia and their representatives here in the United States. These recommendations can be used as guidelines for taking appropriate action to help Saudi women who are living abroad and to plan further for their educational enrichment.

1. Saudi planners should form a committee composed of Saudi women to study Saudi wives' affairs in the United States. This

committee could have branches throughout the United States. These committee members could investigate women's conditions and circumstances, follow up their progress, determine the problems that face them and hinder their taking advantage of the opportunity to continue their education, and help facilitate their experience abroad.

2. Since lack of adequate child care was considered the most influential factor hindering Saudi Arabian women's educational behavior, attitudes, and aspirations, Saudi planners should undertake a comprehensive study of what can be done to ease the problem of child care for Saudi wives who wish to attend school while living abroad.

3. Since Saudi husbands' role in their wives' educational behavior, attitudes, and aspirations was evidenced, wives will be more encouraged if they feel there is ample time for them to pursue their education after their husbands finish their study. Thus some modification should be made in the husbands' scholarships by extending the scholarship period to allow the wives to finish their studies.

4. Mass media, especially a magazine, should be provided by those responsible for education in the United States. Such a magazine might be similar to the one published by the Saudi Mission (Al-Mubtaath Magazine; last issue, February 1986). The media should devote space to timely women's issues. An article about Saudi women who have earned their degrees in the United States and how they did so could act as an incentive for other Saudi women who share the same conditions and might encourage them to persist in obtaining their degrees. Some of the problems that face women here in the United States could be discussed,

and suggestions or proposed solutions to these difficulties could be provided.

5. Theses and studies completed by Saudi women should be published to provide encouragement and motivation for undertaking such endeavors.

6. Rulings like the one recently established by the Saudi mission need to be studied and evaluated to consider special cases and unique circumstances.

7. If possible, some consideration might be given to providing Saudi couples with information concerning educational opportunities that are appropriate to the wives' educational background (for example, information about the English language programs available in the state to which they are going and the appropriate educational centers for women, both of which can benefit them as women and contributed in the long run when they return to Saudi Arabia).

Suggestions for Further Research

The following are suggestions for further study, based on the findings revealed in the present investigation, as well as its main limitations. It appears that examining Saudi women's educational behavior is an important concern for future efforts.

1. This study could be replicated using a larger sample, perhaps 500 women, to provide wider representation. This would allow such important factors as urban and rural residence, birth and

residence outside Saudi Arabia, socioeconomic level, and ethnicity to be investigated in greater depth.

2. A study could be conducted to compare the educational behavior, attitudes, and aspirations of women from other Arabic Moslem countries with those of Saudi women who come abroad with their husbands. Such a comparison might uncover other factors that influence women's educational behavior, attitudes, and aspirations and would allow generalizations to be made.

3. Other studies could be undertaken to examine in greater depth the factors that were revealed in this study to be influential.

4. A similar study could be conducted, including Saudi husbands and male students in the sample, to obtain direct information about their opinions and attitudes about Saudi women's education instead of seeking this information from the women themselves.

5. This study was conducted in the United States, which differs completely from Saudi Arabia in terms of language, culture, and religion. Further research could be done in other Arabic Moslem countries to investigate educational behavior, attitudes, and aspirations of Saudi women living in their own country. Such a study would allow comparisons to be made and might reveal other factors that interfere with and influence these women's educational behavior, attitudes, and aspirations.

6. This study could be replicated using additional research procedures that would allow closer observation, such as ethnographic research). In-depth interviews could be conducted, not only from one

area but from different areas, to elicit more information related to Saudi women's educational experience

7. A similar study could be conducted in Saudi Arabia to investigate the educational behavior and aspirations of wives who return to Saudi Arabia from the United States or any other western country.

APPENDICES

APPENDIX A

ENGLISH AND ARABIC VERSIONS OF THE COVER LETTER AND QUESTIONNAIRE

Dear sisters abroad:

Accompanying this letter is a questionnaire which I would like for you to answer. Your responses on this questionnaire will provide valuable information that will be used as part of a study required to fulfill the requirements for my doctoral degree at Michigan State University. The aim of this study is to explore the educational behavior, aspirations, and attitudes of Saudi wives who reside abroad with their husbands who are studying in the United States. The study is also intended to reveal some of the factors that might facilitate or hinder those behaviors and aspirations as a result of being in a foreign country, far away from home, with a different religion, culture, and language.

It is hoped that the findings of this study might provide directions and baseline information that will have the potential to help planners and decision makers in both Saudi Arabia and the United States develop ways to offer help to Saudi wives who are living abroad. The women could then pursue their education and be able to return to their homes and make a positive contribution in building the Saudi nation.

Dear sisters, your help is needed, and your contribution to this study is very much appreciated. The quality of the results and the effectiveness of the study's contribution depend on the objective data and frank opinions and ideas you provide.

I realize that your time is very valuable. However, answering this questionnaire will not require much of your time. Most important, the information you give and the opinions you express will be kept highly confidential. Therefore, your name is not required.

Thank you for your cooperation.

Your sister abroad,

Sultanah I. Dumiati

SECTION I

In this section you are requested to provide some general background information about yourself. Please mark the appropriate answer to each question by putting an "X" in the space beside your answer.

1. Were you born outside Saudi Arabia?

   ____ a. No
   ____ b. Yes (Please specify where: _____)

2. If you were born outside Saudi Arabia, how long did you live in the country in which you were born?

   ____ a. 1-2 years
   ____ b. 2-3 years
   ____ c. 3-4 years
   ____ d. 4-5 years
   ____ e. more than 5 years Please write how long:
   _____years _____months _____days

3. If you were born outside Saudi Arabia, what is (are) the reason(s) for being born and living abroad?

   ____ a. Father's work
   ____ b. Parent's (father's or mother's) sickness
   ____ c. Home country
   ____ d. Any other reason (Please specify _____)

4. In which city in Saudi Arabia have you lived the longest?

   ____ a. Riyadh
   ____ b. Jeddah
   ____ c. Mecca
   ____ d. Medina
   ____ e. Dammam
   ____ f. Taieef
   ____ g. Other (Please specify _____)

5. How long have you been in the United States?

____ a. Less than 1 year
____ b. 1-2 years
____ c. 2-3 years
____ d. 3-4 years
____ e. 4-5 years
____ f. More than 5 years

6. Do you have any relatives living in the United States?

____ a. Yes; my brother is living in the United States.
____ b. Yes; my sister is living in the United States.
____ c. Yes; my uncle is living in the United States.
____ d. Other relatives (Please specify _____)
____ e. I don't have any relatives living in the United States.

7. Have any of those relatives living in the United States visited you? How often? For how long?

____ a. Yes; they visited me once for less than one week.
____ b. Yes; they visited me once for more than one week.
____ c. Yes; they visited me more than once for less than one week.
____ d. Yes; they visited me more than once for more than one week.
____ e. No; they have not visited me at all.
____ f. No; I don't have relatives living in the United States.

8. Have you ever visited these relatives during your stay, or when returning to your home country? How often? For how long?

____ a. Yes; once for less than one week.
____ b. Yes; once for more than one week.
____ c. Yes; more than once for less than one week.
____ d. Yes; more than once for more than one week.
____ e. I have not visited them.

