

Jordanian Citizens' Trends towards Women's Social, Economic and Political rights in (Karak, Tafieleh and Maan) Governorates* (A field Study 2016)

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1. Abstract

The study aimed at identifying "Jordanians' trends in term of knowledge of social, economic, civil and political rights of women in Karak, Tafieleh, Ma'an governorates, discovering the opportunities to exercise women's social, economic, civil, and political rights, and detecting the obstacles that prevent women from exercising these rights. A stratified sample of females and males between 18 and 65 years old, in total 1155 members of the community, were interviewed for the study. Data was collected between the period between February and July 2016. A questionnaire was designed by academics to collect data related to the study. In data analysis, the study relied on a descriptive analytical approach. The results have shown that: the percentage of knowledge of the study sample regarding women's social, economic, civil, and political rights is 71%, where the proportion of knowledge regarding social and economic rights is 73% and regarding the civil and political rights is 68%. The general average of the chances of women to exercise all of their rights whether social, economic, civil, and political reached a score of 3.68 out of ten. The questionnaire shows that the highest chances are related to exercising the civil and political rights (3.74), compared to social and economic rights (3.63). As for the obstacles that hinder women from exercising their rights, the most reported obstacle is "customs and traditions", then favoritism and nepotism, all in a cultural social context. Correlations demonstrated that practicing social, economic, civil, and political rights successfully depending on gender in favor of males, as well as the educational level in favor of undergraduate and postgraduate degrees. The study also found that persons working in the public sector were more likely to have better knowledge of rights This study highlights the importance of raising awareness in the fields of social and economic aspects of women's rights, as well as conducting further scientific studies related to the empowerment of women's rights in all fields.

Key Words: trends, women rights, social rights, economic rights, political rights, Karak, Tafieleh, Maan.

2.0 Preamble

Nations and countries have Struggled for a long time to conclude international charters¹ that are agreed upon and to establish the human rights for all humans, men and women. All these charters emphasize on the principles of equality and justice for both; men and women. Consequently, all the rights stipulated in these charters are rights of women as they are for men. The woman shall enjoy the rights of education, work, health services, social security, financial independence, and participation in social, cultural and political lives. Hence, women's rights in particular in all different areas whether economic, social, cultural, political, and civic have won increasing attention of the international community since the beginning of the new millennium. (United Nations, 2000). This confirms the vital and key role that women can play in the process of changing the social, economic and political fields.

¹ Starting from the Charter of the United Nations (1945), the Universal Declaration of Human Rights (1948), up to the International Covenant on Civil and Political Rights (1966), and the International Covenant on Economic, Social and Cultural Rights (ICESCR) (1966).

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Long decades have passed since the issuance of the international laws and legislations, and the provisions stipulated therein, which assures the social, economic, civil, and political rights for women (UN, 1979). However, the reality for many women today still sees shortfalls in women's rights and their enjoyment of these rights. Most international reports, including the World Bank reports, confirm that: in many countries, women are still lacking the fundamental rights of work, education, public participation, and independency of owning lands, managing property and business, and they still have less control over production and resources. (World Bank, 2012).

As for women's rights at the local level, Jordan was keen to ratify and approve everything that supports women's rights, through ratifying and signing international conventions and treaties on women, notably the "Convention on the Elimination of All Forms of Discrimination against Women" in 1992, and participating in the Arab and international women's conferences. Jordan has participated in the international Conference on population, which was held in Cairo in 1994's and the fourth conference held in (Beijing) in 1995, which was held to assess the commitment of countries in the advancement of women, and to highlight their role from a "gender" perspective. (National Committee for Women's Affairs, 1998).

Jordan is directed towards ensuring the empowerment of Jordanian women to become able to exercise their rights and perform their duties in line with the principles of **Jordanian constitution**, which stated in Article 6 thereof the full equality of all Jordanian citizens in rights, duties and equal opportunities.

In the past decades, the Jordanian society has witnessed significant economic, social, and political transformations, in response to the recommendations of international conferences and global trends on the participation of women and enhancing their role. Consequently, the participation of women in public, economic, social, and political sectors increased. (National Committee for Women's Affairs, 2011).

In the same direction, and due to Jordan's interest to activate the participation of women in all fields, The Jordanian National Commission for Women has been established in 1992, to form the official reference for the advancement of the reality and situation of Jordanian women. It began to institutionalize its work by launching a national strategy in 1996, which aims to raise awareness and knowledge with respect to the various axis and areas related to empowering women socially, legally, politically, and economically. (www.women.jo).

3.0 The Objective of the Study

In accordance with the Jordanian Constitution, Jordanian women enjoy all social, economic, civil and political rights and privileges, and with the Jordanian Feminist Movement efforts which lasted for more than half a century in working on gaining women's rights on the principle of justice and equality, Jordanian women were able to achieve some social, economic and political gains. However, the official figures and statistics show that there are indicators that link women to issues of poverty, illiteracy, unemployment, and the low level of public participation compared with men which leads us to say that there was some deficiency in the levels of gaining women's rights. With regard to the situation of women in the southern governorates of Jordan, the indicators refer to less employment, education, health and participation in the public life than their counterparts at a national level. Thus, further decline in the capacity of women to contribute to positive social and economic changes in this region.

Hereafter, there is a growing awareness to comprehend that women do not enjoy their rights equally as men based on the principles of efficiency and capacity, which results in discrimination, violence, and exclusion issues, and the low level of their role in making a social, economic and political change.

In light of the above, the main research question of the study, is: What are the trends of Jordanian citizens towards women's social, economic, civil and political rights in the three Jordanian governorates; Karak, Tafieleh and Maan? The following sub-questions arise:

- I. What is the extent of the communities' knowledge of women social, economic, civil, and political rights in Karak, Tafieleh and Maan governorates?
- II. From the perspective of the citizens of Karak, Tafieleh and Maan governorates, to what extent do women practice social, economic, civil and political rights?
- III. From the perspective of the citizens of Karak, Tafieleh and Maan governorates, what are the obstacles that prohibit the woman from practicing her social, economic, civil and political rights?
- IV. Are there significant statistical differences in the extent of women's knowledge and practice of their social, economic, civil, and political rights according to gender, level of education and nature of work variables in Karak, Tafieleh and Maan governorates?

3.1 Specific objectives of the Study

- I. Recognizing the extent of citizens' knowledge of women's social, economic, civil and political rights in Karak, Tafileh and Maan governorates.
- II. Detecting the opportunities of practicing the social, economic and political rights of women from the perspective of the citizens of Karak, Tafileh and Maan governorates.
- III. Recognizing the obstacles that prohibit women from practicing their social, economic, civil and political rights from the perspective of the citizens of Karak, Tafileh and Maan governorates.
- IV. Recognizing the extent of women's knowledge and practice of their social, economic, civil, and political rights based on gender, level of education and nature of work according to the citizens of Karak, Tafileh and Maan governorates.

3.2 Significance of the study

According to the estimations of the General Statistics Department of 2015, women constitute 48% of the Jordanian population. In other words, women represent half of the human force that benefits the process of sustainable development. **The significance of the current study is demonstrated by the following considerations:**

- I. Lack of scientific and academic studies that tackle the issue of women's rights in the southern governorates of Jordan.
This study aims to:
- II. Be the first of its kind that tackles gender studies and specializes in women issues in the southern governorates of Jordan.
- III. Provide fundamental information about the extent of knowledge and practice of economic, social, civil and political rights of women in Karak, Tafileh and Maan governorates.
- IV. Use the results of this study in future scientific studies that would tackle issues and subjects related to women in the southern governorates.
- V. Contribute to the decision makers and women's rights activists in formulating ideas and developing recommendations for awareness and training programs to empower women to gain their rights in Karak, Tafileh and Maan governorates.
- VI. Provide a scientific tool that could be used in upcoming studies.

4.0 Theoretical and Procedural Concepts

Definitions

The trend: this concept is defined the dictionary of modern sociology as (Alomar 2000: 124): "a relatively stable beliefs and ideas that are concerned with topics and results related to the evolution of things and the public evolution."

Procedurally, the trend can be defined in this study as: a set of ideas, beliefs and knowledge that contains positive or negative evaluations among the citizens in the governorates of Karak, Tafileh and Ma'an about their attitude towards women's social, economic, civil and political rights.

Economic, Social, Civil and Political Rights

The human rights system, in addition to the Universal Declaration of Human Rights which was adopted by the United Nations' General Assembly in 1948, contained two complementary covenants to what is called the international charter for human rights, namely; the Special Economic, Social, and Cultural Rights Charter (ICESCR), and the Civil and Political Rights Charter. Both were endorsed by the United Nations General Assembly in 1966 and entered into force in 1976. The declaration contains a preamble and (30) Articles, and between (Article 4 to Article 21) the civil and political rights are stated. Among the most prominent rights guaranteed by the Covenant in this regard: the right of everyone to have a legal personality, equality before the law, the right to protection, fair judiciary, freedom of movement, enjoyment of a citizenship, the right to property and freedom of thought, marriage within the legal conditions, freedom of assembly and the formation of associations, and to have equal access to public jobs' opportunities.

While the economic and social rights were provided between (Article 22 to Article 27), including the right to education, the right to work, enjoy fair conditions of work, the right to form and join unions, the right to social security, the right to maternity and childhood protection, the right to adequate standard of living, including the right to food, clothing and housing, and the right to the highest attainable standard of health. (Qatran, 2004).

The Jordanian Constitution has provided the constitutional and legislative guarantees of social, economic, civil and political rights, as contained in Chapter 2 within Articles (5-23) under the title of "Jordanian rights and duties". It also included the public rights and freedoms, namely: equal rights to education, work, forming associations, political parties, unions and labor unions, personal liberties, freedom of opinion and expression and freedom to perform religious rituals and beliefs. These 18 articles are in line with the principles of the Universal Declaration of human rights.

In developing the tool, this study relied on the legal content of social, economic, civil and political rights, contained in international covenants that Jordan has endorsed, and in the texts of the Constitution as it is the main legal document that defines the rights and duties of citizens. Such documents shall have a real impact on women's quality of life and the degree of enjoyment of these rights.

The current study identified these rights procedurally as follows

Economic rights: "rights of economic interest, such as the right to own a property, the right to dispose funds and properties whether buying, selling and mortgage, the right to possess, use, manage and supervise properties, and the freedom of investment and production."

Social rights: "the rights of social interest, such as the right of education, inheritance, the right to set conditions in the marriage contract, the expense of the husband on his wife, and the right of women to access health care as stated in the Jordanian Personal Status Law."

