AN ANALYTICAL CASE STUDY: CURRICULUM DEVELOPMENT

AND GIRLS' EDUCATION IN YEMEN

by

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ABSTRACT

Yemeni women have a subordinate position in the conservative, male-dominated society, and girls' education remains a challenge. The school curriculum perpetuates the traditional values of social injustice, and Yemen is in the last place among 142 countries for gender equality. The purpose of this case study was to explore the role of the education curriculum in Yemen, to describe how that curriculum represents women, and to explore how that representation impacts the place of Yemeni women. The conceptual framework drew on theories of gender equity and equality in education, and their application to Yemeni curricula and girls' education. Data were gathered from eight Yemeni women aged 25 to 35, using both face-to-face and electronic questionnaires. Data analysis began with coding and categorizing until themes emerged to identify the absence of female voices in curriculum and the role of literature in promoting gender equality. The Yemeni curriculum does not effectively address social justice and girls' education. Research findings suggested that a relevant literature curriculum that included Yemeni women authors and subjects could motivate Yemeni women to think critically about their status in society and encourage the voices of women to narrow the gender disparity. Findings showed that the inclusion of women in the Yemeni curriculum could have the following three critical impacts: inspiring the minds of both boys and girls, developing girls' self-esteem, and empowering young women leaders. Recommendations included a revision and development of the current Yemeni curriculum so that it features both males and females as equal citizens and encouraging greater public awareness of the value of women's experience in the development of the country. This may help to build a sense of equality and social justice.

DEDICATION

To my loving parents…

First and foremost, I lovingly dedicate this doctoral dissertation to the most precious persons in my life, my parents, Mr. Yahya Al-Arashi and the memory of Mrs. Amat Al-Jalil Al-Arashi. Without their love and endless support, I would not have been able to make my dreams come true. Thank you so much for all your continued support and positive reinforcement. You have been the source of inspiration and encouragement throughout my life. You are the ones who taught me the importance of education and helped me to reach my goal.

ACKNOWLEDGEMENTS

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1   INTRODUCTION

The Inspiration for the Research Topic

I was ten years old when I heard that one of my relatives would not continue her education. I was shocked! She had just finished elementary school, and her oldest brother decided that she should drop out of school. Many questions went through my mind: Why did her brother make that decision instead of her? Where was her right to choose? I felt upset for her and for all the girls who did not have the potential to reach for their future. At that moment, I was glad that my parents were the opposite of her parents, because my parents were always pushing me to study hard and to build a strong sense of myself. They never distinguished between my male siblings and me. I always heard my father telling me, "There is no difference between you and your brothers." I felt that day that it was a privilege to be part of this family. Three years later, the oldest brother had been convinced to let his sister finish her schooling. She obtained her bachelor's degree and now she is working.

Since my childhood, I have always been aware of gender inequality in most aspects of life; women in Yemen do not have the same rights as men. I usually heard the words "he is a man," as if being a man is a privilege. These words have always bothered me. I felt that I need to work to change this belief—the belief that women are second class, and usually have no volition in their own lives. It is not uncommon for men to persuade women to stay at home and not to complete their education. I feel anger whenever I see a smart girl who is interested in continuing her education, and someone in her family convinces her to drop out of school, either to get married or to take care of the family.

While Yemen has achieved some social progress, there is still a need to open the eyes of the society to the suffering that females are facing. Few women have their rights, and most still seem to exist as second-class citizens. Some of them know that they should have rights, but they cannot fight for them; others do not even know that these rights could exist.

I was twelve when Dubai TV interviewed my father with his family. They asked me, "What do you think about girls' rights? Is there a difference between boys and girls?" My response at that time was, "I believe that there is no difference between men and women." For a 12-year-old Yemeni girl to make this statement in the 1990s on a widely distributed TV program seemed very bold and also very provocative, but I was not thinking about that. The reporter asked my opinion and I just answered what I felt. However, I found that my father completely agreed with me. This was important to me, because my father's opinion mattered to me very much. My father was a person who believed in equality and he was the one who planted this belief in my mind.

During my school years, I loved reading, but what grabbed my attention was that no Yemeni women writers appeared in the Yemeni curriculum. The curriculum discussed some Arabic women writers, but we never studied their work. Only the works of male writers were included in the curriculum, which I considered another example of male privilege. I felt so disappointed that I never had the opportunity to study any writings by women. When I moved on to college and studied English literature, I learned about some foreign female writers. I enjoyed reading the work of Emily Dickinson, Emily Bronte, and others. I found reading their experiences and feelings touched me personally. From my perspective as both a student and an educator, the absence of female writers in

general, and Yemeni female writers in particular, leaves a critical gap in the experiences of Yemeni students. To enhance students' confidence and to cultivate and inspire students' writing, it is important to include Yemeni women writers, to add the voices of women to Yemeni society. This may enable young girls to see the world from a different perspective and to see for themselves a new place in it.

My Inspirational Quote

If you educate a man you educate an individual, but if you educate a woman you educate a family (nation). (An African proverb)

My Visual Conceptual Framework Plan

This follows in Figure 1.
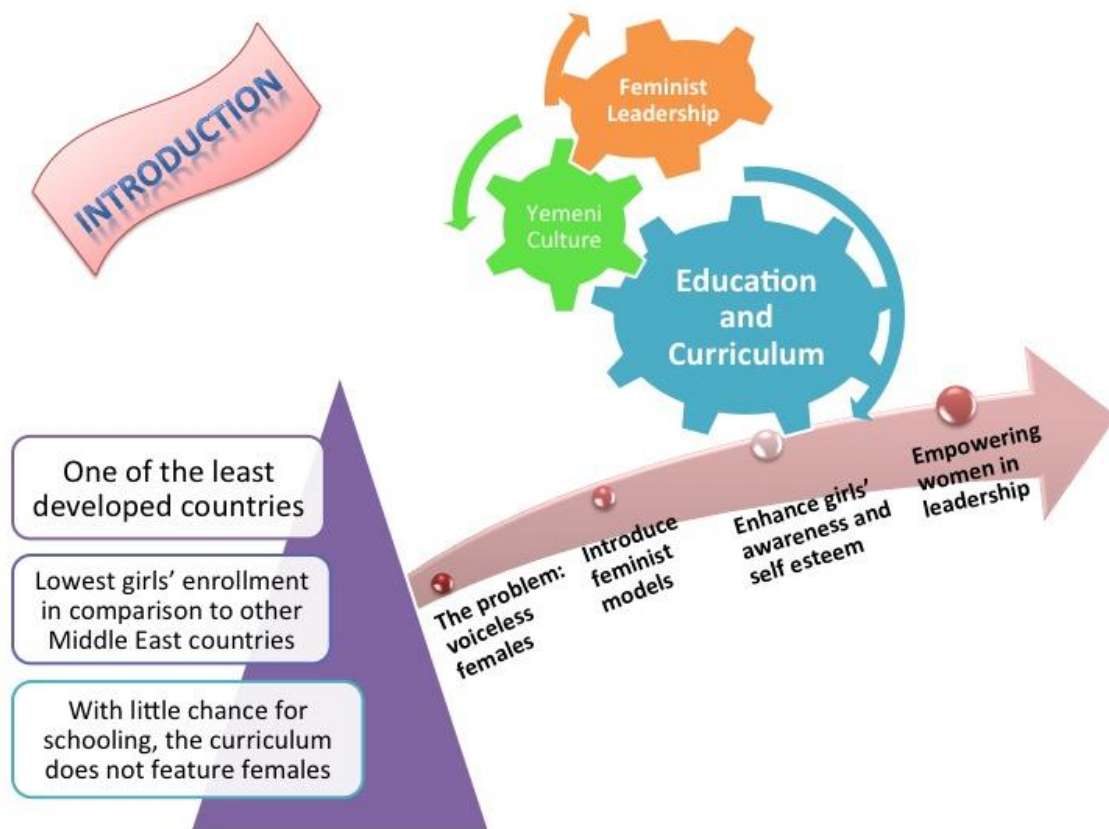
Figure 1. Potential conceptual framework for the research problem.

Statement of the Problem

Traditionally, Yemeni women have a subordinate position in a conservative, male-dominated society. Many things embedded within the culture sustain this subordinate position, reinforcing the norms that maintain gender inequality. The facts that Yemen has one of the world's lowest education rates for women, and that female writers are absent from the Yemeni school curriculum reflects this inequality.

> For example, the literacy rates for youth (15-24 years) between 1995 and 2004 were 91% and 59% for males and females, respectively. A similar disparity was observed for adults during the same period, with a male literacy rate of 73% compared to 35% for women. (UNESCO, 2013a, p. 40; see Figure 2)
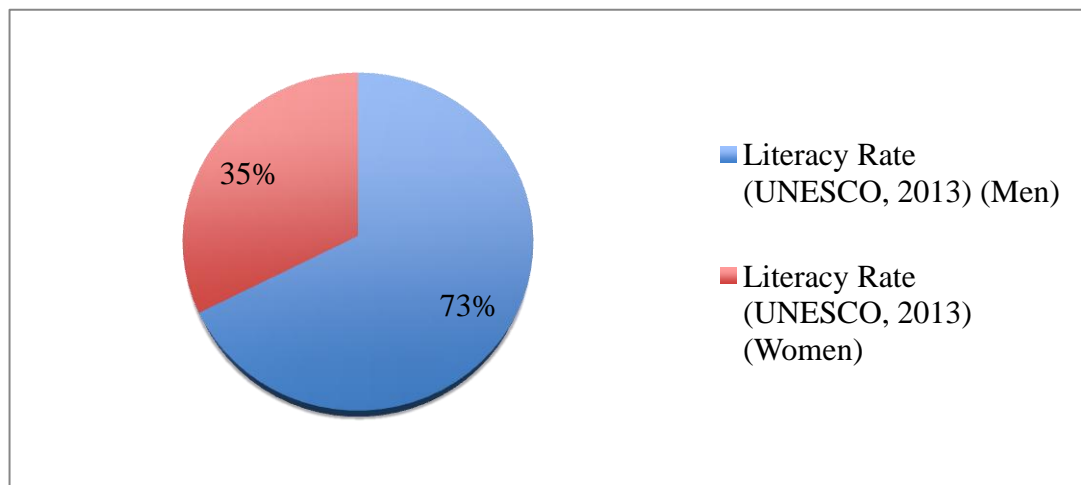
Figure 2. Literacy rate in Yemen (Source: UNESCO, 2013a).

Moreover, the absence of Yemeni women writers in the curriculum reinforces the cultural norms that are at odds with the gender equality promised in the Yemeni constitution. With little chance for schooling, and an absence of female role models within the curriculum, Yemeni women do not have the opportunity to envision alternative roles for themselves in society. It is vital for all young girls to have the opportunity to read and explore female writers and their works that, in turn, could help them address

their own experiences or feelings in their own writings. Given all these facts, this study focuses on the problem that male voices have dominated the overall curriculum, and as a result, Yemeni women fall behind in leadership and other important aspects of life in their society.

Local Context/Foundation

Yemen was an Arab country divided into two parts. The British colonized the southern part for more than one hundred years. The regime of Imam Yahya Hamid Al-Din ruled the northern part after the Ottoman departure in 1918. The north revolted against the Imam in 1962, and the south revolted against the British in 1967. Since that time, the country has changed from an indigenous Yemeni education/British colonial education system to a post-independence educational system.

Yemeni statistics show a very high gender gap in all areas of life in Yemen, especially in education, the key for individual and national development. This gap has greatly affected the role and status of women in Yemeni society today. Yemeni women have found themselves at a disadvantage due to irrelevant curricula, cultural beliefs, and political instability, which have negatively affected Yemen development in general and women's' growth in particular. Yemen has gone through difficult circumstances in the last decade. As a result, Yemen moved backward from being a generally developed civilization to an undeveloped civilization. In North Yemen, the Imam's strategy was to close off society from the surrounding media and from education. This ruler believed that the more he left the community uneducated, the better he would be able to control Yemen. Likewise, in the south, the British built few schools and imposed certain conditions in order to limit education, so that people would not protest and push the

British out of their country. Given these circumstances, education has become a weapon that people can use in politics, economics, and social culture.

Since formal education in Yemen started late in the 1960s, some females have enjoyed a formal education, especially in cities. However, in rural areas, girls still suffer from limited education, due to coeducational schools, transportation barriers, parents' unawareness of the importance of education, and other factors that delay female education. Above all, cultural beliefs do not easily change: the idea that females' place is to be at home and males are the ones who are in charge is persistent. Females find themselves behind in society with unequal rights to males. The Yemeni curriculum projects a male tone in its content and reveals strong male voices, with a very small percentage of female authors in the curriculum. The absence of Yemeni female model writers in the Yemeni curriculum reinforces the current cultural norms and represents significant social injustice. There is a need to see women from a different prospective and, in fact, to restate that unique and strong females like the Queen of Sheba and the Queen of Arwa ruled the old Yemeni civilization.

Social Injustice

Yemen is a conservative society controlled by male dominance. Resolving gender inequality in Yemeni society is not a matter of reforming some laws; it needs more than that. According to Tyack (2003), it is a matter of reforming the minds of people so that they will have different perceptions about women. There is a need to see women from a different perspective, not as second-class citizens. The cultural belief in Yemen is that men are usually in charge, just as Americans in general used to believe that the man was the one who was in charge (Tyack, 2003). Tradition in Arab countries usually features

men as first-class citizens. Tyack asserted, "However fanciful some traditional conceptions of gender may be, they customarily have assured that men would remain in charge" (p. 71).

Yemeni belief is that it is not necessary for a woman to complete her higher education. A woman is obligated just to follow her husband and take care of her children. It is true that the main responsibility for a woman is looking after her children and husband; however, it is not clear why educated woman cannot do this. It is important for any mother to be educated, because how else will she teach her children? As an educated mother, she will be perfectly able to handle this responsibility. She can practice what she has learned to have a better life. If each man understands the importance of women's education, we may reduce the problem of early marriage in Yemen.

Since Yemen is a conservative society, it is difficult to change the negative aspects of tradition that have been entrenched for centuries. Yemeni men and women need to believe in and practice social justice. Including Yemeni female voices in the school curriculum will advance social justice.

The Absence of Female Voices in the Curriculum

The curriculum is one of the key tools that educators may use to shape students' minds (Ravitch, 2010). Although Yemen developed and implemented a new curriculum and undertook professional development between 2000 and 2003, there is still a critical gender gap in the texts that have been included in the curriculum (personal communications with teachers and educators, January 30, 2012). The Yemeni curriculum is male-centered, presumably because the majority of the curriculum committee is male, with a small female contingent. According to an educator who works for the Ministry of

Education, only about 12% of curriculum authors are female and 88% are males

(personal communication with educator working in the Department of Education in

Yemen, January 14, 2012; see Figure 3).
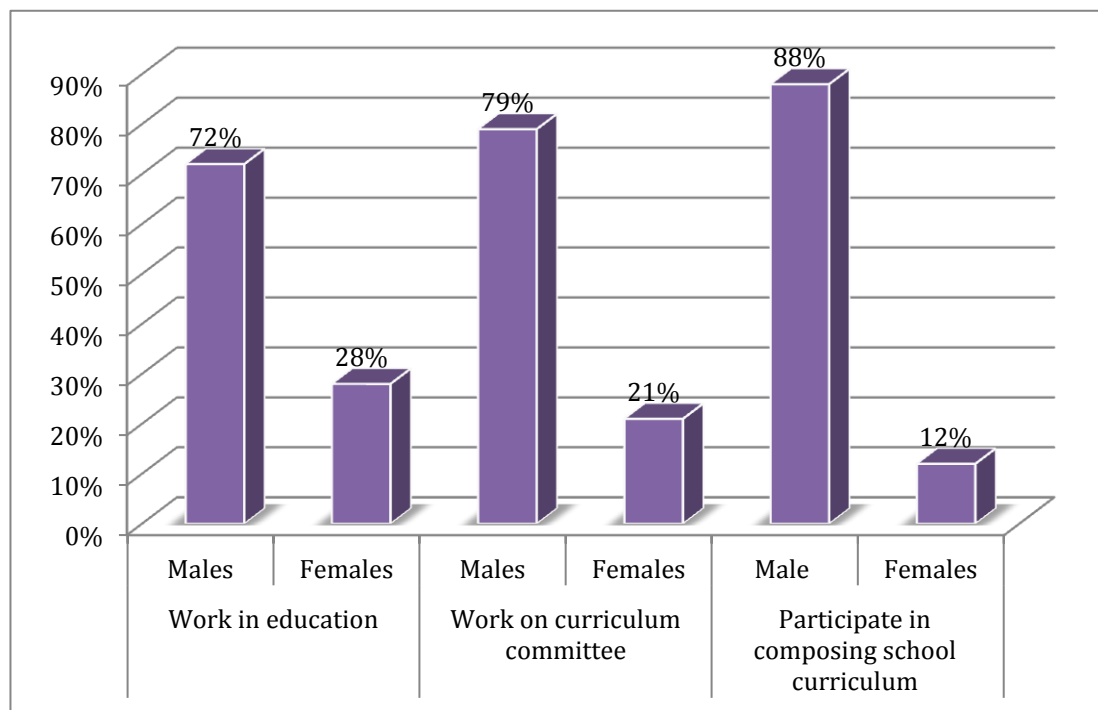
Figure 3. The participation of women in the department of education in Yemen (2010-

2011) (Source: personal communication with educator working in the Department of

Education in Yemen, January 14, 2012).

When Yemeni public schools teach Arabic language and literature, no Yemeni

women writers are included in the curriculum; all the literary models are male writers.

Based on information from my experience as a teacher and a former student in Yemeni

secondary schools, Yemeni women writers are absent from Yemeni literary curriculum.

In fact, it is apparent that no Yemeni female writers appear in the entire 1st- to 12th-grade

Yemeni curriculum (personal communication with Yemeni Middle/High-school teacher,

January 30, 2012). Arabic women writers receive brief mentions without any focus on their works. To my knowledge, no research has investigated the lack of female voice in curriculum, and it is critical to consider how this may impact young girls' self-esteem and opportunities in life.

The absence of Yemeni female writers reinforces the cultural norms that are at odds with the gender equality promised in the Yemeni constitution. In order to achieve social justice, educational leaders should not ignore the feminine presence in the curriculum. Moreover, it is important to reveal feminist issues through a female voice, not just from male's point of view. As Tyack (2003) pointed out,

> In the early 1970s, feminist researchers who investigated gender practices in schools found that coeducational schools were not, in fact, egalitarian. They documented gender biases such as these in order to convince policymakers that there was a problem: Textbooks either ignored females or portrayed them [in] highly traditional roles. (p. 94)

It is critical to understand that the absence of Yemeni female writers in the school curriculum may widen the achievement gap between boys and girls in Yemen. Therefore, reading the work of Yemeni female writers may address and work to solve girls' issues in Yemeni society. It is vital for all young girls to have the opportunity to read and study women writers and their works, which in turn could help them to address their own experiences and feelings in their own writings. As Kliebard (1995) argued, schools can provide society with what is necessary to address these issues.

Given all these facts, this study focuses on the problem that dominant male voices have influenced the overall curriculum, and as a result Yemeni women have fallen behind in leadership and other important aspects of life in the society. There is a need to design curricula that meet the current gender equality needs of the society.

The Role of the Curriculum

According to Ravitch (2010), it is not possible to develop social justice by establishing some rules; rather, arriving at gender equality must involve inspiring the minds of people. It seems that promoting the reading of women writers may instigate this type of inspiration. Literature that includes writings of both genders may certainly expand personal experiences in reflective writing. Ravitch (2010) concurred with the idea of reforming the mind of society through curriculum. "A well educated person has a well-furnished mind, shaped by reading and thinking about history, science, literature, the arts, and policies. The well-educated person has learned how to explain ideas and listen respectfully to others" (p. 16). Exposing the younger Yemeni generation to both male and female models may help them to learn how to express themselves and their experiences more fully and freely. It is critical to use Ravitch's pedagogical perspective as a lens through which one may study the role of curriculum in shaping young Yemeni girls' abilities to find their voices and recognize their potential.

The curriculum should present both males and females as equal citizens, without a focus on one sex over the other, so that both genders can receive the same type of inspiration (Al-Arashi, 2012). Noddings's research (as cited in Johnson & Reed, 2008) also emphasized the importance of creating a curriculum that features the students and their experiences. Moreover, J. S. Farrant pointed out that

> If the curriculum is to serve its real purpose, it must assist the pupil to see the value of the past in relation to the present and the future; it must equip the child with the necessary skills for modern living; and it must help to keep the child a fully integrated member of his [or her] community. (as cited in Salia-Bao, 2009, p. 3)

Therefore, an effective Yemen curriculum would focus on the values of its society so its children will grow up with respect and commitment to their country's values. As

Salia-Bao (2009) insisted, "an educational system must be related to the goals of society and teach its values" (p. 78).

Yemeni History and Background

The Role of Female Leadership

Women have played a major role in the history of Yemen. The Queen of Sheba (Bilqees) is a famous female figure of the ancient kingdom of Sheba in Yemen before Islam. She established a magnificent and wealthy civilization that people still remember with pride. Islamic culture places value on her because the Qur'an includes her name, which in turn speaks to the fact that Islam encourages female leadership. Equally important, Queen Arwa was the first Muslim queen, who also helped create a magnificent Yemeni civilization through her leadership. During the era of these two kingdoms ruled by females, Yemen was one of the top civilizations in development and economy. In addition to Sheba (Bilqees) and Arwa, many other Yemeni women of the early Islamic and pre-Islamic cultures had a powerful role in society. No one can ignore the strong and significant leadership of females in the history of Yemen. However, it is easy to forget this fact, because of the ignorance of the reactionary ruling forces that have taken root in the past 200 years.

Presently, illiteracy and economic issues constrain the potential power of females in Yemeni society. However, Tawakkol Karman, a 35-year-old female, reflected these present changes in Yemenis awareness when she won the Nobel Peace Prize in 2011. A woman winning a Nobel Peace Prize, especially from a country like Yemen, which has a significant gender gap, motivates female leadership in this population. Therefore, I recognize that it is critical that young girls see female leadership from both the past and

present, to empower Yemeni women of the new generation in leadership roles in order to rebuild a magnificent civilization.

Cultural Beliefs in Yemen

The traditional Yemeni belief is that the male-dominated society empowers males over females. The general belief in Yemen is that women usually follow the intention of men; it is unacceptable that men follow the intentions of women. Another aspect of Yemeni society is that women usually marry at an early age, which often leads girls to leave school and take care of their husbands and children. If a girl finishes her higher education, this may limit her chances to get married. According to a recent Oxfam study, "more than half of Yemeni women get married before they are 18, and the average age is just 14" (BlogOxfam, 2012, para. 8). Currently, there is no law that prevents parents from marrying their daughters at a certain age, because some religious people refuse to set a minimum age for marriage in the belief that it is against the laws of Islam. However, in the past there were laws that set a minimum age for marriage at 15 or 16. Early marriage constrains girls from finishing their education, and that may limit their access to employment and empowerment in society. The lack of awareness of the significance of girls' education keeps Yemeni females in this low status (Schlaffer et al., n.d.). One woman described her educational experience as a female fighting Yemen's current cultural bias against girls' education.

> With my husband's support, I insisted on continuing to study. I had to take my children with me to the school and walk almost 8 km to school. Many girls in my community rejected my friendship because I was studying with boys. They thought I was doing something shameful. After finishing my education, I worked as a volunteer teacher in Al-Jihad school. When I joined the school, only 10 girls studied there but after I started teaching, the number of girls went up to 72. I have benefited from the female teacher contracting scheme under the Basic Education Development Project. This scheme has a great impact on my life, socially and

economically. My role now is not only restricted to teaching but also advocating for girls' education. (World Bank, 2013, para. 14)

Education has initiated a growing movement to recognize all the cultural barriers that have been rooted in Yemeni society during the last decade. It is critical to raise people's awareness of girls' education in order to develop the country.

Educational and Political Development

The current educational system in Yemen started only about 50 years ago. Before that, Yemen had delayed a focus on education for several reasons. The main reasons were to political and economic dilemmas, which in turn created barriers to the development of the country. During the Imam's rule in the early 20th century, the northern part of Yemen had been a closed society and education was limited to only religious schools (called al-malaamah or mosques) where children memorized the Qur'an and learned how to read and write from a teacher. The Seadna taught the boys; the Saydatna taught the girls. Only girls who had enlightened parents had the privilege to go to al-malaamah. Very few girls attended al-malaamah in comparison to the number of boys at that stage (personal communication with senior educator, Y. Al-Arashi, March 4, 2012).

The southern part of Yemen was colonized by the British (from 1839-1967), and during that occupation, limited education was available only in Aden, where just a few primary and intermediate schools existed for boys and girls. There was only one secondary school for girls, called the Girls' College, in Khormaksar in Aden. Only students who had been born in Aden were eligible to attend this state education facility. Two other private schools later became secondary schools (Noman, 1995). The

authorities established more schools in South Yemen in 1967 after the Yemeni revolution and the British withdrawal.

Despite all the efforts to develop education, there was a distinct disparity between the north and the south, and each adopted different educational policies. However, since the Yemen unification in 1990, the northern and the southern educational systems have merged into a single system. Clearly, all these unsettled politics, including the government's status are still affecting Yemen's educational development. As Glatthorn, Boschee, and Whitehead (2009) confirmed,

> What actually is taught in the classroom results from a confluence of several often conflicting factors. Federal and state governments, professional organizations, local school boards, textbook publishers, accrediting organizations, parent and community groups, school administrators, and classroom teachers all seem to make a difference. (p. 107)

The Imam's rule in the north and colonial rule in the south have left Yemen with complex political, economic, and educational problems. Moreover, the wars and political destruction that Yemen went through due to its unification have affected, and continue to affect, Yemen's educational development. After the Yemeni unification, the country suffered from security problems, which continue to this day. First, in 1994 there was a civil war. Second is the Shi'a insurgency in Sa'adah (the northern providence of Yemen). Third, but not least, is Al-Qaeda, which is rooted in Yemeni society, and seeks to destroy the security of the country. There are also some armed tribal groups, who have been using violence throughout the country. All these factors may certainly affect the development of the country (Duret, Abdulmalik, & Jones, 2010). Lately, the Yemen Revolution exploded in February 2012. Baron (2012) reported, "Yemen's array of persistent problems inspired a popular uprising that forced out President Ali Abdullah

Saleh after 33 years in power, and the country still faces a rebellion in the south and a sectarian split in the north" (para. 6).

These security problems have created a political crisis that, in turn, has brought the importance of education to light. However, because of the current total instability of Yemen's society due to the political and economic crisis, educational reform is facing critical barriers. This research took place in the midst of this turmoil. Hopefully, in a few years, the authorities can promote these proposed reforms because of a new stability. Significantly, Abulohoom (2013) has reported , "The Yemeni school curriculum, education critics say, is filled with biased narratives, and the school curriculum often moves in line with the country's political changes" (para. 1). As such, the country should challenge all these barriers and reinstate the old name of Yemen: "Al-Yemen Al-Sa'eed," which means the happy country. I truly believe that this is not achievable without creating fair education.

Education in Yemen is in Progress

Education in Yemen has completely changed over the years. This was true especially after the death of Imam Ahmed in the north in 1962 and after the British colonial withdrawal from the south in 1967. After these important events, the government's effort to establish a formal educational system resulted in the establishment of many public schools over the years. Moreover, boys and girls can now pursue their higher education both inside and outside of the country. Many people in Yemen have begun to feel that education is a critical tool to develop Yemeni society. However, men still are encouraged more than women to pursue their education outside the country

because of some cultural barriers, such as parental fear of sending their daughters outside

Yemen alone.

Yemen as a Developing Country in the Arab World

Yemen is one of the least developed countries in the Arab World (United Nations

Conference on Trade and Development [UNCTAD], 2012; see Figure 4). According to

UNICEF,

> illiteracy is high in Yemen, estimated at 47% of the population aged 10 and above.
> Both gender and urban-rural differences are significant: 84.8% of urban and
> 68.9% of rural males in this age group are literate, compared to only 59.5% of
> urban and 24.3% of rural females (Alim, Abdallah, Ramaroson, Sidikou, & Wiel,
> 2007, p. 9).