9. Have you ever visited any foreign country other than the United States?

____ a. No
____ b. Yes (Please specify which country or countries: _____)

10. Where did your ancestors originate?

____ a. Originally from Saudi Arabia
____ b. Bokhurist
____ c. Tunisia
____ d. Yemen
____ e. India
____ f. Egypt
____ g. Other (Please specify _____)

11. What is your father's level of education?

____ a. College graduate
____ b. Secondary school
____ c. Middle school
____ d. Elementary school
____ e. Can read and write
____ f. Illiterate

12. Where did your father receive his education?

____ a. My father went to a public school in Saudi Arabia that was open at that time.
____ b. My father was taught by the religious tutors (imams) in Saudi Arabia.
____ c. My father was educated outside Saudi Arabia. (Please specify _____)

13. Where does your father work?

____ a. Manages his own business
____ b. Government employee (public sector)
____ c. Private sector
____ d. Other (Please specify _____)

14. Is your mother from Saudi Arabia?

____ a. Yes
____ b. No (Please specify where she is from _____)

15. What is your mother's level of education?

____ a. Illiterate
____ b. Can read and write
____ c. Elementary school
____ d. Middle school
____ e. Other (Please specify _____)

16. Where did she go to school?

____ a. My mother was taught by a private tutor in Saudi Arabia.
____ b. My mother went to public school in Saudi Arabia.
____ c. My mother was taught in the kuttab (a very early primary institution for teaching).
____ d. She went to school outside Saudi Arabia. (Please specify where _____)

17. Has your mother ever worked?

____ a. No
____ b. Yes (If yes, please state where _____)

18. Compared with Saudi families in general, would you say your family income is:

____ a. Above average
____ b. Average
____ c. Below average

19. How many children did you have before coming to the United States?

____ a. None
____ b. One
____ c. Two
____ d. Three
____ e. More than three

20. How many children do you now have with you in the United States?

____ a. None
____ b. One
____ c. Two
____ d. Three
____ e. More than three

21. How old are your children?

____ a. Less than 2 years
____ b. From 2-6 years
____ c. More than 6 years
____ d. Items a and b
____ e. Items a and c
____ f. Items b and c
____ g. Items a, b, and c

22. What level of education did you have before coming to the United States?

____ a. Elementary school
____ b. Middle school
____ c. Secondary school
____ d. Bachelor's degree
____ e. Teaching institution (secondary-middle)
____ f. Other (Please specify _____)

23. Did you plan to continue your education when you came to the United States?

____ a. Yes
____ b. No
____ c. I was undecided

24. Have you changed your mind about continuing your education since arriving in the United States?

____ a. Yes; I was planning to continue my education but for some reason I didn't.
____ b. No; I was planning to continue my education and I went to school.
____ c. Yes; before coming to the United States I didn't plan to continue my education, but I did.
____ d. No; I was not planning to continue my education and didn't.

25. If you are not studying now, please list your most important reasons for not going to school:

_____ _____
_____ _____
_____ _____
_____ _____

26. If you are now studying in the United States, who is the primary sponsor of your education?

____ a. Government
____ b. My family
____ c. My husband
____ d. Private organization

27. If you are now studying, please list your most important reasons for going to school:

_____ _____
_____ _____
_____ _____
_____ _____

28. If you are studying now, how long did you stay at home before you started your study?

____ a. I started as soon as I came to the United States.
____ b. Less than one year
____ c. One year
____ d. Two years
____ e. Three years or more
____ f. I don't study

29. If you are now studying in the United States, what degree or diploma are you seeking?

____ a. High school
____ b. University level
____ c. Master's degree
____ d. Special diploma
____ e. English language program
____ f. Other (Please specify _____)

30. What degree are you seeking in the long run?

____ a. High school
____ b. Bachelor's degree
____ c. Master's degree
____ d. Ph.D. degree
____ e. Nondefined degree
____ f. I don't study now
____ g. Other (Please specify _____)

31. How does your husband feel about you continuing your education?

____ a. My husband encourages me to take care of the children and the household more than getting an education.
____ b. My husband helps me with the housework and taking care of the children so that I will have time to study.
____ c. My husband doesn't like me to continue my education.
____ d. My husband likes me to continue my education, but he doesn't help me with child care or housework.

32. Who is sponsoring your husband's education?

____ a. Government
____ b. His family
____ c. Himself
____ d. Private organization
____ e. Other (Please specify _____)

33. Did you work in Saudi Arabia?

____ a. Yes
____ b. No

34. If your answer to Question 32 is yes, in what field have you worked?

____ a. Education (teacher, school principal, administrator)
____ b. Medicine (nurse, doctor)
____ c. Other (Please specify _____)

35. How do your parents feel about your getting an education?

____ a. My parents feel it is necessary and important for me to continue my education even after getting married.
____ b. My parents feel it is not necessary for me to continue further education, especially after getting married and having children.
____ c. My parents don't mind my continuing with my education as long as it does not interfere with my role as a wife and mother.

36. In what way have your parents encouraged you to continue your education?

____ a. They pray for my health and success.
____ b. They provide me with financial support.
____ c. They don't encourage me to continue my education.
____ d. They provide me with guidance and advice.

37. How do you feel about the ruling concerning the education of wives of men studying abroad?

____ a. It is a fair decision.
____ b. It is an unfair decision.
____ c. It encourages Saudi women to continue their education.
____ d. Other opinions (Please specify _____
_____)

38. Were you going to school before this ruling?

____ a. No
____ b. Yes

39. How has this ruling affected your thinking and planning about continuing further education?

____ a. It encouraged me to continue my education.
____ b. It pushed me to continue my education.
____ c. It didn't affect me at all because I already was going to school.
____ d. It didn't affect my thinking and planning because I am not intending to continue my education anyhow.

40. Do you have any suggestions concerning this ruling to help make it more workable and acceptable?

a. _____

b. _____

c. _____

d. _____

e. _____

41. How is your command of English developing?

____ a. Very well
____ b. Well
____ c. Not bad
____ d. Not well (I don't know the language at all)

SECTION II

In this section you are requested to check the most accurate response given, or the answer that best describes your feelings. Please answer each item by putting an "X" in the box in the appropxiate column. Please check only one response for each item.

	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
42. Being a student helps one feel happy, proud of himself, and able to participate in social life.					
43. Being in the United States is a good chance for one to get a degree or at least develop another language.					
44. Being in the United States, which is a foreign country, discouraged me from planning to continue further education.					
45. I was going to continue my education, but taking care of children made it difficult for me, so I preferred to stay home.					
46. Women should have an equal chance with men in getting an education as long as they have the ability and aspiration.					
47. Having children should not be an excuse for not pursuing further education.					
48. Having relatives in the United States influenced my thinking to pursue further education.					
49. Traveling to foreign countries influenced my thinking to pursue further education.					
50. Going to school in the United States is more enjoyable than in Saudi Arabia.					

	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
51. The place of Saudi Arabian women is not only at home; they also should get jobs outside their homes.					
52. The wife as well as the husband should be a breadwinner.					
53. There is no need to get an education if one does not want to get a job.					
54. Compared to women in other countries of the world, Saudi Arabian women are not educated as well as they are.					
55. Making jobs available for Saudi Arabian women will make them pursue higher education.					
56. I shall be able to continue further education if there is an Islamic day care center having Moslem people to take care of my children.					
57. Saudi Arabia's new ruling concerning wives' study motivated me to continue my education.					
58. I don't like my children to go to American school.					
59. Not knowing the language has prevented me from continuing my education in the United States.					
60. Saudi Arabian women need to get more education, especially at higher levels.					
61. I am so satisfied about my children going to Arabic school.					
62. The Arabic school in our district has good facilities and good specialized teachers.					