Political Rights: determined by the political participation of women, such as the right to form associations and political parties, and the right to run as a candidate and to vote in the general elections of Jordan.

5.0 Literature Review

5.1 The Theoretical Framework and Previous Studies

5.1.1 Feminist Trends

Feminist trends focused on the issue of equality and equity between men and women, but the historical accumulation of the evolution of feminism detected variations in the interpretation of gender inequality, where the classical movement that began during the nineteenth century addressed the vast differences between the position of men and women in terms of the biological differences between them, i.e. the difference in the (gender), and the difference of the distribution of roles and division of work between men and women. The roles and functions of women were abridged and limited to domestic work and childcare, and accordingly those differences became the primarily reason behind the unfair treatment received by women in society. While the contemporary feminist movement that has evolved since the mid-sixties went beyond the biological differences, and attributed a large part of the observed differences between the position of men and women to the socialization (social upbringing). (Bhavnani, 2001)

The feminism ideology contains three main trends, namely

Liberal Feminism Trend (individual)

The liberal trend in the feminism theory focuses on the beliefs brought by the enlightenment era, which calls for rational, believing that women and men enjoy the same mental abilities; education is a way of creating a positive change in the society, and believing in the principle of natural rights. Based on this, as long as men and women are identical in terms of their natural existence, then the rights should be extended to include both genders, which is the basic hypothesis of this trend. (Lorber 1998). The feminist liberal trend was represented in calling for civil rights and policies in the context of a society that is based on granting males more freedom and democracy. Indeed, this trend has made significant progress during the nineteenth century, especially in matters relating to the right to education, divorce laws and the right of childcare in many countries in Europe and America. (Bhavnani, 2001). The primary objective in the feminism liberal trend is calling for civil and political rights of women in the context of the societies that grant males all the rights and deprive females of many of those rights. (Gamble, 2002).

Socialist or Marxist Feminism Trend

The Marxist or Socialist Feminism Theory is based on the injustices faced by women in terms of two important things: First, dependence on men and second their exploitation as a cheap source within the capitalism labor force. (Lorber, 1998). This trend discusses the injustice a woman experience because of her exposure to many forms of exploitation, whether at her family's household when she's a daughter in the pre-marriage phase, or later in her husband's house, through accessing bad job opportunities in the labor market with a very low income, exactly like many poor men who do not get the income that commensurate with their work efforts. (Robin, et al, 2008).

In contrast to the Liberal Feminism, the Marxist Socialism feminism is trying to change the unfair conditions faced by women through changing the foundations of exploitation; which means that the Socialism Feminism is not only seeking to improve the conditions of women, but also seeking to get rid of the political, economic and social regimes that perpetuate the causes of women's exploitation. (Hurst, 2001).

According to the analysis of Marxism and Socialism Feminism, the exploitation women suffer from is at both; their homes and the labor market is the main source of gender-based disparities. In connection with this, there are two parallel institutions working together to grant men and women equal lives. The first is represented by the economy in terms of capitalism, and the second is represented by the family where the rule of paternal attitudes dominates. Under capitalism and its economic orientations, the parental structure plays an important role in the continuity of the structure of exploitation against women. The relationship between the capitalism and paternal structure is mutual in which each party contributes to strengthening and supporting the other. (Chafetz, 1997).

Radical Feminism Trend

This trend that emerged in the late sixties and early seventies of the last century, includes the latest issues of the contemporary feminism trend. The supporters of this trend tend to develop new forms of the socialist ideology. The supporters of the Radical Feminism Trend do not call only for equality between genders but for the submission of men to women. The views of its supporters include a lot of hostility and hater to men as they represent a category full of unjust. However, the radical movement did not pledge to wipe out injustice or eliminate this category, but it pledged to eliminate injustice resulting from the distinction between gender roles in society. (Jenning, 1998).

A distinction could be made between two ideologies of the Radical Feminism; the first ideology believes that the weak role of women results from the parental authority, through limiting and dividing the role of women to housework and childcare, in this regard, women will continue to play this role as long as they will keep on giving birth to children. Whereas, the second ideology in this trend, believes that the biological composition of the woman is not wrong in itself, but the prevailing traditions and culture. Thus, the cultural and educational role of women is what defines her roles and status in society. (Chavetz 1997).

The supporters of the Radical Feminism Trend gave attention to theories and issues of gender and class in relation to domestic work. They have looked at women in economic and political terms, as a class or kind to practice violence on in the society. Few radicals attributed the oppression and injustice practiced on women to the biological differences such as the socialists, while it is viewed by the majority of radicals as a social structure associated with the existence of capitalism. (England, 1993).

It can be concluded that although there is a difference in women's trends in terms of the interpretation and analysis of the status and role of women in the society, but there is a shared consistency among all in terms of considering the inequality faced by women a result of the social, cultural and institutional structure of the society, which is directly biased towards men, and is granting them more power and authority, while, in contrast, it is depriving women of many of their rights.

5.1.2 The Roles of Social Gender: Constructional Background

The concept of gender refers to the expectations culturally established about male and female roles, this concept distinguishes between socially formulated aspects and the biological or sexual aspects. Contrary to the biological or sexual aspect, the existing gender-based roles can change with time, with a relative speed sometimes, even if some aspects of these roles are rooted in the biological differences between the sexes. Considering the respect given to specific religious and cultural traditions which justify the differentiated roles among genders and the expected male and female acts, the change in the gender system faces sometimes considerable opposition. (Ayachi, 2008).

Regardless of the relative differences in terms of growth and complexity and the technical and economic advancements, most of the human communities have identified specific roles for each, men and women. The males are given special roles within the family represented in a particular type of power distribution and practicing authority inside the system of the family. Men have gained the strongest authority of decision making and managing the affairs of families. Whereas, the role and position of a woman dropped back after the settlement of communities after she was the dominant factor! This resulted from the reduction in the need for extra hand workers outside the home due to the developments in the technical fields of work and production, which raised the cost-effectiveness of the work of men, making them dispense the work of women. Thus, women stayed at home to supervise it, organize it and take care of children and up bring them.

Also, human communities were known to have the paternal family pattern regardless of their cultural, social and historical differences. This pattern is devoted to the distribution of power, referred to earlier, where the father occupies the central position in the construction of the family and monopolizes the authority and power over the life of the whole family and their future. This pattern is more or less do exist, although it encountered numerous varying changes under the influence of revolution and development factors and the spread of education and awareness growth. Hence, the construction of power based on the distribution of work and roles on the basis of gender with the emergence of stable communities became a prevalent social and institutional pattern reproduced through societal norms, values and traditions upon which the paternal family pattern is based. (Ayachi, 2008).

Based on the above, the roles of gender are framed and identified largely by socialization. It is dictated to children since the early years of their lives where they are trained on the basic principles of their future roles. This occurs either in a formal and organized structure that takes an institutionalized form through the learning process (in the family and the school) most likely in the conservative communities, or informally through (the reincarnation of roles and imitating adults in play groups). (Doyle, 1985).

According to these dominant stereotypes, it is compulsory for the woman to marry and have children if she aspires to achieve her role as a female, because this is the main role identified socially for her in most human cultures, with relative differences and limited variations in form and not in substance. In light of the distribution of work based on gender, the woman finds herself confronting two roles, and this is a rule that is still valid despite the passage of time and the enormous changes that faced the paternal system. These two options are that a woman becomes a wife and then a mother which is her societal identity and the *raison d'être* in the light of the paternal system. (Pahl, 1989).

In the Arab situation, specifically, Hisham Sharabi presented the concept of the new paternal system as a model for the theoretical analysis that tries to detect the operation of this system, whether at the overall social infrastructure or at the level of the institutions that forms it, particularly the family. Hisham says that the new paternal system concept refers to the social, political and psychological structures that distinguish the contemporary Arab society. This concept has become an important concept of a duality theory because it reflects a hybrid social-range resulting from the transition from the traditional system to a modern system without completing the process of transformation or moving permanently. Which made contemporary Arab society seems to have a dual formula that combines the tradition and modernity without constituting any of them. (Sharabi, 1992).

Perhaps the most important characteristics of the paternal system in general are that it is based on a relationship of domination and subordination between men and women. This relationship is the backbone of the system and without it the system will lose its actual essence. The paternal society is a macho society that cannot define itself and its identity except by using this sense; accordingly, it denies the existence of women as a human with capacity and privacy and believes that women have no role other than proving the superiority of male domination. (Ayachi, 2008).

Given the changes that have occurred in the extended family and the new nuclear family due to the changes, developments, the wide spread of technology and globalization in all its forms and consequences. The modern family is a threat to the paternal pattern because of the changes that associated it in regard to the position of a woman and her social status. So, the first beneficiary of the shift from the extended family style to the modern family style is a woman, as her husband will form the only authority over her after she had been under the authority of all the men of the family\tribe. However, despite this positive change in favor of women, but it is not decisive or adequate towards the liberation of women from dependence and submission to men. (Sharabi, 1987).

As part of the changes wrought by the formation of the modern family style, some complementary steps in changing the nature of family relationships have taken place. The first step includes access of women to modern education, and the second step includes access of women to work. These two steps achieved victory to women in two critical areas: the modern education abolishes the monopoly of men over knowledge, and thus their traditional claim to possess the absolute or only truth, while women integration in the labor market has broken the economic dependency associated with women's traditional need to a provider and a maintainer. Thus, women position is reinforced in a significant way as she undermined the control of men on two main resources in the community, namely; knowledge and wealth, which embody the opportunities to achieve independence of thought and action, or the social practice of two forms, the symbolic and materialistic. (Ayachi, 2008).

There are those who go beyond this analysis to emphasis on the importance of the shift from the extended family form as one unit for social interaction to the individuality, which means the emergence of the individual as a hub of social processes or a historical actor, the factors that helped the emergence of individuality are multiple, including: modern laws and legislation, both in the area of personal status or in the area of economic activity and employment or political activity. These legislations address the individual directly and deal with him as an independent legal entity. (Qabangi, 2004).

Social and economic policies, legislation of countries and civil legislation have opened an important gap in the prevailing structures of social relations, either those that belong to the family structure and kinship relations, or those that occurred to the overall level of the community structure. Such legislation have provided opportunities that are not adequate yet, but necessary and decisive, to launch a process of change in the areas of mobilizing and organizing the potentials and efforts of women, as well as what is available for her in other areas such as education and employment. But, ultimately, legislation expresses the balance of power and its continuing dynamism. (Ayachi, 1999). In the Jordanian case –in specific - the Jordanian society belongs to the General Arab culture, and all the Arab community characteristics and elements of social construction apply to it.