A report by the World Economic Forum in 2011 declared that the literacy rate in Yemen is

43% for females and 79% for males. Statistics show that literacy rates for the female

population are 30% (as cited in Schlaffer et al., n.d.). According to UNICEF (2004), in

most countries that have seen an international development, at least some of that

development is due to the community that focuses on girls' education. UNICEF argued

that there is a huge link between education, leadership, and empowerment for girls in

developing a country.

Map of the 48 Least Developed Countries

(Africa 33, Asia 9, Caribbean 1, Pacific 5)
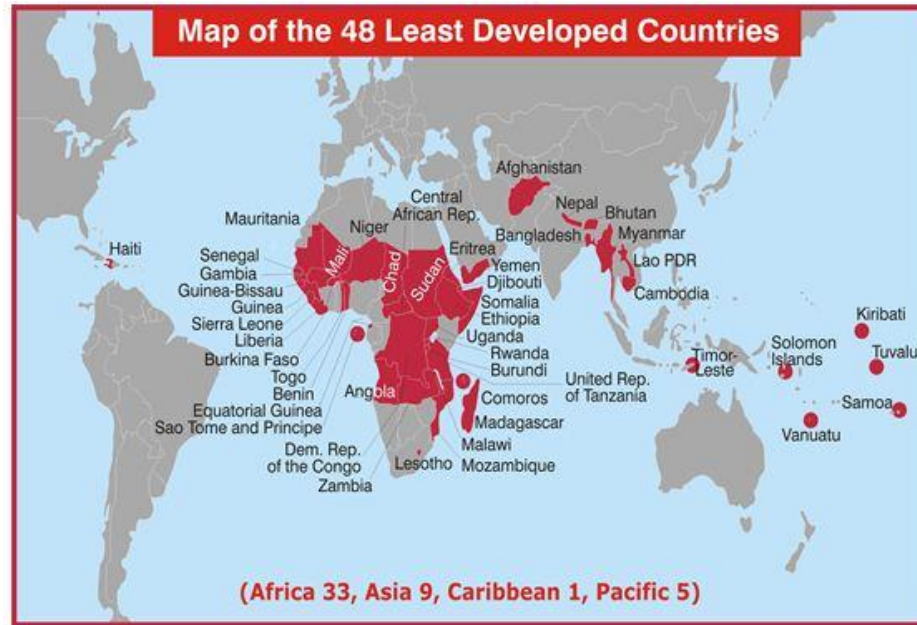
Figure 4. Yemen is one of the least developed countries in the world (Source: UNCTAD, 2012).

After the Yemen Unification in 1990, the education systems of the north and the south merged into one system. The Yemeni government provides free public schools from Grades 1-12, including college-level and literacy training. However, the government does not support kindergarten; only private kindergartens are available in the cities. Only a few children can gain early education, if they have parents who can afford pre-k and kindergarten.

Public school facilities are very poor, and compulsory attendance is not enforced. The current educational system consists of nine years of basic education and three years of secondary education. The basis of the Yemeni educational methodology is lectures and memorization instead of inquiry, discovery, and critical thinking. There is a hope that Yemen will reach the "Millennium Development Goal (MDG) of universal primary school enrollment by 2015" (World Bank, 2013, para. 2).

Education Alienation

This dilemma of the political and economic status of Yemen drives a form of education alienation. Despite the rapid growth of education in Yemen after its unification, schools in Yemen still rely on dry lectures and old methods of teaching and memorization, boring textbooks and worksheets. There are no materials, no activities, and no games, and there are limited field trips for students. These supportive activities help students experience education through their own participation. When a student is involved in his or her own learning and becomes an active part in the lesson, rather than passively enduring a class, acting just as a listener, not as a participant, this type of participation may sustain a love of learning, creativity, and self-motivation. Class sizes of 50 students also make it more difficult even to have a group discussion. Furthermore, in Yemen, there is no story time in schools or libraries; children are not used to reading stories outside school, because there are no public libraries for children to get used to having a story time. Therefore, these children never develop the habit of reading books. Yemeni educational processes do not follow the Western method of teaching, which encourages inquiry, analysis, and critical thinking.

The absence of Yemeni preschools and kindergarten in public schools makes it challenging for young children to start learning from the first grade. Only a small number of children whose families can afford to put their children in private schools gain an early education. In addition, there are no educational TV programs for children on the basic channels; these children are not able even to learn the alphabet from watching TV. Poverty in Yemen is the main cause of the absence of technology in schools; most public schools have no computers or access to the Internet. The teacher has just one tool with

which to teach: the blackboard/whiteboard. The teacher cannot use tools such as the Internet, PowerPoint, Smart Board, or any other technology tool. These limitations of the educational system keep Yemen behind and limit the progress in all areas.

Rationale of the Study

Yemen has suffered great gender inequality in society in general and specifically in education. I learned that the gender gaps in education and employment may impact its growth in education, politics, and social development. Therefore, it is critical to explore and discover the role of a balanced and relevant curriculum in Yemen, and the place of girls/women in it. This will benefit individual and national development by including Yemeni women writers and broadening the horizons of the young girls and boys who study. Through teaching and learning, it is critical to reveal feminist issues using female voices, not just to present them from males' points of view (Tyack, 2003). As a result, the current absence of a relevant curriculum that features Yemeni women writers leaves a critical gap in the experiences that students have when they are in school (personal communications with teachers and educators, 2012). There was a hope that after the Yemeni movement in February 2012, the injustices in Yemen would be eliminated (Yemen Public News, 2012). One of the injustices on which this study focuses is the low status of females in Yemeni society.

The research design used in this study was qualitative with a case study approach; I reinforced the data collected with an analysis of the literature. I used a qualitative approach in order to explore and identify the real lives of women in Yemen. I used a collective case study method to capture the complexity and naturalistic experience of each participant. Stake (1995) noted that he could have been more precise if he had

named his book *Naturalistic Case Study*, rather than *Art of Case Study Research*, because of the importance of the naturalistic approach. In this study, I prepared and conducted unstructured interview protocols. I interpreted the data extracted from these interviews and subsequent observations to discover the need for a functional strategy for educational quality in Yemen for both sexes. Stake suggested that to assure validity, "all researchers recognize the need not only for being accurate in measuring things but logical in interpreting the meaning of those measurements" (p. 108).

This study is specifically focused on Yemeni females who have experienced the Yemeni curriculum in Grades 1 to 12, undergraduate syllabi, teachers' and pupils' textbooks, reference books, library books, and Yemeni model female writers and how these experiences affect girls' education and women's empowerment. I focused on the experiences of women between 25 and 35 years old, because females reach maturity at this age. At this stage, they are better able both to understand the importance of this study and to explain their real experiences of using the Yemeni curriculum. I designed this study to discover the attitudes and beliefs of female students about the impact of curriculum in general, and women writers specifically, on their lives, their thoughts, and their perceptions.

Purpose and Significance of the Study

The main purpose this study is to explore the role of the education curriculum in Yemen to describe how the curriculum represents women, and how that representation impacts the place of Yemeni women in general and girls' education in particular.

Does the failure of the education system to include women and women writers in the secondary school curriculum maintain women's lowly place? I investigated the role

of curriculum through a literature review, case studies, and an investigation of the content of curriculum in Yemeni Grades 1-12 and higher education as it applies to the education of girls. There is a need for a relevant curriculum for girls' education that can lead to the sustainable development of women's self-esteem in general and women writers in particular. Reading the work of Yemeni female writers may address and work to solve girls' issues in Yemeni society

Being a native of Yemen and a former educator, I noted the absence of a national curriculum that featured Yemeni women writers creating a dangerous gap in mentorship for the girls and women in Yemen, which in turn left a gap between male and female Yemeni students. This gap impacts female growth, both personally and globally in the 21st century. In particular, the lack of women writers in the curriculum affects the personalities and the opportunities of young girls in Yemen, precisely because these young girls do not encounter a female perspective that can inspire and shape their lives. The purpose of including women writers in a curriculum is to build a sense of equality and social justice among both male and female students, as well as encouraging young girls to know their potential.

Research Questions

1. How effectively does the content of education in Yemen address girls' education?
2. How effectively does the curriculum in Yemen address social justice?
3. What is the importance of a balanced, relevant education curriculum in Yemen?
4. How does a literature curriculum content that includes writings of women writers motivate Yemeni women to think critically about their status in society?

2: LITERATURE REVIEW

Section One

Education in Yemen grew out of the indigenous education of the people, which lasted for many years until the onslaught of the different colonial powers, who imposed their own systems of education on the people. The Yemeni indigenous education was critically relevant to the needs and culture of the people, with men and women playing an equal role in the development and administration of the country. Religion, especially Islam, was the center of their education, the government, and all areas of their development. Islam and the colonial powers, particularly the British, had the greatest influence on the education of the people. The factor that stood out significantly in this type of education was the role of women in education, government, and entrepreneurship, involving every way of life in the country.

Recent scholarly research and literature, journals, books, government reports, World Bank reports, United Nations reports, UNESCO reports, and reports within the country have confirmed the ostracizing of women in all areas of the society, especially in education. The purpose of this study was to explore the role of the education curriculum in Yemen to describe how the curriculum represents women, and how that representation impacts the place of Yemeni women in general and girls' education in particular.

This literature review therefore consists of two sections. The first section investigates education in Yemen in the past and the present and surveys relevant literature that forms outlines the discrimination against Yemeni women in education. This section focuses on Yemeni formal and informal education, Yemeni curriculum, girls' low enrollment, illiteracy, the gender gap, early marriage, cultural barriers, dropout rate,

poverty, empowering leadership for women, and women in labor/politics. In addition, this literature review examines the relationship between curriculum and gender equality. It examines the influence of the absence of female models in the Yemeni curriculum. It explores how all these factors influence girls' empowerment.

The second section of this literature review investigates the influence of a balanced and relevant curriculum upon society in general and woman in particular, especially in the United States. The history of education in America demonstrates the importance of integrating women writers into the curriculum and creating a relevant curriculum to enhance self-awareness. For example, novels by women writers usually have some themes that reflect young or adult female issues in society, and research data confirm that these works influence young women.

The History of Yemeni Education

Yemen only established formal education and public schools in the 1960s. In the north, before the death of Imam Ahmed, the only education for both boys and girls had been in Islamic schools, the al-malaamah. In the malaamah, the children memorized the Qur'an, and learned how to read and write. The Seadna taught the boys; the Saydatna taught the girls. Due to the ignorance of parents, the majority of these students were boys, with only a small numbers of girls. Only some enlightened parents sent their daughters to al-malaamah. Most parents tried to teach their daughters the Qur'an at home. These small Islamic schools only existed in some area of the cities. According to Worth (2009), "The traditions stayed alive largely because of Yemen's deep poverty and long isolation. Until 1962, north Yemen had been ruled for almost a millennium by xenophobic imams who tried to shut out all foreign influence" (para. 6). After the

revolution of 1962 and the death of Imam Ahmed, the authorities began to build public schools in other areas. At this point, formal education became available to all children interested in going to school (Noman, 1995).

During the British occupation of South Yemen, co-education was available in a few towns, with a British-dictated curriculum. There were some primary and intermediate schools for boys and girls in some areas in the capital Aden, such as Steamer Point, Crater, and Shaikh Othman. However, there were no public schools outside Aden. In Aden, there were also three secondary schools. One of these secondary schools, in Khormaksar, was for girls. Two other private schools that went from being primary schools to secondary schools were the Order of St. Francis Convent School in Crater and Steamer Point. No student born outside Aden was eligible for state education. More importantly, girls who lived far away from these schools rarely went on to have formal education (Noman, 1995).

After the revolution in the north against the Imam and the revolution in the south against the British, there was some disparity between the northern and southern systems. In 1990, the authorities combined the two educational systems into one single system.

Indigenous System of Traditional Education

The formal Yemeni educational system started only after the revolution against the Imam and the British in the 1960s. However, another type of education existed in Yemen a long time ago, and it continues to the present time. This kind of education is a traditional education, in which people inherit or learn different kinds of skills from parents, grandparents, and relatives. Traditional education focuses on many areas such as

domestic architecture, hand crafts, painting, singing, dancing, tailoring and sewing, agriculture, proverbs, attitudes, storytelling, and music.

Cultural Art

It is important to recognize the positive aspects of the Yemeni educational process. This process begins when children start to learn from their surroundings how to speak and behave, because they usually live with close relatives. Generally, children learn through observation and imitation. Family relationships generally have great harmony; parents raise children to focus on the importance of morality and respecting older people. Salia-Bao (2009) believed that through observation, imitation, and participation, children learn how to experience life; for example, boys learn from their fathers' work. If the father is a farmer, the son learns how to plant, and if the father is a construction worker or artist, the son can learn how to build or paint. Passing on these types of skill has generated a remarkable civilization and culture in Yemen.

Because of Yemen's background history, the best-known art of the Yemeni culture is its domestic architecture, which has existed in Yemeni culture for more than 2,000 years. Each city has its own glorious design. The art of building in Yemen features glorious Islamic architecture, which it inherited a long time ago. Sculpture on buildings with highly decorated windows and other design features reflects the creativity of Yemeni people. There are wonderful buildings in all the cities, and each city has its unique design that distinguishes the city. Even though there are high mountains, this did not deter the Yemenis from building their houses on the tops of the mountains (Matthews, 1996). Yemeni art reveals its traditions, culture and religion.

In Yemeni culture, girls learn from their mothers how to do domestic duties; most expect that the daughter will be a mother and housewife. The daughter has to learn and practice how to cook, bake, clean, wash clothes, and take care of young children. In rural areas, girls also learn from mothers how to look after animals, feed animals, and plant. Women in Yemen play a significant role in agricultural economics. What distinguishes the Yemeni rural female is that she both does domestic work and helps her husband in farming and planting. Al-Omari (2007) asserted, "Yemeni women play a recognized role in the Yemeni economy and development though they are not officially registered, especially in rural areas. Women work in agriculture, herding and other similar jobs" (para. 5). Regarding agriculture, there is a need for girls in the field. Generally, Yemen is economically dependent on its own agriculture, fishing, gas, oil, domestic industry, and tourism.

Doing handcrafts, dancing, and singing are other skills that males and females can learn from their surroundings. For example, Yemen has different types of music for different occasions using different types of instruments: the lute, drum, rattle, and flute. All of these instruments can accompany certain types of dance. However, each region has its own type of dance and song. According to Al-Yarisi (2014), Al-Amrani, who is from Sana'a, chose to work as a dancer and singer:

> She has always loved to dance, even as a child. Her mother and aunt were performers as well—they used to sing at weddings. "I inherited my love for [the arts] from my mother and aunt but unlike them, I started out as an actress and later switched to traditional song, then dance." She was well aware from the outset that she would face societal discrimination. (para. 3)

She knows that dancing, singing and acting are not socially accepted. Old customs remain a part of Yemeni lives, and to the Yemeni people, this seems to be the natural way

to live. Al-Amrani elaborated, "I can't change professions because I don't have any educational qualifications" (Al-Yarisi, 2014, para. 6).

Another example of Yemeni popular art is silver, copper, and plaster handcrafts. Yemeni painters and workers use local and imported materials in creating these arts. After producing these handcrafts, they use a lot of them in decorating their homes. "Akek Yamani" is a precious stone mined from Yemen's huge mountains. These precious stones are useful in making jewelry for women and rings for men.

Yemen's Indigenous Religious and Philosophy

Almost all citizens of Yemen are Muslims and less than 1% of these citizens are not Muslims. "Approximately 30 percent belong to the Zaydi sect of Shi'a Islam, and about 70 percent follow Shafa'i school of Sunni Islam. A few thousand Ismaili Muslims who adhere to Shia Islam live in Northern Yemen" (Library of Congress, 2008, p. 6). Jews are the oldest religious minority. Most of the Jewish population has emigrated from Yemen to Israel. There are fewer than 400 Jews remaining in the northern part of Yemen, mostly in Amran Governorate. The 3,000 Christians in the country are refugees or temporary foreign residents. Forty Hindus, who trace their origins to India, live in Aden (U.S. Department of State, 2008).

The main basis for Yemen's current curriculum ideology is Islam. According to Salia-Bao (2009), the foundation of developing countries' curriculum theory has two main roots: (a) philosophical and religious, such as Islam and the indigenous beliefs by the minorities; and (b) anthropological/ethnographic, such as a conservative society and the study of humans in society. Unlike Arab countries, Western countries decided to separate education and religion. Western countries focus on progressivism, pragmatic

epistemology, and developmental psychology in their curriculum. These main roots have become the foundation of the Western curriculum. In Western countries, children usually acquire knowledge through inquiry, discovery, experience, skill development, and concept learning (Salia-Bao, 2009).

Indigenous Political and Economic Systems

The Yemeni political system is a republic, based on political and partisan pluralism, and the economic system for the last ten years has depended on aid from multilateral agencies and countries to support its economy. After its unification, Yemen faced many dilemmas in politics, which affected Yemen's educational development. These political problems also affect security. The first example of this breach in security was the civil war in 1994; one example of this challenge to security is that some protesters from the south would still like to separate Yemen into two parts. Southerners believe that the authorities have neglected their rights and that they should declare their independence and have their own country. The second rebellion, which still affects security, is the Shi'a insurgency (Al-Houthi rebellion) in Sa'adah in the north of Yemen. Iranian religious ideology has influenced this rebellion. Third, but not least, is Al-Qaeda, which is rooted in Yemeni society and which seeks to destroy the security of the country (Duret et al., 2010). Kristof (2010) asserted

> Yemen is one of my favorite countries, with glorious architecture and enormously hospitable people. Yet Yemen appears to be a time bomb. It is a hothouse for Al Qaeda and also faces an on-and-off war in the north and a secessionist movement in the south. (para. 13)

Some armed tribal groups have also been using violence throughout the country. All these factors may certainly affect the development of the country (Duret et al., 2010)

At the time the research took place, the Yemen Revolution exploded in February 2011, with the intention of creating a safe environment, developing the economy, and enhancing social justice in the society. This critical political transition in Yemeni society may help political leaders to focus on educational development. All these political dilemmas have directly contributed to a deficit that took funds away from education (see Table 1 and Figure 5). Therefore, stability and economics play a significant role in developing education.

Table 1

Breakdown of Government Expenditure on Education in Yemen

Pupil / teacher ratio (primary)		30
Public expenditure on education:		
as % of GDP	(2008)	5.2
as % of total government expenditure	(2008)	12.5
Distribution of public expenditure per level (%):		
pre-primary		...
Primary		...
Secondary		...
Tertiary		...
Unknown		...
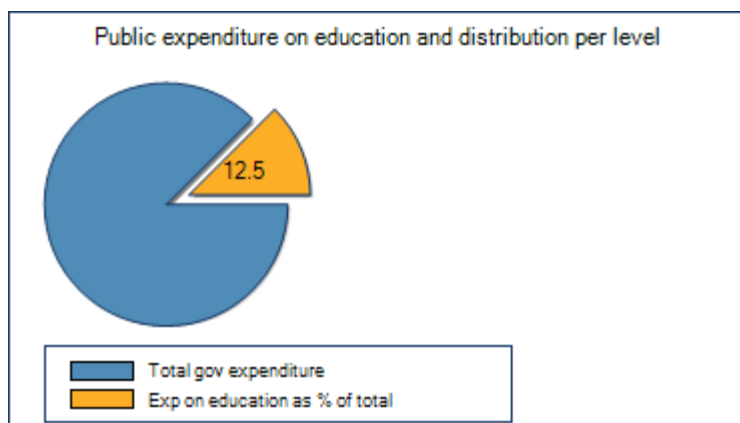
Figure 5. Government expenditure on education in Yemen as a proportion of total expenditure (Source: UNESCO, 2011b).

Theoretical and Conceptual Framework

Equity and Equality

The conceptual framework focuses on equity as an epistemological concept that can address feminist and gender studies. Yemen is in the last place among 142 countries in terms of gender gap (World Economic Forum, 2014; see Appendix G). The issue of gender inequality in Yemen causes many other consequences, including a gender gap between boys' and girls' enrollment in the school system, high dropout of girls from schools, the consideration of females as second-class citizens, and the relative absence of women in politics. According to a UNESCO report (see Figure 6),

> Equity in education has seen progress, but girls are still at a disadvantage, especially in rural areas. Despite the substantial increase in girls' enrolment in basic education (from 42 per cent in 1997/98, to 75.5 per cent in 2010/11) and in secondary education (from 16 per cent to 27.6 per cent), gender gaps are still large and vary from one governorate to another. (UNESCO, 2013b, p. 10)
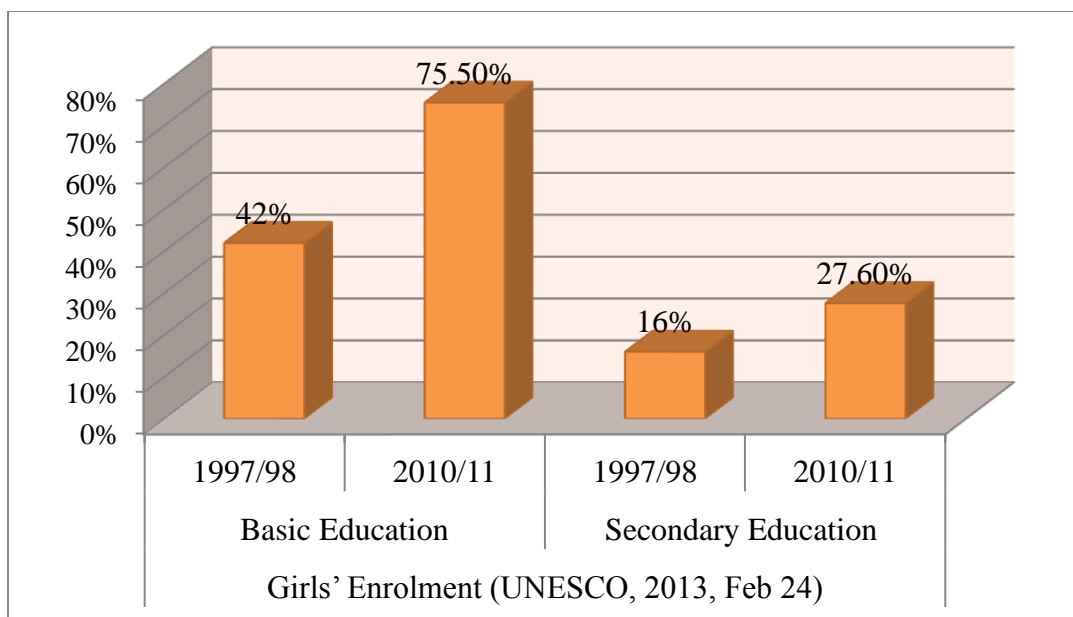
Figure 6. Girls' school enrolment in Yemen (Source: UNESCO, 2013b).

Yemen has the greatest gender inequality in the Arab World (see Figure 7). Therefore, it

is important to develop a conceptual framework through a qualitative process in order to

explain the role of the curriculum in inspiring the minds of students. In 2005, UNESCO

suggested that "based on global practices, gender-aware reform is critical for sustaining

the changes brought by targeted interventions aimed at acceleration of gender equity" (as

cited in Yuki, Mizuno, Ogawa, & Mihoko, 2013, p. 64).
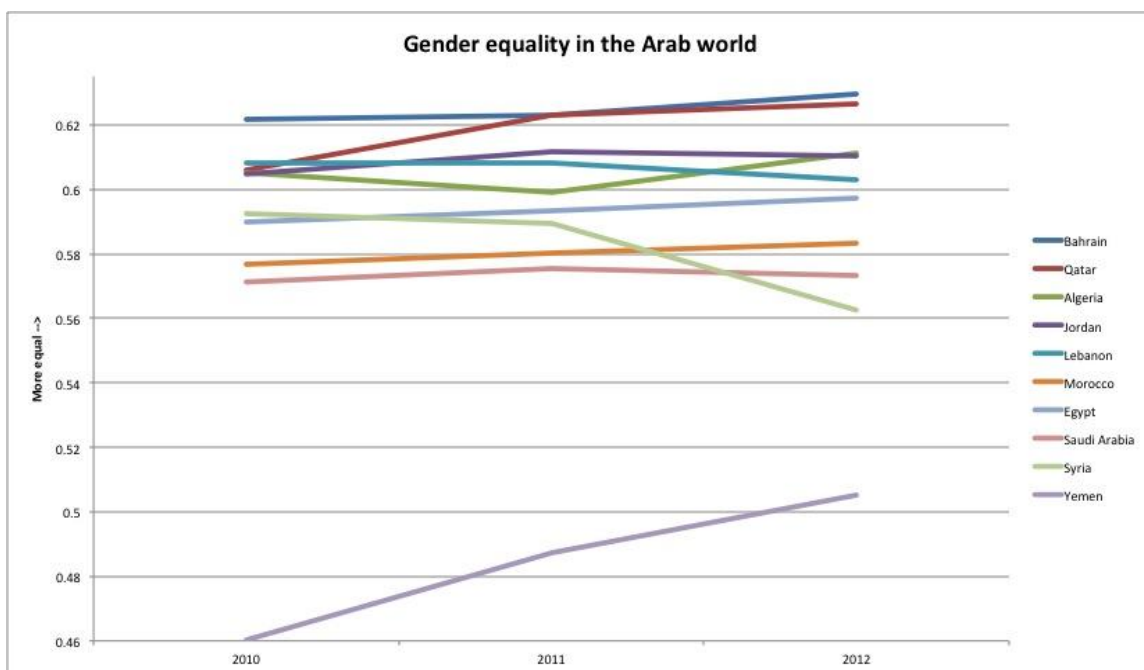
Figure 7. Gender equality in the Arab world (Source: M. Fisher, 2012, para. 3).

According to Kumashiro (2000), there are four main factors that any educational researcher should take into account when conceptualizing: the nature of oppression, curricula, pedagogies, and policies that are necessary to bring about change. Kumashiro asserted that we need education that changes students: "These four approaches to anti-oppressive education are education for the other, education about the other, education that is critical of privileging and othering, and education that changes students and society" (p. 25). Kumashiro's *Toward a Theory of Anti-Oppressive Education* may help to develop education in Yemen, because this theory focuses on improving the experiences of students who experience oppression in any aspect of life (Kumashiro, 2000). There are some currently unrecognized forms of oppression in Yemeni society; therefore, it is the role of educators and researchers to address them. Recognizing and addressing the issue of girls' oppression may certainly help to solve the issue.

Yemeni Curricula and Girls' Education

In Yemen, Egyptian educators recommended the old curriculum. The foundation of this curriculum is not inquiry, analysis, and critical thinking like Western curricula. It is traditional and religious ideology. The concept of changing males' perspectives toward females, and the old mentality that the male is in charge in the family, needs reframing. This social injustice was rooted in Yemen a long time ago. Developing social justice in Yemeni society may get rid of this inequality. Ravitch (2010) asserted that the curriculum plays a significant role in inspiring people to think differently. Therefore, it may be possible to reform people's perspectives by using a curriculum that addresses the needs of society. It is necessary to feature female voices in the school curriculum, just as we see male voices in the Yemeni curriculum. Including Yemeni women as models in the curriculum may help young generations to see literature through the lenses of these female writers' perspectives.