	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
63. Being a mother should not prevent one from pursuing further education.					
64. A woman should not go to the trouble fo continuing her education as long as her family can support her with all the money she needs.					
65. It is not necessary for a girl to continue her education and get a job as long as she will get married.					
66. Getting married makes it impossible for the Saudi Arabian woman to continue her education.					
67. The Saudi Arabian government encourages women to get higher education.					
68. Saudi Arabian men encourage their wives to continue their education.					
69. Saudi Arabian women should get higher education in order to raise a better family.					
70. Having very good financial support should encourage Saudi Arabian women to continue their education.					
71. Life in the future will be more enjoyable for those who get an education.					
72. I think that women in Saudi Arabia should aim to get at least a college degree.					
73. After I came to the United States, my thinking about education changed for many different reasons.					

	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
74. Being in the United States helps me choose the field of study that expresses my interests.					
75. Going to school and studying takes a lot of time and entails a lot of responsibility.					
76. I prefer staying home to take care of children and the house more than pursuing an education.					
77. Getting an education is important to help women understand themselves as independent persons.					
78. I have a strong interest in getting a higher education, but the environment in the United States does not help me go to school.					
79. Being far away from my family makes it hard to continue my education.					
80. The difficulty in my social contact with the American people prevents me from continuing my education.					
81. Sometimes I hesitate to talk to Americans or ask them questions because I think I might not be understood.					
82. If I were in Saudi Arabia now, I might not still be going to school.					
83. My parents do not encourage me to get a higher education.					
84. If I had someone to help me with the housework and child care, I might be going to school now.					

	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
85. Family traditions discourage me from continuing my education.					
86. Saudi Arabia needs highly educated women to fill the jobs available for women.					
87. I would continue my education in the United States if there were schools for women only.					
88. I do not like to go to school in Saudi Arabia because of the difficulty of the curriculum and the unsuitable teaching methods.					
89. I do not continue my education in the United States because there are no educational facilities or good curriculum.					
90. Going to school in Saudi Arabia is tedious and boring.					
91. I prefer studying math and science over any other field of study.					
92. There should be more Saudi Arabian women studying math and science.					

بسم الله الرحمن الرحيم

أختي المبتعثة

بطي هذا الخطاب استبيان يرجى من أختي في الاسلام والعربة الاجابة عليها ليكون جزء من دراسة السلوك التعليمي والتطلعات التعليمية التربوية لاخواتي السعوديات كنتيجة لوجودهن في الولايات المتحدة والتي تعتبر بلد اجنبي و غريب عن مجتمعنا في الثقافة والتقاليد واللغة .

وان الغرض الاساسي من هذه الدراسة هو بحث حالات الزوجات السعوديات الدراسية للتعرف على العوامل التي قد تؤثر على رغبة المرأة السعودية في مجتمع اجنبي في مواصلة التعليم والحصول على قدر واف منه .

من خلال تبين هذه العوامل التي قد تسهل او تعرقل هذه الرغبة يكون الهدف هو وضعها امام المسئولين ليكونوا على وعي بها ودراستها للاستفادة منها وعلى اساسها يتم التعاون بين الجهات المسئولة في الولايات المتحدة والمملكة العربية السعودية للتخطيط لها وايجاد الفرص الملائمة واتاحتها امام اخواتنا السعوديات ليكن اكثر تشجيعا على تكملة تعليمهن والحصول على قدر واف منه حتى يرجعن الى الوطن الحبيب ويساهمن في بنائه وتطوره .

وانا اختي المغتربة اذا اعرف مدى وقتك الثمين فالاجابة على هذا الاستبيان لن يأخذ من هذا الوقت الا القليل والذى سوف تشاركين فيه مشاركة علمية صادقة التي يهدف اليها هذا البحث . ان اجابتك التي تساهمين بها سوف تفيد في الغرض العلمي والاراء الصادقة والافكار الجيدة التي ستساهمين بها ستكون سرية تماما حيث ان تدوين الاسم غير مطلوب .

واخيرا ارجـــو ان تسارعـــي في الاجابـــة عليهـــا وارسالهـا
فـــي اســـرع وقـــت ممكـــن وتقبلـــي شكـــرى وفائـــق
تحياتي ودعائـــي لـــك بالتوفيـــق .

اختكن في الاســـلام والعربـــة

سلطانـــة دمياطـــي

- ١ -

بسم اللـــــه الرحمـــن الرحيـــم

الجزء الاول

في هذا الجزء انت مطالبة باعطاء بعض المعلومات الخاصة بك وذلك بوضـــع (×) في المربع بجانب الاجابة الملائمة بالسؤال .

١ - هـــل ولدت خارج المملكة العربيـــة السعودية ؟

أ لا

ب نعـــم

اذا كان ذلك أيـــن _____

٢ - اذا كنت قد ولدت خارج المملكة العربية السعودية كم عشت في القطـــر الـــذى ولـــدت فيـــه .

☐ أ من ١ - ٢ سنـــة

☐ ب من ٢ - ٣ سنـــة

☐ ج من ٣ - ٤ سنـــة

☐ د من ٤ - ٥ سنـــة

☐ هـ اكثر من خمـــس سنوات

☐ و اذا كان اقل او اكثر مما ذكر اعلاه لو سمحت ادكرى

يـــوم _____ شهـــر _____ سنـــة _____

٣ - اذا كنت قد ولدت وعشت خارج المملكة ما هو اوض الاسباب التي جعلتك تولدين وتعيشين في خارج المملكة ؟

- ☐ أ عمل الوالد
- ☐ ب مرض احد الاباء واحتياجه للعلاج مدة طويلة ؟
- ☐ جـ لانه موطني الاصلي
- ☐ د أي سبب آخر اذا سمحت اذكريه _____

---

٤ - في اى مدينة او قرية وقرى من مدن المملكة عشت اكثر حياتك أى (تربيت ونشأت) ؟

- ☐ أ الرياض
- ☐ ب جدة
- ☐ جـ مكة
- ☐ د المدينة المنورة
- ☐ هـ الدمام
- ☐ و أي مكان آخر غير ذلك اذكريه _____

---

٥ - كم لك في الولايات المتحدة الامريكية

- ☐ أ اقل من سنة
- ☐ ب من ١ - ٢ سنة
- ☐ جـ من ٢ - ٣ سنوات
- ☐ د من ٣ - ٤ سنوات
- ☐ هـ من ٤ - ٥ سنوات
- ☐ و اكثر من خمس سنوات

- ٣ -

٦ - هل لك اقارب يقيمون في الولايات المتحدة ؟

☐ أ نعم لي اخي يعيش في الولايات المتحدة

☐ ب نعم اختي

☐ ج عمي

☐ د ليس لي اقارب

☐ هـ اذا كان هناك اقارب غير المذكورين لو سمحت ادكرى صلة القرابة _____

---

٧ - هل هولاء الاقارب قاموا بزيارتك في الولاية التي تقطنين فيها كم كانت عدد الزيارات وكم استغرقت مدة كل زيارة ؟

☐ أ نعم قاموا بزيارتي مرة واحدة وكانت اقل من اسبوع

☐ ب نعم قاموا بزيارتي مرة واحدة وكانت اكثر من اسبوع

☐ ج نعم قاموا بزيارتي اكثر من مرة وكانت اقل من اسبوع

☐ د نعم قاموا بزيارتي اكثر من مرة وكانت اكثر من اسبوع

☐ هـ لا لم يقوموا بزيارتي على الاطلاق

☐ و ليس لي اقارب

---

٨ - هل قمت انت بزيارتهم اثناء مدة اقامتك في الولايات كم كانت عدد الزيارات وكم استغرقت مدة كل زيارة ؟