Jordan has witnessed changes over the past decades that included the social construction and the prevailing values as a result of major changes in the educational, economic and technological aspects. Particularly, such changes appeared in the pattern and functions of the family where it lost some of its traditional functions, and began to shift from the extended family form to the nuclear family form due to urbanization, education and immigration agents, and the diversity of economic activity. A clear change in the values have occurred too, such as the perception to women's education and work, reproduction and the foundations of social relations, particularly in urban and civilized areas, and the change of the standards that control behavior. (Harahsheh, 2004).

In spite of modernization, development and social change processes in the Jordanian society, the tribe is still representing a social structure (paternal - masculine), and its orientations and representation are masculine as well. (Al-Hourani, 2012). Also, the customs, traditions, inherited values and popular prevailing culture represent an important element in shaping the social profile of the Jordanian individual, considering that this system of values, customs and traditions define an individual's awareness and concepts, and form his culture and behavior. This is reflected in the traditional societies that are still in the process of social and economic transformation. (Al-Jrebei', 2008).

Women's Rights in Jordanian Laws and Regulations

Jordanian laws and legislation have been keen on including special provisions to ensure women's rights. This section tackles the most prominent women's rights contained in the laws relating to employment, social security, and personal status.

The rights of women in the Labor Law and its amendments No. 8 for the year 1996

The text of the Jordanian Constitution stipulated the right to work in article (23) and the importance of including the law with special provisions for working women. The most important women's rights in this law have been identified as follows:

- Ban the employment of women in hazardous industries and jobs.
- Women shall not be employed at night between seven in the evening until six in the morning, unless the nature of the woman's work permits this, such as nurses and doctors.
- The employer shall not dismiss the pregnant woman, as of the sixth month of her pregnancy.
- The employer shall not dismiss the working woman during her maternity leave.

- The working woman has the right to a maternity leave of ten weeks, fully paid, before and after the delivery, provided that the duration after the delivery shall not be less than six weeks.
- The women has the right to get an unpaid leave for a period that does not exceed one year, to look after her children, if she works for an enterprise employing ten or more workers, while ensuring her right to return to her work unless she gets a paid job in another enterprise.
- A working woman, after the end of her maternity leave and during one year of the date of delivery, has the right to take a lactation leave, provided that the duration shall not exceed one hour per day.
- The law enjoined the employer who employs more than twenty married women to equip a suitable place for the children of workers under the supervision of a qualified nanny, provided that their number shall not be fewer than ten under the age of four.
- The woman has the right to take an unpaid leave once and for a period not exceeding two years to accompany her husband outside the governorate or the Kingdom, also the man is entitled to take advantage of this right to accompany his wife.

The women rights in the Social Security Law No. (1) of 2014 (www.ssc.gov.jo)

The Most Prominent Women's Rights in this Law

- The law ensured two types of insurance for working women: insurance against work-related injuries, occupational diseases, and insurance against aging, disability and death.
- The law gave the woman the right to request early retirement provided that her contributions shall have reached (180) contributions at least, and she has reached the age of 45 at least.
- The deduction rates from the salary of a woman start from (10%) if she has completed the age of 45 but did not turn (50) yet, and (5%) If she has completed the age of (50) but did not turn (54) yet. The salary shall not be reduced if she exceeded the age of 54.
- The woman deserves a pension if she has completed (55) years old and if the number of her contributions is (180), of which at least 60 contributions were active.
- All the terms that apply to men shall apply to women with respect to accidents at work, in terms of: treatment expenses, daily allowances, lump sum compensation, and sickness salaries.
- The terms related to the eligibility of women to pension in case of natural death is (24) contributions, of which (12) contributions at least are consecutive, only if the death occurs during the actual service contribution.
- The socially insured woman shall be entitled to a maternity leave for four births maximum, according to the terms specified in the applicable labor law, provided that: the birth shall be during the period of the application of this law, the duration of insurance shall not be less than nine consecutive contributions at least before she gets a maternity leave, and she shall provide an official birth certificate.
- The insured woman is entitled to an allowance equal to her original salary that is subject to social security, provided that it shall not be more than the average of her income of maximum (8%) for the past (9) contributions.
- The maternity leave for an insured woman shall be included in her actual years of service. During this period, the old-age, disability and death insurances shall be deducted from her allowance with a ratio of (5.5%).
- The insured woman may combine the maternity leave allowance and the partial disability pension resulting from an injury, or the pension of a natural partial disability, provided that the amount shall not exceed three times the minimum pension amount.

Women's Rights in the Personal Status Law:

The Jordanian Personal Status Law No. (36) for the year 2010, granted the married woman a range of rights that preserve the stability of her marriage and family life, such as:

- The right to end the engagement at any time, for any reason and without stating the reasons, because the engagement is a promise of marriage, not a contract, according to the text of Article (4) of the Law.
- The right of efficiency of the husband, where the Jordanian Personal Status Law considered the efficiency of the husband one of a wife's rights, and marriage is unnecessary without it.
- The right to good treatment and cohabitation, in compliance with the verse: "And consort with them with beneficence." (Nisaa' Surah: 19).

And the saying of Prophet Mohammad, peace be Him (The best of you is the one who is best to his wife, and I am the best of you to my wives."). The law has enjoined the husband to cohabitately with his wife and treats her in virtue (Article 39), and has given the wife the right to seek separation if the husband mistreated or offended her and showed her discord and conflict (Article 132).

- The right to alimony: the general rule in the Islamic legislation is that everyone has to take care of his expenses from his own money, except the wife as her alimony shall be paid by her husband. The alimony shall be considered as of the date of the marriage contract (Article 35), even if the wife is still in her family's house as long as the husband did not ask her to move to the marital home. (Article 67). The alimony includes food, clothing, housing, and medication to the known extent, and providing services to her. (Article 66).
- The right to a legitimate housing, the law has enjoined the husband to organize a proper legitimate housing for his wife. This housing is required to be containing the necessary legitimate supplies (Article 36). If the husband refrained from or was unable to create a legitimate housing, the law gave the wife the right to stay in her family's house and enjoined her husband to pay her alimony. (Article 67).
- The right to seek a separation if the marriage life is a burden on the wife. The law granted the wife the right to request separation in many cases, including: separation if the husband has sexual problems (Article 113 and Article 116), separation if the husband has mental problems (Article 120), separation through Kula' (conditioned separation requested by women) (Article 126), separation if the husband does not spend on his wife (Article 127), separation if the husband is imprisoned (Article 130) and others.
- The law gave the wife the right to set any conditions in the marriage contract, which she considers beneficial to her interests and makes the marriage for her more durable and stable, provided that these conditions shall not be legitimately prohibited or inconsistent with the requirements of the marriage contract. The woman may require that her husband shall not marry another woman, immigrate outside the Kingdom or to continue her education, the husband is obliged to meet these conditions, and the law gave the wife the right to demand dissolution of marriage, if the husband did not meet these conditions provided that the husband has to bear all the financial implications of this divorce. (Article 19).
- The right to compensation for arbitrary divorce: Jordanian Personal Status Law considered the divorce without a reasonable cause an arbitrarily from the husband in using the right to divorce, and gave the wife the right to claim compensation for the damage resulted from the arbitrary divorce. In this case, the wife does not need to prove the arbitrariness of the husband, but the husband is in charge of proving his un-arbitrariness, according to the provisions of (Article 134).

The Situation of Jordanian Women under the Laws and Legislations:

Although there are laws and legislation for the regulation of the fundamental rights of all citizens in Jordan which do not show a clear distinction between the rights of women and men. However, this is insufficient to ensure non-discrimination or violation of the fundamental rights of women on the ground. Given the reality of women and by reviewing Jordanian legislation and laws which define the rights of women, we find that there is a clear gap between genders.

The Profiles of the Reality of Jordanian Women in the Social, Economic, Civil and Political Aspects:

Jordan was keen on the equality of all citizens, as stated in Chapter 2 of the Jordanian Constitution: "Jordanians are equal before the law without discrimination in rights and duties on grounds of race, language or religion." In this text the sex or gender were not directly stated, so there is discrimination based on gender experienced by women with respect to passing on the citizenship to her husband or her children. Despite the fact that Article (4) of the Jordanian Nationality Act, No. 6 of 1954, as amended, states that: "Any Arabic citizen who resides in the Hashemite Kingdom of Jordan for a period not less than fifteen years in a row to be granted the Jordanian nationality." However, the Jordanian woman who is married to a non-Jordanian does not have the right to grant her children the citizenship. The official figures show that the number of Jordanian women married to non-Jordanians reached (84.711) citizens and the approximate number of their children is about (338.844) son and daughter. (Civil Status and Passports Department, 2014).

In response to the efforts of human rights' organizations which call for the right of women to pass on their nationality to their children, in 2014, the government granted Jordanian women who are married to non-Jordanians service advantages and rights in work, health, basic education and secondary education, investment and properties. (Addostour Newspaper, Sunday 9 / November / 2014).

Although Jordan is characterized by the highest levels of education among females, and the gender gap is for the favor of females when it comes to university education by 8.51% compared with 48.2% for males. (Ministry of Higher Education, 2015). However, the higher the educational levels of females, the more weakened is their opportunities to work and they will be forced to stay at home. (Employment and Unemployment Survey, 2014).

As for women's economic participation, which occupied a prominent place in the official list of Jordan's priorities, despite all development efforts, positive political trends and institutional reforms of laws and regulations that have been made in Jordan in recent decades to increase women's economic participation, but women's participation in the labor market is still apathetic, which means that the gap of workforce between males and females will continue. Quantitative and qualitative indicators demonstrate the decreasing economic role of women in Jordan and the low quality of jobs given to women, including: the rate of economic participation represents about 13 % compared with 60% for males, and the unemployment rates which amount to 19.1% for females compared with 10.1% to males. (Department of Statistics, 2015).

Women are highly employed in the education and health sectors, where more than 41.8% of women work for the education sector and 15.3% of them work for the health and social service sector, the sectors of social security and public administration with a ratio of 12%, the manufacturing sector (6.6%), followed by the trade sector 5.5%, and, finally, the accommodation and tourism services sector by 0.4%. (Employment and Unemployment Survey, 2015).

Legally, the Jordanian Labor Law does not include any text related to the principle of equal pay between men and women for work of equal value, in accordance with the provisions of the Convention on the equality between men and women for work of equal value No. (100). Also, the law did not mention in its texts the subject of non-discrimination in wages due to differences in gender. However, Jordan did not follow the legislative methods for prescribing the rates of wages in order to apply the principle of equality of pay among male and female workers when the value of work is equal. Also, this principle was not taken into consideration when the minimum wages were prescribed, of which the Article (52) states that: (The trilateral committee shall determine the minimum wages for work in general, in a specific area or for a specific profession, provided that the cost of living, estimated by the competent bodies, shall be taken into consideration). Article (53) punished the employer or his deputy with a fine ranging from (50-200) JDs for each time he pays an employee a wage under the minimum prescribed wage, also, he will be subject to paying the worker the difference, and the penalty will get doubled if the offense is repeated. (International Labor Organization, 2013).