Noddings (2005) argued that schools must incorporate care into the curriculum. She discussed many examples that explain her concept of caring and how public schools can address some of their issues based on the philosophy of caring. The concept of caring may also address the issue of females' voicelessness. Caring about female issues and caring about promoting equity in schools may help achieve social justice in society as a whole. Caring about a curriculum that features both male and female voices is also important in achieving social justice. Noddings believed that applying the philosophy of caring in schools will enable the solution of many issues and may change students' experiences for the better. According to Mirza (2004),

> The World Federation of Teachers Union (1983), in a study of the portrayal of
> women and men in school textbooks and children's literature in France, found that

textbooks reflected the prevailing ideology and illustrated the general atmosphere of sexism at all levels of schooling. (p. 26)

Girls' Education in Yemen

Low Girls' School Enrollment

Yemen is a conservative society ruled by male dominance, and this influences the girls' school enrollment rate in Yemen, which is the lowest of the Middle Eastern countries (see Figure 8). According to Al-Showthabi (2008), "Numerous parents give priority to males to go to school while slightly more open-minded men do not show preference between their children as for going schools" (para. 5). In fact, it is true that the rural areas send fewer girls to school than the urban areas. There has been growth in enrollment since the Yemeni unification, with an improvement in girls' gross enrollment rates from 73% in 2000/01 to 76% in 2004/05 (Alim et al., 2007). Despite this increase in enrollment, two women out of three in Yemen are illiterate. In addition, a survey in 2003 showed that the average gender disparity in enrollment in rural areas was 32.4% higher than urban areas, which was 4.5%. The fact that 72% of the Yemeni population lives in rural areas, whereas just 28% of the population lives in cities and towns, magnifies this disparity (Alim et al., 2007). According to a Japanese study done in 2013, "(P)rogress toward gender parity in primary school enrollment is one of the Millennium Development Goals as well as one of the Education for All (EFA) goals" (Yuki et al., 2013, p. 51).
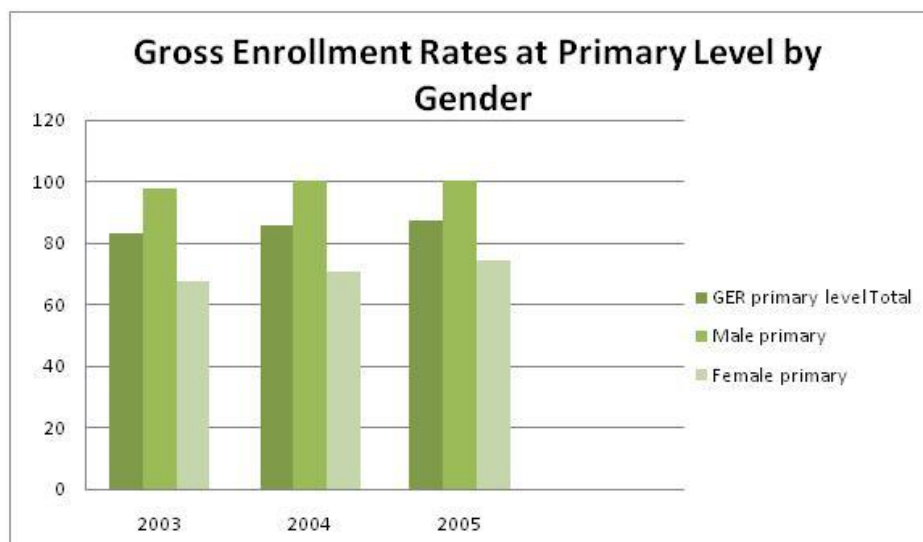
Figure 8. Gross enrollment rates at primary level by gender (Source: World Bank, 2008, p. 2).

Illiteracy in Yemen by Gender

Illiteracy is one of the main issues in girls' education. Although adult literacy has increased from 10% to 49%, illiteracy overall has decreased from 95% to 69%. Furthermore, enrollment rates for primary schools have increased from 57% to 91% (Ottevanger, van de Grint, & Ana'am, 2010). A third of all Yemeni females are illiterate. Yemen, as a Muslim developing country, is still one of the poorest countries in the Middle East (Yuki et al., 2013).

The low level of girls' participation in education is the result of several socio-cultural factors. According to UNICEF, "Recent studies clearly show that the main causes for low enrollment and high drop-out rates for girls in Yemen are: 1) lack of accessibility, 2) socio-cultural factors and 3) institutional factors" (Alim et al., 2007, p. 4). Cultural and social factors have led females to be a vulnerable sex, especially in rural areas. Families do not accept co-educational schools where there is lack of separate

classrooms in rural areas. The issue of chastity plays a significant role in girls'

enrollment and as a result, parents are unwilling to send their daughters to co-educational

schools. Although the government supports girls' education in Yemen, the social attitude

toward co-education keeps many girls from going to school.

> This does not fulfill the principle of equal opportunities as the educational
> facilities and schools are more available for boys. Only 5% of the available
> schools are for girls while the rest are either for co-education classes or for boys
> only. (Almasmari, 2008, para. 10)

> Traditionally, restricted social concepts towards educating girls, especially with

the lack of female teachers in rural areas, have influenced girls' low enrollment.

According to Alim et al. (2007),

> Lack of female teachers for girls was cited by 4.6% of women, and only 1.4% of
> men mentioned lack of male teachers as the reason for low enrollment. Lack of
> interest of the family in education was clearly much more decisive for women:
> 23.4%, while only 7.3% for men. (p. 10)

In 2003-04, only 9% of the teachers in rural areas were female. However, the number of

female teachers is higher in urban areas. Female teachers play a critical role in girls'

retention in schools, especially in rural areas (Alim et al., 2007). Moreover, families have

a conservative attitude towards male teachers teaching their daughters. In addition, the

distance from schools in rural areas where there is no public transportation is an issue.

Other factors, such as a limited number of schools, overcrowded classes, and poor quality

of education may discourage both female and male students from going to school.

Although, according to Yuki et al. (2013), the number of female basic education teachers

has increased in the last few years, female teachers still comprised only 27% of the basic

teacher population in 2010-11 and in rural areas even less (Personal communication,

educator working in the Department of Education in Yemen, 2011; see Figure 3).

Early Marriage in Yemen

Early marriage is a serious issue that affects girls' low attendance. More than half

of females in Yemen get married by the age of 15. Marriage at an early age is an obstacle

to girls' schooling and leads to high dropout rates (see Figure 9). According to Alim et al.

(2007), a survey of

> women aged 15-24 found that 29% left school because they got married,15% of
> women who dropped out of school reported that they had had enough of school,
> while 13% cited a dislike for school. The other important reasons for non-
> attendance were that the "family need[s] help" (10%), that "schools are not
> accessible" (9 %)… (p. 10)
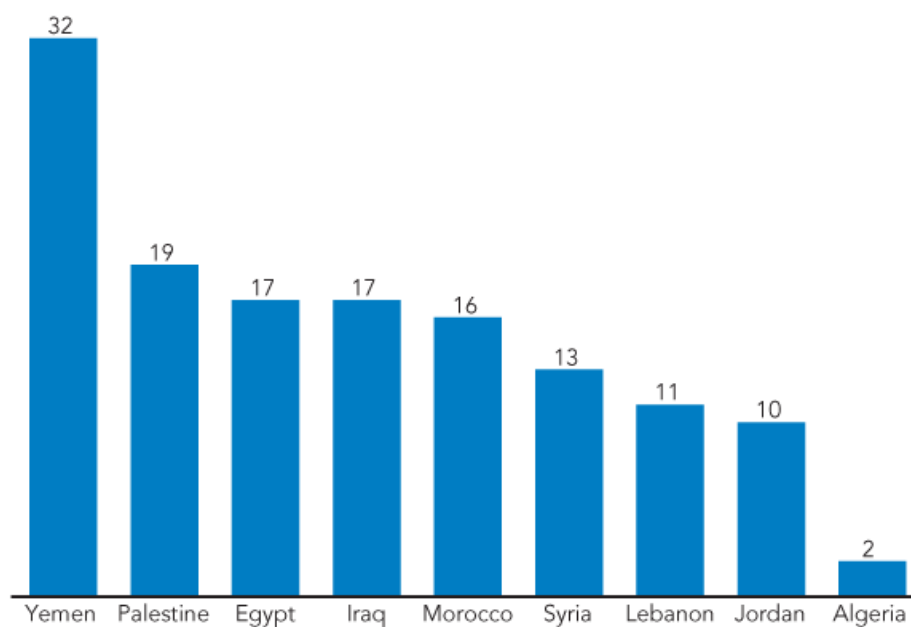
Figure 9. Percentage of women aged 20 to 24 married before age 18 (Source: UNICEF,

as cited in Roudi-Fahimi, 2010, para. 6).

Nujood Ali is a critical case study that has reached global attention. She is a

casualty of this social problem. Nujood Ali is a young Yemeni girl who was forcibly

married when she was 10 years old. Her husband, who was in his thirties, forced her to

drop out of school. After few months of an unhappy marriage, she escaped from her

husband's house and went directly to the court asking for a divorce because of abuse.

The court gave her the divorce after only a few days of her complaint. Nujood Ali

revealed to the media that she was eager to continue her education and to become a

lawyer in the future. Kristof (2010) reasoned, "So educating Nujood … and giving her a

chance to become a lawyer–her dream–isn't just a matter of fairness. It's also a way to

help tame the entire country" (para. 15). This case is just one of many cases of early

marriage in Yemeni society (see Figure 9).

> Another 11-year-old female admitted to the media:
>
> (M)y message to other parents is that they should not think of marrying their
> daughters at a young age: girls should go to school. I don't want any girl to suffer
> as I did. Girls should be educated in order to be able to live happily and in
> dignity. (Equality Now, 2013, para. 1)

This quote revealed that there is a lack of awareness among young girls, reinforced by the

government's current considerations. Yemeni Human Rights Minister Hooria Mashhour

reported that she could not prevent any early-age marriage since there is no law giving a

minimum age of marriage. On the other hand, the parliament is discussing the possibility

of forming a law regarding the marriage age, but the Islah party believes that this is

against Islamic belief. Salia-Bao (2009) would concur: "In Africa, religious belief and

action cannot be separated. This is a significant aspect that should be considered in any

curriculum development" (p. 68)

A recent Oxfam study revealed that "more than half of Yemeni women get

married before they are 18, and that the average age is just 14" (BlogOxfam, 2012, para.

8). According to the Washington DC-based International Center for Research on Women,

48% of girls get married under 18 (IRIN, 2010). There is no law that prevents parents

from marrying their daughters at a certain age, because some religious people refuse to

set a minimum age for marriage in the belief that it is against Islam. Some of these

people believe that some young people are sexually active; therefore, it is better to marry

than to partake in immoral behavior, like in the West (IRIN, 2010). They also stress that

sex outside of marriage is adultery, according to Sharia:

> We understand that young people are sexually active, but unlike in the West, they
> can marry here and not partake in immoral behaviour,' said al-Hazmi. Though in
> the past there was a law that minimized the marriage age. According to Oxfam
> "there were laws which set the minimum age of marriage at 16 in south Yemen,
> and 15 in the North. After unification, the law was set at 15. However, in 1999,
> the personal status law, under which the issue of early marriage currently sits,
> went through a series of changes resulting in the minimum age being abolished.
> (BlogOxfam, 2012, para. 9)

Some parents are not aware of how important it is to educate their daughters. They focus

all their concern on saving their daughters from what they consider harmful. That is why

they prefer to marry their daughters at an early age.

Gender Disparity in Yemeni Education

One of the main issues in Yemen as a conservative society is the focus on men in

education and in the society. This means that the male is the central character of the

society. The Yemeni culture holds that women's education is not necessary. The gender

disparity in education in Yemen is still one of the highest in the world (M. Fisher, 2012).

Yuki et al. (2013) suggested three categories to improve and sustain gender parity in

Yemen

> (i) gender perception in favor of girls and women among head teachers and
> parental representatives; (ii) head teachers' perceptions of participatory school
> based management and practices, and their linkage with local educational
> administrations; and (iii), school-based activities to improve school quality. (p.
> 55)

Al-Omari (2007) agreed that literacy rates are about 30% for females and 70% for males,

which results in Yemenis' high illiteracy rates that may reach 70%. Al-Omari also

explained that there is a small difference in the gap between boys' and girls' enrollment in

primary education. "According to Ministry of Education's statistics, the number of

women and men enrolling in both primary and secondary schools comes closer and

sometimes women represent a higher percentage than men" (Al-Omari, 2007, para. 9).

However, according to the Ministry of Higher Education, there is no significant

difference between male and female enrollment. The report shows that a higher girls'

enrollment favors the specializations of arts and humanities in comparison to other

departments (Al-Omari, 2007).

Despite the fact that Yemen has the widest gender gap in the world for access and

retention in education, statistics show that girls in Yemen performed better than boys in a

student learning assessment conducted in 2002 and 2005. Duret et al.'s (2010)

monitoring learning achievement surveys in 2002 and 2005 showed that the learning

achievements of girls in basic education are higher than the achievements of boys.

> Yemeni girls similarly outperformed Yemeni boys in both Mathematics and
> Science in the Trends in International Mathematics and Science Study (TIMSS)
> (2007), and the difference was one of the largest seen among all participating
> countries in the 4th grade test"(p. 22).

Some people may think that this problem of inequality of women's education occurred in

Yemen because of certain laws. However, the law in Yemen does not distinguish between

males and females. Both male and female employees have the same rights, in terms of

benefits. Women employees are entitled to equal wages, including overtime

reimbursement, and retirement benefits. Women also have the right to vote and to be

candidates.

Cultural Barriers

The basis of Yemeni society is tradition and custom. This literature review indicates that most of the feminist issues in Yemeni society relate to culture and tradition in some way. Traditions reinforce social norms that have systematically led to gender discrimination faced by women. In addition, a culture of human rights cannot be reformed and changed overnight; these cultural barriers need time and patience. Many cultural beliefs have changed, but only on the surface, but not at their roots. According to a UNICEF report by Alim et al. (2007), "(C)ultural and traditional perceptions of women and girls have led to a tradition of segregation between the sexes" (p. 4). According to Al-Omari (2007), culture and tradition are among the reasons behind the gender gap in education, especially in continuing higher education abroad. Regarding sending students to continue their higher education abroad, there is a wide gap in the number of males and females, because men are favored in this respect. Cultures and traditions play a significant role in preventing females from traveling abroad alone.

Male privilege pointedly reveals the gender gap in Yemeni society. Yemeni society dictates that males are always in charge, and a female should follow the male's interests, even if they contradict her interests. Tradition has reinforced this male privilege since birth. Moreover, "in the Yemeni culture, female professionals are often represented by their male family members. In addition to the sex of the teacher, his or her socio-economic background has a large impact on access to professional opportunities" (Alim et al., 2007, p. 27).

Dropout Rate in Yemen

One of the most serious educational issues in Yemen is dropping out from school. There are different social and economic reasons for this issue, such as the pressure on children to be laborers. Another reason is early marriage and the untenable distance between school and home. According to Almasmari (2008), "Studies on education indicated that 15 percent of working children are not enrolled in primary education, 97 percent of working children have illiterate parents and are from poor families and 23 percent of them smoke and chew qat" (para. 6). An educational researcher, Manal Al-Shureifi, argued that the Ministry of Education puts a great effort into supporting both boys' and girls' free access to education, but that

> The quality of education is still low and dropouts are still frequent among girls in particular. This is due to many reasons, the most important of which is the poor experience and qualification of school teachers, [of] whom 30 percent do not hold bachelor's degree[s] in education. Although the curricula are being improved, schoolbooks could not cover the increasing number of children in primary and secondary schools, particularly in rural and remote areas where it is difficult for students to get schoolbooks. (as cited in Almasmari, 2008, para. 9)

According to Abulohoom (2014), the economic crisis since the 2011 uprising is one of the main reasons behind the growing dropout rate. After this crisis, many schools in Yemen lost a huge number of students, because students were not able to afford school supplies. Consequently, children now have to find jobs to help their families survive. There were between 600 and 700 students enrolled before the rebellion began in February 2011, a teacher said; there are now fewer than 400 students enrolled at Al-Ershad school. A recent UNICEF report (2013) declared that in Taiz, 1,299 children were dropouts (213 boys and 1,086 girls). In Lahj, 3,443 children were dropouts, and 2,446 were girls.

Poverty in Yemen

Poverty is one of the main issues that Yemen is facing. According to Al-Monitor

(*Half of Yemenis live below poverty line*, 2013), "Nearly 54% of all Yemenis, who

number about 25 million, remain below the poverty line. Unemployment rates have risen

to 40% in general, and stand at over 60% among the youth" (para. 1). The World Bank

(2014) reported:

> Yemen is one of the poorest countries in the Arab region. Poverty, which was already increasing prior to the latest political crisis, is estimated to have risen further from 42 percent of the population in 2009 to 54.5 percent in 2012" (para. 5; see Figure 10).

Poverty constrains Yemeni development in all life aspects: politics, education, and

security. Sometimes poverty and parents' financial status may constrain sending girls to

school. Some parents may let their children work to help the family's finances. A report

by UNICEF (2012) reported, "until now, the high cost of schooling has discouraged or

prevented poor parents from having their children, especially girls, educated" (para. 5;

see Figure 10). The financial constraints of parents limit girls' opportunities for

education. As Friedman (2010b) noted when he recently visited the Old Sana'a:

> The Walled Old City of Sana, a U.N. World Heritage site with its mud-brick buildings adorned with geometric shapes, was bustling with coffee shops at night and vendors by day. Walking through its streets with a Yemeni friend, we came upon four bearded, elderly Yemeni men — traditional daggers tucked into their belts — discussing a poster taped to a stone wall urging "fathers and mothers" to send their girls to school. When I asked what they thought of that idea, the oldest said he was "ready to give up part of a meal each day so that my girls can learn to read." Moreover, he added, the poster had just fallen down and he had just taped it back up for others to see. Not what I expected. (para. 2)

Poverty headcount ratio at $2 PPP a day, selected countries and regional average (%)

Morocco	Egypt, Arab Rep.
Iran, Islamic Rep.	Jordan
Yemen, Rep.	Tunisia
Algeria	Middle East & North Africa

Source: World Development Indicators 2010, Table 2.8
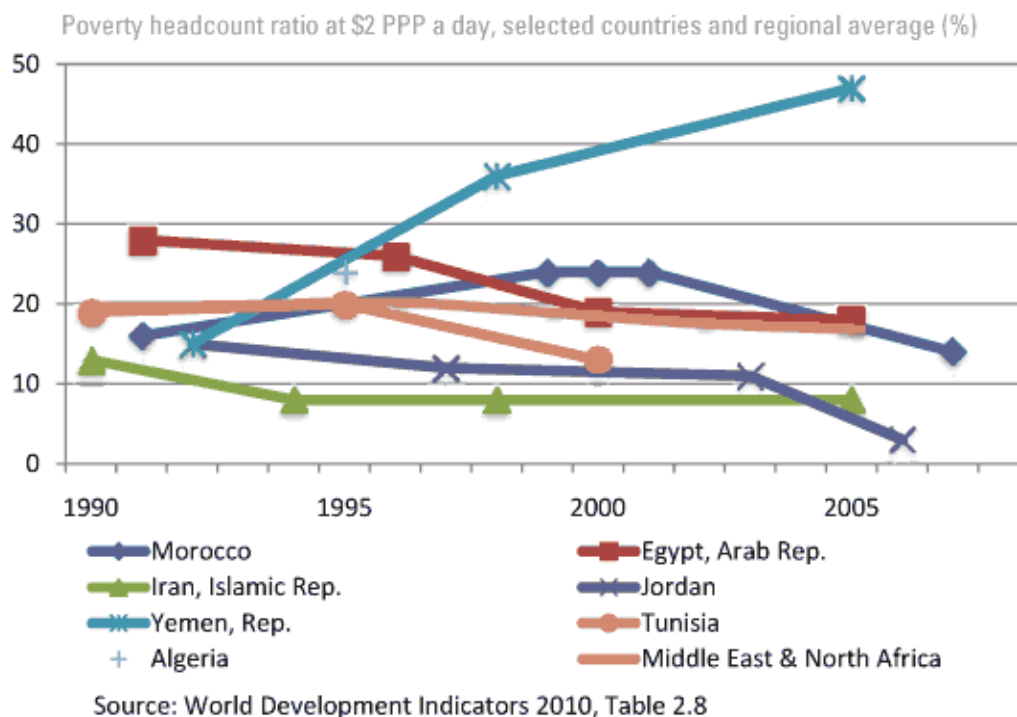
Figure 10. Poverty in the Arab countries (Source: World Bank, 2010).

Politics and Women in Yemen

Cultural and economic factors have influenced Yemeni females to be passive participants in very important decisions among their families and among the society (Schlaffer et al., n.d.). Roudi-Fahimi and Moghadam (2003) reported that females in the Middle East and North Africa region have less opportunity for waged employment than men do, and usually females have to obtain permission from men to work.

According to Schlaffer et al. (n.d.), just as there are challenges for Yemeni females in participating in the labor force, these women also have the same challenges in participating in politics. Although the Yemeni constitution protects all citizens' rights, including females, in the 2003 parliamentary elections only 11 women competed against 1,385 men for the 301 seats in the House of Representatives and only one woman won.

Moreover, only two women received seats on the 111-seat Consultative Council. In just

one area, women have begun to close the gender gap. This area is political party

membership. About 38% of Islah Party members are women. In addition, women

represent 6.1% of government ministers, 1.7% of ambassadors, 0.9% of deputy ministers,

8.2% of judges, and 3.6% of general management (Schlaffer et al., n.d.). Baron (2012)

reported that only one of the 301 members of the Yemeni Parliament is female. In 1971,

Yemeni women were allowed to vote and a few years later, Yemeni women were allowed

to run as candidates in the election along with the men; however, female candidates

usually failed (Al-Omari, 2007). These days, females are looking for more rights than

before, such as gaining a third of the seats in the parliament, since they now hold only

15% (Yemen Public News, 2014).

Labor and Women in Yemen

"The most recent Gender Gap Report ranked Yemen among the bottom five

nations for women's economic participation and opportunity, educational attainment and

political empowerment" (Baron, 2012, para. 5). According to Women without Borders,

21% of Yemeni females participate in the labor force, whereas males have a 74% rate of

participation in the labor force (Schlaffer et al., n.d.). According Al-Omari (2007), the

Geneva-based World Economic Forum reported that women's participation in labor force

is at 31%; however, Al-Omari added that if people consider the reality, this number is not

true. Yemeni females have achieved an observable growth in society and the public

sector. Especially in the rural areas, women play a significant role in the Yemeni

economy by working in agriculture and other similar jobs that support the family.

Regarding the income of men and women, there is no fixed strategy for the private

sectors to follow. It usually depends on the manager's decision (Al-Omari, 2007).

According to the World Economic Forum, less than 20% of women sit in Parliament and

work at the ministerial level (Hausmann, Tyson, & Zahidi, 2011).

Curriculum Reform Movement in Yemen

According to World Bank Data on Yemen Education, the authorities have changed

the curriculum twice since Yemeni unification in 1990. The interim government worked

hard to combine the elements of the curriculum of both North and South Yemen to create

a temporary curriculum to be in effect until 2000. Between 2002 and 2003, it

implemented a new curriculum in the public schools. This new curriculum was designed

and implemented for Grades 1-6 in 2000, for Grades 7-9 in 2001, for Grades 10-11 in

2002, and for Grade 12 in 2003 (World Bank, 2005).

Women without Borders stated its concern that curriculum in Yemen is not

effective regarding the development of professional and life skills:

> The curricula fail to train students in valuable job skills like English and
> computers or instill them with the values of citizenship, leadership, innovation
> and creativity (Jennings et al., 2007). Instead, they adopt a masculine discourse
> that entrenches traditional stereotypes of women and reaffirms negative gender
> roles (SAF, 2007). (as cited in Schlaffer et al., n.d., p. 6).

The Absence of Female Role Models in Yemeni Education

It seems that the curriculum is the bedrock of educational development; leaders in

Yemen have focused on curriculum reformation because it is a useful tool to shape

students' minds culturally (Salia-Bao, 2009). Kliebard (1995) stated, "On *The*

Curriculum, for example, Bobbitt seems to have seen the relationship between social

progress and what is taught in schools almost exclusively in terms of instrumental

efficiency" (p. 101). Given Bobbitt's perspective, Kliebard stated that it is critical, from a

feminist perspective, to include women writers in the curriculum to reflect women's

issues through their writings. In addition, focusing on women's issues is different than focusing on men's issues. It is vital to know that writing is an activity that may lead one to address feminist issues in society. For example, exposing young girls to global women's experiences may enhance their self-esteem. Not only that, reading and writing may also encourage these young girls to express their own experiences and feelings in their writing (Al-Arashi, 2012). This perspective also incorporates a critical social view. Exposing both male and female writers in the curricula to the young generation may positively impact their way of thinking, and this could certainly affect social progress in the Yemeni society.

One could conclude from Noddings (as cited in Johnson & Reed, 2008) that the absence of women writers in the Yemeni education system may cause a critical gap of educational leadership between genders in public schools. Young girls in Yemen have less opportunity to express their feelings, unlike boys who are free not only to express their feelings, but also their voices, to which people listen. Noddings, from the United States, believed that as accidents impact our emotions, students usually learn from others' experiences. Reading about others' experiences when they are young may help students to learn from their mistakes and accidents. It is critical for all young girls to have the opportunity to read and study women's works and then to address their own experiences through writing. It is critical to take into consideration what Ravitch (2010) said about the curriculum being the tool of inspiration for the mind of society, which will certainly help in developing the society.

Tyack (2003), who is from the United States, represented that

In the early 1970s, feminist researchers who investigated gender practices in schools found that coeducational schools were not, in fact, egalitarian. They

documented gender biases such as these in order to convince policymakers that there was a problem: Textbooks either ignored females or portrayed them highly traditional roles. (p. 93).

His stance supports the perspective that it is important to introduce this study to current Yemeni educational leaders. As transactional educational leaders, they should take account of male prejudice. However, it seems that negative traditions impact education; as such, society should get rid of these traditional rules that impact Yemeni progress. Early marriage is an example of this type of negative tradition, and this issue impacts girls' education in Yemen. A former prime minister argued that in Yemeni society, progress is impossible without the support of women. Women are half of the society and we need to educate and support their presence (Friedman, 2010a).

It is important to note that gender inequality is not part of the law; instead, it is a problem of cultural hegemony and the minimal female presence in the Department of Education. In Yemen, the percentage of males working in the field of education in general is 72%, whereas just 28% of those working in education are females. In addition, 79% of the curriculum committee are male and just 21% of the curriculum committee are female. Finally, 88% of the authors composing the school curriculum are male, and only 12% of them are female (personal communication with educator working in the Department of Education, January 14, 2012; see Figure 3).

Section Two

Similarities of Curriculum Issues in America

Comparing issues concerning the importance of curriculum in influencing young girls' aspiration, research has shown similar influences in Yemen and the United States. According to UNESCO,

Ponser (1990) and Schultz (1998) identified several factors in curriculum delivery in American schools, which contribute to academic failure and resultant dropout among girls. These included (a) less responsiveness to female needs in the curricula, (b) teachers paying less attention to girls' studies than boys, (c) classifying girls according to stereotypes such as being more cooperative than assertive, (d) reinforcing the myths, through subtle behaviour, that women do not do well in mathematics and science. In addition Chaudry (1993) identified that gender bias in text books, and lack of role models within school also dampen girls' aspirations and therefore discourage their attendance and achievement, especially at the secondary level. Moreover, the gap between labour market opportunities and female higher education imposes its effect on a girl's pursuit of secondary schooling. (Mirza, 2004, p. 29)

The History of Education in America

To have access to the writings of female authors, women need to have an improvement in their literacy skills. Throughout history, American women writers have had less access to education than males. In the 19th century, the female literacy rate came close to the male literacy rate. However, it was not until the 20th century that society recognized the importance of women's education to prepare for careers and professions (Salice, 1988). Presently, feminist literature has emphasized the need for women to be appropriately educated to support themselves. Salice (1988) declared that by the middle of the 19th century, "women became more exposed to newspapers, libraries and pamphlets that stressed the importance of learning to read" (p. 12). This exposure allowed the increase of female attendance in school, and the literacy rate among females reached 50% by 1850 (Salice, 1988). With an increased literacy rate, young women had better access to women writers' works in the curricula in their schools.

Women Writers are the Lenses of Females

As women are half of society, it is important to reflect on their experiences, emotions and rights. Some have argued that women writers may be the voice for women

in any society, because they write about and bring a personal familiarity to the female experience. Logan (2009) said that

> If we accept the idea of (there are) "enough" panels, courses, articles, books, and scholars on women, we ignore that women are more than half of the human population and that, as women, they might offer interesting perspectives about their experiences in a patriarchal culture. (para. 4)

Logan also contended that females should teach, read and investigate women writers' works from early American history and be proud of the accomplishments demonstrated in these works. She also argued that women are complex and vital characters in the development of human existence, and that bringing the female experience to girls and women through the teaching of women writers' works may encourage these girls and women not only to pursue academic achievements, but also to have a better understanding of life.