☐ أ نعم قمت بزيارتهم مرة واحدة لمدة اقل من اسبوع

☐ ب نعم قمت بزيارتهم مرة واحدة لمدة اكثر من اسبوع

☐ ج نعم قمت بزيارتهم اكثر من مرة لمدة اقل من اسبوع

☐ د نعم قمت بزيارتهم اكثر من مرة لمدة اكثر من اسبوع

☐ هـ لم اقم بزيارتهم على الاطلاق

☐ و ليس لي اقارب

٩ - هل قمت بزيارة اى قطر اجنبي آخر غير الولايات المتحدة ؟

☐ أ لا

☐ ب نعم (لو سمحت اذكر بة)

---

١٠ - الى اين يرجع اصل سلالتك ؟ (الى اين ينتمو اجدادك)

☐ أ اصلا من المملكة العربية السعودية

☐ ب نجـــــارى

☐ ج تركـــــي

☐ د جـــــاوى

☐ هـ يمنـــــي

☐ و هنـــــدى

☐ ز مصـــــرى

☐ ح اذا كانت هناك اجابة غير ذلك اذكرى _____

---

١١ - مـــــا هو مستوى الوالد العلمـــــــي ؟

☐ أ بكالوريوس

☐ ب ثانوى

☐ ج متوســـط

☐ د ابتدائي

☐ هـ يقرأ ويكتـــب

☐ و لا يقرأ ولا يكتـــب

- ٥ -

١٢ - ايـــن تلقـــى والـــدك تعليمـــه ؟

☐ أ في مدرسة حكومية في المملكة والتي كانت متوفرة في ذلك الوقـــت

☐ ب على يد الائمة والشيـــوخ

☐ ج خارج المملكة (ايـــن _____)

---

١٣ - أيـــن يعمـــل والـــدك ؟

☐ أ في التجارة

☐ ب موظـــف حكومي

☐ ج قطـــاع خاص

☐ د غير ذلك اذكريه _____

---

١٤ - هل والدتـــك اصـــلا من المملكة العربية السعودية ؟

☐ أ نعـــم

☐ ب لا اذن من اين _____

---

١٥ - مـــا هـــو المستوى التعليمـــي للوالـــدة ؟

☐ أ لا تقرأ ولا تكتـــب

☐ ب تقـــرأ وتكتـــب

☐ ج ابتدائـــي

☐ د متوســـط

☐ هـ غير ذلك اذكريه _____

---

١٦ - ايـــن تلقـــت والدتك تعليمهـــا ؟

☐ أ على يد معلمة خاصة من المملكة العربية السعودية

☐ ب في مدرسة حكوميـــة

☐ ج مـــن الكتـــاب

☐ د خارج المملكة العربية السعودية (ابن _____)

---

١٧ - هـــل تعمـــل والدتـــك ؟

☐ أ لا

☐ ب نعـــم (ايـــن _____)

---

١٨ - مقارنة بدخل الاسرة في المملكة العربية عامة ماذا تعتبرين دخل اسرتـــك ؟

☐ أ فـــوق العادى

☐ ب عـــادى

☐ ج اقـــل من العـــادى

---

١٩ - كـم كان عدد الاطفال لديك قبل مجيئك الى الولايات المتحدة لو سمحت اذا ما كـــان ذكـــر او انثـــى ؟

☐ أ لم يكن عندى اطفال

☐ ب واحد ( ) ذكر ( ) انثى

☐ ج اثنان ( ) ذكر ( ) انثى

☐ د ثلاثـة ( ) ذكر ( ) انثى

☐ هـ اكثر من ثلاثة ( ) ذكر ( ) انثى

---

٢٠ - كم اصبح عددهم الان ؟ لو سمحت عيني عدد الاناث والذكور

☐ أ ليس عندى اطفال

☐ ب واحد ( ) ذكر ( ) انثى

☐ ج اثنان ( ) ذكر ( ) انثى

☐ د ثلاثة ( ) ذكر ( ) انثى

☐ هـ اكثر من ثلاثة ( )ذكر ( ) انثى

---

٢١ - ما هو عمر كل طفل منهم ؟

الطفل الاول	يوم	شهر	سنة
الطفل الثاني	يوم	شهر	سنة
الطفل الثالث	يوم	شهر	سنة
الطفل الرابع	يوم	شهر	سنة

---

٢٢ - ما هي الدرجة العلمية التي حصلت عليها قبل مجيئك الى الولايات المتحدة ؟

☐ أ المرحلة الابتدائية

☐ ب المرحلة المتوسطة

☐ ج المرحلة الثانوية

☐ د درجة البكالوريوس

☐ هـ معهد معلمات

☐ و غير ذلك لو سمحت اذكريها _____

- ٨ -

٢٣ - هل خططت لتكملة تعليمك قبل مجيئك الى الولايات المتحدة حيـــــن تقدميـــــن اليها؟

☐ أ نعـــم

☐ ب لا

☐ جـ غير متأكـــــدة

---

٢٤ - هل غيرت رأيك بعد قدومك الى الولايات المتحدة من مسألة تكملة تعليمك ؟

☐ أ نعم ذلك لانني كنت مخططة لتكملة تعليمي ولكن لبعض الظروف لم افعل

☐ ب لا لانني كنت مخططة لتكملة تعليمي وبالفعل اني اذهب الآن للمدرسة

☐ جـ نعم وذلك لانني لم اخطط لتكملة تعليمي ولكن فعلت

☐ د لا لانني لم اكن مخططة لتكملة تعليمي وبالفعل لم افعل

٢٥- اذا كنت لا تدرسي الان في الولايات المتحدة ما هي اهم الاسباب التي منعتك من ذلك

_____ _____

_____ _____

---

٢٦ - اذا كنت تدرسين الان من هو الممون الرئيسي لدراستك ؟

☐ أ الحكومـــــة

☐ ب عائلتـــــي

☐ جـ زوجـــــي

☐ د مؤسسة خاصـــــة

- ٩ -

٢٧ - اذا انت تدرسين الان ما هي اهم الاسباب التي جعلتك تفكرين في تكملة دراستك ؟

_____ _____

_____ _____

---

٢٨ - اذا كنت تدرسين الان كم كانت من المنزل قبل ان تبدأين دراستك في الولايات المتحدة ؟

- ☐ أ اقل من سنة
- ☐ ب بدأت مبا شرة بعد قدومي الى الولايات المتحدة
- ☐ ج سنة
- ☐ د سنتان
- ☐ هـ ثلاثة سنوات
- ☐ و انا لا ادرس الان

---

٢٩ - ما هي المرحلة العلمية التي انت ملتحقة بها الان ؟

- ☐ أ المرحلة الثانوية
- ☐ ب مرحلة جامعية
- ☐ ج دبلوما خاصة
- ☐ د ماجستير
- ☐ هـ برنامج لغة انجليزية

غير ذلك خصي بالذكر _____

- ١٠ -

٣٠ - ما هي المرحلة او الدرجة العلمية التي تسعين الى الحصول عليها؟

☐ أ المرحلة الثانوية

☐ ب درجة البكالويوس

☐ ج ماجستير

☐ د دكتوراه

☐ هـ غير محددة

☐ و انا لا ادرس

غير ذلك لو سمحت حددى (_____)

---

٣١ - من هو الممون الرئيس لتعليم زوجك ؟

☐ أ الحكومة

☐ ب عائلته

☐ ج زوجي الممون لنفسه

☐ د مؤسسة خاصة

---

٣٢ - ما هو موقف زوجك من مسألة تكملة تعليمك ؟

☐ أ زوجي يشجعني ان اعتن بالاطفال وبأمور المنزل اكثر من الحصول على التعليم او الدراسة

☐ ب زوجي يساعدني في الاعمال المنزلية والعناية بالاطفال حتى يكون عندى وقت للدراسة

☐ ج زوجي لا يشجع كثيرا فكرة تكملة دراستي

☐ د زوجي يشجع فكرة تكملة تعليمي ولكن لا يتعاون معي في امور المنزل وتربية والعناية بالاطفال .