Speaking of pay equity, which is a universal human right, the official figures and reports in Jordan show clearly the wide wage gap between genders in favor of males. For bachelor's degree holders and holders of a higher degree, it formed 27.1% in the public sector, compared with 40.7% in the private sector, with similar levels for lower education degrees. (Employment and Unemployment Survey for the first quarter of 2014, the Department of Statistics).

Whereas, in the area of public participation of women, the participation is attributable to the presence of official legislation, which stipulates the need for representation of Women in the Parliament and in municipal councils, through a quota system for women provided in the temporary election law of 2003, in the Municipalities Law of 2007, and the Political Parties Law No. (39) of 2015. In the civil and political fields, the Political Parties Law No. (39) of 2015 stipulates that the minimum percentage of women representation in any party shall be 10%. In view of the reality of partisan women's participation, there are currently three women heading Jordanian political parties: the People's Democratic Party, More Powerful Jordan party and the National Jordanian Party out of 34 parties led by males.

The most recent scientific study on women's participation in political parties dates back to 2007, which was prepared by the Jerusalem Center for Political Studies on "the reality of women in Jordanian political parties," The study estimated back then that the partisan participation of women does not exceed 10% of the total Jordanian parties at the time, and the proportion of the female element in the left-wing and nationalist parties reached up to 5%, while it reached 6-7% in the Islamist parties, and 11% in the centrist parties. (Addustour Newspaper, 22 / March, 2015). ([Www.addustour.com](http://www.addustour.com))

The official report issued by the National Committee for Women's Affairs, on the progress made in the field of public participation of women, has pointed out that Jordanian women have achieved a quantitative and qualitative improvement in reaching decision-making positions during 2009- 2014.

In parliamentary elections for the seventeenth session, in 2013, the number of quota seats was increased to 15 seats. Besides, three women won in competition not quota, so this council included the largest number of female deputies in the history of the Kingdom, with number of (18) female deputies, which represents 12% of the seats.

As for the Council of Senate, 9 women have been appointed out of (75) members, which represents 12%. In the executive authority, the report pointed to the fluctuation in the number of ministerial portfolios held by women, in the various cabinets over the past five years, between one portfolio and four, achieving the highest representation in the Council of Ministers in 2009 by 14%.

Given the leadership and senior positions in the country, identified by the Constitution in Article 22: "Every Jordanian shall be entitled to assume public offices under the conditions prescribed in the laws and regulations," we find that the representation of women is still weak; where women in senior and leadership positions, such as Secretary General / Director General of the government institution, forms only tenth of the total appointees at these positions, totaling (107). The report indicated that women's representation in the judiciary has increased dramatically in the past five years, from 6% in 2009 to 18% in 2014 according to the government's plan to increase female representation to 40% in the judiciary.

In judiciary, Women are holding advanced positions such as, President of the Court of First Instance, Attorney General, Chief of the Court of Appeal, General Prosecutor and the Assistant of the Public Prosecutor. However, no female judge has held the position of a judge in the Court of Cassation, and there are no female judges in the legal courts. It is also proven that Jordanian women representation in the diplomatic sector reached about 18% in the period from 2009 to 2014, the roles of the majority of them ranged from a first, second and third secretaries. (National Committee for Women's Affairs of Jordan, 2014).

Main Indicators about the Reality of Jordanian Women

Most official statistics on women indicate that there is a gap between women and men at the national level and to the existence of a gap between the women in the governorates of the south compared with their counterparts at the national level. The following table reflects some of these indicators.

Table 1: Jordanian Women Indicators from a Gender Perspective

Indicator	Karak (%)		Tafieleh (%)		Maan (%)		National Level (%)	
	Female	Male	Female	Male	Female	Male	Female	Male
Illiteracy rate (15 years and over)	13.7%	4.9%	13.8%	4.3%	16.5%	6.1	9.8%	3.7%
Family According to the gender of the head	13.6%	86.4%	11.7%	88.3%	12.4%	87.6	13.0%	87.0%
Unemployment Rate (population of 15 year old and over)	18.9%	10.3%	22.1%	13.4%	23.2%	13.4	20.7%	10.1%
Average Family Income According to the gender of the head	6644.6	9347.6	5750.0	9433.6	6723.7	9430.1	2500.0	4605.7
Participation in the Municipal Council	33.9%	66.1	32.0%	68.0%	27.4%	72.6	27.8%	72.2%
Political Parties							30.2%	69.8%
Labour Unions							22.0%	78.0%
Ministries							11.1%	88.9%
Diplomatic Corps							18.8%	81.2%
Senators							12.0%	88.0%
Representatives							12.0%	88.0%
Judges	12.5%	87.5	0.0%	100.0%	0.0%	100.0	18.1%	81.9%

Employment and Unemployment Survey, 2014, the Department of Statistics

Table (1) reflects some basic pointers on Jordanian women in the areas of education, economic and political participation. We note that the illiteracy rate among females at the national level is three times higher than males (9.8% females, 3.7% males). At the level of the governorates, the highest percentage is in Maan (16.5%), and the ratios in Karak and Tafieleh are similar (13.7%, 13.8%). The national percentage of households according to the gender of the head of household (female) is (13%), and at the level of governorates this percentage is even lower, as it represented in Karak, Tafieleh and Maan (13.6%, 11.7%, and 12.4%), respectively.

While reading the average income per year for families, according to family gender, we find that there are differences in favor of the families' headed by a men, as at a national level, the difference is about half. While, at the level of the governorates, we find that there is a difference of up to 2,700 dinars in each of Maan and Karak, while in Tafieleh, it reaches more than 3680 dinars. Regarding unemployment at the national level, the percentage of female unemployment is twice the percentage of males unemployment (20.7% 10.1%), and at the level of governorates, the highest percentage is in Maan (23.2%), followed by Tafieleh (22.1%), then Karak (18.9%). As for the political participation in the councils of municipalities, the House of Representatives and the Senate, the percentage is low compared to males, thanks to the quota system. Also, there is no detailed representation of women in trade unions, ministries and municipalities in the governorates as can be seen from the table above. Consequently, the national percentage is still below ambitions in these areas.

5.2 Previous Studies

After the literature review, we reviewed a series of local, Arabic, and foreign scientific studies and reports with direct and indirect relevance to the subject of women's rights and obstacles that hinder women from exercising their rights, as follows:

5.2.1 Local Studies

Phoenix Center for Economic and Informatics Studies (2016) conducted a survey on "**Economic and Social Rights of Jordanian Citizens**". The study aimed to measure how much Jordanian citizens feel that they enjoy their economic and social rights, which are represented in the following fundamental rights: "the right to education, health, food, housing, and employment, as well as other rights." The study was applied on a national stratified cluster sample consisting of 1200 male/female citizens, distributed on the various governorates of the Kingdom. A questionnaire was used as a tool to gather information from the sample through direct interviews. One of the most prominent results of the study is that 53% enjoy the right to free primary education for their family members to a high level, 38% to a moderate level, 10.8% to a low level, and 2.5% do not enjoy this right at all.

The study of (Al Maaitah, et al, 2012) entitled: "**Barriers Hindering Jordanian women Advancements to higher political and leadership positions,**" aimed to identify the barriers and obstacles that prevent the Jordanian women from holding senior and political positions, and strategies required for the advancement of women of Jordan in the field of political participation. The study was conducted on a random sample of 500 women working in the public sector, civil society organizations and academic institutions. The study found that the barriers to women advancement in the political participation and accessing senior leadership positions rang from legal, political, social, family, cultural, and economic obstacles.

The study of (Dababneh, 2012) entitled: "**Jordanian women in political participation: the legislative situation and structural challenges,**" addressed the key challenges that hinder the advancement of women of Jordan, particularly the controversy over the Provisional Elections Law of 2010 to achieve the concepts of citizenship and equal opportunities to all Jordanians; males and females. As well as the obstacles to women's empowerment, their participation in leadership and decision-making positions, and opportunities available for women in leadership and decision-making positions in Jordan. The study adopted the method of analyzing the contents of the historical and legal documents related to the subject of this study. The most important findings included that the awareness related to the importance of women's political participation is limited, and that the obstacles to women's participation lies in the underlying culture of the social structure and the misallocation of resources.

The (Jordanian National Committee for Women's Affairs, 2010) report, entitled: "**Women and the Right to Property and Inheritance, Facts and Proposed Policies.**" The report dealt with the obstacles facing Jordanian women with respect to their ability to get their rights to property, inheritance, or dispose them. It showed that the most important obstacles facing women to get inheritance rights and economic rights are: lack of women's knowledge of their rights to inheritance, ignorance of the laws relating to the division of the inheritance, embarrassment to claim their right of inheritance and the inability of women to claim their rights due to their weak economic empowerment. The report emphasized that the masculine power is the most important obstacles to the exercise of women's rights. The report recommended that women education shall be given great attention, and the awareness of women's rights shall be raised through religious institutions, civil society institutions, and organizing awareness campaigns through the media.

The study of the (National Council for Family Affairs, 2009) entitled: "**The Reality of the Rights of Working Jordanian women – a field study on women working in the industrial cities.**" It aimed to recognize the reality of working women rights, and to identify the problems of working women in order to develop solutions and perceptions to improve their reality. The Study used the descriptive analytical approach. A questionnaire was developed as a tool of data collection. It is based on three axis, the first: related to the characteristics of the study sample which consisted of (300) working females in different locations, the second: identifies the extent of knowledge and understanding of the working women of their rights granted by the law as stipulated in the Jordanian labor law, and the Jordanian social security Law that was in effect at the time of the study, and the third axis: demonstrated the application of these rights, and the degree of utilization of these rights by working woman. The results showed that there is a prominent weakness in the knowledge of these rights, followed by a weakness in its application and the degree of its utilization to the fullest. The results also showed that some working women are still far from the leadership positions, and that the majority of them did not join labor groups, such as trade unions. The results demonstrated that the majority of women pay contributions to insurance programs provided by the social security Law, and the study showed the need for special labor rights' awareness programs.