The Importance of Integrating Women Writers into the Curriculum in the United States

As long as schools and colleges enroll both males and females, it is possible to devise a curriculum to encourage both females and males. Until the later part of the twentieth century, there has been no great concern to include relevant curricula and women's issues into the curriculum. Komer (1994) commented that some U.S. universities' courses that refer to women attracted more female students than male students; in contrast, male-oriented courses attracted both male and female students. Komer therefore concluded that it is important to encourage male students to read about women's issues.

> Although more courses on women writers and feminist theory now appear in university catalogues for literature departments, the fundamental problem of creating a new curriculum and transforming scholarly sensibilities remains. A

feminist perspective still represents a threat to the status quo. (Komer, 1994, para. 3)

Komer (1994) would also conclude that there is a need not only to introduce women writers into the curriculum, but also to change the code and the minds that produce this curriculum. Kellman (2001) asserted that the argument about the importance of a diverse curriculum remains, even though U.S. English departments' reading recommendations now include writing by women and minority authors. This is an ongoing issue. Dr. Phyllis Franklin, executive director of the Modern Language Association, admitted that since the 18th century there has been a debate over the content to teach and what reading to assign in the curriculum. Kellman wrote, "They rationally consider whether it is intellectually responsible to include women authors. It is not plausible that faculty choose authors on political grounds only. Even specialty courses are hinged on a background" (para. 14).

Komer (1994) concluded that until now, women writers, readers, thinkers, and critics have not received serious consideration as a part of a respected curriculum. Komer said,

> Other, more troubling, possibilities throw into relief the relative importance of women writers in both the undergraduate and graduate curriculum, reflecting the educational assumptions behind our current practices in literary studies. In brief, most of the courses to which women students are exposed are almost exclusively male in content, while no reciprocal situation exists (even to a small degree) for male students. (para. 4)

When integrating women writers' works and young adult literature into the curriculum, both components offer a similar effect in increasing the capacity to manage life problems. Reading feminist literature can inspire young girls to read and write about their experiences and to connect them to reality, and that is why the curriculum needs to include female works that are of interest to young adults. Accordingly, Stallworth (2006)

pointed out the importance of young adult literature: Stallworth argued that this genre is

instrumental in getting adolescents to read and explore their identities. Young adult

literature deals with their type of experiences. Even though this type of literature may act

as a way to get young adults to read the classics, it clearly deserves a noticeable place in

the curriculum on its own merit. "Today's young adult literature is sophisticated,

complex, and powerful. It deserves to be part of the literary tradition in middle and high

schools" (Stallworth, 2006, para. 3).

> In addition, Dixey and D'Angelo (2000) agreed that

> exposing adolescents to quality literature can aid them in recognizing their own
> emotions and provide them with more understanding of their peers. This
> increased awareness of oneself may be the initial factor needed for adolescents to
> solve their differences in socially acceptable ways and set the stage for reducing
> violence. (para. 16)

As this type of literature may influence the young adolescent in general, it may also affect

young girls in particular. The minds of young adolescents are easily shaped; if they

engage with the best curriculum possible, they will develop to their highest potential. As

such, it is important to create a curriculum that protects gender-sensitive ideals and

focuses on gender blindness. The basis of the curriculum should be student-centered

needs (Martin, as cited in Johnson & Reed, 2008).

Relevant Curriculum to Enhance Self-Awareness

There are many examples in literature that reflect the influence of a relevant

curriculum on women's self-awareness. An article entitled "Woman" in the November

1879 *Album* thoughtfully addressed the philosophical aspect of the women's community.

The unsigned author suggested that the literary communities sought a mission that gave

women the opportunity to look for a sense of freedom by offering a publication site that

explained females' social and political visions (Parrish, 1998). Furthermore, Wall (2005) stated,

> Black women's stories discussed in *Worrying the Line* explore the historical struggle to sustain family ties when the law did not recognize the existence of black families. Their stories celebrate the will to claim and reclaim kin in the face of officially sanctioned destruction and dispersal. (p. 17)

Wall also contended that women artists have portrayed suffrage issues that offer a distinctive perspective from males, reflecting their eagerness and professional backgrounds. Parrish (1998) reported that Sara Evans and Nancy Cott have observed that women's academic schools were important because they focused on gender. Parrish said that studying literature "increased women's awareness of themselves as intelligent but also experienced an intense community of women suffused with the idea of women's difference and special mission" (p. 42). For example, Pollack (1995) noted that Flannery O'Connor's fiction offers the possibility for any woman writer to explore female identity and experience through male characters and masculine narratives.

According to the Arab tradition, there has been an ongoing argument about Arabic women's rights in education for a long time. Butrus al-Bustani (1819-1883), who was from Lebanon, was the first one to promote a woman's right to education, advocating the idea in 1847. Ashour, Berrada, Ghazoul, and Rachid (2009) asserted:

> Rifa'a al-Tahtawi (1801-1878) in Egypt wrote al-Murshid al-amin li-l-banat wa-l banin (The Faithful Guide for Girls and Boys) in response to a request from the Egyptian Ministry of Education to "compose a book on the humanities and pedagogy that can be used for the education of both boys and girls." In his introduction, al-Tahtawi praises Khedive Isma'il for opening up education so that girls, like boys, can compete to come up with the most novel ideas. He made the acquisition of knowledge the same for both groups; he did not make knowledge like inheritance, in which men enjoy double the share of women. (para. 14)

Smith (1993) said that because most high schools do not include classic texts by women authors, women writers should be included in these high school curricula. This

may help to abolish gender bias among young adults. Kyomuhendo said "There is no way you can encourage people to read or teach literature without the country's literature being used, because the children need to relate with society" ("Use Ugandan Literature in Schools," 2006, para. 3)

Flannery O'Conner, often seen as the "top-rated" American woman writer of the 20th century, clearly observed the relationship between literature and religion. Her loyalty to the Catholic Church critically influenced this relationship between literature and religion. She admitted that being a southern woman and being a Catholic were the basic factors that defined her as a professional writer. She is one of the women writers who buried her feminist identity by emphasizing masculine plots and characterizations. Pollack (1995) quoted O'Conner as saying, "the reason I write is to make the reader see what I see.… Writing fiction is primarily a missionary activity" (p. 66). Her relation to religion arose from the need to use her faith to defend her desire to write. She was inspired by both men and women authors whom she believed to have some influence in her work, such as Joseph Conrad, Gustave Flaubert, Nathaniel Hawthorne, Henry James, Djuna Barnes, Dorothy Richardson, and Virginia Woolf (Pollack, 1995).

The Importance of Psycho-Culture and Curriculum Development

Males and females write differently, probably because their brains are different. Eric (1996) stated that every person is different and unique. He reported, "The male and female brain not only act differently, they are structurally different. And these verifiable physical differences may explain vastly different processing methodologies by male and female brains" (p. 86). This is why women can multitask and talk about their emotions better than most men, and also demonstrate greater verbal fluency than men. It is also to

the advantage of men, because it allows them to be more task-oriented and capable of

visual-spatial tasks, although they have a harder time talking about their emotions

(Spencer, 1983). In fact, the brains of males and females are not the same, which means

that males and females do not feel and think the same. Spencer (1983) commented,

> Mary Ritchie Key, author of *Male/Female Language*, concludes: "Today, the concepts of masculinity and femininity are being challenged and in many cases are being rejected as unworkable and destructive." Although it seems safe to conclude that the time has passed when a woman writer felt complimented when told she "writes like a man," it is still too soon to assert that all, or even most, women writers feel proud of being told that they "write like women." (p. 15)

> Many male writers have achieved global success, and have received criticism for

their limitations in creating authentic female characters. For example, Ernest

Hemingway is one of the best American male writers, who focused on masculinity.

Critics have argued that he was incapable of creating multidimensional female characters.

Del Gizzo argued that

> Hemingway's women are generally caricatures who fall into two categories determined by their relationship to the men in the novels: bitches and sex kittens. His female characters have been understood so frequently as mere reflections of male fear or fantasy that critic Leslie Fielder once suggested that there are "no women in his books." (as cited in J. Fisher & Silber, 2003, p. 105).

There is an argument that there is a critical difference between a novel written by a male

and a novel written by a female. As such, Wallace (as cited in Stec, 2007) observed from

The Woman's Historical Novel: British Women Writers, 1900-2000 that

> Male novelists such as John Fowles produced novels in this era that both called attention to the fictionality of history and implicitly contested the nostalgia of a conservative, settled representation of the past. Women writers, on the other hand, used historical fiction during the 1980s to recover rather than deconstruct women's history, and also to challenge the nostalgic. (para. 4)

> There is also an argument that literature written by a male writer is much better

for females than literature written by a female. When young girls and women read books

written by males, they may identify with male heroes, and experience male issues. They

may also enjoy male habits, and see things through male eyes. This may help

girls/women to move beyond gender differences; however, men have never had to

appreciate that, simply because they do not encounter novels written by women. Zangen

(2003) reasoned:

> The most interesting point in these findings within the context of this study is the question why female majority of readers of ambitious literature overwhelmingly read male authors. Is it simply, to come back to the significant question, because men write better books? I believe that we must first look at literary education in order to attempt to answer to this question. From their childhood onward educated girls (and boys) are used to a literary canon that to a large degree is written by men. Hence, the canon suggests that – for whatever reasons – literature written by men is much better than that written by women. Without anyone rubbing this in, or even commenting on it at all, the message is self-evident, the fact so obvious, that girls eventually end up valuing men's writings more than women's by the time they are adults. (p. 296)

> Moreover, Barbara Godard responded

> Seduced by the text, female reader attempts to create herself as a male in order to become her hero. Mentally she catalogues the female characters in the books she reads as insipid heroines or bitch goddesses, alienating herself from their style, denying she is female (114). (as cited in Zangen, 2003, p. 291)

> All these findings will give new status for women writers and may raise their

market value. However, Arnold (2000) observed,

> Prose showed why [it is] perceived that in serious fiction male writers have grander thoughts and themes and more muscular and crisp styles. Her essay was the talk of book publishing, and in it she gave gender-testing examples of women's writing that were cool and hard-boiled and men's fiction that was claustrophobic, emotional and choked, fearful, half crazy with fear…. Ms. Prose said that "things seem to have gotten better" during the last two years, maybe because there has been "some stronger writing by women." She said: "I never said that 51 percent of the reviews and awards and rewards should go to women writers. But I am hopeful that we reach a state in which works written by women have the same anticipation and expectation – and same prejudices and lack of prejudices – of work by men." (para. 4)

Researchers have investigated how gender influences the quality of women writers' work, and the type of work they produce. Ozcan (2007) observed that Woolf argued that because of the domestic work responsibilities of females, women writers should concentrate on writing poetry not novels. Woolf quoted Jane Austen: "Women never have an half hour … that they can call their own. They are always interrupted" (as cited in Ozcan, 2007, para. 6). Woolf reasoned that because novels need much concentration, women could not have the opportunity to converge on writing novels; however, writing poetry would not need as much concentration. Woolf supported this idea by offering Emily Dickinson as an example. She was popular for her poetry. Woolf posited that, because she was a housewife, it was easier for her to write poetry than to write novels, because writing novels required much more concentration than writing poetry. Woolf contended that with this observation, one could clearly see how gender affects what type of writing women choose to do. Furthermore, Komer (1994) commented, "women tend to write in 'minor genres,' on a 'personal' rather than 'universal' level, or they are 'stylistically inferior' to the male models of their day" (para. 1). Ozcan (2007) concluded that race also influences the type of writing women produce to a certain degree. However, if human beings inspect race and gender together, "sex is a greater penalty than race when it comes to work and earning " (para. 3).

Women see their equality with men as fellow human beings, if not in all life's aspects. So in portraying the woman experience, female strategy also portrays men, revealing themselves as they appear to females. However, both male and female writers have a difficult time in detailing how they see each other. As such, even Shakespeare

most often used the male character to drive his narrative. Hein and Korsmeyer (1993) said,

> wives' disobedience of husbands in Shakespeare's era was called "revolution" and leads to the work being dismissed…. In Shakespeare's Division of Experiences, I draw on Langer's definition to describe Shakespeare's tragedy and comedy as masculine and feminine forms respectively: tragedy focuses on an individual male, is linear. (pp. 72-74)

Moreover, in *A Room of One's Own,* Woolf said that no woman writer equal to the genius of Shakespeare would exist in literature for a long time. The world would still need a century before it could produce a women writer equal to Shakespeare (Spencer, 1983). In addition, when students, girls or boys, decide to write about women's issues or women writers, they are usually "counseled to relate them to more 'central' (male) concerns in order not to be too 'narrow'" (Komer, 1994, para. 10).

Summary

In conclusion, Yemeni education went through important stages and has achieved notable progress during the last fifty years. However, social injustice between the genders in education still exists, and researchers believe that inspiring the minds of students is critical at this stage. This literature review of studies such as recent scholarly research, journals, articles, books, government reports, United Nations, UNESCO, UNICEF, and World Bank reports, traces the history of Yemeni education including both the formal and informal education of its people. This literature review has confirmed the ostracizing of women in all areas of the society, especially in education in Yemen and outside Yemen.

Researchers do not address the question of how the absence of Yemeni women writers in Yemen's curriculum left women behind in society. However, after comparing the literature of American educational history, it was clear that women went through the

same journey of experiencing this type of gender gap in education many years ago. Therefore, researchers have proved that a heightened awareness of the importance of including women in the curriculum has developed through education and reading, integrating women writers into the curriculum plays a critical role in inspiring the minds of all students and developing self-esteem among young girls. The purpose of this dissertation is therefore to investigate this subject qualitatively using literature analysis, observation, and fieldwork to determine the place of women in Yemeni society, especially in education, and to determine what strategies are available for reforming it.

3:   RESEARCH METHODOLOGY

Introduction

The previous chapter presented several important themes regarding this study of curriculum development and girls' education in Yemen. It provided the basis for and the importance of including Yemeni women writers to promote and reinforce girls' education in general and girls' potential in particular. This chapter presents the research methodology of this study in detail, including the research design and the procedures of data collection and data analysis.

I implemented a qualitative methodology in this study with a case study approach. The research instrument I used was interviews, which I designed to analyze and interpret the life world of selected subjects. The fieldwork took place over three months, with data collection taking place from December 18, 2013 to March 30, 2014. The face-to-face interviews took place in New York City, and the online interview questionnaires went to female participants in Yemen. After data collection from the Yemeni women participants, data analysis started with open coding and axial coding, during which the themes emerged from the data. These collective case studies provided an in-depth exploration of the research problem and provided a rich understanding of the research topic by describing, examining, and comparing the different experiences of the participants.

Research Design

The research design I used in this study was a qualitative method with a case study approach. I used a qualitative design to yield a detailed understanding of the central phenomenon and to understand the participants' experiences (Creswell, 2007). Yin (2014) wrote, "the essence of a case study, the central tendency among all types of

case study, is that it tries to illuminate a decision or set of decisions: why they were taken, how they were implemented, and with what result" (p. 15). According to Stake (1995), "we emphasize placing an interpreter in the field to observe the workings of the case, one who records objectively what is happening but simultaneously examines its meaning and redirects observation to refine or substantiate those meanings" (p. 8). In addition, Ospina (2004) advocated using a qualitative approach to help understand and discern complex issues that are difficult to understand by using a quantitative approach. In this vein, this study describes the educational experiences of eight Yemeni women and presents an analysis of the meaning of these experiences to produce further insight into the research problem, through the interpretation of participants' words, expressions, and observations. Usually, there is more interpretation in qualitative research than in quantitative research.

A case study approach usually helps to answer the research questions "how?" and "why?" and is more relevant if one's question requires a deeper description of some social phenomenon (Yin, 2014). Stake (1995) suggested that it may be useful "to select cases which are typical or representative of other cases" (p. 4). According to Stake, the case study does more than promote understanding of a particular character; "We look for the detail of interaction with its context" (p. xi). This is what I look to explore. I also seek to identify the role of the education curriculum in Yemen to describe how the curriculum represents women, and how that representation impacts the place of Yemeni women in general and girls' education in particular. Does the fact that the education system does not include women and women writers in the secondary school curriculum maintain the lowly place of women? The case study is a popular qualitative approach in which a researcher investigates several cases through detailed data collection such as

interviews, observations, researcher reflections or memos, documents, and audiovisual materials in order to understand the world life of these cases. In doing this research, I have tried to stay faithful to the task of the qualitative researcher: "to preserve the multiple realities, the different and even contradictory views of what is happening" (Stake, 1995, p. 12).

I have used a collective case study model in order to interpret multiple case studies; using multiple case studies more clearly demonstrates the issue. Through the analysis of case study data, I was able to address the research questions. For example, one of the themes that emerged from these case studies emphasized that the literary curriculum plays a significant role in inspiring the minds of young females and empowering them to reveal their own voices in their experiences. Creswell (2008) supported using this type of qualitative design because there is no intention to generalize it to a population, but instead it explores a deep understanding of the central phenomenon under examination. Qualitative research is naturalistic, because all case studies collect data on real-life settings (Stake, 1995). According to Baxter and Jack (2008), "This approach has the potential to deal with simple through complex situations. It enables me to answer 'how' and 'why' type questions, while taking into consideration how a phenomenon is influenced by the context within which it is situated" (p. 556).

Research Strategy

The strategy implemented in this study was a collective case study approach to collect valid and credible information from multiple interviews. According to Yin (2011), "a valid study is one that has properly collected and interpreted its data, so that the conclusions accurately reflect and represent the real world (or laboratory) that was

studied" (p. 78). Credibility and authenticity are very important in the qualitative

approach. Yin explained that in order to build credibility and trustworthiness, it is

necessary "that qualitative research be done in a publicly accessible manner. To use a

term that rose in popularity in the 21st century, the research procedures should be

transparent" (p. 19).

       I designed a questionnaire protocol to help generate data to address the research

questions. I adapted this case study questionnaire protocol from Kvale and Brinkmann

(2009) and used it as a qualitative research interview; these questions specifically

addressed the research question. I used unstructured interviews to produce valid findings.

I designed the interview protocol and prepared 12 questions for this questionnaire. I

formulated the interview with open-ended questions. I used the open-ended questions

orally during one-on-one interviews. In this way, I could ask follow-up questions when

needed. I e-mailed the posting questionnaire to the participants to answer and return. I

also provided the participants with a one-page cover letter to help them understand the

purpose of this study and a consent form for them to sign.

       The procedure for conducting a collective case study, according to Creswell

(2007), is to collect data from multiple resources such as observations, interviews,

documents and audiovisual materials. As such, I used collective case studies, and they

revealed different voices about the research problem. In addition, Maxwell (2005)

confirmed the benefit of using the qualitative design, because it uses the inductive

approach, which focuses on certain situations or people and analyzes words, feelings, and

expressions rather than numbers. I described and analyzed the facts from the data coding,

which represented the participants' experiences, to develop the main themes of the study.

After describing and interpreting the data, I reported the findings and made some recommendations.

Instrumentation (Validity)

In this case study, I used an interview instrument in conducting the data. The interview protocol included open-ended questions. According to Kvale and Brinkmann (2009), interviews can describe and promote deep understanding of the meanings of the themes in the participant's life world. Case study interviews usually cover a factual and meaning level. Kvale and Brinkmann added, "The qualitative research interview attempts to understand the world from the subjects' points of view, to unfold the meaning of their experiences, to uncover their lived world prior to scientific explanations" (p. 1). According to Miles and Huberman (1994), this methodology provides rich data that is useful for understanding deeper phenomena of a study through detailed description of the data.

I focused on eight Yemeni women; four subjects live in the United States and the other four subjects live in Yemen. Therefore, I used two different methods in conducting the unstructured interviews. The first method was one-on-one interviews, in which the participants answered open-ended questions and I posed follow-up questions when needed. I conducted these interviews with the U.S.-based subjects in individual face-to-face meetings. The participants responded to questions and I recorded these interviews using a digital recorder. During the face-to-face interviews, I also documented gestures and specific word expressions.

The second method, with the Yemeni-based participants, used electronic interview questionnaires via e-mail. Each participant received open-ended questions about her

experience in using the Yemeni curriculum. Implementing all these strategies and analytical instruments, ensured that the principles data collected were valid. Kvale and Brinkmann (2009) suggested seven stages of an interview inquiry: (a) thematizing, (b) designing, (c) interviewing, (d) transcribing, (e) analyzing, (f) verifying, and (g) reporting.

I collected data not only from these collective case study interviews, but also from the literature review from textbooks, magazines, newspapers, government documents and research reports, my personal experiences, memos, reviews of documents, my observations, and participants' observations. In concurrence with Maxwell and Miller, after collecting all the data, I used various analytic options: "three main groups: (1) memos, (2) categorizing strategies (such as coding and thematic analysis), and (3) connecting strategies (such as narrative analysis)" (as cited in Maxwell, 2005, p. 96). Thematic analysis helped to draw a clear picture of the individual voices, added new information about a phenomenon, and added validity to the data collected (Miles & Huberman, 1994).

Locale for the Study

The locale for the study was Yemen, which is a conservative society that faces social injustice and gender inequality. Yemen is a society dominated by culture and traditional norms. Education has changed some of these traditional norms in some cities, but in the rural areas, many of these norms still exist because of illiteracy. Therefore, I would like to explore and explain to the Yemeni society why women fall behind in society and to find out if curriculum is one of the main reasons behind this discrimination. All Yemeni females will receive an advantage from this research, because

this research focused mainly on the inequality of women and education and the consequences of this curriculum in Yemen.

Since I was living in the United States during the course of this study, it was difficult to visit and do the fieldwork in Yemen. I achieved access to the site by two different procedures: using one-on-one interviews and posting interview questionnaires via e-mail. Therefore, this study used different types of settings. The first type was face-to-face interviews, which I held in the participants' homes in New York City, since I was living in Massachusetts and it was difficult to find Yemeni women living in the same area. I traveled to New York for one week to do the face-to-face interviews. I chose New York because there are many Yemeni immigrants who have moved from Yemen to New York. In fact, I have a friend living in New York who helped her to arrange the meetings with the participants. I held four different meetings in New York.

I conducted the second type of interview electronically online, by sending the interview questionnaire via e-mail, and responses to it also arrived via e-mail. I sent these posted questionnaires to females who are currently living in Yemen. My sister is a teacher who lives in Yemen. She collaborated in this study by providing me with the e-mail addresses of many women, after she had their permission, to participate in this study. After that, I sent the questionnaire, the cover letter, and the consent form electronically to twelve females, but only four females responded to the questionnaire.

Overall and Sample Population

This research targeted eight Yemeni females between 25 and 35 years old. These Yemeni participants received their elementary and secondary education in Yemen. All the participants have bachelor's degrees, except one who only obtained her high school

diploma. In addition, only four participants are working right now and have stable jobs; the other four participants are homemakers who are not currently satisfied with their own status. I selected these females to study their lives and experiences, because the main target of this study is to explore the reasons Yemeni females fall behind and face discrimination.

I interviewed four Yemeni females who are currently living in the United States and have experienced the Yemeni curriculum in the past face to face. These four interviewees have recently moved to the United States. The other four participants are currently living in Yemen. I sent an e-mail to many interested females, who I might or might not have known, inviting them to participate in this research. Only four females responded that they were interested in participating in this research. These participants responded to the interviews via e-mail.

Fieldwork/Data Collection

The period that I spent doing the fieldwork was between December 18, 2013 and March 30, 2014. First, I provided the participants a general understanding about the purpose of the study. The interviewee and interviewer exchanged their personal contact information in case there was a need to communicate subsequently. I needed a good relationship with the participants to gain the information needed ethically (Maxwell, 2005). I used the same unstructured questionnaire for both procedures to collect the data:

Research Procedures for the One-on-One Interviews in the United States

I collected data using face-to-face recorded interviews of Yemeni females who are now living in the United States and have experienced the Yemeni curriculum in the past. The case studies focused on four Yemeni females who received their elementary and

secondary education in Yemen. Some of these interviewees are participants/citizens from Yemen who have moved recently to the United States, and I selected them in order to compare their experiences of Yemen and the United States.

The first step was a cover letter, which explained the purpose of the study, and which I gave to the participants. Before I recorded the interview, the participants signed a consent form. I asked the participants a series of questions regarding their experiences with the Yemeni education and curriculum, and their personal experiences of studying in Yemen. I completed these four individual interviews during one week, and I did each interview, which lasted approximately 25-40 minutes, separately. I interviewed the participants in their homes. I audio recorded the interviews and took written notes and documented observations during the interview. During the interviews, I did not offer any compensation. I had informed the participants that they had the right to reject any question in the questionnaire and the right to withdraw from this study at any time. In addition, they had the right to look at the transcript to approve it.

Research Procedures in the Electronic E-Mail Questionnaire in Yemen

I could not do a significant number of face-to-face interviews due to the small number of Yemeni females I reached. I called women for whom phone numbers were available to explain the purpose of the study and to ask them if they were interested in participating. I also asked them if they knew anyone who might also be interested in participating in this research study. I informed the women who were interested in participating that I would invite them to respond by e-mail.

After that, I sent a copy of the same interview questionnaire via e-mail to twelve interested females who are living in Yemen. In addition, I sent a cover letter that

explained the purpose of the research and a consent form for the participant to sign. Four females who were interested in participating in this study responded to the questionnaire via e-mail. I waited one month for their responses and sent reminders to the participants who had not responded.

Data Analysis Procedures

The data analysis procedure used a descriptive analytic method that focuses on the meaning and the linguistic form of the text. I collected, analyzed, and interpreted the interview stories to address the research problem. It was critical to understand the vision of these girls who had experienced the Yemeni curriculum, its structure and content, to find out whether it was relevant to them or not, and how it affected them after graduation. I selected the interview cases from Yemeni society, and analyzed the recorded expressions, feelings, and words. This process led to the findings and conclusions of the study.

According to Yin (2011), data analysis moves through five phases: compiling data into a formal database, disassembling data using coding, reassembling data using designing matrices as arrays—playing with data—(see Appendix C), interpreting, and then concluding. Maxwell (2005) presented three main processes in analyzing the data: interpreting the memos, categorizing strategies, and connecting these strategies. According to Creswell (2007), data analysis goes through three important steps: the first is data reduction, which refers to the procedures of selecting the data and transforming them into written forms and transcriptions. Data reduction includes summarizing, coding, teasing out major and minor themes, and writing memos. The second step is data display, which refers to organizing the information to permit drawing conclusions. The

third step is conclusion drawing and verification. In this stage, I tried to answer the research questions from all the information that the interviewee revealed.

I moved through eight data analysis phases (see Figure 11): (a) I transcribed the interviews, (b) open coding: I coded the interviews into words or phrases, (c) axial coding: I combined and categorized the codes according to their similarity, (d) major and minor themes began to emerge from coding, (e) I categorized five major themes, (f) I presented the data, (g) I interpreted the data to address the research questions, and (h) I produced the findings and the conclusion.
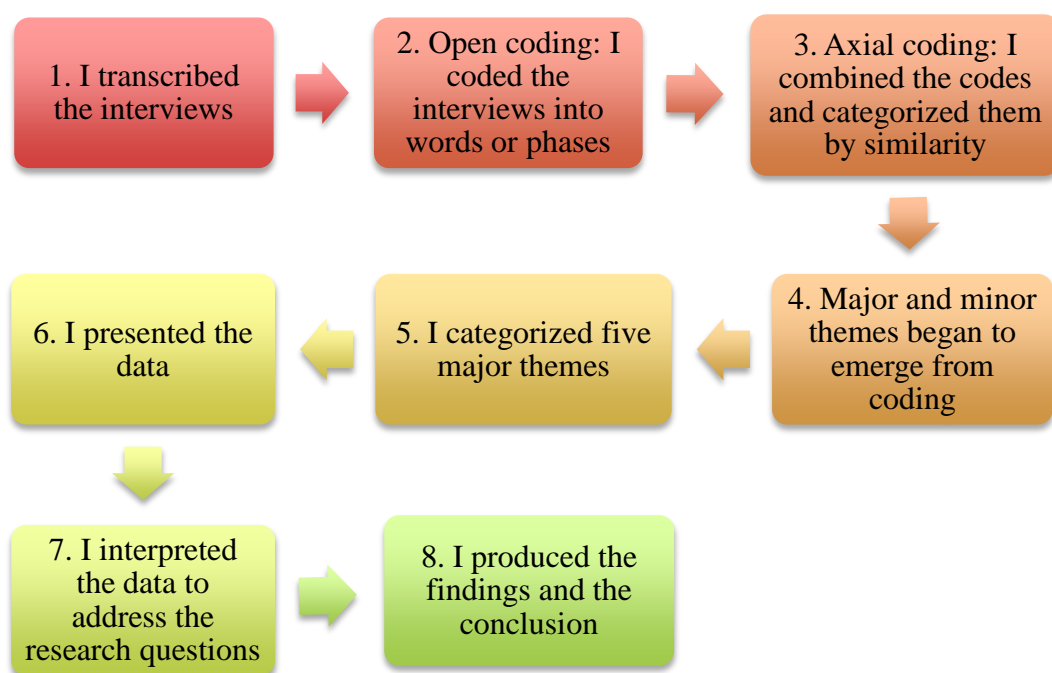
Figure 11. Data analysis phases.