---

٣٣ - هل عملت في المملكة العربية السعودية ؟

☐ أ نعم

☐ ب لا

---

٣٤ - اذا كانت اجابتك لسؤال ٣٣ بنعم اذن ما هو الحقل الذى عملـــــــت بـــــــه ؟

☐ أ حقل التعليم (مدرسة مديرة مدرسة ادارية)

☐ ب حقل الطب (ممرضـــــة دكتورة)

☐ جـ اى عمل اخر لو سمحت ادكرية _____

---

٣٥ - ما هو موقف آبائك من تكملة تعليمك ؟

☐ أ والدى يرون ان التعليم واجب ضرورى ومهم بالنسبة حتى بعد ان تزوجت

☐ ب والدى يرون ان التعليم غير ضرورى بالنسبة لي وخاصة بعد الزواج ووجود الاطفال

☐ جـ والدى لا يمانعون ولا يعارضون تكملة تعليمي طالما انه لا يؤثر على دورى في الحياة كزوجة وكأم

---

٣٦ - ما هي الطرق التي يستخدموها ابويك في حثك وتشجيعك على التعليم ؟

☐ أ يدعون لي بالتوفيق والنجاح

☐ ب يعاونني ماديا

☐ جـ يقدمان لي النصائح والارشادات

☐ د لا يشجعاني على تكملة تعليمي

- ١٢ -

٣٧ - ما رأيك في القانون الجديد الذى يخص الزوجات المتبعثات ؟

☐ أ قرار صائب وعادل

☐ ب قرار يحتاج الى تقويم

☐ ج انه قرار جيد لانه يشجع الزوجات على تكملة تعليمهن

☐ د رأى اخر غير ذلك اشرحي _____

---

٣٨ - هل كنت ملتحقة بمؤسسة تعليمية قبل هذا القرار ؟

☐ أ نعم

☐ ب لا

---

٣٩ - ما اثر تطبيق هذا القرار نحو تخطيطك لتكملة دراستك او التحاقك بالمدرسة ؟

☐ أ لقد شجعني على تكملة دراستي وهانذا اذهب الان للمدرسة

☐ ب شعرت بالضغط علي لانه اكمل تعليمي حتى لا ينقطع نصف الراتب او احرم من الامتيازات الدراسية

☐ ج لم يكن له اى تأثير على تفكيرى من تكملة دراستي لانني بالفعل انا ادرس من قبل صدوره

☐ د لم يؤثر علي من تكملة دراستي لانني لم اذهب الى المدرسة وليس عندى النية في الذهاب الى المدرسة حتى بعد صدور القـــــرار

- ١٣ -

٤٠ - هـــل عندك اى اقتراح بخصوص هذا القرار حتى يكون اكثر فعاليـــــة وتقبـــلا

☐ ا _____

☐ ب _____

☐ ج _____

☐ د _____

☐ هـ _____

---

٤١ - ما هو مدى قدرتـــك في اللغـــة الانكليزيـــــة ؟

☐ ا جيد جـــدا

☐ ب جيـــــد

☐ ج اقل من جيـــد

☐ د غير جيد لانني لا اعرف الانجليز ى على الاطلاق

- ١ -

في هذا الجزء انت مطالبة بالاتي :

١ - فحص كل عبارة جيدا وبعد تفحصها ضعي علامة (x) في العمود الذى يصف شعورك لهذه العبارة لتعرى عما اذا كنت موافقة تماما - موافقة - لا تستطيعي التحديد - لا توافقي او غير موافقة على الاطلاق على هذه العبارة المعطاة .

٢ - اختارى اجابةواحدة فقط بوضع علامة (x) في العمود الذى يناسب اجابتك .

٣ - اذا غيرت رأيك بعد وضع علامة (x) في احد الاعمدة الخمسة يرجى شطب العلامة بعدة خطوط بحيث يظهر انك قد غيرتها ثم ضعي (x) في العمود الجديد اذى اخترته وسوف تلغى الاجابة الاولى .

٤ - يرجى الاجابة على جميع الاسئلة .

العبارة (السؤال)	١ اوافق تماما	٢ اوافق	٣ لا استطيع التحديد	٤ لا اوافق	٥ لا اوافق على الاطلاق
١ - بكوني طالبة يشعرني بالغبطة والفخر بنفسي ويمكنني من المساهمة في الحياة الاجتماعية					
٢ - وجودى هنا في الولايات المتحدة الامريكية يعتبر فرصة كبيرة للحصول على درجة علمية					

- ٢ -

العبارة (السؤال)	١ اوافق تماما	٢ اوافق	٣ لا استطيع التحديد	٤ لا اوافق	٥ لا اوافق على الاطلاق
٣ - وجودى في الولايات المتحدة الامريكية لم يشجعني على مواصلة دراستي					
٤ - لقد كنت مخططة لتكملة تعليمي ولكن وجود الاطفال والعناية اوجد الصعوبة ولذلك فضلت المكوث في البيت					
٥ - المرأة كالرجل لا بد ان تتواجد لها الفرص المتساوية من تكملة تعليمها طالما عندها الرغبة والقدرة على ذلك .					
٦ - وجود الاطفال لا يمكن ان يكون حجة في عدم تكملة تعليمها					
٧ - وجود اقارب في الولايات المتحدة شجعني وكان له دور في تكملة تعليمي					
٨ - السفر الى بلاد اجنبية كان له الاثر على تفكيرى من تكملة تعليمي					
٩ - الذهاب الى المدرسة في الولايات المتحدة اكثر متعة منه من المملكة					
١٠ - مكان ومنزلة المرأة السعودية ليس فقط في البيت فالعمل ايضا خارج البيت مهم					

— ٣ —

العبارة (السؤال)	١ اوافق تماما	٢ اوافق	٣ لا استطيع التحديد	٤ غير موافقة	٥ غير موافقة اطلاقا
١١ - كل من الزوج والزوجة سواسيا لا بد ان يشاركان بالمسؤلية من نفقة البيت					
١٢ - اذا لم يكن هناك رغبة في العمل او الحصول على وظيفة فليس من الضرورى ان يتعلم المرء					
١٣- مقارنة بالنساء الاخريات من الاقطار الاخرى المستوى العلمي للمرأة السعودية اقل من مثيلاتها في هذه الاقطار					
١٤ - وفرة الوظائف وتنوعها عامل يشجع المرأة السعودية على تكملة دراستها					
١٥ سأكون قادرة على تكملة دراستي اذا كانت هناك حضانة اسلامية عربية ترعى اطفالي ويعمل بها مسلمات					
١٦ - تطبيق القرار الخاص بالزوجات شجعني على مواصلة دراستي					

