The Saudi student's attitudes towards the concept of gender (A study applied to graduate students at the Department of social studies at King Faisal University- Al-Ahsa– Saudi Arabia)

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Abstract: This study aimed to identify the attitudes of the Saudi student towards the concept of gender, and that study belongs to the exploratory studies, Due to the lack of previous studies on the subject, where the study relied in collecting data on the approach of social survey by comprehensive inventory, as the number of graduate students at King Faisal University reached fifty one female students, A questionnaire has been designed that includes three main axes: the axis of knowledge of the university student in the concept of gender, the axis of the student's awareness of the dimensions of the term gender, and the axis of the student's orientation towards the ideas of the feminist current in Saudi society, and the study has reached a number of results, which are as follows: The results of the current study revealed that the level of knowledge of the university student in the concept of gender is average at a rate of (1,90) , The results of the study also showed that the role of means of communication, scientific lectures and cultural programs in the dissemination of knowledge of this concept was very limited, and it also showed that there is a high trend towards the approval of the ideas of the feminist current in Saudi society at an average rate (2.92). The results also showed that university students agree with the equal rights and responsibilities of the spouses and the procreation and upbringing of children, and that it is the right of women to choose their own life partner and independence in housing for divorced and widowed women, The study came out with many recommendations, most notably: educating women and society about this concept through the media, curricula and school activities, which enhances awareness about the concept of gender, educating women about their rights that are regulated by Sharia regulations, and in return what they owe towards the family and society, and conducting relevant research. On this subject to fill the knowledge gaps among women about the concept of gender and its ideas, and finally, to conduct more similar studies applied to other age groups and societies and compare their results with the results of the current study to see the extent of their awareness of the concept of gender.

Keywords: Saudi Females Student's attitudes, Gender.

I. INTRODUCTION

Contemporary feminist currents and women's liberation movements, in their ancient and modern sense, are one of the most important secretions of the Western renaissance during the French Revolution, which left its effects on the whole world, as European women demanded their freedom, access to their public rights such as education, and equal wages with men. As she continued to be deprived of her rights, calls continued to demand her rights. These calls appeared during the nineteenth century within intellectual currents, known as women's liberation movements, where they called for justice from the

injustice she suffered. these movements worked under an intellectual system through which they sought to transcend the Western philosophical and social heritage that belittled women, but they maintained the innate difference between femininity and masculinity, leading to a fair distribution of their roles within the family and society. In the sixties of the twentieth century, as Europe entered the postmodern era, the feminist movement turned on its first principles to another direction in philosophy and goals, establishing a new stage of the movement's life, crystallized within the so-called currents of contemporary feminism, which raised the slogan of complete symmetry between men and women, and integrating them into one gender under the concept of gender, which became a philosophical current expressing the principles of the movement intellectually and practically. The concept of gender is based on the denial of all natural differences between the sexes, and the resulting division of roles assigned to each of them within society, through the imposition of the concept of gender as a type that unites male and female in one gender, in addition to the new readings it provides about the family and the function of women within it (Al-shubul, 2015, 1).

The Saudi society has not been isolated from what is happening in the world, as globalization has contributed to the transfer of many Western concepts to Arab societies, which has led to the spread and crystallization of new concepts about women and women's rights, where the issue of women and their issues is considered one of the thorny issues with a long conflict in Saudi society, as the history of women in the Kingdom and their social rights have gone through pivotal historical stages, represented by the stage of change and transformation that women have gone through since the founding of the kingdom until its new development Vision 2030. Having been a woman representing the absent side of society in the stable period, today she is a high-level leader and entrepreneur who has risen to the post of Assistant Minister. These social changes have had an impact on the status of women and their social status within Saudi society, which has led to the spread of new concepts that feed this demand for women's equity and rights. The concept of gender is one of the concepts that led to a wide area of controversy at the level of Saudi society, considering the so-called current of feminism, which spread recently after the so-called stage of women's empowerment; according to Vision 2030, which called for the attention of social researchers in this field to research the concept of gender, its dimensions, and roots in Saudi society.