Upon completion of the one-on-one interviews, I downloaded the recorded interviews into my laptop and stored them with an assigned password. After that, I transcribed the recorded interviews one by one and saved them as electronic documents.

I combined these transcribed recorded interviews with the other four electronic e-mail

posted answers in one electronic document. Then I put each of the participants'

responses in a table and coded all eight cases. Maxwell (2005) explained that coding is

the primary categorizing strategy in a qualitative approach. He said the main goal of

coding is to "fracture the data and rearrange them into categories that facilitate

comparison between things in the same category and that aid in the development of

theoretical concepts" (p. 96).

I started with open coding and then axial coding. According to Kvale and

Brinkmann (2009),

> Coding involves attaching one or more keywords to a text segment in order to
> permit later identification of a statement.… When coding takes the form of
> categorization, the meaning of long interviews statements is reduced to a few
> simple categories. (pp. 201-203; see Appendix C)

I coded the transcriptions from the script into a couple of words or short phrases; this is

open coding. In the second round of analysis, I started the axial coding, in which I

combined similarly coded data (pattern matching) until themes began to emerge.

According to Creswell (2007), the purpose of data coding in a qualitative study is to

organize and prepare the data for analysis by transcribing the interviews, then by

"reducing the data into themes through a process of coding and condensing the codes,

and finally representing the data in figures, tables, or a discussions" (p. 148; see

Appendices C, D, & E). I categorized the coded data into a list of major and minor

themes (see Appendix E). I combined these themes into five major themes; then I

presented and interpreted the whole data, including the memos and observations. These

five themes were directly compatible with the research questions and led to answers to

the research questions. I highlighted some critical quotes and stories from the real lives

of the participants during coding, and these supported my interpretation. During the data

analysis, I went through the process of classifying, presenting, describing, and

interpreting the five main themes. Themes also emerged from the data collected,

documents, observations, and memos that I took during the study.

I created visual charts to help visual learners and to support the study with visual

concept maps, tables, graphs, charts and diagrams (see Appendices). This visual concept

helped in comparing the cases. I used an Inspiration Software technique to develop some

concept maps for the themes to help in analyzing the data and to help the reader

understand the themes derived from these multiple case studies (see Appendix E).

Delimitations of the Study

A delimitation of this study is that it does not include the opinions of males or

children. It does not cover females under the age of 25 or above the age of 35. In

addition, it does not cover illiterate females. All the participants have bachelor's degrees,

except one who has just a high-school diploma. In addition, the findings of a qualitative

approach are not generalizable to a larger number of people. In fact, I only focused on a

small sample of the population. This study covers only the opinions of educated females

between 25 and 35 years old who live in the city.

The study did not include men, because I determined that there was no need to ask

males about their experience, since the main focus of this research is females' experience

with their status. I did not include illiterate females, because they might not be aware of

social justice and curriculum, since they did not attend school and did not experience the

Yemeni curriculum. I only included educated females between 25 and 35, because they

were the ones who responded to the questionnaire and were interested in participating in

this study. These females were mature enough to understand the questionnaire and the importance of their answers. I did not include children, because they are not old enough to experience the ramifications of the limitations of the Yemeni curriculum.

Limitations of the Study

Since I am a Yemeni student who currently lives in Massachusetts in the United States, it was a challenge for me to obtain all the data that I needed. It was difficult to find Yemeni students who were close to me in the United States who have had experience with the Yemeni curriculum and have recently moved to the United States. Therefore, I had to travel to New York City to finish the fieldwork. In addition, I could not do a significant number of face-to-face interviews; therefore, I interviewed four more participants in Yemen using e-mail posting. I did face-to-face interviews with only four Yemenis who are now living in the United States and have experienced to the Yemeni curriculum in the past. The other four participants were living in Yemen at the time of the interview. I sent e-mails to twelve educated females, who I might or might not have known, inviting them to participate in this research. Only four females responded by e-mail that they were interested in participating in this research. These participants responded to the conducted interviews via e-mail.

I only had access to online newsletter, studies, projects, and reports about education and, in particular, girls' education in Yemen. Another anticipated difficulty that I faced was how to obtain a current literary Yemeni curriculum framework, because the Department of Education does not have an online framework curriculum available. Therefore, I communicated with some educators who work for the Department of Education via phone calls, e-mails, chatting, and messaging.

Ethical Considerations

In order to protect the participants' rights, National Institutes of Health (NIH) certified training is required for all human research investigators. The NIH course instruction included information about how to protect human research participants and insisted that each participant should sign a consent form to protect the participants' privacy against any social or psychological risk.

I informed the participants that participation in this research was voluntary and that they had the right to refuse to participate in this research study or to withdraw their consent at any time. During the interviews, I also informed them that they had the right to reject any question. This component helped promote honesty. In addition, I informed the participants that they had the right to receive the results from the study and a transcription of the recorded interview. I informed the participants that their withdrawal would not result in any penalties or loss of benefits and/or services to which they were otherwise entitled. After the proposal approval of this study, the Institutional Review Board provided permission to start the fieldwork.

I protected the participants' confidentiality and privacy against any social or psychological risk by explaining the confidentiality process during the collection and storage of the data in order for them to feel comfortable in giving honest answers. I expected a certain degree of discomfort during the interviews, including feelings of boredom and weariness; however, I minimized this risk by allowing a break during the interview. Therefore, ethical issues did not appear during data analysis, because there was honesty, trust, privacy, and confidentiality.

I saved and processed all the information provided by the participants without revealing the names of the participants. I saved data and recorded personal information separately by creating a unique identification number or sequence for each participant. I stored all the electronic data on a password-protected computer. I kept any physical data, such as handwritten field notes, annotated documents and taped interviews, in a locked file cabinet.

Summary

Chapter 3 has described the whole process of my methodology journey. I used a qualitative case study research method in this study. The case study approach pursued the stories behind the participant's experiences in order to reveal significant information about the research problem. The instrument I used in this study was interviews, which provided rich and detailed information about the topic. After collecting the data, the phases were: (a) I transcribed the interviews, (b) open coding: I coded the interviews into words or phrases, (c) axial coding: I combined and categorized the codes according to their similarity, (d) major and minor themes began to emerge from coding, (e) I categorized five major themes, (f) I presented the data, (g) I interpreted the data to address the research questions, and (h) I produced the findings and the conclusion. I accomplished this by using a qualitative method to investigate the topic thoroughly and to discover what was behind the words, feelings, gestures, and reactions of the participants. This method relied not only on the interview conversations, but also on observations taken during the study.

4   FINDINGS

Introduction

The purpose of this chapter is to present authentically the data collected from the case study interviews. This establishes validity and credibility. In order to protect privacy, I gave a pseudonym to each participant (see Table 2). I presented their words for the most part verbatim, with some paraphrasing for clarity, giving careful attention to retaining meaning and validity. It is important to reveal themes, which emerged from coding the interviews, in a precise way that does not change the meaning and intention of the participant's words. Figure 11 shows the data analysis phases.

Table 2

Participants' Pseudonyms

Pseudonym	Age	Occupation	Diploma	Live in
1. Reyam	27	Homemaker	High school	United States-NYC
2. Eman	26	Homemaker	Bachelor's	United States-NYC
3. Salwa	29	Homemaker	Bachelor's	United States-NYC
4. Samar	28	Teacher	Bachelor's	United States-NYC
5. Ebtisam	30	Director	Bachelor's	Yemen-Sana'a
6. Wardah	34	Translator	Bachelor's	Yemen-Sana'a
7. Rabab	35	Teacher	Bachelor's	Yemen-Sana'a
8. Arwa	28	Homemaker	Bachelor's	Yemen-Sana'a

Data Description

I collected and highlighted data, analyzing the literature and documents to discover how girls' programs, skills, values, and attitudes have been included in the Yemeni school curriculum. The analysis of data is in three main sections: the first step is data reduction, which refers to the process of selecting the data, transcribing it, coding it,

and presenting it in a written form. Data reduction also included summarizing, teasing

out major and minor themes, and noting significant details. The second step is data

display, which refers to organizing the information in a way that permits drawing

conclusions. The third step is relating the data findings to the research question. In this

stage, I drew conclusions from the information revealed in the interviewees' responses to

the research questions. Through a qualitative approach, I presented the themes that I

concluded from the interviews.

I related the data analysis of the interview themes to the current literature. I used

an analytical approach for analyzing the curriculum content, the interview results,

research documents, magazines, and government documents. I adopted the descriptive

method to analyze the data using inductive and deductive reasoning to draw conclusions

from the data. I analyzed the data collected in order to answer the research questions. By

analyzing textbooks' content, I was able to draw conclusions about their appropriateness

for girls to determine if the book predominantly employs masculine forms of pronouns

and verbs and presents male subjects.

All the participants were comfortable in expressing their own experiences of

using the Yemeni curriculum. They were enthusiastic about expressing their voices on

behalf of Yemeni females, who do not have a voice in this arena. This was particularly

true when they understood that I would not reveal their names in the study.

The participants offered their personal experiences and feelings toward the

Yemeni curriculum. All the data collected from the participants relates to the reasons that

Yemeni girls do not receive equal representation in the content of education and the role

of the curriculum. This has a negative effect in terms of the empowerment of women in

Yemen. I classified all the data collected and categorized them into five major themes,

which I then interpreted in relation to the questions. These five themes, which reflect

significant issues facing females in Yemen, are *(a) gender inequality and social injustice*,

(b) the role of culture in leaving girls behind, *(c) the absence of the female voice in*

literature, *(d) curriculum as a critical factor in narrowing the gender gap*, and *(e) the*

role of literature in promoting gender equality (see Appendix E).

Appendix E shows the major and the minor themes derived from the responses of

the eight participants in this study. Most of the respondents' answers revealed that

women in Yemen fall behind because of pervasive factors such as culture, male privilege,

lack of female models in literature, and inequality in the curriculum. These responses

support my thesis. Table 3 and Figure 12 show the five themes and the participants'

responses to these themes:

Table 3

Theme-Based Responses of the Participants

Participant	Theme# 1 Gender inequality and social injustice	Theme # 2 The role of culture in leaving girls behind	Theme# 3 The absence of Yemeni female voice in literature	Theme #4 Curriculum as a critical factor in narrowing the gender gap	Theme# 5 The role of literature in promoting gender equality
1-Reyam	Agree	Agree	Agree	Agree	Agree
2-Eman	Agree	Agree	Agree	Agree	Agree
3-Salwa	Agree	Agree	Agree	Agree	Agree
4-Samar	Agree	Agree	Agree	Agree	Agree
5-Entisar	Agree	Not applicable	Did not address this theme	Agree	Agree
6-Wardah	Moderate Agreement (50-60 % of social justice)	Not applicable	Did not address this theme	Agree	Agree
7-Rabab	Agree	Not applicable	Agree	Agree	Agree
8-Arwa	Agree	Agree	Agree	Agree	Agree
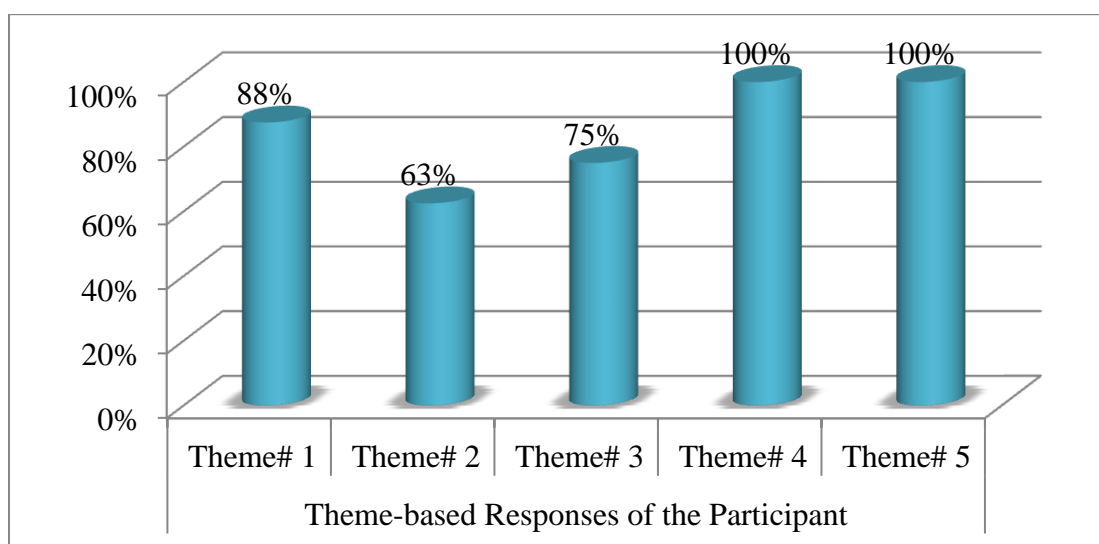
Figure 12. Theme-based responses of participants.

The following are the five prominent themes derived from the case studies:

(Theme # 1): Gender Inequality and Social Injustice

All the participants reported experiencing or witnessing gender inequality and social injustice. They agreed that in the Yemeni society there is a big gap between females and males in education and in social life. Gender inequality is a serious issue that Yemeni females are still facing in their daily life, especially in education. Reyam supported the existence of gender inequality by saying "ladies are behind." She believes that there is gender discrimination in Yemeni education and she recalled reading only male writers in her school work. She elaborated that Yemeni females do not have the same rights as males. She noted that her husband told her that she did not need to work because he said, "I am going to support you with money." Eman said that females feel they do not have the same rights as men. She commented that a lack of awareness about social justice is the main barrier to gender equality, and it is important to recognize social justice to narrow the inequity between genders. She declared that "females are not really supported by family or the school itself."

Eman added that there is no gender equality in Yemen because of cultural influences, though she argued that the society is trying to change and she observed that an awareness of women's rights is growing in Yemen. According to Salwa, social justice does not exist in Yemen because Yemeni men do not believe in equality; "We don't have social justice in Yemen because there is a difference between females' and males' rights in our country. So, we don't believe in that—especially men." She believed that "man and woman should have the same right[s]."

Samar reported that schools never discuss the gender gap and she rejected the validity of the unequal treatment of men and women. She said that there is no difference between males and females, "no difference, never. The difference [is] just in their mind… [males]. They think because she is [a] woman, she never learns, she [will] never be like him." In comparing her experience as a Yemeni woman, raised in Yemen, who then moved to a Yemeni community in America, she found that there was a consistency to the unequal treatment of women in Yemeni communities, regardless of country. There is also illiteracy among Yemeni females who live in America because Yemeni men believe that there is no need for females to be educated. Samar reasoned that their excuse was, "Yemeni females do not need to go to school because females should be home makers." She expressed surprise at finding, even in her U.S. Yemeni community, that it is common for a girl to be satisfied with middle school and feel that she "doesn't need to finish high school or college. They say the woman, after she finishes her high school, they can't control her.… They think she has to get married and get kids and that's it." Though these females are living in a country that believes in social justice, it is critical to understand that most of these females still could not fight for their rights. Samar commented, "Social justice is mentioned in the Yemeni curriculum, but is not discussed in detail." She believes that girls in Yemen should be motivated to be educated in order to fight for their rights. Through her experience reading the literary curriculum, she realized, like the other participants, that most of the writings that she remembered reflect male privilege: "[In] *Bain Al-Qasrain* … we read about a man is the important thing in life and women she has to serve him and to just say okay.… Follow him in everything whatever he did, she has to say okay." Samar agreed with Reyam that there is a belief

that women should follow men in life. Samar argued that she reacted negatively to this piece of literature, which influenced her to make a change in her life and to feel that other women should also: "They have to be stronger than just follow the man because he is the man."

Ebtisam pointed out that according to the Yemeni constitution, "All citizens are considered to be equal though gender discrimination is prevalent. In addition to the constitution, which states that women are the sisters of men, they have rights and duties, which are guaranteed and assigned by Shari'a." She means that at present there is an awareness of gender equality; however, discrimination still exists. She acknowledged the pervasiveness of gender inequality and she insisted that both man and woman should have the same rights, and women, like her, are capable of fulfilling their potential outside of a domestic setting.

Wardah has a very significant agreement with the other participants. She claimed that "females nowadays are given 50-60% of social justice in Yemen, but it is that way because of Yemeni women's desire to be educated and reaching high levels of knowledge. Women are stronger and [are] proving it highly." She added that the Yemeni curriculum does not promote social justice. Rabab saw the prevalence of gender inequity in Yemen as even more pervasive: "In Yemen society, as it [social justice] relates to women, [it] is giving her water, food, a husband (when she reach[es] her 16th birthday at least), and a high school education in some families." She explained that the Yemeni society does not appreciate women's roles, therefore it is critical "to create an appreciation of women in the society in which they live" by including them in the

curriculum. Arwa supported the theme that there is gender inequality and social injustice

by saying,

> Not knowing her right is the biggest crime against any Yemeni female. To have
> social justice, Yemeni females need first to know that they are entitled to some
> rights from birth. This way, they can defend themselves from any violation of
> their rights and they can also demand for more rights and opportunities as the
> need arise.

She believes that women are half of the society, so it is a crime to ignore their role. All

the participants agreed that there is male privilege in society, which leads to gender

inequality and social injustice.

(Theme # 2): The Role of Culture in Leaving the Girls Behind

Six participants (Reyam, Eman, Salwa, Samar, Rabab, and Arwa) agreed on the

role of culture in leaving the girls behind in the society. However, Ebtisam and Wardah

did not respond to the question directly. Eman stated that the Yemeni culture does not

support women writers. She believes that the culture influences female status in a

negative way because the society does not support the growth of female writers as it is

supposed to do. In the Yemeni curriculum, students encounter to other Arab women

writers, but not Yemeni women writers. She said in the curriculum, "We didn't have the

Yemeni women writers." She initially felt that perhaps Yemeni tradition is responsible to

a greater degree than is curriculum for the lack of Yemeni female writers as models.

Salwa felt that Yemeni men do not believe that women are equal to them because of their

upbringing. Samar also agreed with Salwa that culture is one of the reasons behind girls'

low enrollment in schools. She said

> Maybe there is a little problem in our culture, like they don't like the female to go
> to school. They say the female she has to stay at home and to just clean, to be
> mother in the future and that's it.

Samar reported her students' perspectives,

But they have idea that girls did not need to go to school after she finished like middle school. That's it for her. She doesn't need to go to finish high school or college. They say the woman after she finishes her high school, they can't control her. I don't know what kind of idea they have. And some of them, they think the woman she has to get married and get kids and that's it.

Rabab agreed with Eman that tribal traditions have constrained female growth and empowerment. Rabab believes that two legendary queens, Bilqees (Sheba) and Arwa, ruled Yemen, and their contributions to the country are well known. It is a loss to society as a whole that a tribal patriarchal culture has diminished the historical role of women, resulting in the absence of Yemeni women from the curriculum. Therefore, she suggested the need to recognize the contribution of women to society. Arwa also believed that women are half of the society, but most women in Yemen are still under the control of male privilege. All the participants agreed that learning about other cultures might help students to gain insight into how things are different in other cultures.

(Theme #3): The Absence of the Yemeni Female Voice in the Literature

The majority of the participants acknowledged the absence of female voices in literature. Reyam, Eman, Salwa, Samar, Rabab, and Arwa agreed that in the Yemeni curriculum Yemeni females' voices were not included and reinforced. However, Ebtisam and Wardah did not directly address this theme. Reyam agreed with Eman, Salwa, Samar, Rabab, and Arwa that there is no female voice in the curriculum. Reyam felt that the female voice was absent and she would love to change women's status. She reported, "It's really important, especially for female students. But, unfortunately, there [are] no Yemeni female writers that I have ever read about in school." She aspired "to say my words and to be listened to." She reasoned that the absence of female role models in the curriculum discouraged female students from expressing themselves. Eman complained that women in Yemen do not receive support because there are no women writers in the

school curriculum. She added that if young girls encountered Yemeni female writers this

would certainly stimulate their talent. Eman complained that she remembered reading

only a story written by a Yemeni male writer about immigration and the suffering of a

family living without the father. She said that this story affected her awareness of the

topic of immigration. Salwa also agreed with the Eman that curriculum does not include

women's issues. She added that she learned about Arab women writers like Mei Zeadah,

but she never encountered Yemeni women writers in the academic curriculum. Samar

added that

> I think if I read about Yemeni models, it's going to make me stronger.… Because
> when we read about Yemeni woman, she wrote some like stories to explain for us
> some experience in her life, we will learn a lot from that.

> Samar asserted, "We read about Egyptian [writers] models or we read about Al-

Sham models, like Fedwa and Mai Ziada, but I never read about Yemeni models." She

added that the female voice should be included in the curriculum and educators need to

focus more on women's issues in Yemeni curriculum. Samar felt that her teachers had

not addressed social justice issues in relation to women. She said that now she tries to

help her students to recognize their rights and reveal their voices. She believes that there

is a need to motivate females to be educated in order to recognize their rights.

> Rabab pointed out, "while the students don't feel the importance of what they

read and study, it will never motivate them, especially when the role of Yemeni women is

approximately neglected." She added that the curriculum neglects the female voice,

which reflects the ignorance of the society. She elaborated that because of the influence

of the tribal society, the curriculum does not present the female voice.

> I believe that Yemeni curriculum doesn't give the whole rights of the Yemeni
> women from the past till now. For a women was running a whole country such as

Bilqees and Arwa; it won't be that easy to write it in the curriculum because it will discord with [the] tribal society which is controlled by men.

Arwa acknowledged that females are unaware of their rights in Yemen and the role models were most often silent females. "The role model repeatedly shows silent mothers or sisters who only compliment their male family member."

(Theme # 4): Curriculum as a Critical Factor in Narrowing the Gender Gap

All the participants agreed the old curriculum followed the Egyptian curriculum and they agreed that curriculum plays a critical factor in narrowing the gender gap. Reyam noted that she never read about any Yemeni female writers in school, or read their work. She could remember only male writers. She believed that the Yemeni curriculum does not meet female students' needs, and that only males were satisfied with the curriculum. She asserted that the curriculum is not relevant to society. "I will study something in the book and what's in real life in Yemen is something different." Reyam argued that the Yemeni curriculum does not motivate young girls to be educated: "I didn't read something [that] says oh the lady has to go to study, no." According to her, motivation comes from the family—if it is educated—or the girl herself.

Eman referred to the gender gap, saying, "There is no one who can support the woman, that's because we don't have now a woman guide. We don't have books that have been written by a Yemeni woman." She felt, however, that some progress is happening in women's rights in Yemen now. She said that school introduced her to Arabic women writers, but not a Yemeni woman writer. She explained that she had encountered both the old curriculum and new curriculum, but she preferred the old curriculum over the new curriculum because the new curriculum lacks clarity. Eman agreed with the Reyam that the Yemeni curriculum does not meet the needs of women

students, and "when I read the Yemeni writers, I find that [they write] just about the country, about Yemen. It's not about the female experience." Eman found the Yemeni high-school curriculum boring in comparison to her experience at the college level when she read Shakespeare, which she found motivating. However, she added that "the curriculum is just one of the reasons to motivate the girls to study and to be a writer in the future and to be something." Through her experience, she felt that curriculum contributed only 10-30% in developing her self-esteem as a female.

Salwa confirmed that curriculum is a critical factor in narrowing the gender gap and specifically asserted the importance of including Yemeni women writers in the curriculum. She said, "I think it's very important for the woman or for the female student to be exposed to the Yemeni women writers because at that time she will have somebody to follow … and somebody to be motivated [by]." She believes that the current curriculum does not "reflect our community, traditions and our culture … there's a big gap between the Yemeni curriculum and our society." She elaborated that even with all the weakness of the curriculum, females in Yemen are smart, so female students are motivated to improve their future. For example, she reasoned that she still remembers the Arab women writers such as Mei Zeadah and Fadwa. She explained it would help to develop social justice awareness in Yemen among females if there were Yemeni female writers included in the curriculum.

Samar agreed with Salwa that Arab women writers have influenced girls. She noted that reading Arab women writers motivated her positively, even those from a different culture. She added that if she read Yemeni women writers, "it's going to make me stronger, going to make me [be] like her because we are from the same culture."

Therefore, she argued that if students learn about Yemeni female writers in the

curriculum, they would encounter new role models for Yemeni girls, and then young girls

could dream of being writers, too. She also added that it is good to have a curriculum

that relates to our culture and other cultures, too. Samar insisted on the need to focus

more on women's issues in the curriculum. There is a critical need to address women's

issues in the Yemeni curriculum in order to improve the status of women in Yemeni

society. She feels that the Yemeni curriculum motivates just 20% of girls; therefore, the

authorities should change the curriculum in order to focus on fixing the issues to build a

better society. Samar reported that by presenting Yemeni women writers, the curriculum

would further the cause of social justice. Presenting the female voice would help society

to address women's issues and think about a more equitable future for everyone. The

curriculum should help young girls to build their personalities and self-esteem. A

curriculum that promotes equality will build a strong society.

Ebtisam and Wardah thought that if Yemeni women writers were included in the

curriculum, it could have a significant impact. Ebtisam reported, "The importance of

being exposed to Yemeni women writers is that students would be aware of women's

issues … and the economical and living conditions" that these women writers

experienced. Wardah reported, "It could build up strength especially to females and

respect from the opposite gender." Wardah characterized the current curriculum as being

"no use; it is like filling a balloon with air." She also agreed with all the other

participants that the Yemeni curriculum is not relevant to the society and does not discuss

social justice. Wardah believed that "Unfortunately, it is not the curriculum that

motivates girls. Girls are the motivation for themselves by wanting to be highly educated

and reaching ranking levels in the society."

Rabab believed that the curriculum should include writers of both sexes in order

for all students to perform better at school. She added that the present curriculum reflects

only 30% of the society. Rabab believed that it is significant for curriculum to reflect the

needs of the student. She explained, "While the students don't feel the importance of

what they read and study, it will never motivate them, especially when role of the Yemeni

women is [largely] neglected." She concluded her interview by saying,

> I believe that [the] Yemeni curriculum doesn't give the whole rights of the Yemeni
> women from the past till now. For a [woman who] was running a whole country
> such as Bilqees and Arwa, it won't be that easy to write it in the curriculum
> because it will discord with tribal society which is controlled by men.

Arwa agreed with the other participants that the curriculum is boring and does not

reflect society's issues.

> The curriculum is only relevant to people who are living in the same manner and
> circumstance [shown] in it. It only represents a small percentage of the Yemeni
> society, and it has become a laughing stock to students whose families have
> evolved and modernized.

Arwa believed that women should participate in writing the curriculum in the same way

that men do:

> It is an extremely crucial factor to have as a social norm that both men and
> women should write the curriculum, because male writers can only imagine the
> topics that female writers would like to write about. Therefore, without the rich
> experiences of being a woman, particularly in Yemen, men cannot write materials
> that reflect these experiences. In fact, women's experiences are important,
> because they are what more than half of the Yemeni society is quietly going
> through. Therefore, students exposed to women's writings would raise
> discussions on these experiences and they would also help to build the young
> minds into discussing these issues and into trying to improve and solve them.…
> Actually, the role models represented are seen as the norm. Even though some
> roles are not reflected any more in society, these role models are seen as what the
> norm should be. This kind of misleading representation in the curriculum is

making the youth think backwards, not forward, and it is also holding them back from improving and mingling with life's changes.