- ٤ -

العبارة (السؤال)	اوافق تماما	اوافق	لا استطيع التحديد	لا اوافق	لا اوافق اطلاقا
١٧- لا ارغب اطفالي ان يذهبوا الى مدارس امريكيـــة					
١٨- عدم اجادتي اللغة الانكليزيـة منعني من التفكير في مواصلة الدراسة في الولايات المتحدة					
١٩- اني راضية تماما عن ذهاب اطفالي الى المدرسة العربية في الولايات المتحدة الامريكيـة					
٢٠ - الفتاة السعودية ما زالت في حاجة الى مزيد من التعليم وخاصة الدرجات العليا منه					
٢١- المدرسة العربية في المنطقة التي نقطن بها جيدة وبها تسهيلات كثيرة ومدرسون متخصصـــون					
٢٢ - مسؤليتي كأم لا تمنعني من مواصلة الدراسة					
٢٣ - لماذا تشغل الفتاة نفسها بمتاعب التعليم ومشاكل الدراسة طالما ان هناك من يصرف على البيت ويمده بالمال					

العبارة (السؤال)	اوافق تماما	اوافق	لا استطيع التحديد	غير موافق	لا اوافق مطلقا
٢٤ - ليس من الضروري للفتاة ان تفكر في التعليم او تعمل طالما انها متزوجة او انها ترغب من الزواج					
٢٥ - مسئوليات الزواج تجعل الفتاة صعب عليها مواصلة دراستها					
٢٦ - حكومة المملكة العربية السعودية تشجع الفتاة السعودية على التعليم وخاصة الدرجات العليا منه					
٢٧ - الازواج السعوديون يشجعون زوجاتهم على مواصلة دراستهن					
٢٨ - حصول المرأة السعودية على مستوى عال من التعليم يساعدها على تنشئة جيل متعلم وعائلة صالحة					
٢٩ - وجود من يعين التعليم ماديا يساعد المرأة السعودية على مواصلة دراستها					
٣٠ - ستكون الحياة اكثر سعادة وراحة لو ان تعلم المرء .					
٣١ - اعتقد ان الفتاة السعودية لا بد ان تحصل على درجة علمية على الاقل البكالوريوس					
٣٢ - قد ومي الى الولايات المتحدة غير تفكيري عن التعليم لعدة اسباب					

العبارة (السؤال)	اوافق تماما	اوافق	لا استطيع التحديد	لا اوافق	لا اوافق اطلاقا
٣٣ - وجودى في الولايات المتحدة ساعدني على اختيار التخصص التعليمي الذى ارغبه					
٣٤ - الذهاب الى المدرسة يعني المسئولية وتخصيص الوقت الكبير للدراسة .					
٣٥ - افضل البقاء في البيت لرعاية اطفالي وشئون المنزل عن مواصلة تعليمي					
٣٦ - التعليم يساعد الفتاة على فهم نفسها ومشعرها باستقلالها وكيانها					
٣٧ - عندى الرغبة الشديدة في تكملة تعليمي ولكن البعثة في الولايات المتحدة لا تساعد على ذلك					
٣٨ - بعدى عن الوطن واحساسى بالغربة جعلني لا افكر في مواصلة دراستـــي					
٣٩ - اجد صعوبة في الاتصال والتعامل مع الامريكان منعني من مواصلة دراستي					
٤٠ - بعض الاحيان اتردد في التحدث مع الامريكيون لشعورى بانهم لا يفهمونى					

- ٧ -

العبارة (السؤال)	اوافق تماما	اوافق	لا استطيع التحديد	لا اوافق	لا اوافق على اطلاقا
٤١ - لو كنت الان في المملكة كنت اواصل تعليمي وما زالت في المدرسة					
٤٢ - والدي لا يشجعاني على مواصلة دراستي					
٤٣ - لو ان هناك من يعاونني في شئون المنزل ورعاية الاطفال كنت الان ادرس					
٤٤ - تقاليد العائلة منعتني من مواصلة تعليمي					
٤٥ - المجتمع السعودي في حاجة الى المراة المتعلمة لملا الوظائف الشاغرة الخاصة بالفتيات					
٤٦ - وجد تمواصلة تعليمي في الولايات المتحدة اذا كانت هناك مدارس للفتيات فقط					
٤٧ - لا ارغب الذهاب الى المدرسة في المملكة لصعوبة المناهج وعدم ملائمة اساليب التدريس					
٤٨ - الذهاب الى المدرسة في السعودية كتيب وممل					
٤٩ - عدم وجود المناهج الملائمة والتسهيلات التعليمية في الولايات المتحدة منعتني من مواصلة تعليمي					

- ٨ -

العبارة (السؤال)	اوافق تماما	اوافق	لا استطيع التحديد	لا اوافق	لا اوافق اطلاقا
٥٠ - افضل دراسة الرياضيات والتخصصات العلمية اكثر من الادبية					
٥١ - من المفروض ان يكون عدد كثير من فتيات سعوديات متخصصات في العلوم والرياضيات					

APPENDIX B

ENGLISH AND ARABIC VERSIONS OF THE PILOT STUDY

COVER LETTER AND QUESTIONNAIRE

Dear sisters abroad,

These are questions I would like you to answer. By answering these questions, you will be helping me develop a questionnaire which will be part of a study aimed at exploring the educational behavior, aspirations, and attitudes of Saudi wives who reside abroad with their husbands who are studying in the United States. Please feel free to express your objective opinions and frank ideas, which will contribute to the completion of this study.

Dear sisters, I'm sure that answering these questions will require some of your time. However, if you consider your scientific contribution and your assistance of a sister abroad, that will make it easy for you to answer them.

Your name is not required, and your answers will be very confidential. Finally, thank you for your cooperation and help. Because time is limited, please answer the questions quickly and return them to me. Please feel free to call me with any questions you may have. My phone number is 882-5416.

Your sister abroad,

Sultanah I. Dimiati

SECTION I

1. Where were you born?

2. If you were born outside Saudi Arabia, where were you born? How long did you live there?

3. Have you visited your home country since you left it? What were your reasons for leaving your home country to live in Saudi Arabia?

4. For the most part, where did you live in Saudi Arabia: a large city or a small town? Please name the city or town you lived in: _____.

5. How long have you been living in the United States?

6. Do you have any relatives in the United States? What is their relationship to you?

7. Do you have any other relatives living in a foreign country? What relationship are they to you? Where do they live?

8. Have you ever visited these relatives during your stay in the United States, or when returning to your home country?

9. How does having relatives in the United States or in a foreign country help you plan to continue or discontinue your education?

10. Have you ever visited any foreign country other than the United States?

11. Most Saudi Arabians have mixed ethnicity, or they are originally from another country. Where did your ancestors originate?

12. What is your father's level of education?

13. Can your father read and write?

14. Where did he receive his education?

15. Where does he work?

16. What is your mother's level of education?

17. Does she read and write?

18. Where did she receive her education?

19. Does your mother work? If so, where?

20. Is your mother from Saudi Arabia?

21. Do you consider your family's income to be average, above average, or below average?

22. Do you have children?

23. If yes, how many children did you have before you came to the United States?

24. How many children have you had during your stay in the United States?

25. How do you feel about having children and continuing your education?

26. Have you had any difficulty continuing your education with children?

27. If so, what do you suggest to overcome this difficulty?

28. What level of education did you have before coming to the United States?

29. Did you plan to continue your education when you came to the United States?

30. After you arrived in the United States, did you decide to continue your education?

31. If you are now studying in the United States, what degree or diploma are you seeking?

32. If you are now studying in the United States, who is the primary sponsor of your education?

33. If you are now studying, please list your most important reasons for going to school.

34. If you are not studying, please list your most important reasons for not going to school.

36. How long had you been in the United States before deciding to go to school? What prompted your decision?

37. Did you work in Saudi Arabia? If so, for how long? In what field?

38. Who is sponsoring your husband's education?

39. How does your husband feel about your continuing your education? Does he help you with the housework? Does he encourage you to take care of the children and the house, rather than getting an education?