The study of (Al-Othman, 2009), entitled: "**Barriers to Jordanian Women Political Participation from a Sociological Perspective,**" aimed to recognize the barriers to women political participation, and the reality of Jordanian women participation in education, work, economic activities in general and political life in specific. The study concluded that the Jordanian social structure is a traditional one, distinguished by the paternal authority domination that is supported by the household, religious, economic, educational and political social institutions which strengthen the traditional roles of social gender. On the other hand, the traditional units (such as the family and tribe) plays a central role in deceiving a lot of political participation phenomena for the favor of men and marginalizing the roles of women. The study showed that the prevailing Jordanian culture is traditional and conservative based on a system of values, customs and traditions that draws a typical image for women through the social upbringing and identifies the cultural belief of the proper roles of men and women. Also, the Jordanian culture includes a negative perspective towards women engagement in politics. Besides, there is a weakness in the political awareness of the Jordanian communities in general, and women in specific, on the importance of women's participation in politics and that the legal legislation does not form an obstacle to practice the rights of women.

The study of (Kharoof and Shami, 2008) entitled: "**Jordanian Working Women and the Extent of their Knowledge of their Rights stipulated in the Civil Service System: a Field Study of Women Working in the entral Ministries of Jordan,**" aimed to recognize the extent of legal knowledge among workers in the ministries in the civil service system, and to study the effect of variables (marital status, age, educational level, specialty, position, years of service, the educational level of the spouse) on women. To achieve the objectives of the study, a stratified random sample of workers from non-administrators were studies (not decision makers) in the Jordanian central ministries. The sample constituted (502) female worker, representing 35% of the total number of employed females. Taking into account the number of female workers in each ministry and their positions, a total number of 76 female workers, i.e. at 40% of workers in an administrative center (head, Director, General Director). The results showed that the highest degree of knowledge among women working in government ministries are on vacations' system, followed by appointment and promotion, bonuses, punishments, termination, transfer and secondment, with the lowest degree of knowledge in matters relating to missions and training. The study also showed an impact of some social, economic and demographic aspects on the legal knowledge. It found that married women have more knowledge in the areas of (vacations, punishments, termination of service, missions and training) than divorced women. As for the effect of educational level on the degree of knowledge, it showed a direct relation between the educational level of the female worker and the degree of legal knowledge she acquired in all areas, with the exception of the punishment and termination fields.

The study of (Pettygrove, 2006) entitled: "**Obstacles to Women's Political Empowerment in Jordan: Family, Islam, and Patriarchal Gender Roles,**" aimed to identify causes of and obstacles to women's empowerment and advancement; in spite of the great development in the Jordanian society. The study relied on a qualitative approach by conducting in-depth interviews with a number of women of ages that ranged between (18-36) years and female workers in the field of women's studies. The study focused on four variables, namely: religion, family, civil society organizations, and the share of the quota for women in the Parliament in 2003.

The results showed that the socialization process of individuals within the family is the most important obstacle that prevents women from exercising their political rights and that the quotas are essential to women's empowerment, but not sufficient. The study focused on the importance of social factors and the role of the family in the empowerment of Jordanian women.

The study of (Salem, 2004), entitled: "**The Reality of the Legal and Social Status of Jordanian Women,**" aimed to recognize the social reality of women in terms of the impact of customs and traditions in depriving them from gaining their rights, improving their social status, achieving gains, identifying the positive factors that support women's rights and promote them, disclosing the controversial relationship between the behavior of individuals, groups and law in addition to drawing the attention of those in charge of legislation and laws that undermine women's rights. This was studied by answering questions, such as: what are the civil, political and social rights women aspire to gain? What is the extent of women's awareness of these rights and what is the extent of exercising these rights?

The study was based on a descriptive approach and a qualitative approach through in-depth interviews with a group of women who have previous experience in the field of political participation. The study concluded that the tribal social environment shape the reality of both men and women, the political forces that control law, in addition to the weakness of the role of women's political movement in amending laws, due to the lack of funding and lack of organization. Although this movement constitutes a pressing forces on decision-makers, through its campaigns, but it still needs support to fulfill its duties in educating women especially in popular areas.

The study of (Jowayhan, 2002) entitled: "**The Knowledge of the Final Year Students at the University of Jordan of the Fundamental Rights of Women Stipulated in the Jordanian Legislation,**" aimed to recognize the extent of knowledge of the final year students at the University of Jordan of the fundamental rights of women stipulated in the Jordanian legislation, and whether if this knowledge differs depending on the gender of the student and the college he attends. It also aimed to conclude the predictive power of some demographic variables in the general knowledge of the laws related to the fundamental rights of women, as stipulated in the Jordanian legislation, and general knowledge of various laws. The study was applied on a stratified random sample consisting of (975) students using a descriptive/survey approach to answer the questions of the study, and the results indicated that:

The general knowledge of the fundamental rights of women contained in the Jordanian legislation has been relatively low, at a percentage of 38%. Besides, the knowledge of women's basic rights contained in the various laws stipulated by the Jordanian legislation varied, where the highest percentage of knowledge of the study sample was on the Fundamental Rights of Women in the elections law and candidacy for elections by 69%, while the lowest percentage of knowledge was related to the Law of Owners and Tenants by 15%.

5.2.2 Arab and Foreign Studies

The study of (Abdallah, 2014), entitled: "**The Rights of Women in the Yemeni Labor Legislation from a Gender Perspective,**" aimed to recognize the rights of women in the labor legislation of Yemen, its organization, how it is practiced by Yemeni women, barriers to its application and comparing it to some Arab legislations. The study results showed that there is a lack of legislation in codifying some of the rights of women and ensuring them which created a clear gap between the legal text and practical application of it. Among the most prominent obstacles to exercising women right is the widespread of illiteracy among women, the low rates of females' education, the weak governmental support for activities promoting women's level, lack of awareness on the constitutional and legal rights of women either illiterate or educated, in addition to the lack of women's participation in the formulation of legislation and laws, especially those related to women humanitarian, social and personal issues. Such issues include maternity and childhood, personal status, customs and traditions that devalue the presence of women in the political field and call for leaving the policy affairs to the masculine power, the weakness of the effectiveness of civil society organizations in supporting women's rights and the duplication in the positions of the parties when dealing with women issues.

The study of (Ameri, 2013), entitled: "**The Role of Emirati Women in Political Participation,**" aimed to illustrate the nature of the political participation of women in the United Arab Emirates, the forms of exercising their political rights, the social and economic environment for women and the desire of the ruling political elites in the UAE to deal with the social and cultural constraints that hinder women's participation in the public life.

The study concluded that the ability to economic empowerment of women leads to the ability to political empowerment, and this in turn leads to change some of the traditional concepts related to the role of women in society and that the solution lies in the education of women and raising their awareness of their rights.

The study of (Zain, 1998), entitled: "**Women Rights in Lebanon**," aimed to recognize the unfair laws related to Lebanese women rights and the role of the feminist movement in the amendment of several laws in order to give women their rights, such as the right to vote, the right to choose a citizenship upon marriage to a foreigner, the unification of retirement ages for both genders in the social security law and the capacity of women to testify at the Land registry. The study also reviewed the international conventions ratified by Lebanon related to human rights and women's rights and it concluded that the Lebanese law did not include the provisions of international conventions it ratified which are related to women's rights. The study stated that there is still a need to educate women on their rights and to work on reviewing legal texts and trying to modify them to prevent the unfairness towards the rights of Lebanese women.

The study of (Trung, 2013), entitled: "**Are Women's Rights Human Rights? A View on Women Political Participation in Vietnam**," aimed to recognize the political rights of women in Vietnam. The study presents women's rights in the framework of human rights, and how women can enjoy their rights to political participation, such as the right to vote, to stand for elections, or to participate in public affairs. The study showed that there are no items in the laws related to elections in Vietnam that hinder women's political participation, but the problem lies in exercising women's rights. The study also showed that the paternal masculinity and the prevailing culture in Vietnam about the traditional role of women are the most prominent factors that hinder the exercise of women's rights. Also, a lot of political and leadership roles in Vietnam are confined to males not females. The study clarified that the other problem is the woman herself and her beliefs that she is below men; this perception greatly affected the exercise of women's rights.

The study of (Iastarria, 1997), entitled: "**The impact of privatization on gender, property rights and human rights in Africa**," aimed to detect if there is a shift in the customary tenure systems (traditional) on women's rights with regard to land ownership and inheritance with the emergence of privatization and political changes in African countries. More specifically, the role of donor agencies and developmental projects that promote changing the land tenure law to a private property law far from the common traditional property laws. Among the most prominent results of the study are:

Property rights, especially in land ownership is still concentrated in the hands of the community leaders and masculine heads of households, who are the most able to claim the right to property of a land. Whereas, the women (rural poor women) are usually unable to participate in the land market in this aspect. Also, the traditional culture in Africa strengthened male dominance and encouraged the control of men on lands and works, while women's rights related to property ownership under the customary tenure systems are extremely limited. Women are having trouble getting the rights of inheritance, in addition to their low level of participation in economic activities.

6.0 The Methodology of the Study

The Study Population

The target population consists of all females and males in the three southern governorates; Karak, Tafieleh and Maan for the age group (18-65), as illustrated in Table No. (2)

Table 2: The number of population Aged between 18 -65 by governorate and gender

Governorate	Female	Male	Total
Karak	68897	69347	138244
Tafieleh	22338	23182	45520
Maan	30476	34359	64835

Department of Statistics, 2015

The Sample of the Study

The study sample was selected using a stratified sampling cluster method on three phases. This sample represents the governorates of Karak, Tafieleh and Maan. The total sample size was 1155 households distributed on (77) Blocks in the three governorates.

Sampling Method

Phase I: (77) Blocks were chosen as primary sampling units in a manner that commensurate with the size of the sample. The number of households in each area was taken into consideration through weighting that area. The primary sampling units were arranged (enumeration areas) by geographical location before withdrawing the sample so as to ensure that the sample is geographically spread.

Phase II: Based on the proportion of the total population living in each block, a fixed number of households in each block was selected in a regular random sampling manner. 15 families from each unit was set as a minimum. The total number of selected families at this stage was 1155 family.

Phase III: After collecting data about each family member, the individuals aged 18 years and over were recorded. A family member was subsequently randomly chosen to fill in the questionnaire (using a Kish grid). The following table shows the distribution of primary sampling units and the number of households in the sample required by the governorate.

Table 3: Sample Distribution by Number of Households and Primary Sampling Units by Governorate

Governorate	Blocks #	Family #
Karak	34	510
Tafieleh	21	315
Maan	22	330
Gross Total	77	1155

7.0 The Tool of the Study

A questionnaire tool for gathering information was designed. The tool included four parts:

Part I: Related to demographic data tool and includes the following qualitative variables: gender, age, educational level, marital status, nature of work, the number of years of experience, monthly income and place of residence.