Arwa criticized the Yemeni curriculum because she believed that the Yemeni curriculum "motivates" girls out of school. She explained that the role models show silent women and women who are usually subject to male decisions. In addition, she said the language used in the school books is male-directed. Arwa explained,

> The curriculum only seems to motivate girls out of education to be mothers and homemakers. The role model repeatedly shows silent mothers or sisters who only compliment their male family member, or [do] something only after their male counterpart does it first. Even the language used is male toned, i.e., the instructions in the books to the student is assuming that all the students are male, and this gives a silent message for girls that education itself is for men only and that they are merely visitors in the process.

She also found the stories offered in the Yemeni curriculum raise social justice awareness to a certain extent, but do not discuss women's rights and opinions.

(Theme # 5): The Role of the Literature in Promoting Gender Equality and Encouraging the Voices of Women Students

All the participants acknowledged the potential of literature in promoting gender equality and women's voices in writing. They believed that it is very important for the students to encounter Yemeni women writers in the curriculum. While Reyam did not have a direct response, she explained that it is really important for students to encounter Yemeni women writers in the curriculum, especially for female students. She added that reading about Yemeni female writers provided role models who were important in promoting female students' voices in writing. She elaborated that, unfortunately, there she had never read about any female Yemeni writers in school. Reyam explained that it is important that female students read Yemeni women writers:

> I think it's very important. Especially to the Yemeni female students. They are going to be like an idol for them … to encourage them more … to do as those

ladies did and one day I am going to be mentioned in a book, in a story …
encourage all the girls to write, to read, to be more knowledge in literature.

Reyam enthusiastically expressed her feeling about this topic, and she spoke with all her

emotions, hoping that this would encourage girls to read and write, to be more

knowledgeable about literature, and to see themselves in what they read.

Eman agreed with Reyam that the reading the works of women writers provides

role models that should motivate girls.

If we have a model, maybe the other girls who want to be writer and they have
this talent, maybe I want to be like this woman. I want to be like this writer. But
there are no models in Yemen.

Eman insisted that gender inequality and women's low status in Yemen is a result of

tradition. She believes this happened also because the culture does not support female

writers. Eman said,

Because there is no one who can support the woman, that's because we don't have
now a woman guide. We don't have books that have been written by a Yemeni
woman. That's why. We don't have who can support the women. That's what I
think in Yemen. Maybe because [of] the cultures.

However, she explained that her experience reading about Shakespeare motivated her to

read more and more:

Yes, I read [about] Shakespeare, I read for—I do remember a lot of them, but they
[are] talking about a lot of things in experience, in their lives. Maybe you read
their poems and stories you can find their lives and we can define the personality
of this writer and you find you want to read more of his stories to know more
about him.

Salwa agreed with Reyam and Eman that it is very important for female students

to be exposed to Yemeni women writers to be able to imagine following in their steps and

to be motivated. She also agreed that reading the work of Yemeni women writers is

important to enrich students' voices in writing. Salwa said, "It's important and it does

affect the experience in writing a story. I mean if they see other experiences to help their

experience. So it does help." She added she encountered some Arab women writers in the school curriculum, which motivated her to finish her education.

Samar pointed out that she read about Arab women writers, but never read about Yemeni female writers, so she believed that she would have been more motivated if she had known there were Yemeni women writers. She believed that Yemeni culture is different from any other culture; that is why it is important to have their own female models to motivate young girls. She also supported the other participants' claims that reading about Yemeni women writers is important in enriching students' experiences. She said,

> When we read about [an] Arab woman, she gets like Nobel certificate or something like this, we try, we say why we are not like her? Why we don't have goal like her? We need to be like her. We try to change our culture.

Samar supported the idea that it is necessary to focus more on women's issues in the curriculum in order to solve these issues. Samar said,

> We need to be more focused about female problem[s] in our curriculum. We need to discuss these problems in our curriculum more than female. Because like I remember when I was in high school, they give us some stories as *Bain Al-Qasrain* and other stories.

She found when she read a story, *Bain Al-Qasrain*, the main theme of this story was that women should follow the man and serve him. However, she reported that this story influenced her positively to be different from the characters in the story. She said, "I have to be stronger than to just follow the man because he's the man." Another story by a male writer that influenced her was *Mesmar Joha*, which was about the British colony in Yemen. She critiqued the curriculum, saying it should focus not only on the past, but also on the future and on women's experiences, because this will help to solve gender gap issues. Ebtisam supported this view by saying:

The importance of exposing students to Yemeni women writers is that students would be aware of women's issues that depend on the economical and living conditions that women writers lived in.… That would help the new generation's [perspective] to move a little toward the women's issues and reduce the discrimination.… As long as female writers are writing about their realistic experiences, students would be oriented in representing their own experience as well.

Wardah said it is critical that students encounter Yemeni women writers in the curriculum. "It could build up strength, especially to females, and respect from the opposite gender." She believed that reading the writings of Yemeni women would strengthen the self-esteem of women students and it could inspire women students to envision themselves making their own contribution to Yemeni literature. She added, "It [Yemeni woman writers] could have a great effect [on] interested students. It will be an idol for them to follow their steps in the future." Rabab also agreed with Wardah that it is important for students to encounter Yemeni women writers in the curriculum in order to "create an appreciation to the women of the society they live in. It shows a great reflection of the social justice."

Rabab asserted that reading women's works enhances the students' experiences in writing and can have a great impact on their success and sense of empowerment. She said, "I think it can make a great success and improvements at their personalities. However, girls accept men['s] works [better] than the boys do with the women's works of writing." She thought that girls accept the role of men as creators of literature, whereas boys do not see women in the same role. Rabab elaborated that if the students did not feel the importance or relevance of what they read, it would never motivate them. This is true, especially when the curriculum largely neglects the role of the Yemeni women. She said, "The students don't feel the importance of what they read and study, it will never motivate them especially when role of the Yemeni women is approximately neglected."

Arwa supported this idea:

> Reading literature can definitely help in improving [the] student's performance, since it is akin to living someone else's life without actually going through the years. It allows the students to see for themselves what it is like to live the life of the poor, the privileged, the young, and the old. These experiences would surely enrich their knowledge and behavior. Therefore, it is a pity that students cannot see for themselves the lives of girls and women in Yemen.

Arwa asserted that when students expose other students to women writers, it encourages discussions about these experiences. Moreover, they also involve young minds in discussing these issues and trying to resolve them. She believed that without the rich experience of being a woman, men could not write about female experience. She also confirmed that having role models plays a critical part in students' development. This means the absence of women as role models may hold youth back from recognizing and adapting to the changing world. She clarified that the current curriculum in literature portrays women as silent followers of men. The gender-based stereotypical role models in Yemen have remained the same for years, and do not reflect changes in Yemeni society. Arwa clearly supported the theme that reading the work of Yemeni women writers is important in enriching students' experiences in writing,

> The experiences that females in Yemen go through are unique and different from males, so it is very unhealthy to not have such experiences represented for the students. As far as I am concerned, it is a crime to hide the experiences of half of the society from its students. They are very essential in terms of helping the student to grow in a more complete form with a full grasp of the issues facing their society, and also in terms of making them more aware about the female's experiences in it. As a result, their writings would definitely be more accurate and more relevant.

5   DISCUSSION, CONCLUSIONS, AND IMPLICATIONS

Introduction

The review of the literature emphasizes the importance of including women writers in the curriculum to inspire young girls. According to Ravitch (2010), Tyack (2003), Kliebard (1995), Logan (2009), Noddings (2005), and others, it is significant to have a curriculum that represents the students' needs. The curriculum is a critical component in inspiring students' minds and enriching their experiences. This is true for women in Yemen, as well. The findings from the data were consistent with those in the literature review. In this chapter, I interpreted the findings from both the data and the literature review in response to the research questions and arrived at a conclusion and several implications.

Discussion of Findings and the Relationship of Findings to Previous Literature

1) The Content of the Curriculum in Yemen Does Not Effectively Address Girls' Education

Question # 1: Reyam, Ebtisam, Wardah, Rabab, and Arwa reported that the content of education in Yemen does not effectively address girls' education. However, Eman, Salwa, and Samar reported that the content of education addresses girl's education to certain extent (between 10 and 30%) (see Table 4).

Table 4

Participants' Responses to the Research Questions

Participant	Question# 1 *How effectively does the content of education in Yemen address girls' education?*	Question # 2 *How effectively does the curriculum in Yemen address social justice?*	Question # 3 *What is the importance of a balanced, relevant education curriculum in Yemen?*	Question #4 *How does a literature curriculum content that includes writings of women writers motivate Yemeni women to think critically about their status in society?*
1-Reyam	Does not effectively address girls' education	No response	Not relevant	It is important
2-Eman	Addresses Just 10-30%	Does not address social justice	Not relevant-Just 20% relevant	It is important
3-Salwa	Addresses to certain extent	Does not address social justice	Not relevant	It is important
4-Samar	Addresses just 20%	Mentioned social justice, but not sufficiently discussed	Not relevant	It is important
5-Entisar	Does not effectively address girls' education	Addresses social justice slightly	Not relevant	It is important
6-Wardah	Does not effectively address girls' education	Does not address social justice	Not relevant	It is important
7-Rabab	Does not effectively address girls' education	Addresses slightly social justice	Not relevant-Just 30% relevant	It is important
8-Arwa	Does not effectively address girls' education	Addresses slightly social justice	Not Relevant-Represents a small percentage	It is important

The findings suggest that the content of education in Yemen does not motivate girls to continue their studies in school. Samar added that the Yemeni curriculum motivates just 20% of the girls to be educated; therefore, the authorities should change the curriculum in order to focus on fixing the issues to build a better society. The curriculum should also motivate both girls and boys to learn. The findings in the literature review also supported the interview data; for example, Noddings, who wrote *The Philosophy of Caring*, indicates the importance of caring about women's issues in order to solve these issues (Johnson & Reed, 2008). Noddings's theory implies that if we do not care about the inequality of women's lives in Yemeni society, we cannot resolve the issues that result from this inequality. Therefore, the schools need to generate a curriculum from a concern for women's full participation in society. Noddings also asserted the importance of a curriculum that features students' experiences and needs.

Hence, if the Department of Education recognized and cared more about girls' needs and if the content of Yemeni education were more effective at motivating girls, the issue of inequality and the gender gap in education would be diminished. Reyam argued that the Yemeni curriculum does not motivate young girls to learn and that she never read anything that portrayed girls as having to study. She believed that in Yemeni education there is gender discrimination and "ladies are behind." In addition, Arwa criticized the Yemeni curriculum, because she believed that the curriculum "motivates" girls out of school. She explained that the role models in the Yemeni curriculum show women as silent and following the direction of males in their lives. Samar concurred and explained, with considerable emotion, her experience of reading the story *Bain Al-Qasrain* about a

very privileged father who was in charge of everything and a mother whose only role was to serve and follow his directions.

2) The Curriculum in Yemen Does Not Effectively Address Social Justice.

Question # 2: Eman, Salwa, and Wardah pointed out that the curriculum in Yemen does not address social justice issues in relation to women. Ebtisam, Rabab, and Arwa noted that the curriculum in Yemen addresses social justice issues, but only slightly. Samar pointed out that the curriculum in Yemen addresses social justice, but it does not effectively discuss it. Reyam had no response to this question.

The data indicate the weakness of the curriculum in enriching awareness of social justice issues related to women. Social justice is an increasingly significant value in contemporary society. Reports and research indicate that Yemen is a developing country in which there is still a majority acceptance of male dominance and in which women are effectively second-class citizens. Tyack (2003) agreed: "However fanciful some traditional conceptions of gender may be, they customarily have assured that men would remain in charge" (p. 71). He added that there is a need to see women from a different perspective; therefore, it is a matter of reforming and inspiring the minds of people so that they will have different perceptions and not see women as second-class citizens (Tyack, 2003). The cultural belief in Yemen is that men are usually in charge, just as Americans in general used to believe that the man was the one who was in charge. Ravitch (2010) concurred with Tyack that the curriculum plays a significant role in inspiring and shaping students' minds.

The literature review and the data analysis both indicate the importance of developing social justice awareness through the curriculum. Since the curriculum is the

key factor in reforming and inspiring the minds of students, it is critical to enrich social

justice education in the content of the curriculum. In addition, it is also critical to

enhance the representation of girls' issues and their needs. It is clear that addressing

social justice in the curriculum is not enough; there is a basic need to discuss it

effectively within the school system. Developing social justice in a society starts from

the school system. Smith (1993) recommended including women writers in the school

curriculum to diminish gender bias among students. Doing this may diminish women's

inequality. This is especially important in light of the fact that Yemen ranks last in the

Arab world in terms of gender equality (M. Fisher, 2012).

3) It is Important, and Even Critical, to Have a Balanced, Relevant Education

Curriculum in Yemen.

Question # 3: In this question, I did not receive a direct response to the research

question from any of the interviewees; rather, I understood from the general answers that

all the participants agreed that it is important to have a balanced, relevant educational

curriculum in Yemen. Reyam, Salwa, Samar, Ebtisam, and Wardah said that the Yemeni

curriculum is not relevant to the needs of society. Eman, Rabab, and Arwa said that the

Yemeni curriculum represents only a small percentage of society (between 20% and

30%). Because of the way I phrased the interview question, "How is the Yemeni

curriculum relevant to the Yemeni society?" and the way participants interpreted it, the

answers given did not directly address the research question. Rather, the participants

seem to have answered the question, "How relevant is the Yemeni curriculum to Yemeni

society?"

The authors cited in the literature review agreed that the curriculum should represent students' needs for both males and females. The current Yemeni curriculum is not relevant to the students' needs—specifically girls; therefore, it is critical to reform the curriculum to meet all the needs and to achieve equity in education. According to Kellman (2001), in the United States there are still debates about curriculum diversity, although women writers and some minorities are already included in the curriculum. He added that Dr. Phyllis Franklin, the executive director of the Modern Language Association, pointed out that this debate over what to teach or what readings to assign in the curriculum started as far back as the 18th century (Kellman, 2001). Komer (1994) also agreed with the other scholars and concluded that the curriculum should encourage both male and female students to read about their experiences.

A former prime minister in Yemen emphasized that women make up half of society and in order to achieve progress in Yemen, it is important to educate women and support women's presence (Friedman, 2010a). Arwa stated this even more strongly: "As far as I am concerned, it is a crime to hide the experiences of half of the society from its students." In the field of education, 72% of those working are men and just 28% are women. In addition, 79% of those working on curriculum development are men and just 21% are women (personal communication with educator working in the Department of education in Yemen, January 14, 2012). It is true that the curriculum will never meet all the students' needs. The gender gap that exists in the Department of Education in Yemen impacts the curriculum in a way that makes the curriculum not relevant to the educational needs of all students.

Salia-Bao (2009) emphasized that the educational content should be relevant to the goals of society. Eman and Salwa believed that the Yemeni curriculum does not meet female students' needs, and that only males were satisfied with the curriculum. They asserted that the curriculum is not relevant to society. Martin (as cited in Johnson & Reed, 2008) also insisted that the curriculum should meet student-centered needs. Rabab agreed that it is significant for the curriculum to reflect the needs of the student, and she added that if the students do not feel the importance of what they read and study, their studies will never motivate them; this is especially true with the absence of Yemeni women writers. Ravitch (2010) concurred with this idea by saying, "A well educated person has a well-furnished mind, shaped by reading and thinking about history, science, literature, the arts, and policies. The well-educated person has learned how to explain ideas and listen respectfully to others" (p. 16).

4) A Literary Curriculum Content that Included Yemeni Women Writers Would Motivate Yemeni Women to Think Critically About Their Status in Society.

Question # 4: All the participants agreed that it is important to have literature curriculum content that includes writings of women in order to motivate Yemeni women to think critically about their status in society, and to promote gender equality and women's voices in writing.

The literature review addressed the importance of including women writers in the curriculum and the influence of the curriculum on students. Many authors agreed that the invisibility of women contributes to their lack of social influence and may exacerbate the gender gap. For example, according to SAF (as cited in Schlaffer et al., n.d.), the current Yemeni curriculum has adopted a masculine discourse that has reinforced women's

traditional roles and reinforced gender stereotyping. According to the American author,

Tyack (2003),

> In the early 1970s, feminist researchers who investigated gender practices in schools found that coeducational schools were not, in fact, egalitarian. They documented gender biases such as these in order to convince policymakers that there was a problem: Textbooks either ignored females or portrayed them [in] highly traditional roles. (p. 93)

It is clear that there was an absence of female voices in the earlier American curriculum,

and that there was a women's movement that helped women to fight for their rights and

the presence of their voices. Therefore, it is critical to reform the Yemeni curriculum in a

way that gives women's voices significant representation. This may help in developing

self-esteem and furthering social justice recognition and awareness. Reyam felt that

when female students have encountered Yemeni women writers, this may likely motivate

them to see these women writers as potential role models.

I found that the voices of all the participants were strong when they tried to give

their personal opinions in this study. Samar, Ebtisam, and Arwa insisted on the

importance of presenting female voices and issues in the curriculum in order to address

the challenges of women in Yemeni society. Samar suggested that educators should focus

on women's issues inside the Yemeni curriculum. She believes that presenting female

voices may help society to think about addressing women's issues and move society

toward creating a more equitable future. Ebtisam confirmed that it is critical to be aware

of women's issues in society through encountering Yemeni women writers. Arwa

believed strongly that when students are exposed to women's writings this would help

"raise discussions on these experiences and would also help to build the young minds into

discussing these issues and into trying to improve and solve them." Kliebard (1995) also

stated that it is significant, from a feminist perspective, to include women writers in the

curriculum to reflect women's issues through their writings. He added that writing has addressed feminist issues and raised the possibility of resolving these issues. Therefore, focusing on women's issues is completely different from focusing on a male perspective, which is the case in the current Yemeni curriculum.

Eman rejected the idea that the Yemeni curriculum does not offer women's writings, which does not meet the girls' needs to read about the female experience instead of reading just about the male experience. The curriculum makes it seem as if women had no experiences worth recording or reporting. Salwa supported the findings about the importance of young women encountering women writers in order to be motivated. She reported, "There is a fact that the Yemeni curriculum, it doesn't reflect our society, but that doesn't mean we are the female students, doesn't mean we don't take advantage or we don't understand or we don't be motivated." She enthusiastically explained how girls are smart and how she still remembers some Arab women writers mentioned in the curriculum. Logan (2009) explained that presenting the female experience to girls and women through the teaching of women writers' works may encourage these girls and women not only to pursue academic achievements, but also to have a better understanding of life. Wardah said it is critical that students encounter Yemeni women writers in the curriculum, because she feels that this could add the strength of women's voices to the educational process and would encourage greater respect from men. It would also inspire young women to envision themselves making their own contributions to Yemeni literature.

It was clear from the data collected that the gender gap in education starts at the Department of Education in Yemen. This gap in the Department of Education explains

the absence of Yemeni women writers in the curriculum in particular and the lack of works by Arab women writers in general. Samar explained that her experience of reading about these Arab women writers had a positive influence on her self-esteem. She believed that if students learn about Yemeni women writers in the curriculum, then these Yemeni women writers can serve as role models to encourage young girls to achieve their dream of being writers, too. Samar insisted on the need to address women's issues in the Yemeni curriculum to improve the status of women in Yemeni society. The invisibility of women writers in Yemeni society contributes to the absence of women writers as role models who can support women writers in curriculum. This is also one of the reasons behind gender inequality.

Moreover, the lack of representation of female voices in the curriculum exacerbates the loss of women's potential. Ebtisam also supported the idea that exposing students to Yemeni women writers may develop girls' awareness of women's issues and reduce the gender gap. Dixey and D'Angelo (2000) agreed that

> exposing adolescents to quality literature can aid them in recognizing their own emotions and provide them with more understanding of their peers. This increased awareness of oneself may be the initial factor needed for adolescents to solve their differences in socially acceptable ways and set the stage for reducing violence. (para. 16)

Arwa added that reading literature helps improve students' performance and also enhances their experience and knowledge.

Findings and Themes that Addressed the Research Questions

Findings from the data indicate that the reason behind the absence of women's voices in the Yemeni society result from several barriers: *(a) gender inequality and social injustice*, *(b) the role of culture in leaving girls behind*, *(c) the absence of the female*

voice in literature, *(d) curriculum as a critical factor in narrowing the gender gap*, and *(e) the role of literature in promoting gender equality* (see Appendix E).

In regard to the first two themes, the literature review and the data both show that gender inequality and social injustice exist in Yemen because of tradition and cultural beliefs. These traditions are long-standing and negatively influence how people think and act. A recent UNICEF report noted that "cultural and traditional perceptions of women and girls have led to a tradition of segregation between the sexes" (Alim et al., 2007, p. 4). Social norms rooted in tradition have systematically reinforced a gender gap. These traditions are not easy to reform or change. Researchers believe that social justice and inequality cause a gender gap in school enrollment, increase dropout rates, and cause illiteracy. Another recent UNICEF report (2013) showed that in Taiz, of 1,299 children who were school dropouts, 213 were boys and 1,086 were girls. In addition, a third of all Yemeni females are illiterate (Ottevanger et al., 2010).

The participants who responded all supported the importance of the last three themes: *the absence of the female voice in literature, curriculum as a critical factor in narrowing the gender gap, and the role of literature in promoting gender equality* (see Figure 12). The findings also indicate that the absence of the female voice in literature has a significant effect on maintaining gender inequality and its impact on girls' educational and social recognition. All these themes that arose from the data address the research questions and indicate that the majority of the participants addressed the research questions.

Conclusion

The situation of women in Yemen is similar to that of women in other countries in relation to their absence from the curriculum. It was not until the late 20th century that women began to be included in the curriculum. Prior to that, curriculum in the United States had the same limitation in perspective as the current curriculum in Yemen: it was not relevant to the society. The curriculum presented women in only token and marginal roles. There was an absence of women's voices and a lack of representation in the school curriculum. This absence of female voices in the curriculum and society both contributes to and is a product of the gender gap. However, as a result of the women's movement, much research and analysis of curriculum has led to reforms. Now the U.S. school curriculum better serves the needs of both male and female students, and it has contributed to narrowing the gender gap in U.S. society.

The majority of the participants addressed the fact that neither the previous nor the current curriculum in Yemen effectively addresses the importance of girls' education. The findings reveal that these Yemeni participants totally agree on the importance of this research topic. I found anger inside them because of the voicelessness of females in Yemen in general and in the curriculum in particular. Their words show passion toward addressing this issue. They believe in the need to work for this change in the curriculum. Curriculum reform is important not only for girls' education, but also for economic growth and development. There is a need for greater public awareness of the value of women's experience and the potential of women in the development of the country.

The curriculum can be an important force in meeting the needs of the new generation. Implementing a more inclusive curriculum has the potential to reduce gender

inequality and reinforce social justice in the society. A recent report by the World

Economic Forum (2014) shows Yemen in the last place among 142 countries in terms of

gender gap (see Appendix G). Yemeni girls do not see themselves in the curriculum;

therefore, they are behind and invisible in society. The curriculum has a significant effect

on women's place in the society; it both reflects and determines the position of women in

Yemeni society. Despite the recent progress that Yemen has achieved, it still ranks lowest

in terms of human development in education according to Human Development Report

2014 (United Nations Development Programme, 2014; see Appendix H). If students do

not encounter Yemeni women writers in the curriculum, half of them will miss the

opportunity to see a future for themselves in writing, and Yemen will miss the

opportunity to take its place among the global voices of women in literature.

Islam is not against women's education, nor even against women's leadership.

Islam came to protect women's status in the society and also to protect women's rights.

Ebtisam was right when she referred to "the constitution, which states that women are the

sisters of men, they have rights and duties, which are guaranteed and assigned by

Shari'a." Islam as a religion does not conflict with educated women; however, Islam

strengthens the need to educate women, not as some people may think or interpret it.

Ignorance and unawareness are the real issues.

It is important to know that writing is an activity that may lead one to address

women's issues and possibly to solve these issues in society. Men and women complete

each other in writing and in life. The writings of both men and women should be visible

to enable students of both sexes to envision their potential from different perspectives.

Women writers are as valuable to society as male writers. The participants showed

interest in discussing their opinions, and they indicated that they had not thought about this absence in the curriculum before the interviews. They concluded that women writers might enlighten and motivate young girls to read more about women writers in general and Yemeni women writers in particular. It is critical to encourage all students to express themselves in writing to achieve equity in education. This study indicates that the inclusion of women in the Yemeni curriculum would have the following three basic effects: inspiring the minds of both boys and girls, developing girls' self-esteem, and empowering young women leaders.

Inspiring the Minds of Both Boys and Girls

This type of inspiration is achievable with a curriculum that reflects students' needs, modern culture, and the aspirations of the students. Ravitch (2010) confirmed, "The curriculum was supposed to be the linchpin of systemic reform, the starting point of instruction, teacher education, assessment, and professional development. Absent a curriculum, systemic reform and alignment [makes] no sense" (p. 32). Ravitch's perspective helped to inform the cultural and feminist conceptual framework for this research project on the importance of a curriculum that features students' needs. Just as Ravitch asserted, the curriculum helps to shape students' minds. Mirza (2004) was even more specific in her research when she argued, "The curriculum is the strongest tool to transmit and transform the culture, values and beliefs of society to the learner" (p. 26). Therefore, to achieve gender equality in education, the curriculum in Yemen should present both male and female voices, rather than the stereotypically diminished Yemeni female voice overwhelmed by male representation. There is a need to design curricula that meet the current gender equality needs of society. It is possible to empower women

in Yemen by empowering authentic female voices in the school curriculum (Partners for Democratic Change, 2002-2009).

Research has proven that quality education for girls, based on a relevant curriculum, results in quality human resource development for girls (Ravitch, 2010). However, this quality education is absent in Yemen. While the World Bank (2005) reported that the result of the Basic Education Project rated Yemen "satisfactory," this was because data showed that girls' participation improved beyond the project's expectations. However, the government is still working to solve the issue of limited access to basic education and the gender disparity in education. Although the Yemeni government has paid significant attention to girls' education in Yemen, the issues of limited access and the gender gap are the two main issues that remain critical challenges for Yemeni society. There is a strong need for political action and educational reform to bring about women's empowerment. The goal of this study is to help Yemeni leaders both to focus on issues of inclusion and to address the root of the problem. According to the Gender Policy Forum, it is possible to support empowering female by finding mentors and by finding female voices in different areas (UNESCO, 2011a). Social justice demands that males and females be equal in society; it is necessary to reflect the female voice in both politics and education. Curricula should portray and inspire both boys and girls in school.

Developing Self-Esteem

Developing self-esteem is one of the main goals Yemeni educators should consider during the school years. In a country like Yemen, with a high rate of gender inequality (World Economic Forum, 2014), there is an urgent need to narrow this gender

gap. This is not possible without raising women's self-esteem and improving awareness of social justice issues. I believe the development of self-esteem starts at home and in the school environment. Since home is out of our control, it is important to focus on the school curriculum. The school curriculum, with the help of teachers and administrators, plays a significant role in building and enhancing self-esteem among young girls. Building girls' self-esteem works positively to diminish gender inequality. Young girls who start to feel their own value in the society have an awareness of social justice and have the confidence to look for and advocate for their rights. According to Baumeister, Campbell, Krueger, and Vohs (2003), "High self-esteem makes people more willing to speak up in groups and to criticize the group's approach. Leadership does not stem directly from self-esteem, but self-esteem may have indirect effects" (abstract). Educators should strive to develop self-esteem among young girls in Yemen. Parrish (1998) noted that studying literature "increased women's awareness of themselves as intelligent, but [they] also experienced an intense community of women suffused with the idea of women's difference and special mission" (p. 42).

Empowering Young Women Leaders in Yemen

"'Yemen is one of the worst countries in the world in terms of the gender disparity,' says Abdul Karim Alaug Deputy Chief of the RGP in Yemen" (Baron, 2012, para. 3). Alaug explained that females' low status negatively affects the growth of Yemen in all areas. Females in rural areas experience the highest percentage of illiteracy. For a country like Yemen, with limited opportunities and resources, it is important to empower females to play a significant role in developing the country in the area of education, especially in curriculum leadership and development.