40. How do your parents feel about your getting an education?

41. In what way have your parents encouraged or discouraged you to continue your education or to seek a higher degree in education?

42. How do you feel about the new government ruling concerning wives' education?

43. Were you going to school before this ruling, or have you started since the ruling was made?

44. Do you feel pressure to go to school because of the new ruling? If so, why?

45. Do you have any suggestions concerning this new ruling, to help make it more workable and acceptable?

SECTION II

1. If you are a student, how has this experience made you feel?

2. How should women's opportunity to pursue an education compare with that of men?

3. How has living in a foreign country affected your motivation to pursue or not to pursue an education?

4. What do you think about husband and wife sharing the responsibility for housework, employment, and financial decisions?

5. Please describe your feelings about the educational environment in the United States.

6. What is your opinion of the educational facilities and curriculum in Saudi Arabia?

7. How have your parents' traditions affected your pursuit of an education?

8. How do you think Saudi women compare to women from other countries, in terms of their education?

9. How does going to school in the United States compare to going to school in Saudi Arabia?

10. Should a woman pursue an education if she does not want to get a job?

11. If jobs are made available to Saudi women, how will this influence whether or not they pursue higher education?

12. How should women's opportunity to pursue an education compare with that of men?

13. If her husband or family can support her financially, is there any reason for a woman to pursue an education?

14. How does marriage affect Saudi women's pursuit of further education?

15. Has your concept of education changed since you have been living in the United States? In what way?

16. Has being far from home affected your motivation to pursue further education?

17. What academic field of study do you prefer?

18. If you were living in Saudi Arabia now, would you be going to school?

19. Do you talk to Americans and/or ask them questions, or do you hesitate because of a language barrier?

20. Has the coeducational system of education in the United States influenced your decision to seek further education while in the United States?

21. If Saudi women enjoyed the same rights in every aspect of their lives that Saudi men have, would this influence their pursuit of higher education?

بسم الله الرحمن الرحيم

أختي الغربية :-

لعلمي أن هذا الخطاب أو مسئلة الإجابة عليه هو أول ما يواجه المسلم والغربية والتي على أساسها تجمع المعلومات التي تساهم في تكوين الشخصية ليكون هو دراسة العوامل التي قد تؤثر على رغبة المرأة السعودية في مجتمع أجنبي مثل المجتمع الأمريكي في مواصلة تعليمها والحصول على قدر أكبر من ذلك.

وأن الغرض الأساسي من هذه الدراسة هو التعرف على هذه العوامل التي قد تسهل أو تعرقل هذه الرغبة لتكون واضحة أمام المسئولين ليكونوا على وعي كبير بذلك التي على أساسها يسعون جاهدين مخلصين بالمساعدة في الحالات المستوفية في الولايات المتحدة والملحقية السعودية للتخطيط لها وإيجاد وإتاحة الفرصة التي تعمل على تسهيل وتشجيع أخواتنا السعوديات الغربيات في وطنهن في تكملة تعليمهن والحصول على قدر عال منه حتى يرجعن إلى الوطن الحبيب ويساهمن في بنائه وتطوره.

وأنا أختي الغربية إذ أعرف مدى وتمكن الجميع من الإجابة على هذه الاستلة لم تأخذ منه هذا الوقت إلا القليل والذي سوف تشاركيني فيه مشاركة عالية الذي يهدف إليه هذا البحث. إن إجابتك التي تساهمين بها سوف تفيد في الغرض العلمي وتقدر إلى الصادقة والانتظار الجيدة التي تساهمين بها ستكون سرية تماماً حيث أنه تقديمها اسمي غير مطلوب.

وأخيراً أرجو أنه تأخذني في الاعتبار أنه الوقت لهذه الدراسة محدود جداً" ولذلك أرجو منك أنه تسارعي في الإجابة عليها وإعادتها بأسرع وقت ممكن.

وتقبلي شكري وخالص تحياتي ودعائي لك بالتوفيق

أختكم في الإسلام والغربة

سلطانة دهيماني

-١-

١- أين مكان ميلادك ؟

٢- متى جئت إلى الولايات المتحدة الأمريكية . ما هي الأماكن أو المدن المختلفة التي عشت فيها وكم كانت مدة الإقامة في كل مكان ؟

٣- هل قمت بزيارة المملكة العربية السعودية والتي تعتبر موطنك الأصلي منذ أن غادرتها ؟ ما هي الأسباب التي جعلتك تغادر المملكة للعيش في الخارج ؟

٤- في أي بلد في السعودية قضيت معظم حياتك ؟

٥- كم لك إخوة في الولايات المتحدة الأمريكية ؟

٦- ما هي الأماكن التي عشت فيها في الولايات المتحدة الأمريكية ؟

٧- هل لك أقارب في الولايات المتحدة الأمريكية ؟ ما هي صلة القرابة ؟ أين يعيشون في أمريكا ؟ وكم لهم في أمريكا ؟.

٨- هل لك أقارب آخرون يعيشون خارج المملكة ؟ ما هي صلة القرابة ؟ في أي قطر أو مكان يعيشون ؟ وكم لهم يسكنون في هذا المكان ؟.

٩- هل زرت هؤلاء الأقارب أثناء زيارتك للولايات المتحدة أو أثناء عودتك إلى المملكة ؟ كم مرة زرت أقاربك ؟ وهل مكثوا لزيارتك ؟ كم مرة ؟ وكم كانت مدة الزيارة ؟.

١٠- هل زرت أي قطر أجنبي غير الولايات المتحدة ؟ ما هو ؟ وكم كانت مدة الزيارة ؟

١١- إلى أين يرجع أصل أسلافك (أين أجدادك وآباؤك) قبل أن يهاجر منه أجدادك جادوا أو ينتموا .

- ٣٠ -

١٥ - ما هو مستوى والدك العلمي ؟ وأيه تعلمي ؟

١٢ - ما هو عمل والدك ؟

١٤ - ما هو مستوى والدتك العلمي ؟ وأيه تعلمت ؟

١٠ - هل تعمل والدتك ؟ أيه ؟

١٦ - ما هي جنسية والدتك ؟ و أيه قضيت معظم حياتها ؟

١٧ - هل يعتبر دخل عائلتك من المستوى العادي أو أقل أو أكثر من العادي ؟

١٨ - هل عندك أطفال ؟ كم كان عددهم قبل تركك إلى الولايات المتحدة الأمريكية ؟

١٩ - كم أصبح عددهم أثناء وجودك في الولايات المتحدة ؟

٢٠ - ما هي العوائق والصعوبات التي ما يستطع في تربية أطفالك ورغبتك في الحصول على التعليم أو ذهابك إلى المدرسة في الولايات المتحدة ؟ وما هي الاقتراحات التي تعتقد للتغلب على هذه الصعوبات ؟

٢١ - ما هو التحصيل العلمي الذي وصلت إليه قبل مجيئك إلى الولايات المتحدة ؟ وأيه حصلت عليه ؟

٢٢ - هل حققت لتكملة تعليمك في الولايات المتحدة بعد مجيئك ؟

٢٣ - هل غيرت رأيك حول تكملة تعليمك منذ وصولك إلى الولايات المتحدة ؟ كيف تغيرت أفكارك وإلى أي حد ؟ لماذا وكيف تغيرت أفكارك ؟