Part II: Included statements to be answered by a multiple choice method, where one choice out of three was the correct answer to the statement. Analysing the proportion of respondents who were able to selected the factually correct answer to each statement allows us to measure the extent of knowledge of social, economic and political rights for women.

Part III: Included statements that present women opportunities to exercise their social, economic and political rights. Respondents were asked to which extent they agreed with the provided statement, in accordance to a scale from 1-5 where the number one represents strongly disagree, two represents disagree, three represents slightly agree, four represents agree, and five represents strongly agree.

Part IIII: Addressed the barriers that may hinder women to exercise their social, economic and political rights. This section used the same methodology as Part III.

To view the questionnaire, please refer to **Annex X**.

7.1 Development of the tool

The tool was presented for review to a group of researchers and the faculty members in the following specializations (assessment and evaluation, psychology, counseling and sociology) who are working in the Jordanian and Arab universities. The agreed observations have been taken into consideration and some paragraphs of the tool were amended accordingly. To investigate the stability of the tool, the (Test- Retest) method was used, through the application of the study tool on a pilot sample of (50) respondents outside the study sample. The alpha stability scored (86.0) which mean that the tool is appropriate for the purposes of scientific application.

7.2 Statistical Treatment of Data

To analyze the data, the Social Sciences statistical software (SPSS) has been used. Several statistical methods have been used which included simple descriptive models such as the frequency distributions and percentages (to analyze the characteristics of the sample and to learn how much knowledge do they have on women's rights), and the arithmetic average (to observe the opportunities to practice women's rights and obstacles to exercise these rights).

8.0 Characteristics of the Study Sample

It is important to understand the characteristics and demographic make-up of the study sample, as this will impact the nature of the responses given. (Tables detailing figures for the individual characteristics can be found in Annex X. The majority of the study sample resides in urban areas and from the age group (30-39). The second largest group was between the ages of 40 and 49. This is assumed to reflect a larger awareness of human rights in general, and women's rights in particular. While the most common highest level of education amongst respondents was a bachelor's degree, a relatively large proportion still only had elementary education, or could only read and write. Perhaps unsurprisingly given the age groupings, the majority of respondents are married, while only a few were number was for the category of widowed. Almost twice as many respondents were working in the public sector computed to the private sector. As many as 9% of respondents reported that they were unemployed. The study illustrated that the household income of the majority of the study sample ranged between 251 and 500 dinars per month – notably the second smallest bracket. Only 17% of respondents' households earned between 501-750 dinars per month, and 4% an income of 1001 dinars or more per month.

9.0 The Findings of the Field Study

Measuring knowledge on Women's Social and Economic Rights

Table 10: The Proportion of Respondents who answered correctly on Women's Social and Economic Rights, by Governorate

No.	Paragraphs and Answers	Karak N= 510		Tafieleh N=315		Maan N= 330		Grand Total N= 1155	
		C	%	C	%	C	%	C	%
1	Education is compulsory and free for all Jordanians in the elementary stage	273	54%	182	58%	192	58%	647	56%
2	The law guarantees women to place any conditions in the marriage contract	368	72%	265	84%	288	87%	921	80%
3	Under the legal and legitimate division of inheritance in Jordan: Inheritance is a fundamental right of women under the law	439	86%	290	92%	313	95%	1042	90%
4	The girl's marriage is held in accordance with Jordanian law: upon reaching the age of 18 years	369	72%	240	76%	258	78%	867	75%
5	In Jordanian law the husband spent at his wife from the date of the marriage contract	311	61%	237	75%	234	71%	782	68%
6	women's right to access health care and family planning services ensures her: the consent of the husband on the choice of contraceptive methods is a requirement	309	61%	197	63%	216	65%	722	63%
7	Jordanian law provides for the economic independence of women: women enjoy independent financial status and uncompromised capacity	310	61%	210	67%	224	68%	744	64%
8	The Jordanian constitution guarantees women the right to work and equal economic opportunities without discrimination	346	68%	240	76%	229	69%	815	71%
9	The non-working woman has the right to contribute voluntarily to social security	418	82%	291	92%	296	90%	1005	87%
10	Under the law: the husband shall take care of all his wife's expenses regardless of her (work, income and wealth): obligatory	351	69%	237	75%	255	77%	843	73%
Total of social and economic rights		3494	65%	2389	76%	2505	76	8388	73

Table (10) presents the proportion who answered correctly to questions testing their knowledge on women's social and economic rights, among the study sample according to the three governorates. The most correct answers concerned "**legal and legitimate division of inheritance in Jordan: inheritance is a fundamental right of women under the law**" by (90%). This percentage varied little between governorates: (95%) in Maan, (92%) in Tafieleh and (86%) in Karak. This result could be interpreted in many ways. It could be because the inheritance represents an essential factor for the economic security of women, as one of the consequences of economic independence which emerged from recent societal change. Also, this right could be more familiar because it is one of the most violated rights in the community, as was indicated by a local study².

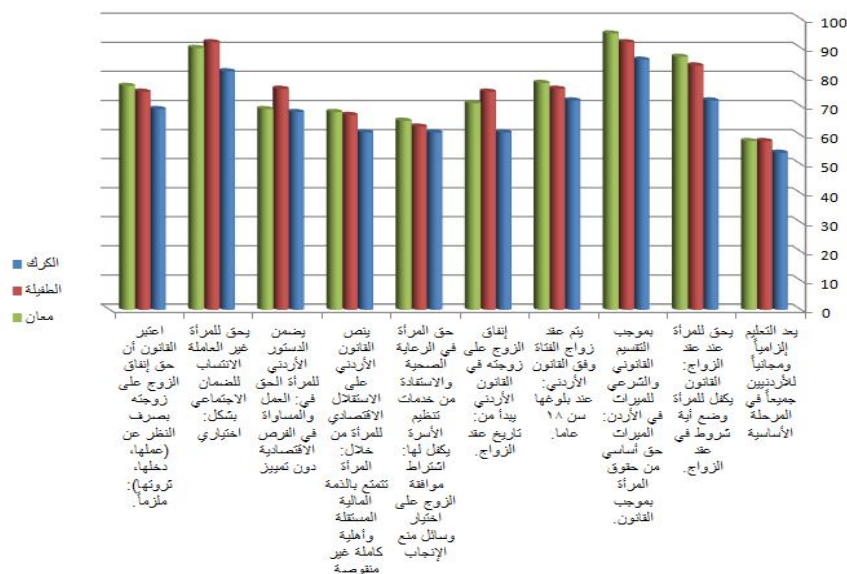
² A study conducted by the Jordan National Forum for Women, within "an eye of rights" project, funded by the equal opportunities initiative under the title: "A Survey on the Violated Rights of Women and Girls in Irbid Governorate: Inheritance right".

The local study found that there is no direct relation between the knowledge of a woman of her right to inheritance and receiving it. It was found that 59% of women and girls qualified for inheritance within the study sample but did not receive it, despite the existence of clear Sharia teachings on inheritance, as stated and detailed in the Holy Koran (Surat Annisaa’).

The second area of rights that most respondents answered correctly concerned: " **non-working women may contribute to social security: voluntarily**", by (87%). The highest percentage was in Maan (92%), followed by Tafieleh (90%) and Karak (82%). This knowledge could be attributed to growing individual autonomy of women where Social Security is considered one of the ways of economic safety of the future.

In comparison, the amount of knowledge was very low in relation to "women's right to access health care and family planning services ensures her: the consent of the husband on the choice of contraceptive methods is a requirement," which reached 63% with little variation across governorates. Still, the lowest correct response rate within this section concerned the statement that "Education is free and compulsory for all Jordanians in the primary level", by (56%), in Maan and Tafieleh (58%) and in Karak (54%)

Figure 1: The proportion of correct answers on questions regarding the social and economic rights of women, by governorate



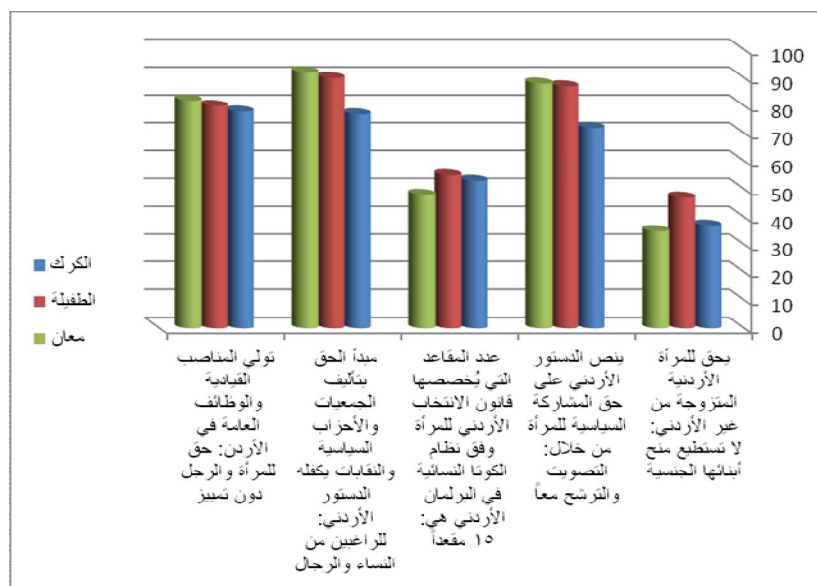
Measuring knowledge on Women’s Civil and Political Rights

Table 11: The Proportion of Respondents who answered correctly to questions on women’s civil and political rights, governorate

No.	Paragraphs and answers	Karak N=510		Tafieleh N=315		Maan N=330		الكلي N=1155	
		C	%	C	C	C	%	C	%
1	Jordanian woman married to non-Jordanian: <u>can’t pass on citizenship to her children</u>	189	37	147	47	115	35	451	39
2	The Jordanian Constitution stipulated that the woman has the right to political participation through: <u>voting and nominating</u>	368	72	275	87	292	88	945	81
3	The number of quota seats for women according to the <u>Elections Law is: 15</u>	271	53	174	55	159	48	604	52
4	The Jordanian Constitution guaranteed the right to form associations and trade unions: <u>for women and men</u>	391	77	284	90	305	92	980	85
5	Leadership positions and public jobs in Jordan: <u>a right for men and women without discrimination</u>	396	78	251	80	270	82	917	80
Total of civil and political rights		1615	63	1131	72	1141	69	3887	68
Total of civil, political, economic and social rights		5109	67	3520	74	3646	74	17325	71

Table (11) refers to the extent knowledge amongst the study sample on women’s civil and political rights by governorates. The total proportion who answered questions on these rights correctly was (71%). In particular, the best knowledge of Civil and Political Rights regarded “**the right to form associations, political parties and trade unions is guaranteed by the Jordanian Constitution: for interested women and men,**” where it reached (85%). At the level of the governorates, the best knowledge of this right was in Maan (92%), then in Tafileh (90%) and finally in Karak (77%). This finding may reveal that there are no major perceived legal or regulatory obstacles in the field to establishing associations or political parties. However, respondents knew least about "the right of Jordanian women married to non-Jordanian: have no right to pass on citizenship to their children," with only 39% responding correctly (47% in Tafileh, 37% in Karak and 35% in Maan). This low level of knowledge could be attributed to customs of marriage in the south as they still prefer the marriage of relatives from the family and tribe.