There is a belief that after the Yemeni movement against the previous government, hope existed to eliminate all the injustices in Yemen. One of these injustices is females' low status in Yemeni society. However, after Tawakkol Karman won the Nobel Peace Prize in 2011, females were motivated to claim their rights and to look toward leadership as a means of empowerment. Recently, many of the Yemeni population agreed with the necessity to improve women's status in society. A Yemeni female agreed: "achieving sustainable human development in Yemen requires addressing the gender inequities" (as cited in Baron, 2012, para. 9).

Recently, a critical awareness has developed. Certain groups of educated people have recognized the absence of the female voice, with the support of different organizations, such as the World Bank, United Nations, UNICEF, the World Economic Forum, and others. These organizations have supported many projects regarding empowering women in Yemen. Some of these projects include Rising Voices, Empowering Young Women Leaders, Empowerment of Women in Yemen, Women's Empowerment, Empowerment Yemeni's Poorest Young Women with Education and Training, and Partners for Democratic Change (2002-2009). These supportive projects have played a significant role in raising the awareness of people who have been involved, at least to a certain extent. Parents have started to send their daughters and sometimes men have sent their wives to school.

One could conclude from Noddings (2005) that the absence of women writers in Yemeni education may cause a critical gap of educational leadership between genders in public schools. Young girls in Yemen have less opportunity to express their feelings, unlike boys who are free not only to express their feelings, but also to have their voices

heard. Noddings, from the United States, believed that the issues he raised in *The Philosophy of Caring: The Concept of Caring* could also apply to the issue of female voicelessness, such as caring about female issues and caring about promoting equity in school (Noddings, 2005).

Limitations of the Findings

The participants understood one of the interview questions differently from the way I intended. These variations in understanding the question resulted in responses that did not address the research question. I worded the interview question, "How is the Yemeni curriculum relevant to the Yemeni society?" However, based on the responses of the participants, they seemed to have answered the question, "How relevant is Yemeni curriculum to Yemeni society?" Thus, they did not directly address the research question. This limitation can appear in the qualitative approach, because the participants had the opportunity to interpret the questions and arrive at the conclusions they understood. The way to address this limitation is to try to phrase the question more clearly or to add a follow-up question to clarify the question for the participant.

Some of the participants responded to an open-ended qualitative question with percentages, such as 20%. In the open-ended questions, respondents had the opportunity to elaborate as much or as little as they wanted. However, the answers they gave did not provide the data I was seeking; rather, I wanted more descriptive answers. In addition, I considered asking the four participants who had received the questions via e-mail follow up questions, which could have addressed some of the answers that were limited.

Since the research used a qualitative approach, it is difficult to generalize the findings of this study beyond the study site. I focused on eight participants. Four are

living in New York City, and the other four are living in the capital of Yemen, Sana'a.

Furthermore, I interviewed mainly educated women, who are able to speak and

understand English fairly well. I hoped to have more detailed data and a greater variety

of participants in terms of age and occupation. The limitation of having participants

respond in English (not their first language) was one of the most significant barriers to

the participants understanding and clearly answering the interview questions in more

detail and with greater nuance. One way to avoid this limitation would be to ask the

participants the questions in their native language.

Recommendations

      1.   **Implications for future practice in local context.** All members of

Yemeni society could benefit from this research; in particular, females at the secondary

school and college levels. These findings have implications and are relevant to

educators, school communities, and administrators: equity in education is a goal that is

achievable by exposing students in public schools to Yemeni women writers. In addition,

professors at Sana'a University, including educators in the English department, should

share these findings. In addition, there is a need to stimulate a discussion of curriculum

and instruction among educational leaders, and to recognize the need to develop a

strategy to review the Yemeni curriculum again in order to achieve equality. The findings

of this study will help curriculum committees to recognize the weakness of the Yemeni

curriculum, and may give them clear insights into how to improve the current curriculum

to meet the needs of all students. There is a need to focus on these gender issues to

reduce gender inequality in education.

The study could help Yemeni leaders introduce, take the lead in promoting, and support the tenets of feminism—empowering female presence in Yemen. This study may offer the potential to inform and educate Yemeni policy makers to the need to reform the Yemeni curriculum so that students hear women's voices. This research will certainly promote women's awareness of their rights, and the need to discuss women's issues. If the authorities consider the results of this study, then educational leaders in Yemen will have the opportunity to recognize the benefits of including women writers in the curriculum, instead of maintaining the invisibility of the social influence of women. If not, the female voice will remain hidden behind the cultural wall, and women's invisibility will perpetuate the gender gap.

2.   **Implications for future research.** I am aware that there is other compelling evidence omitted from this research. Further research could identify in detail the current curriculum in Yemen. Future research could continue to explore the same problem from multiple perspectives to address more segments of the society, such as males, teenagers, and uneducated people. Since the qualitative findings of this research are not generalizable because of the limitations of the data provided by a selected group, it is critical to continue to explore the same topic with a quantitative approach. The present study did not examine perceptions of educational administrators; therefore, it is critical for additional research from the administrators' perspective, such as curriculum leaders in the Department of Education in Yemen. This study produced data that indicated several problems, but it is necessary to continue addressing problems related to the curriculum in particular and education in general in order to achieve social progress in Yemeni society.

It would be vital to explore these findings through conferences and educational workshops. These findings add to the growth of women's empowerment and the value of women's leadership. In summary, this study is a path for further studies; therefore, I recommend further studies be done concerning curriculum and education in Yemen

The consequence of this research is that if curriculum reforms do not happen, the next generation of girls will inherit the same second-class status that their mothers experienced. Therefore, it is crucial to ensure a wider range of understanding of the current gender gap in Yemeni society in general and in education in particular. It is time to generate female self-esteem from within the whole society, not just to bestow it on women through men's approval. The most desirable educational end I would like to achieve through my dissertation is to emphasize the importance of social justice and gender educational equality in the historical context of Yemeni society. This research may empower women's leadership and promote women's recognition of their rights. It is critical to consider the importance of including Yemeni women writers in the curriculum. In addition, the purpose of this study was to identify strategies that may help in curriculum development for a balanced education in Yemen, leading to an equitable national development of the country.

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APPENDICES

A   ELEMENTS OF THE LITERATURE REVIEW
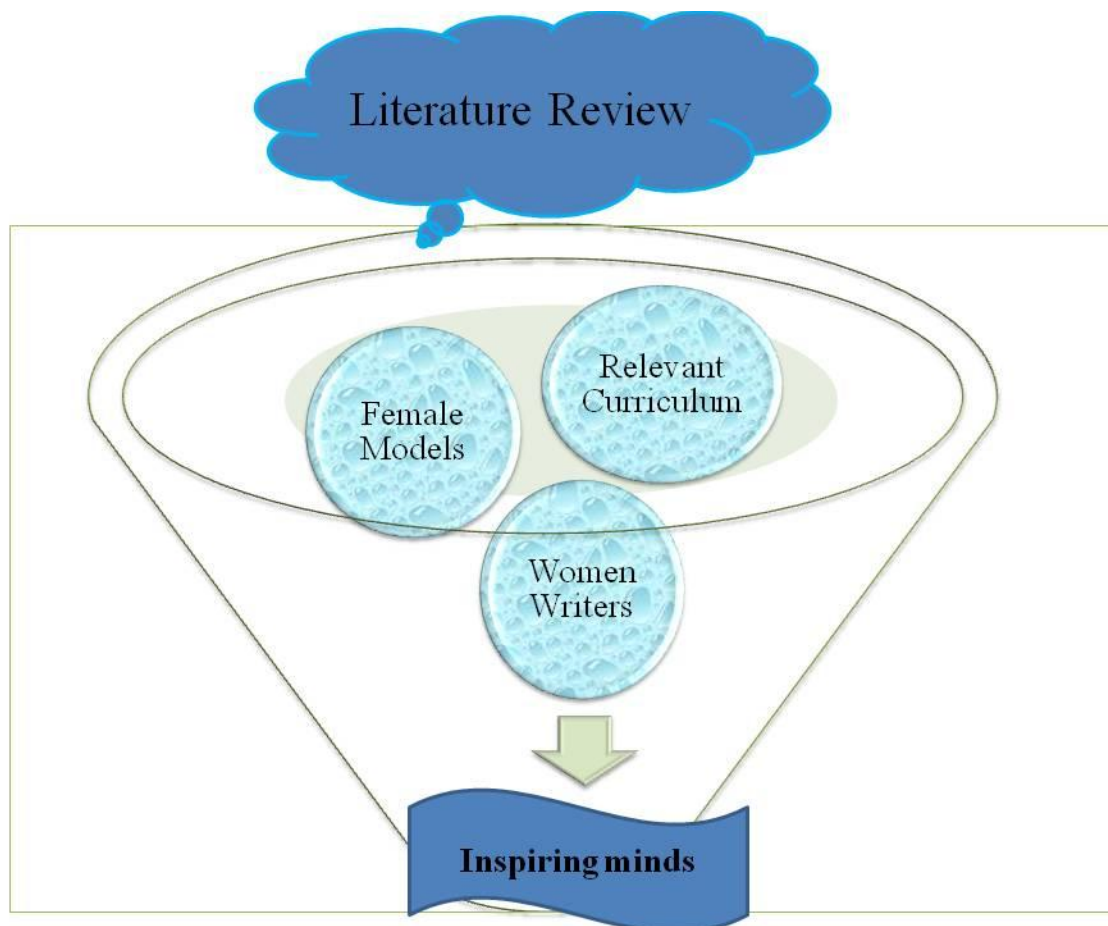
B   METHODOLOGY PROCESS
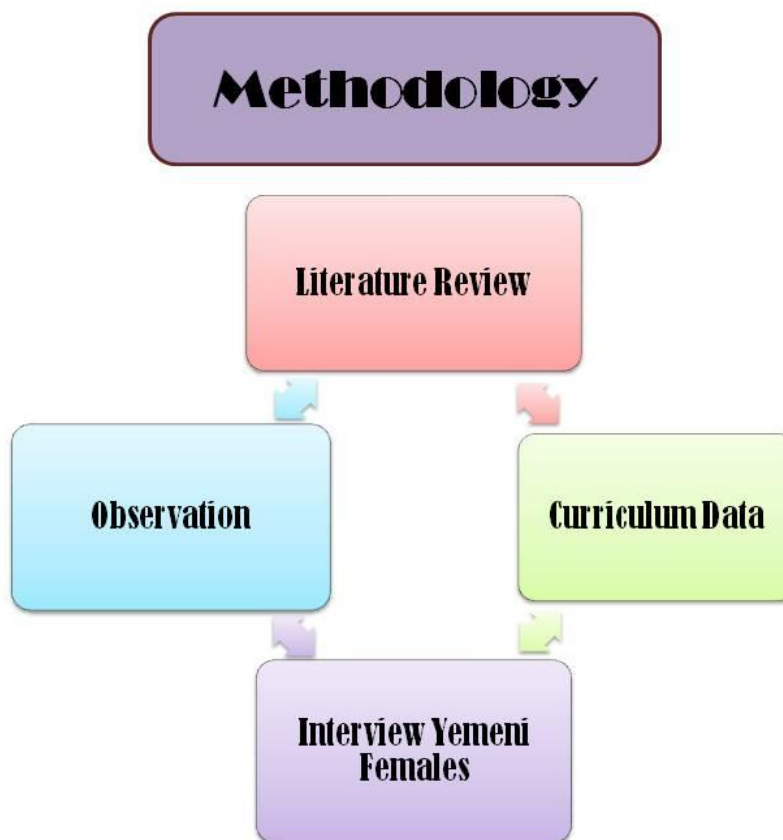
C   OPEN CODING SAMPLE

This explains the process for coding words or phrases.

Open Coding for the Eight Participants

Gender issues – Curriculum is not relevant – Cultural influence- Female voiceless- literature- Male privilege

1-Reyam	2-Eman	3-Salwa	4-Samar	5-Ebtisam	6-Wardah	7-Rabab	8-Arwa
they aren't taking it that much serious about the education	the education in Yemen doesn't have a strong growth	we taught about other countries like Egyptian	I studies the old curriculum, the Egyptian curriculum exactly	is the communicative approach	students go to school to memorize without understanding 60-70% of the curriculum	The Lecture.	old methodology
females are not really supported from the family or the school itself. I don't think people really are aware about the social justice	made these books and subjects are suited to the students. we have just Egyptian resource	we don't have social justice in Yemen because there is a difference between females' and males' rights in our country. So, we don't believe in that.	subjects they talk about the social justice, but they never discuss it. men have idea that girls did not need to go to school after she finished like middle school.	According 1990 unification constitution of Yemen stipulates that all citizens are considered equal though gender discrimination is prevalent in Yemen. The addition of the constitution, which states	Yemeni curriculum is difficult compared to the teaching methods.	Social justice in Yemeni society as it relates to women is : giving her water, food ,husband(when she reaches her 16 at least) and high school education (in some families).	[curriculum]is very boring the materials are irrelevant to our problems The role models of males and females remained the same for a long time, which does not reflect the changes in the Yemeni Society.
books in Yemen was really hard for the student	Social justice is—it's not an equality with the men and women in Yemen.	The men specifically The women should have the same rights the men have	She doesn't need to go to finish high school or college. They say the woman after she finish her high school, they can't control her.	that "Women are the sisters of men…they have rights and duties, which are guaranteed and assigned by Shari'a	Females nowadays are given 50-60% of social justice in Yemen, but it is that way because of Yemeni women's desire to be educated and reaching high levels of knowledge	is a lack of testing what on the text … Students feel nothing toward what they hear or read To create an appreciation to the women of the society they live in. It shows a great reflection of the social justice .	not knowing her rights is the biggest crime against any Yemeni female. Yemeni females need first to know that they are entitled to some rights from birth. This way, they can defend themselves from any violation of their rights and they can
About literature, to be honest, was enjoyable for me there is no[female] Yemeni writers that I have ever read about in school	There is no one who can support the woman, that's because we don't have now a woman guides Maybe because the cultures	curriculum was good, but unfortunately it doesn't reflect our culture.I mean we didn't feel that it touched our community, traditions	it was a strong curriculum, but as I told you, we don't have good teacher to raise it in my head, We read about Egyptian models or like we read about Al-Sham models, like Fedwa and Mai Ziada, but I never read about Yemeni models.	Women, like men have the potential to become capable of human functions, given sufficient nutrition, education, and	[Literature] it is not effective, especially if what is given to them is not addressing a meaningful	While the curriculum achieved the requirements goals (which has to be justice	also demand for more rights and opportunities as the need arises. Reading literature can definitely help
there is no library to go to it's not reached with enough	now we are in progress thanbefore, now we don't have the good writer or the top		like Mai ziada, she wrote a				

D   AXIAL CODING SAMPLE

This explains the process for axial coding for categorizing the matches.

Female Voicelessness

there is no[female] Yemeni writers that I have ever read about in school.

always depend to the other women, I mean Arabian women writers. We didn't have the Yemeni women writers.

It's very important for the women because in our cultures … we can't have, what do we call it, a top writer.

If we have a model, maybe the other girls who want to be writer and they have this talent, maybe I want to be like this woman. I want to be like this writer.

when we read about Yemeni woman, she wrote some like stories to explain for us some experience in her life, we will learn a lot from that.

As long as female writers are writing about their realistic experiences, students would be oriented in representing their own experience as well.

not knowing her rights is the biggest crime against any Yemeni female.

Yemeni females need first to know that they are entitled to some rights from birth.

without the rich experiences of being a woman, particularly in Yemen, men cannot write materials that reflect these experiences.

student's expose to women's writings would raise discussions on these experiences and they would also help to build the young minds into discussing these issues and into trying to improve and solve them.

the role models represented are seen as the norm. Even though some roles are not reflected any more in society.

E   PICTORIAL SUMMARY OF FINDINGS

This shows all the major and minor themes the researcher found from the data. She

categorized the major themes into five main themes, and each picture represents one

theme. The minor themes follow the major themes, and the arrows lead the reader to the

minor themes. The researcher used a website called inspiration to design this framework.

F   PICTORIAL DEPICTION OF FINDINGS

G   REPORT ON GENDER GAP AND HUMAN DEVELOPMENT

Part 1: The Global Gender Gap and Its Implications

Table 3: Global rankings, 2014

Country	OVERALL		ECONOMIC PARTICIPATION AND OPPORTUNITY		EDUCATIONAL ATTAINMENT		HEALTH AND SURVIVAL		POLITICAL EMPOWERMENT	
	Rank	Score	Rank	Score	Rank	Score	Rank	Score	Rank	Score
Iceland	1	0.8594	7	0.8169	1	1.0000	128	0.9654	1	0.6554
Finland	2	0.8453	21	0.7859	1	1.0000	52	0.9789	2	0.6162
Norway	3	0.8374	2	0.8357	1	1.0000	98	0.9695	3	0.5444
Sweden	4	0.8165	15	0.7989	43	0.9974	100	0.9694	5	0.5005
Denmark	5	0.8025	12	0.8053	1	1.0000	65	0.9741	7	0.4306
Nicaragua	6	0.7894	95	0.6347	33	0.9996	1	0.9796	4	0.5439
Rwanda*	7	0.7854	25	0.7698	114	0.9289	118	0.9667	6	0.4762
Ireland	8	0.7850	26	0.7543	40	0.9979	67	0.9739	8	0.4140
Philippines	9	0.7814	24	0.7780	1	1.0000	1	0.9796	17	0.3682
Belgium	10	0.7809	27	0.7577	73	0.9921	52	0.9789	13	0.3948
Switzerland	11	0.7798	23	0.7797	72	0.9922	70	0.9737	16	0.3737
Germany	12	0.7780	34	0.7388	34	0.9995	67	0.9739	11	0.3998
New Zealand	13	0.7772	30	0.7517	1	1.0000	96	0.9698	14	0.3872
Netherlands	14	0.7730	51	0.7106	1	1.0000	94	0.9699	9	0.4116
Latvia	15	0.7691	16	0.7931	1	1.0000	1	0.9796	25	0.3036
France	16	0.7588	57	0.7036	1	1.0000	1	0.9796	20	0.3520
Burundi	17	0.7565	1	0.8230	120	0.9013	1	0.9796	30	0.2822
South Africa	18	0.7527	83	0.6473	85	0.9889	1	0.9796	12	0.3969
Canada	19	0.7464	17	0.7926	1	1.0000	100	0.9694	42	0.2229
United States	20	0.7463	4	0.8276	39	0.9980	62	0.9747	54	0.1847
Ecuador	21	0.7455	45	0.7154	52	0.9956	1	0.9796	28	0.2914
Bulgaria	22	0.7444	39	0.7288	66	0.9934	37	0.9791	31	0.2764
Slovenia	23	0.7443	22	0.7827	27	0.9999	74	0.9730	43	0.2214
Australia	24	0.7409	14	0.8010	1	1.0000	70	0.9737	53	0.1897
Moldova	25	0.7405	11	0.8077	56	0.9949	37	0.9791	59	0.1802
United Kingdom	26	0.7383	46	0.7140	32	0.9996	94	0.9699	33	0.2698
Mozambique	27	0.7370	19	0.7892	129	0.8326	104	0.9680	19	0.3581
Luxembourg	28	0.7333	29	0.7529	1	1.0000	106	0.9673	45	0.2123
Spain	29	0.7325	84	0.6470	44	0.9973	87	0.9719	23	0.3139
Cuba	30	0.7317	113	0.5798	26	1.0000	37	0.9791	18	0.3680
Argentina	31	0.7317	96	0.6312	50	0.9962	1	0.9796	21	0.3197
Belarus*	32	0.7300	6	0.8203	35	0.9995	37	0.9791	89	0.1211
Barbados	33	0.7289	20	0.7885	42	0.9976	1	0.9796	73	0.1501
Malawi	34	0.7281	3	0.8298	121	0.8903	110	0.9673	41	0.2250
Bahamas	35	0.7269	5	0.8225	1	1.0000	1	0.9796	101	0.1059
Austria	36	0.7266	68	0.6704	1	1.0000	52	0.9789	36	0.2575
Kenya	37	0.7258	9	0.8104	115	0.9229	80	0.9730	48	0.1969
Lesotho	38	0.7255	32	0.7449	1	1.0000	60	0.9758	57	0.1813
Portugal	39	0.7243	44	0.7192	68	0.9933	85	0.9724	44	0.2124
Namibia	40	0.7219	38	0.7326	1	1.0000	1	0.9796	62	0.1755
Madagascar	41	0.7214	37	0.7335	95	0.9738	82	0.9725	47	0.2056
Mongolia	42	0.7212	10	0.8082	69	0.9932	1	0.9796	103	0.1037
Kazakhstan	43	0.7210	33	0.7414	48	0.9966	1	0.9796	66	0.1682
Lithuania	44	0.7208	35	0.7384	61	0.9942	37	0.9791	65	0.1714
Peru	45	0.7198	98	0.6271	84	0.9875	93	0.9705	27	0.2941
Panama	46	0.7195	48	0.7125	60	0.9942	1	0.9796	52	0.1920
Tanzania	47	0.7182	53	0.7077	125	0.8746	73	0.9732	22	0.3173
Costa Rica	48	0.7165	105	0.6155	1	1.0000	62	0.9747	32	0.2758
Trinidad and Tobago	49	0.7154	54	0.7072	57	0.9944	1	0.9796	58	0.1805
Cape Verde	50	0.7133	107	0.6077	102	0.9648	1	0.9796	26	0.3013
Botswana	51	0.7129	8	0.8166	1	1.0000	112	0.9671	124	0.0679
Jamaica	52	0.7128	40	0.7264	37	0.9984	1	0.9796	75	0.1447
Colombia	53	0.7122	50	0.7107	51	0.9961	37	0.9791	67	0.1628
Serbia	54	0.7086	67	0.6704	54	0.9954	74	0.9730	51	0.1957
Croatia	55	0.7075	65	0.6753	65	0.9938	37	0.9791	56	0.1817
Ukraine	56	0.7056	31	0.7483	29	0.9998	74	0.9730	105	0.1012
Poland	57	0.7051	61	0.6908	36	0.9995	37	0.9791	68	0.1609
Bolivia	58	0.7049	92	0.6379	99	0.9697	56	0.9770	40	0.2350
Singapore	59	0.7046	18	0.7899	110	0.9413	114	0.9671	90	0.1201
Lao PDR	60	0.7044	13	0.8016	118	0.9084	86	0.9721	81	0.1355
Thailand	61	0.7027	28	0.7677	64	0.9938	1	0.9796	121	0.0700
Estonia	62	0.7017	56	0.7055	1	1.0000	37	0.9791	88	0.1221
Zimbabwe*	63	0.7013	47	0.7130	112	0.9396	1	0.9796	64	0.1732
Guyana	64	0.7010	117	0.5652	1	1.0000	1	0.9796	34	0.2591
Israel	65	0.7005	90	0.6392	49	0.9964	96	0.9698	49	0.1965
Chile	66	0.6975	119	0.5523	30	0.9997	36	0.9792	35	0.2589
Kyrgyz Republic	67	0.6974	62	0.6901	87	0.9880	74	0.9730	71	0.1506
Bangladesh	68	0.6973	127	0.4774	111	0.9402	122	0.9663	10	0.4055
Italy	69	0.6973	114	0.5738	62	0.9939	70	0.9737	37	0.2479
Macedonia, FYR	70	0.6943	80	0.6511	77	0.9891	131	0.9628	63	0.1740
Brazil	71	0.6941	81	0.6491	1	1.0000	1	0.9796	74	0.1476

Table 3: Global rankings, 2014 *(cont'd)*

Country	OVERALL		ECONOMIC PARTICIPATION AND OPPORTUNITY		EDUCATIONAL ATTAINMENT		HEALTH AND SURVIVAL		POLITICAL EMPOWERMENT	
	Rank	Score	Rank	Score	Rank	Score	Rank	Score	Rank	Score

* New countries 2014

H   EDUCATION AND HUMAN DEVELOPMENT BY COUNTRY

TABLE 9

Education

HDI rank	Literacy rates Adult (% ages 15 and older) 2005–2012	Literacy rates Youth (% ages 15–24) 2005–2012	Population with at least some secondary education (% ages 25 and older) 2005–2012	Gross enrolment ratios Pre-primary (% of children of pre-school age) 2003–2012	Gross enrolment ratios Primary (% of primary school-age population) 2003–2012	Gross enrolment ratios Secondary (% of secondary school-age population) 2003–2012	Gross enrolment ratios Tertiary (% of tertiary school-age population) 2003–2012	Primary school dropout rates (% of primary school cohort) 2003–2012	Primary school teachers trained to teach (%) 2003–2012	Education quality Performance of 15-year-old students Mathematics 2012	Education quality Reading 2012	Education quality Science 2012	Pupil–teacher ratio (number of pupils per teacher) 2003–2012	Education expenditure (% of GDP) 2005–2012
VERY HIGH HUMAN DEVELOPMENT														
1 Norway	..	..	97.1	99	99	113	73	0.7	..	489	504	495	..	6.9
2 Australia	..	..	94.4 e	95	104	133	83	..	..	504	512	521	..	5.1
3 Switzerland	..	..	95.7	100	103	96	54	..	..	531	509	515	..	5.4
4 Netherlands	..	..	89.0	90	108	128	76	..	..	523	511	522	..	6.0
5 United States	..	..	95.0	73	99	94	95	6.9	..	481	498	497	14	5.6
6 Germany	..	..	96.6	112	101	102	57	3.4	..	514	508	524	12	5.1
7 New Zealand	..	..	95.2	93	100	120	81	..	..	500	512	516	15	7.2
8 Canada	..	..	100.0	71	99	102	..	..	..	518	523	525	..	5.5
9 Singapore	95.9	99.8	77.4	..	..	..	..	1.3	94	573	542	551	17	3.3
10 Denmark	..	..	96.1 f	100	100	120	74	1.1	..	500	496	498	..	8.7
11 Ireland	..	..	79.6	67	105	118	73	..	..	501	523	522	16	6.5
12 Sweden	..	..	86.9	95	101	97	74	4.4	..	478	483	485	9	7.0
13 Iceland	..	..	91.3	97	99	109	81	2.9	..	493	483	478	10	7.8
14 United Kingdom	..	..	99.9	85	107	97	61	..	..	494	499	514	17	5.6
15 Hong Kong, China (SAR)	..	..	75.4	101	101	106	60	1.0	96	561	545	555	14	3.4
15 Korea (Republic of)	..	..	82.9 g	118	104	97	101	1.0	..	554	536	538	19	5.0
17 Japan	..	..	86.4	87	103	102	60	0.1	..	536	538	547	17	3.8
18 Liechtenstein	..	..	..	95	105	111	44	20.6	..	535	516	525	8	2.1
19 Israel	..	..	85.8	97	104	102	62	1.1	..	466	486	470	13	6.0
20 France	..	..	80.5	110	108	110	57	..	..	495	505	499	18	5.9
21 Austria	..	..	100.0	101	100	98	71	0.6	..	506	490	506	11	6.0
21 Belgium	..	..	80.1	119	104	106	69	6.7	..	515	509	505	11	6.6
21 Luxembourg	..	..	100.0 f	89	97	101	18	..	..	490	488	491	9	..
24 Finland	..	..	100.0	70	99	107	96	0.4	..	519	524	545	14	6.8
25 Slovenia	99.7	99.9	96.9	91	98	98	85	1.4	..	501	481	514	17	5.7
26 Italy	99.0	99.9	75.7	98	100	101	64	0.5	..	485	490	494	10	4.5
27 Spain	97.7	99.6	69.9	127	104	129	83	2.2	..	484	488	496	12	5.0
28 Czech Republic	..	..	99.8	103	102	96	65	0.8	..	499	493	508	19	4.2
29 Greece	97.3	99.4	63.1	76	103	111	91	2.6	..	453	477	467	10	4.1
30 Brunei Darussalam	95.4	99.7	63.8 g	92	95	108	24	3.6	88	..	..	..	11	3.3
31 Qatar	96.3	96.8	60.5	73	103	112	12	6.4	49	376	388	384	10	2.5
32 Cyprus	98.7	99.8	78.7	79	101	93	47	4.7	..	440	449	438	13	7.3
33 Estonia	99.8	99.8	100.0 f	90	98	109	72	2.5	..	521	516	541	12	5.7
34 Saudi Arabia	87.2	98.0	66.5	13	103	114	51	1.3	91	..	..	..	11	5.6
35 Lithuania	99.7	99.8	91.4	77	99	107	77	3.6	..	479	477	496	12	5.4
35 Poland	99.7	100.0	82.3	74	99	97	74	1.5	..	518	518	526	10	5.2
37 Andorra	..	..	49.4	112	..	..	..	35.4	100	..	..	..	10	3.0
37 Slovakia	..	..	99.3	90	102	94	55	1.9	..	482	463	471	15	4.2
39 Malta	92.4	98.3	73.3	114	96	95	39	3.7	..	..	..	..	13	5.4
40 United Arab Emirates	90.0	95.0	62.7	71	108	..	..	15.6	100	434	442	448	18	..
41 Chile	98.6	98.9	74.8	112	102	90	71	2.1	..	423	441	445	22	4.1
41 Portugal	95.4	99.7	48.0	83	112	110	66	..	..	487	488	489	11	5.8
43 Hungary	99.0	98.9	98.3 e	87	101	101	60	1.9	..	477	488	494	11	4.9
44 Bahrain	94.6	98.2	78.0 g	50	..	96	33	2.2	82	..	..	..	12	2.9
44 Cuba	99.8	100.0	77.1 g	109	99	90	62	3.5	100	..	..	..	9	12.9
46 Kuwait	93.9	98.6	56.0	81	106	100	22	5.9	78	..	..	..	9	3.8
47 Croatia	98.9	99.6	89.1 g	64	94	98	59	0.7	100	471	485	491	14	4.3
48 Latvia	99.8	99.7	98.9	90	105	99	67	6.9	..	491	489	502	11	5.0
49 Argentina	97.9	99.2	56.3 g	75	118	90	75	4.7	..	388	396	406	16	5.8
HIGH HUMAN DEVELOPMENT														
50 Uruguay	98.1	98.8	52.5	89	112	90	63	5.3	..	409	411	416	14	2.9
51 Bahamas	..	..	89.6	..	108	93	..	10.5	92	..	..	..	14	..
51 Montenegro	98.5	99.3	89.2 g	61	101	91	56	19.5	..	410	422	410	8	..
53 Belarus	99.6	99.8	89.3	103	99	106	91	0.9	100	..	..	..	15	5.2
54 Romania	97.7	97.2	88.9	78	96	96	52	5.2	..	445	438	439	17	4.2
55 Libya	89.5	99.9	49.6 g	10	114	104	61	..	..	..	..	..	..	..
56 Oman	86.9	97.7	53.9	55	109	94	16	6.4	..	..	..	..	20	4.3