٢٤ - إذا كنت تدرسين حاليا في الولايات المتحدة من هو المسؤول أو الممول لدراستك ؟

-٣-

٢٥ - إذا كنت تدرسين حالياً ما هي الدوافع التي تشعرين بالحاجة إليها ؟

٢٦ - إذا كنت تدرسين الآن اذكري أهم الأسباب التي دفعتك لتكملي دراستك ؟

٢٧ - إذا كنت لا تدرسين حالياً اذكري أهم الأسباب التي منعتك من ذلك ؟

٢٨ - هل عملت في الكويت قبل مجيئك إلى الولايات المتحدة ؟ أين ؟ وكم كانت مدته ؟

٢٩ - من هو المورد الرئيسي لدراسة زوجتك ؟

٣٠ - ما رأي زوجتك في تكملة دراستك ؟ هل تساعدك معها في الأعمال المنزلية ؟ هل يساعدها في أنها تهتم بشؤون البيت وبالأطفال أكثر من تكملة تعليمها ؟

٣١ - ما رأي عائلتك (أبويك) في تكملة دراستك والحصول على تدريب في العلم في الولايات المتحدة الأمريكية ؟

٣٢ - ما الوسائل التي يستخدمها أبويك لتشجيعك على أكبر تدريب في التخصص العلمي ؟

٣٣ - ما رأيك بالآراء الجديدة التي تحض الزوجات المغتربات في ضرورة الكمال تعليمهن أو قضاء نصف راتبهن ؟

٣٤ - هل كنت تدرسين في المدرسة قبل صدور هذا القرار ؟

٣٥ - ما تأثير هذا القرار على تفكيرك تجاه تكملة تعليمك ؟ لماذا ؟

٣٦ - هل لديك أي اقتراح تجاه هذا القرار ليكون أكثر فعالية وتقبلاً ؟

٣٧ - ما مدى تدريبك في اللغة الإنجليزية ؟

الجزء الثاني

١- لو أتيحت لك الفرصة لزيارة إحدى الولايات المتحدة الأمريكية ستقوم بها لتعرف عن التعليم في السعودية ما رأيك ؟

٢- ما رأيك في تشجيع الرجل والمرأة في الحصول على التعليم وما هو الفرق الكبير بين التعليم الذي ينبغي للمرأة الحصول عليه مقارنة بالرجل ؟

٣- كيف تتوقع أنه مجرد وجودك في بلد أجنبي أثر على رغبتك في تكملة دراستك أو ذهابك إلى المدرسة ؟

٤- لو تفضلت: صف طبيعة التعليم في الولايات المتحدة بما فيه البيئة التعليمية ؟

٥- ما رأيك في الاستراتيجيات التعليمية والمناهج في المملكة العربية السعودية ؟

٦- ما الذي تتوقعه في تأييد عادات وطبائع آبائك في مسألة تعليمك للتعليم ؟

٧- ما رأيك في المستوى التعليمي للمرأة السعودية مقارنة بالمرأة الأجنبية أو العربية من بلد آخر ؟

٨- ما الفرق في رأيك بين الذهاب إلى المدرسة في السعودية والذهاب إلى المدرسة في الولايات المتحدة الأمريكية ؟

٩- هل على المرأة ألا تكمل تعليمها إذا لم تكن لها رغبة في العمل ؟

١٠- إذا كانت هناك مجالات عديدة للعمل ودخل كبير متاحة لكل امرأة السعودية ما الذي تتوقعه تأييد ذلك على رغبتك في تكملة دراستك أو الحصول على قدر عال من التعليم ؟

١١- إذا كان يوجد من يعوق تعليمك ويؤديه رئيسي مادياً كالزوج أو العائلة فما هي الأسباب الذي تجعل المرأة في سبيل تكملة تعليمها ؟

(2)

١٣- ما دور الزوج في التأثير على المرأة السعودية في سبيل تكملة تعليمها ؟

١٢- هل تغير موقفك عما كان عليه موقف المجتمع من تعليم المرأة في الولايات المتحدة؟ كيف؟

١٤- هل تعتقد أن الوظيفة أو الشهادة بالغة الأثر في موازنة في تكملة تعليمها؟

١٥- ما التخصص الذي تفضلين أو ترغبين ؟

١٦- لو كنت تعيشين حالياً في السعودية هل ستقومين بإكمال تعليمك وراء بكالوريوس ؟
إذا كانت الإجابة بنعم فما هو المجال الذي ترغبين ؟

١٧- كيف أثر الاختلاط بين الجنسين في الغربيين على قرارك في تكملة تعليمك ؟

APPENDIX C

ENGLISH AND ARABIC VERSIONS OF THE INTERVIEW SCHEDULE

Introduction. Hello, _____. My name is Sultanah, and I talked with you before by telephone. I am going to do a doctoral dissertation which is an exploration of the educational behavior, attitudes, and aspirations of Saudi wives who reside abroad with their husbands who are studying in the United States. I am also interested in the factors influencing those behaviors and aspirations. I'd like to talk with you about that. Our conversation will be kept confidential.

1. Are you going to school in the United States? Why are you or are you not going to school?

2. What level of education are you in, and what level are you seeking? (only for those attending school)

3. What do you think about the Saudi Mission's ruling concerning wives' study abroad? What effect has the ruling had on your decision about going to school?

4. What suggestions do you have to make this ruling more effective and acceptable?

5. Has your being in the United States affected your thinking about going to school?

6. What do you think about Saudi Arabian women's present educational accomplishment? How far do you think they should go with their education compared to Saudi men?

جدول المقابلات

مقدمة :

السلام عليكم ورحمة الله وبركاته

إسمي سلطانة :... كما سبق أن أبلغتك عن طريق الهاتف .....
أنني أسعى إلى عمل بحث لدرجة الدكتوراه .. عن الزوجات السعوديات اللاتي يبعثن مع أزواجهن في الولايات المتحدة .. عن أهدافهن ... اتجاهاتهن وطموحاتهن التعليمية.... بالإضافة إلى بعض العوامل التي قد تؤثر على تحقيق هذه الأهداف أو كبح هذه الطموحات. وهذا ما سنتحدث عنه الآن .
ونحن اذ نبدأ حديثنا الآن ... أرجو منك أن تشعري بالحرية في الحديث وأن توجهيني إذا أردت أي سؤال لإيضاح أي غموض .. وأن تعبري عن رأيك بصراحة .. إذ أن حديثنا سيكون فقط بيني وبينك وفي غاية السرية

١. هل تدرسين الآن في الولايات المتحدة ؟ ما هي الأسباب التي جعلتك ترغبين أو لا ترغبين في مواصلة دراستك في الولايات المتحدة ؟

٢. ما هو المستوى التعليمي الملتحقة به الآن ؟ وما هو المستوى التعليمي الذي تسعين إليه ؟.(وجّه هذا السؤال للاتي يدرسن فقط) ..

٣. ما رأيك في قرار الملحقية الذي يمنع الزوجات الغير دارسات واللاتي لا يذهبن إلى المدرسة والذي ينص على عدم استحقاقهن راتب كامل وحرمانهن من الميزات الأخرى التي تستحقها أغلب المبتعثات التي تلتحقن بالمدرسة ؟

٤. ما هي اقتراحاتك التي تشجعهن بهذا القرار حتى يصبح أكثر فعالية وتقبل ؟

٥. هل وجودك في الولايات المتحدة أثّر على تفكيرك نحو التعليم ؟ كيف ذلك ؟

٦. ما هو رأيك في المستوى التعليمي الذي وصلت إليه المرأة السعودية ؟.. في رأيك... لدى مدى :يجب على المرأة السعودية أن تواصل تعليمها... مقارنة بالرجل ؟

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