Figure 2: The Proportion of Respondents who answered correctly to questions on women’s civil and political rights, governorate

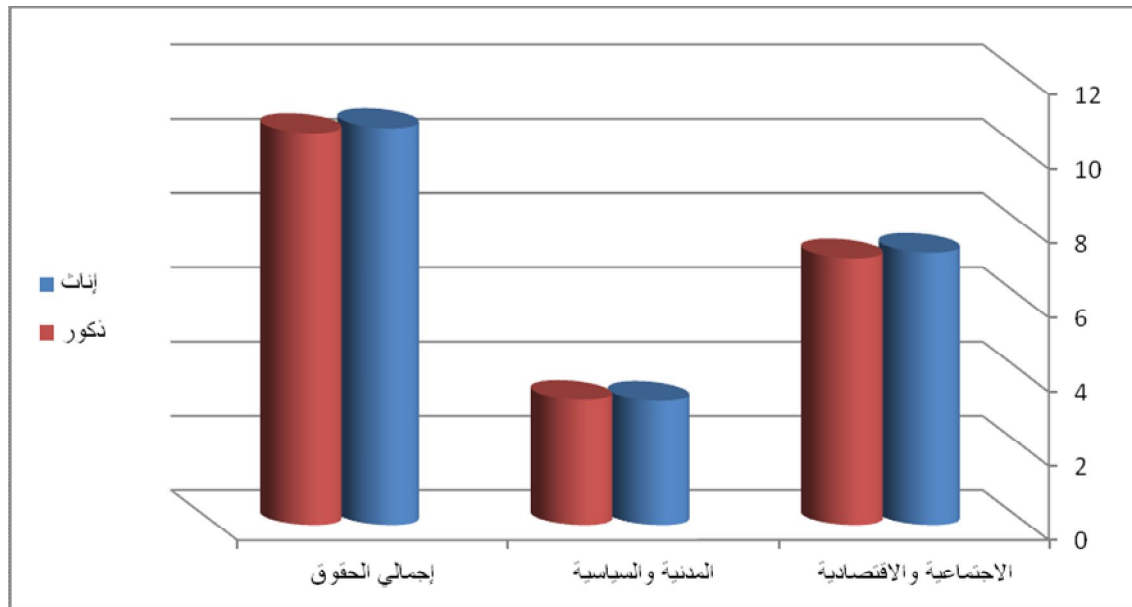


Understanding the differences in extent of knowledge women’s social, economic, civil and political rights

Table 12: Differences in the extent of knowledge of women’s social, economic, civil and political rights

Women’s Rights	Arithmetic Average	Standard Deviation	C Value	Degree of Freedom	Level of Significance
Social and Economic	7.26	1.95	39.449	1154	0.05
Civil and Political	3.37	1.17	25.12		
Women’s rights (Total)	10.63	2.6	39.79		

The average proportion of respondents across all three governorates who answered correctly on questions regarding on social and economic rights reached 70%, while only an average 30% responded correctly to questions on civil and political rights. Figure 8 demonstrates that there is little difference between genders in the study sample about the extent of knowledge of women’s rights. This could be attributed to the wide spread of education and the modern means of accessing information.

Figure 8: differences in the extent of knowledge of women's rights according to gender

Examining Women's Opportunities to Exercise their rights

Tables 13 and 14 below display respondents' perceptions of women's opportunities to exercise their civil and political rights. Respondents were asked to which extent they agreed with the provided statement, in accordance to a scale from 1-5 where the number one represents strongly disagree, two represents disagree, three represents slightly agree, four represents agree, and five represents strongly agree. Table 13 shows to what extent women have the opportunity to exercise their social and economic rights in particular. The overall average was 3.64, which means that the study sample sees that there are moderate opportunities to exercise the rights. The average of respondents strongly agreed that "females get an education in the primary stage equal to males," in Maan the average score was 4.62, in Tafieleh (4.56) and finally in Karak (4.55). This reflects that the chances to access education are largely perceived as equal for both genders. Also, it points out that the Jordanian citizens have positive attitudes towards women's education, while official figures reflect the superiority of females in higher education. In 2014, the proportion of females' enrolled in university education was 52.4% versus 47.6% for males. In comparison, on average respondents disagreed that "married woman can use family planning methods, without the prior consent of the husband," scoring 2.8 in Karak, 2.6 in Tafieleh and finally 2.4 in Maan.

Interestingly, respondents on average agreed with the statement that "voluntary contribution to social security provides an opportunity for non-working women to secure their future", scoring (4.10) across all three governorates. However, the proportion of eligible females receiving their social security was only 27% according to the statistics of the social Security Corporation in 2014.

Table 13: Opportunities for women to practice their social and economic rights

No.	Paragraphs	Karak N= 510		Tafieleh N= 315		Maan N= 330		Total N= 1155	
		Arithmetical Average	Standard Deviation	Arithmetical Average	Standard Deviation	Arithmetical Average	Standard Deviation	Arithmetical Average	Standard Deviation
1	Females get education in the primary level equal to males	4.55	0.86	4.56	0.80	4.62	0.80	4.57	0.82
2	Women have ability to preset conditions in the marriage contract	3.70	1.15	3.59	1.15	3.72	1.10	3.68	1.13
3	Women get their inheritance from their family and family in law easily	3.69	1.18	3.32	1.25	3.58	1.12	3.56	1.19
5	Women get their expense (alimony) from their husbands as of the date of the marriage contract, no matter how long the period of engagement is	3.71	1.23	3.66	1.19	3.47	1.21	3.63	1.22
6	Married women can use family planning methods, without the prior consent of the husband	2.80	1.40	2.58	1.39	2.38	1.29	2.62	1.38
7	The vast majority of women ran their belongings and dispense them freely	3.44	1.14	3.16	1.19	3.16	1.13	3.28	1.16
8	Women are given employment opportunities equal to men	3.89	1.12	3.73	1.11	3.75	1.10	3.81	1.11
9	Voluntary contribution to the social Security provides an opportunity for non-working women to secure their future	4.11	1.02	4.10	1.04	4.10	1.05	4.10	1.04
10	Husbands spend on their wives, regardless of wives' income or wealth	3.91	1.13	3.65	1.22	3.72	1.18	3.78	1.17
11	Women in our society can manage business, contracts and activities related to financial issues at all levels.	3.76	1.03	3.43	1.20	3.49	1.13	3.59	1.12
Arithmetic Average³ *		3.72	0.58	3.57	0.63	3.57	0.58	3.64	0.60

Addressing civil and political rights, the average response for all statements was 3.74, indicating that in general respondents agree to a limited extent that women have equal opportunities – but to a lesser degree than social and economic rights. On average respondents agreed that "women can participate in standing and voting for parliamentary and municipal councils freely and without restrictions in accordance with the personal satisfaction", scoring on average 4.10 in Karak, then 3.39 in Tafieleh and finally 3.92 in Maan. This results could reflect the desire of women rather than the actual practice in the field of political participation. Quotas for proportion of positions offered to women in municipal and election laws could help to improve the level of opportunities.

³ The value of arithmetic averages concluded by the study will be used to interpret data, as follows: 1.33 = 1-5

³Based on this, if the value of the arithmetic average for the paragraph is (2.33-1) the result will be low, while if its -2.34) (3.67 the result will be medium, and if its (5.00-3.68) the result will be high.

Table 14: Opportunities for women to practice their civil and political rights

No.	Paragraphs	Karak N= 510		Tafieleh N= 315		Maan N= 330		Total N= 1155	
		Arithmet ic Average	Standar d Deviatio n	Arithmet ic Average	Standar d Deviatio n	Arithmet ic Average	Standar d Deviatio n	Arithmet ic Average	Standar d Deviatio n
1.	Full gender equality of all Jordanian citizens in rights and duties	3.97	1.21	3.81	1.17	3.70	1.28	3.85	1.22
2.	Women can stand and vote for the parliament and municipal councils freely, without restrictions and in accordance with the personal satisfaction	4.10	1.01	3.93	1.13	3.92	1.08	4.00	1.07
3.	The quota system is an acceptable mechanism to improve women's access to decision-making positions	3.88	1.15	3.96	1.14	3.82	1.09	3.89	1.13
4.	Women in our society can establish civil associations and join them easily.	3.91	1.07	3.74	1.10	3.80	1.12	3.83	1.10
5.	Women in our society have the same rights as men to form and join political parties.	3.49	1.31	3.08	1.37	2.93	1.33	3.22	1.35
6.	Women can assume leadership and public positions in accordance with efficiency criteria and personal capacity	3.89	1.10	3.74	1.25	3.71	1.16	3.80	1.16
Overall Average		3.86	0.77	3.67	0.84	3.62	0.84	3.74	0.82
The overall average to practice women's social, economic, civil and political rights								3.6836	.61479

On average respondents only slightly agreed that "Women in our society form political parties and join them as men without discrimination", scoring as follows: in Karak (3.49), in Tafieleh (3.0) and finally in Maan (2.93). This ratio indicates that the representation of women in political parties, organizations and trade unions is still weak. Usually, the cultural, social and traditional heritage grants men more opportunities and authority roles rather than women in this field. The statistics in this field indicate that the rate of women's participation in the constituent bodies of parties does not exceed (10%).