HDI rank	Literacy rates Adult (% ages 15 and older)	Youth (% ages 15–24)	Population with at least some secondary education (% ages 25 and older)	Gross enrolment ratios Pre-primary (% of children of pre-school age)	Primary (% of primary school-age population)	Secondary (% of secondary school-age population)	Tertiary (% of tertiary school-age population)	Primary school dropout rates (% of primary school cohort)	Primary school teachers trained to teach (%)	Education quality Performance of 15-year-old students Mathematics (2012)	Reading (2012)	Science (2012)	Pupil–teacher ratio (number of pupils per teacher)	Education expenditure (% of GDP)
	2005–2012	2005–2012	2005–2012	2003–2012	2003–2012	2003–2012	2003–2012	2003–2012	2003–2012	2012	2012	2012	2003–2012	2005–2012
57 Russian Federation	99.7	99.7	90.9	90	99	85	75	3.9	..	482	475	486	18	4.1
58 Bulgaria	98.4	97.9	94.3	85	101	93	60	3.4	..	439	436	446	17	4.1
59 Barbados	..	..	88.6 g	79	105	105	61	6.6	55	..	..	..	13	7.5
60 Palau	..	..	..	..	101	96	..	..	..	..	..	..	15	2.5
61 Antigua and Barbuda	99.0	..	..	83	101	106	14	8.7	65	..	..	..	13	5.1
62 Malaysia	93.1	98.4	69.4 g	78	101	67	37	0.8	..	421	398	420	21	3.7
63 Mauritius	88.8	96.8	53.6	120	108	96	40	2.7	100	..	..	..	18	..
64 Trinidad and Tobago	98.8	99.6	59.3	83	106	86	12	10.6	88	..	..	..	14	1.6
65 Lebanon	89.6	98.7	54.2	91	107	74	46	6.7	10	..	..	..	23	4.1
65 Panama	94.1	97.6	62.1 g	65	100	84	42	8.4	90	..	..	..	..	3.6
67 Venezuela (Bolivarian Republic of)	95.5	98.5	53.7	72	102	85	78	6.1	..	..	..	..	17	6.3
68 Costa Rica	96.3	98.3	53.6 g	73	107	101	47	9.0	91	407	441	429	..	2.9
69 Turkey	94.1	98.7	49.4	29	102	89	61	5.0	..	448	475	463	16	3.1
70 Kazakhstan	99.7	99.8	99.3	54	105	98	45	0.7	..	432	393	425	28	5.3
71 Mexico	93.5	98.5	58.0	99	104	84	28	5.0	96	413	424	415	13	4.8
71 Seychelles	91.8	99.1	66.8	110	107	101	1	6.0	99	..	..	..	16	4.2
73 Saint Kitts and Nevis	..	..	..	96	88	79	18	26.5	61	..	..	..	24	2.0
73 Sri Lanka	91.2	98.2	74.0	87	99	99	14	2.7	82	..	..	..	20	4.7
75 Iran (Islamic Republic of)	85.0	98.7	65.1	35	106	86	55	3.8	98	..	..	..	12	2.8
76 Azerbaijan	99.8	100.0	95.5	27	96	100	20	1.8	100	..	..	..	20	..
77 Jordan	95.9	99.1	74.1	34	99	89	40	2.1	..	386	399	409	16	4.7
77 Serbia	98.0	99.3	65.6	56	93	92	52	1.6	56	449	446	445	..	5.8
79 Brazil	90.4	97.5	53.6	..	..	..	..	..	..	391	410	405	6	2.7
79 Georgia	99.7	99.8	92.0	58	106	87	28	6.9	95	..	..	..	16	..
79 Grenada	..	..	..	99	103	108	53	..	65	..	..	..	20	2.6
82 Peru	89.6	97.4	61.1	77	105	91	43	18.5	..	368	384	373	16	5.3
83 Ukraine	99.7	99.8	93.5 g	101	106	98	80	1.9	100	..	..	..	22	6.6
84 Belize	..	..	76.1 g	47	121	84	26	9.1	54	..	..	..	16	..
84 The former Yugoslav Republic of Macedonia	97.4	98.7	47.8	26	90	82	41	2.5	..	..	..	..	16	..
86 Bosnia and Herzegovina	98.0	99.7	56.8	16	..	..	38	16.7	..	..	..	..	19	3.1
87 Armenia	99.6	99.8	94.4 g	51	102	96	46	4.4	77	..	..	..	31	4.1
88 Fiji	..	..	57.8	18	105	90	62	9.1	100	..	..	..	16	5.8
89 Thailand	93.5	98.1	38.1	112	97	87	51	..	..	427	441	444	17	6.2
90 Tunisia	79.1	97.2	39.3	..	110	91	35	5.3	100	388	404	398	17	..
91 China	95.1	99.6	65.3 g	62	128	87	24	..	..	613	570	580	16	5.1
91 Saint Vincent and the Grenadines	..	..	..	80	105	101	..	31.4	85	..	..	..	23	4.3
93 Algeria	72.6	91.8	24.1	79	117	98	31	7.2	99	..	..	..	16	3.5
93 Dominica	..	..	26.5	95	119	97	..	12.2	61	..	..	..	19	3.3
95 Albania	96.8	96.8	84.8	69	..	82	55	1.2	..	394	394	397	28	6.4
96 Jamaica	87.0	95.6	72.6 g	113	..	93	26	4.8	..	..	..	..	17	4.4
97 Saint Lucia	..	..	..	61	87	91	10	10.4	88	..	..	..	25	4.5
98 Colombia	93.6	98.2	56.3	49	107	93	45	15.3	100	376	403	399	18	5.2
98 Ecuador	91.6	98.7	39.8	150	114	87	39	8.6	84	..	..	..	15	..
100 Suriname	94.7	98.4	45.9	88	114	85	..	9.7	100	..	..	..	21	..
100 Tonga	99.0	99.4	87.9	35	110	91	6	9.6	..	..	..	..	25	2.2
102 Dominican Republic	90.1	97.0	54.4	37	105	75	33	25.2	85	..	..	..	12	7.2
MEDIUM HUMAN DEVELOPMENT														
103 Maldives	98.4	99.3	14.9	95	98	72	13	..	81	..	..	..	29	5.5
103 Mongolia	97.4	95.7	84.7 g	86	117	103	61	7.0	99	..	..	..	..	..
103 Turkmenistan	99.6	99.8	..	..	..	..	..	..	..	..	..	..	30	5.8
106 Samoa	98.8	99.5	62.1	34	105	86	..	10.0	..	..	..	..	24	..
107 Palestine, State of	95.3	99.3	56.7	42	94	83	49	0.7	100	..	..	..	16	2.8
108 Indonesia	92.8	98.8	44.5	42	109	81	27	12.0	..	375	396	382	25	7.8
109 Botswana	85.1	95.2	75.5 g	18	106	82	7	7.0	100	..	..	..	28	3.8
110 Egypt	73.9	89.3	51.2 g	27	109	76	29	1.1	..	..	..	..	28	4.1
111 Paraguay	93.9	98.6	38.8	35	97	68	35	17.4	..	..	..	..	25	..
112 Gabon	89.0	97.9	24.0 g	35	165	..	..	..	100	..	..	..	24	7.6
113 Bolivia (Plurinational State of)	91.2	99.4	53.1	51	94	77	38	13.8	..	..	..	..		

TABLE 9 Education | 193

TABLE 9

TABLE 9   EDUCATION

	Literacy rates			Gross enrolment ratios				Primary school dropout rates	Education quality					
	Adult	Youth	Population with at least some secondary education	Pre-primary	Primary	Secondary	Tertiary		Primary school teachers trained to teach	Performance of 15-year-old students			Pupil–teacher ratio	Education expenditure
	(% ages 15 and older)	(% ages 15–24)	(% ages 25 and older)	(% of children of pre-school age)	(% of primary school-age population)	(% of secondary school-age population)	(% of tertiary school-age population)	(% of primary school cohort)	(%)	Mathematics	Reading	Science	(number of pupils per teacher)	(% of GDP)
HDI rank	2005–2012	2005–2012	2005–2012	2003–2012	2003–2012	2003–2012	2003–2012	2003–2012	2003–2012	2012	2012	2012	2003–2012	2005–2012
114 Moldova (Republic of)	99.0	100.0	95.0	80	94	75	38	4.2	..	..	..	..	16	8.6
115 El Salvador	84.5	96.0	39.8	63	114	67	25	16.0	96	..	..	..	29	3.4
116 Uzbekistan	99.4	99.9	..	25	93	105	9	1.9	100	..	..	..	16	..
117 Philippines	95.4	97.8	64.8 g	51	106	85	28	24.2	..	..	..	..	31	2.7
118 South Africa	93.0	98.8	74.3	77	102	102	..	..	87	..	..	..	30	6.0
118 Syrian Arab Republic	84.1	95.3	34.1	11	122	74	26	6.8	..	..	..	..	..	5.1
120 Iraq	78.5	82.4	32.4 g	7	107	53	16	..	100	..	..	..	17	..
121 Guyana	85.0	93.1	31.2 g	63	80	105	13	16.5	68	..	..	..	25	3.6
121 Viet Nam	93.4	97.1	65.0	77	105	..	25	2.5	100	511	508	528	19	6.6
123 Cape Verde	84.9	98.4	..	75	112	93	21	10.7	95	..	..	..	23	5.6
124 Micronesia (Federated States of)	..	..	..	..	112	83	..	..	..	..	..	..	..	..
125 Guatemala	75.9	87.4	22.6	64	114	65	18	29.1	..	..	..	..	26	2.8
125 Kyrgyzstan	99.2	99.8	95.6 g	25	106	88	41	2.9	72	..	..	..	24	5.8
127 Namibia	76.5	87.1	33.5 g	30	109	65	9	15.5	98	..	..	..	41	8.4
128 Timor-Leste	58.3	79.5	..	10	125	57	18	16.4	..	..	..	..	31	10.1
129 Honduras	85.1	95.9	27.0	42	109	73	21	30.4	36	..	..	..	34	..
129 Morocco	67.1	81.5	28.0	59	116	69	16	8.4	100	..	..	..	26	5.4
131 Vanuatu	83.2	94.6	..	61	122	60	5	28.5	100	..	..	..	22	5.2
132 Nicaragua	78.0	87.0	37.6 g	55	117	69	18	51.6	75	..	..	..	30	4.7
133 Kiribati	..	..	..	..	116	86	..	..	85	..	..	..	25	..
133 Tajikistan	99.7	99.9	92.4	9	100	86	22	2.0	94	..	..	..	23	3.9
135 India	62.8	81.1	38.7 g	58	113	69	23	..	..	..	..	..	35	3.3
136 Bhutan	52.8	74.4	34.4	9	112	74	9	5.1	91	..	..	..	24	4.7
136 Cambodia	73.9	87.1	15.5	15	124	45	16	34.1	100	..	..	..	46	2.6
138 Ghana	71.5	85.7	54.3 g	114	110	58	12	27.8	52	..	..	..	33	8.2
139 Lao People's Democratic Republic	72.7	83.9	29.7 g	24	123	47	17	30.1	97	..	..	..	27	3.3
140 Congo	..	..	46.2	14	109	54	10	29.7	80	..	..	..	44	6.2
141 Zambia	61.4	64.0	35.0 g	..	114	101	..	46.9	..	..	..	..	49	1.3
142 Bangladesh	57.7	78.7	26.7 g	26	114	51	13	33.8	58	..	..	..	40	2.2
142 Sao Tome and Principe	69.5	80.2	..	50	118	71	8	33.9	48	..	..	..	29	..
144 Equatorial Guinea	94.2	98.1	..	73	91	..	..	27.9	49	..	..	..	26	..
LOW HUMAN DEVELOPMENT														
145 Nepal	57.4	82.4	28.3 g	82	139	66	14	38.3	93	..	..	..	28	4.7
146 Pakistan	54.9	70.7	33.2	49	93	37	10	39.0	84	..	..	..	41	2.4
147 Kenya	72.2	82.4	28.6	51	112	60	4	..	97	..	..	..	47	6.7
148 Swaziland	87.8	93.7	48.1 g	25	115	60	6	32.7	78	..	..	..	29	7.8
149 Angola	70.4	73.0	..	87	140	32	7	68.1	..	..	..	..	46	3.5
150 Myanmar	92.7	96.1	17.8 g	9	114	50	14	25.2	100	..	..	..	28	0.8
151 Rwanda	65.9	77.3	7.7 g	13	134	32	7	64.4	96	..	..	..	59	4.8
152 Cameroon	71.3	80.6	27.9	30	111	50	12	30.2	79	..	..	..	46	3.2
152 Nigeria	51.1	66.4	..	13	81	44	10	20.1	66	..	..	..	36	..
154 Yemen	65.3	86.4	16.0 g	2	97	47	10	..	..	..	..	..	30	5.2
155 Madagascar	64.5	64.9	..	9	145	38	4	59.3	95	..	..	..	43	2.8
156 Zimbabwe	83.6	90.9	55.4 g	..	..	38	6	..	..	..	..	..	39	2.5
157 Papua New Guinea	62.4	70.8	10.5 g	100	60	..	..	..	..	..	..	..	36	..
157 Solomon Islands	..	..	..	43	141	48	..	36.6	54	..	..	..	24	7.3
159 Comoros	75.5	86.0	..	24	117	73	11	..	55	..	..	..	28	7.6
159 Tanzania (United Republic of)	67.8	74.6	7.4 g	34	93	35	4	18.6	97	..	..	..	46	6.2
161 Mauritania	58.6	69.0	14.2 g	..	97	27	5	18.8	100	..	..	..	40	3.7
162 Lesotho	75.8	83.2	20.9	36	111	52	11	36.8	68	..	..	..	34	13.0
163 Senegal	49.7	65.0	10.8	14	84	41	8	38.6	65	..	..	..	32	5.6
164 Uganda	73.2	87.4	28.8	14	110	28	9	75.2	95	..	..	..	48	3.3
165 Benin	28.7	42.4	18.4 g	19	123	48	12	40.7	47	..	..	..	44	5.3
166 Sudan	71.9	87.3	15.5 g	..	..	..	..	9.1	60	..	..	..	38	..
166 Togo	60.4	79.9	29.8 g	11	133	55	10	48.3	83	..	..	..	42	4.6
168 Haiti	48.7	72.3	29.1 g	..	..	..	..	..	..	..	..	..	..	..
169 Afghanistan	..	..	20.3 g	..	97	52	4	..	..	..	..	..	44	..
170 Djibouti	..	..	..	4	70	44	5	..	100	..	..	..	35	8.4

TABLE 9

I   REPORT FROM YEMENI DEPARTMENT OF EDUCATION

جدول 53 : توزيع القوى العاملة والمعلمين المساهمين وغيرالمساهمين في جدول الحصص في المدارس بحسب النوع للتعليم العام في محافظات الجمهورية لعام 2010/2011م

Table 53 : Distribution of labour force, The Participating Teachers and The non Teachers Participating in schools by Gender for the Gen. Education in the Republic's Governorates for 2010/2011

Grand Total			not stated			Total of Teachers			non Participating			Participating			العمال والخدمات			labour force (Management staff)			Governorates
Total	Female	Male	Total	Female	Male	Total	Female	Male	Total	Female	Male	Total	Female	Male	Total	Female	Male	Total	Female	Male	Governorates
24982	4589	20393	5	0	5	20953	3848	17105	352	62	290	20601	3786	16815	368	83	285	3656	658	2998	IBB اب
10554	3617	6937	1	0	1	9246	3294	5952	310	105	205	8936	3189	5747	302	164	138	1005	159	846	ABYAN أبين
28377	18620	9757	5	2	3	21588	14497	7091	540	326	214	21048	14171	6877	1523	740	783	5261	3381	1880	SANA'A CITY الأمانة
6327	1275	5052	2	1	1	5380	1176	4204	99	16	83	5281	1160	4121	68	1	67	877	97	780	AL_BAIDA البيضاء
34333	8861	25472	6	0	6	29407	7765	21642	519	141	378	28888	7624	21264	435	129	306	4485	967	3518	TAIZ تعز
3970	645	3325	6	3	3	3199	559	2640	179	49	130	3020	510	2510	199	25	174	566	58	508	AL_JAWF الجوف
15009	2145	12864	3	0	3	12578	1969	10609	465	74	391	12113	1895	10218	292	22	270	2136	154	1982	HAJJAH حجة
21693	6959	14734	4	1	3	18756	6029	12727	290	82	208	18466	5947	12519	424	183	241	2509	746	1763	AL_HODEIDAH الحديدة
15761	4014	11747	3	1	2	13000	3509	9491	287	77	210	12713	3432	9281	447	87	360	2311	417	1894	HADRAMOUT حضرموت
16413	2432	13981	6	2	4	13372	2224	11148	379	60	319	12993	2164	10829	499	48	451	2536	158	2378	DHAMAR ذمار
7456	1263	6193	0	0	0	6044	1183	4861	183	23	160	5861	1160	4701	284	16	268	1128	64	1064	SHABWAH شبوة
5693	910	4783	0	0	0	4947	842	4105	229	25	204	4718	817	3901	54	10	44	692	58	634	SAADAH صعدة
12634	1517	11117	5	0	5	10828	1377	9451	355	36	319	10473	1341	9132	224	19	205	1577	121	1456	SANA'A صنعاء
6370	1043	5327	0	0	0	5512	993	4519	115	16	99	5397	977	4420	47	5	42	811	45	766	AL_DALEH الضالع
10282	7334	2948	1	1	0	8190	6064	2126	241	156	85	7949	5908	2041	489	190	299	1602	1079	523	ADEN عدن
10403	1151	9252	4	1	3	8830	1039	7791	212	20	192	8618	1019	7599	214	32	182	1355	79	1276	IMRAN عمران
13458	3240	10218	8	3	5	12000	3050	8950	336	69	267	11664	2981	8683	269	67	202	1181	120	1061	LAHEG لحج
5112	1382	3730	12	2	10	4033	1231	2802	163	79	84	3870	1152	2718	151	9	142	916	140	776	MAREB مأرب
7059	813	6246	1	0	1	5980	743	5237	105	20	85	5875	723	5152	145	7	138	933	63	870	AL_MAHWEET المحويت
1440	449	991	0	0	0	1230	410	820	32	7	25	1198	403	795	18	6	12	192	33	159	AL_MAHRAH المهرة
4410	399	4011	0	0	0	3748	369	3379	83	13	70	3665	356	3309	79	5	74	583	25	558	RIYMA ريمة
261736	72658	189078	72	17	55	218821	62171	156650	5474	1456	4018	213347	60715	152632	6531	1848	4683	36312	8622	27690	Grand Total الإجمالي العام

72658 ← عدد الإناث

189078 ← عدد الذكور

261,736

الــرقم : ـــــــــ
التاريــخ : ـــــــــ
المرفقات : ـــــــــ

الجمهورية اليمنية
وزارة التربية والتعليم
قطاع المناهج والتوجيه
الإدارة العامة للمناهج

أسماء فرق التأليف

الصف الثاني الثانوي			
مبادئ علم الاقتصاد		علم الاجتماع	
الصفة	الاسم	الصفة	الاسم
رئيسا	١ – محمد أحمد الخياط	رئيسا	١ – محمد أحمد الخياط
	٢ – داود أحمد عثمان		٢ – أمة السلام محمد جحاف
	٣ – عبد الجبار الوائلي		٣ – أحمد مقبل العيساني
	٤ – خالد محمد الجباري		٤ – عبدالحفيظ ردمان
	٥ – نبيل قاسم الحمادي		المعمري.
	٦ – سعيد عبده أحمد		
	٧ – شفيقة بن بريك		

المواد الفلسفية الصف الثالث الثانوي					
علم النفس		المنطق		الفلسفة	
الصفة	الاسم	الصفة	الاسم	الصفة	الاسم
رئيسا	١ – أ.د.محمد عبدالله الصوفي	رئيسا	١ – د. محمد عبدالله الصلاحي	رئيسا	١ – د. محمد عبدالله الصلاحي
	٢ – د.أحمد الجرموزي		٢ – د.عبدالله محمد الفلاحي		٢ – د.عبدالله محمد الفلاحي
	٣ – أنوال أحمد العمري		٣ – فضل قائد علي		٣ – فضل قائد علي
	٤ – أنادبه عبدالله مرعي		٤ – صبري أحمد السقاف		٤ – صبري أحمد السقاف
	أنور هزاع مقبل		٥ – سلطان محمد صالح		٥ – سلطان محمد صالح
			٦ – فيصل محمد عبدالعزيز		٦ – فيصل محمد عبدالعزيز
			٧ – عبدالرحمن محمد المخلافي		٧ – عبدالرحمن محمد المخلافي
			٨ – إبراهيم سعيد النجاشي		٨ – إبراهيم سعيد النجاشي
			٩ – عثمان أحمد علي .		٩ – عثمان أحمد علي .

J   COVER LETTER

Thank you for agreeing to assist me in my dissertation at Cambridge College. My name is Lamis Yahya Al-Arashi, and I am a Yemeni student pursuing a doctorate degree in Educational leadership with a concentration in Curriculum and Instruction. The topic of my research concerns the effect of a curriculum that includes Yemeni women writers on the young girls and boys who are exposed to it. Being from the country of Yemen, as both a student and educator, I have noted that the absence of a curriculum that features Yemeni women writers leaves a critical gap in the experiences that Yemeni students have when they are in school. The gap impacts their growth, both personally and globally in the 21st century. In particular, the lack of Yemeni women writers in the curriculum affects the girls of my country, because they are not exposed to Yemeni models who can inspire and shape young lives.

The main purpose of this research is to explore and identify the reasons why Yemeni women are either left behind or discriminated through the content of education. Is it because the education system does not include Yemeni women writers in the secondary school curriculum? It is critical to study the role of curriculum in shaping Yemeni young girls' ability to find their voices and recognize their potential. An interview questionnaire has been developed for females to answer them.

Once again, I am grateful to you for helping me with this research. It is vital for young girls in Yemen to have the opportunity to examine and then expose their real emotions and experiences, and reading and discussing other people's works provides that possibility. However, I believe there is a tremendous emotional difference between

reading the work of male writers who seek to describe and expose women's experiences and emotions and female writers doing the same thing. My project is designed to determine how accurate that may be.

Thank you again

K   INTERVIEW QUESTIONNAIRE

Name:

Date:

1.   **Introduce yourself, please!**

2.   **What methodology is used as a general approach in Yemen education?**

3.   **What is your experience using the Yemeni curriculum?**

4.   **How do you define social justice as it relates to a Yemeni female?**

5.   **What are the effects of reading literature upon students' performances?**

6.   **How important is it for the student to be exposed to Yemeni women writers in the curriculum?**

7.   **How is the current literary curriculum seen by females and males?**

8.   **To what degree do you feel that reading the work of Yemeni female writers is important in promoting students' experiences in writing?**

9.   **To what degreee is reading about other cultures' stories an effective tool in sharing experinces among students?**

10.   **How is the Yemeni curriculum relevant to Yemeni soceity?**

11.   **To what extent does the curriculum in Yemeni motivate girls to be educated?**

12.   **How helpful are the stories that are offered in Yemeni curriculum in developing students' social-justice awarness?**

L   NIH CERTIFICATE OF COMPLETITION

Certificate of Completion

The National Institutes of Health (NIH) Office of Extramural Research certifies that **Lamis Al-arashi** successfully completed the NIH Web-based training course "Protecting Human Research Participants".

Date of completion: 04/29/2013

Certification Number: 1169414

M   IRB

Cambridge College
Institutional Review Board Proposal Cover Sheet

Title of Project: **AN ANALYTICAL CASE STUDY:**

CURRICULUM DEVELOPMENT AND GIRLS' EDUCATION IN YEMEN

Anticipated # of Participants: Female: __8 YEMENI FEMALES__ Male: __None_____

Approx. Age Range: 25-35

Investigator (s):   LAMIS YAHYA AL-ARASHI

Contact Information for Primary Investigator:

        Name: Lamis Yahya Al-Arashi

        Phone: 617-389-1252

        Email: Lamisyahya@yahoo.com

Faculty Supervisor: Dr. Kemoh Salia-Bao

Date of Submission: May/16/2013 Anticipated Start Date: December /1 / 2013

__X___ **Expedited Review**: research that does not manipulate participants', threaten
        privacy, or cause stress to participants. Involves (e.g. analysis of some types of
        data, observational studies, some questionnaire and interview studies).
        *NOTE: The participants are all women of childbearing age. However, the study is
        not specifically about pregnant women, and nothing in the study would place any
        participant who might be pregnant at any risk. Pregnant participants will not
        specifically be solicited. However, it is possible that one or more participants
        with the characteristics needed for the study may also be, incidentally, pregnant.
        Pregnancy is not relevant to the study.*
_____ **Full Review**: for all research that is not eligible for expedited review (e.g.
        manipulation of participants' environment, studies involving vulnerable
        populations such as AIDS sufferers or prisoners).

*I have read and agree to uphold the ethical principles and guidelines for the protection of
human research participants as they are described in the Belmont Report issued by the
Federal Office of Health, Education & Welfare. This proposal and the attached
materials meet the guidelines described by the APA Code of Ethics.*

A copy of the Belmont Report is available at
http://www.hhs.gov/ohrp/humansubjects/guidance/belmont.htm.

IRB #	2013-1
Reviewer:	Mark Rotondo
Decision:	Approved
Date:	___/___/_____
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