Ranking the degree of opportunity for women to practice their rights:

Table 15: Chances to practice social and economic rights of women according to the degree of chance and grade

No	Paragraphs	Arithmetic Average	Standard Deviation	Opportunity Degree	Grade
1	Females get education in the primary level equal to males	4.5749	.82439	High	1
2	Women have ability to preset conditions in the marriage contract	3.6771	1.12808	Medium	5
3	Women get their inheritance from their families and in laws easily	3.5576	1.19245	Medium	8
4	Early marriage is an opportunity for girls who haven't completed their elementary education	3.4173	1.23736	Medium	9
5	Women get their expenses (alimony) from their husbands as of the date of the marriage contract, no matter how long the period of engagement is	3.6277	1.21584	Medium	6
6	Married women can use family planning methods, without the prior consent of the husband	2.6182	1.37526	Medium	11
7	The vast majority of women ran their belongings and dispense them freely	3.2823	1.15894	Medium	10
8	Women are given employment opportunities equal to men	3.8069	1.11082	High	3
9	Voluntary contribution to the social Security provides an opportunity for non-working women to secure their future	4.0987	1.03523	High	2
10	Husbands spend on their wives, regardless of wives' income or wealth	3.7835	1.17376	High	4
11	Women in our society can manage business, contracts and activities related to financial issues at all levels.	3.5948	1.11721	Medium	7
Mean Distance		3.6399	.59903	Medium	

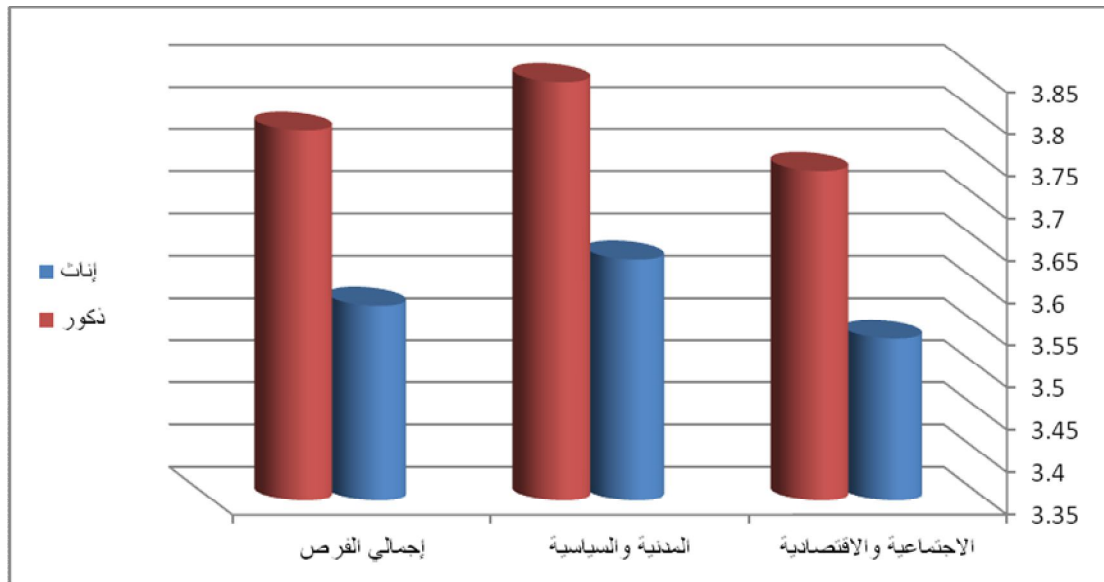
Table 16: Opportunities for women to practice civil and political rights according to opportunity degree and grade

No.	Paragraphs	Arithmetic Average	Standard Deviation	Opportunity degree	Grade
1	Full gender equality of all Jordanian citizens in rights and duties	3.8519	1.22286	High	3
2	Women can stand and vote for parliamentary and municipal councils freely, without restrictions and in accordance with the personal satisfaction	3.9983	1.06707	High	1
3	The quota system is and acceptable mechanism to improve women's access to decision-making centers	3.88658	1.130996	High	2
4	Women in our society can establish civil associations and join them easily.	3.8294	1.09647	High	4
5	Women in our society may form and join political parties such as men	3.2173	1.35234	Medium	6
6	Women can assume leadership and public positions in accordance with the efficiency criteria and personal capacity	3.7991	1.15872	High	5
Average of dimension		3.7396	.81718	High	
Overall Average		3.6836	.61479	High	

Figure 9, demonstrates that there was only a slight difference between genders on their understanding of women's opportunities to exercise their rights, whether social, economic, civil and political

Table (17) Barriers to practice women's social, economic, civil and political rights

NO.	Obstacles	Karak N= 510		Tafieleh N= 315		Maan N= 330		Degree	Rank
		Arithmetic Average	Standard Deviation	Arithmetic Average	Standard Deviation	Arithmetic Average	Standard Deviation		
1.	Customs and Traditions	4.0922	1.13756	4.1175	1.13240	4.2000	.94338	High	1
2.	Nepotism and Favouritism	3.9392	1.18364	4.0286	1.09245	4.0576	1.11348	High	2
3.	Husband or Father (Male Authority)	3.8157	1.12016	3.9619	1.04599	3.9848	.98765	High	3
4.	Family Responsibilities	3.8000	1.04853	3.9175	1.03421	3.9788	.93700	High	4
5.	The level of Women's Education	3.7471	1.16966	3.8603	1.13689	3.8697	1.00666	High	5
6.	Women's self-confidence	3.8039	1.17972	3.6984	1.18153	3.9000	1.02803	High	6
7.	lack of senior management support	3.6980	1.14516	3.7810	1.11716	3.7818	1.10304	High	7
8.	Financial Cost of Participation	3.6353	1.13885	3.7238	1.13285	3.7485	1.05779	High	8
9.	Self-Satisfaction	3.6706	1.02105	3.5937	1.07073	3.6545	.90694	Medium	9
10.	Religious Discourse	3.3941	1.33987	3.4381	1.28383	3.4818	1.22585	Medium	10
11.	Law (legislation)	3.3059	1.28638	3.2794	1.27371	3.2424	1.26034	Medium	11
12.	Security Nuisances	2.9431	1.44537	2.9841	1.41750	2.9212	1.41845	Medium	12
Overall Average		3.6538	.70239	3.6987	.71813	3.7351	.57417	High	

Figure 9: Differences in practicing women's rights according to gender

Understanding obstacles for women to exercise their rights

Respondents were asked to what degree a selection of twelve cultural, societal and institutional factors are considered as obstacles for women to practice their social, economic and political rights. Respondents used a scale from 1-5 where the number one represents strongly disagree, two represents disagree, three represents slightly agree, four represents agree, and five represents strongly agree.

Table (17) presents the average degree of obstacles facing women's social, economic, civil and political rights. Notably, on average respondents agreed that nearly all the suggested obstacles are present in their communities. On average respondents agreed that "customs and traditions" were the biggest obstacle, followed by "Nepotism and favourism" came in the second place. Comparatively on average respondents only slightly agreed that "legal legislation" is a barrier, and disagreed that "security nuisances" present obstacles.

It is clear from this result that the obstacles that limit the opportunities to exercise women's rights are considered to be mainly of a socio-cultural character. This shows that the communities in the south, despite modernization and social change, are still combining the traditional and modern patterns, maintaining the elements of the paternal system and giving men strength and power at the expense of women. In turn, the results reflect that the laws and legislation of Jordan are advanced in the field of women's rights support. As long as the obstacle is socio-cultural rather than legal, the laws will collide with the cultural and social reality.

10.0 Summary of Findings and Recommendations

10.1 The Findings of the General Study

This study aimed to identify the extent of knowledge of the community's knowledge on women's social, economic, civil and political rights in the governorates of Karak, Tafileh and Ma'an. It also aimed at detecting the opportunities to exercise women's social, economic, civil and political rights and the barriers to exercising these rights.

Generally, the results of the study reflect that women's rights could only be interpreted in the context of the social structure - cultural, economic and political-of the Jordanian society. Particularly, in communities that can be described as traditional where the social traditions represent fixed behavior patterns. In such communities patterns of power are distributed in favor of males. These gender roles and behaviours are legitimised through socialization processes in the family, schools and religious institutions that enhance the strength of norms, values and social traditions.

10.2 The results of the study were

It was shown that the extent of knowledge of the study sample in the areas of **social and economic rights** is higher than the knowledge in the areas of **civil and political rights**.

In practice, the chances to exercise civil and political rights are higher than the chances to exercise the social and economic rights, according to the study sample. The extent of knowledge of the study sample of all the rights of women achieved 71%. The social and economic rights achieved 73%, while the civil and political rights achieved 68%.

Indeed, the highest percentage of knowledge in the field of social and economic rights was for the right of **inheritance** by 90% and the **voluntary contribution to the Social Security** by 87%. At the level of governorates, Ma'an came in the first place in terms of knowledge of these two rights. The lowest percentage of knowledge for the social and economic rights was related to the right to **health care and family planning**, by 63% and the right to **free and compulsory education** for both genders by 56%.

In the area of knowledge of Civil and Political Rights, the highest knowledge was on the right to **form associations and political parties** by 85%. At the level of governorates, the best knowledge was found in Maan, followed by Tafileh and then Karak. The lowest knowledge area regarded the "inability of Jordanian women to pass on the Jordanian citizenship to their children", where only 39% scored correctly.

When looking at opportunities for women to exercise their rights, on average respondents strongly agreed that education was accessible, and also agreed that women are able to participate to vote and run for candidacy. In turn, on average respondents disagreed that married women are able to exercise their right to use family planning methods without prior consent of the husband.

However, many obstacles to exercising these rights were also identified. "Customs and traditions" followed by "nepotism and favoritism" were reported as the highest barriers. Still on average respondents disagreed that legislative and the security aspects limit women's ability to exercise their rights. This result is consistent with most of the studies previously reviewed by the current study. These studies showed that the most important obstacles to the enjoyment of women's rights are related to masculine dominance in social and cultural spheres.

11.0 The Recommendations of the Study

Based on the results that have been concluded in the field of women's social, economic, civil and political rights, the study recommends the following:

- Implementing specialized programs in the field of raising the level of knowledge and awareness on the rights granted by the law to Jordanian women.
- Finding quality programs that involve men in the awareness programs and raising their knowledge on women's rights, as the role of men in society was identified as a key obstacle for women to exercise their rights.
- Activating the role of institutions working in the field of women's affairs in order to engage the marginalized communities that still suffer from the absence of quality frameworks that contribute to raising awareness and building the capacity of women therein.
- Encouraging women's organizations and institutions to promote the legal knowledge among women in marginalized communities.
- The importance of the participation of the various media in spreading awareness and knowledge of women's rights.
- Implementing programs on women's empowerment in the area of economic rights, particularly in the areas related to inheritance and managing their own financial property.
- Conducting quality scientific studies depending on new variables that were not addressed by the current study in the fields of women's rights and empowerment in the governorates of the south.
- Supporting initiatives and voluntary activities which aim to contribute to raising awareness and changing attitudes towards women's rights and their public participation in society.

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