II. BODY OF ARTICLE

First: Methodological framework

A. The problem of the study:

According to current studies, the feminist movement indicates that the feminist gender current is now representing the intellectual system around which most of the United Nations conferences on women's issues revolve, starting from the population conference in 1994, to the Beijing conference in 1995, to the women's conference in 2000, where all recognized the need for women's empowerment and gender equality (Al-shubul, 2015, 4).

The concept of gender is based on the denial of all natural differences between the two genders, and the resulting division of roles assigned to each of them within society, through the imposition of the concept of gender as a type that unites male and female in one gender, in addition to providing new readings about the institution of the family and the function of women within it, beyond the natural structure of the human family. The spread of this concept has greatly influenced the social construction of Western society, which has led to a confusing change in the structure of the natural family, disruption of relations within the social system (ibid.).

The danger of the anomalous ideas adopted by the current, as it goes beyond its announced plans for the so-called integration of gender in development, and this is indicated by the study of Al-Kurdistani(2004) and the study of Al-Abdul Karim(2005), that this current clashes in its goals with the philosophy of the first feminist movements supporting women's issues, as it demands a radical change in the totality of gender relations within the family and in society, through the demise of patriarchal authority and its eradication, up to absolute equality between women and men, which may significantly affect the social construction of Saudi society. Due to what Saudi women have enjoyed in the stage of empowering women in Vision 2030, the kingdom has made qualitative leaps in terms of empowering women and increasing their participation in the economic market-the labor market- The reform efforts and legislation that have been carried out in recent years in accordance with the kingdom's Vision 2030 have been reflected on the targets of women's empowerment, where the economic participation rate of Saudi females reached 33% by the end of 2020, where women's participation in the labor market doubled from 17% to 31.8%, and the proportion of women in middle and senior management positions reached 30%

in the public and private sectors(Ministry of human resources and social development, 2020), which led to the activity of the feminist movement, which adopts the concept of gender under the umbrella of demanding Saudi women's rights, which introduced a misconception that contributed to the spread of new concepts about the role of women in society and their status within the family.

Female university students represent the interface of Saudi youth who are most attached to other cultures; by virtue of their scientific and academic position, and the subsequent sharing and familiarization with Western culture and keeping up with its intellectual and technological detachments, through scientific missions and international conferences promoted by them, and they represent the elite of youth in society in their response to erroneous ideas, revision of what is imported from the West, and its rehabilitation commensurate with the cultural and social construction of society, hence this exploratory study came to stand on the level of Saudi women's awareness of the concept of gender, trying to answer the following question: What are the attitudes of graduate students towards the concept of gender?

B. Significance:

The importance of this study lies in its research of an important aspect in the social construction of Saudi society; it examines the concept of gender among an important segment of Saudi society, namely graduate students at King Faisal University, and the extent of awareness of this term, and to identify the truth of the claims of the so-called current of feminism, and also contributes to understanding the social changes provoked by the empowerment of women according to Vision 2030. The study is an important addition to the Centers concerned with family and community issues and the Ministry of social development by using the results of this study to address some social problems such as domestic violence and the increasing divorce rates. This study is also an important addition to the Arab library and scientific knowledge in the social sciences because it examines the trends of the Saudi student towards the concept of gender, which may constitute a launch pad for other social studies in this field.

C. Objectives:

Considering the conceptual framework, the main objective of the study is to identify the trends of graduate students towards the concept of gender, and several sub-objectives branch off from the main objective; namely:

a. Determining the extent of the university student's knowledge of the concept of gender.

b. Revealing the level of awareness of the university student on the term gender.

c. Identify the trends of the university student towards the ideas of the Feminist Current.

D. Research Questions:

This study seeks to answer the main question, which is: what the attitudes of graduate students towards the concept of gender are, and several sub-questions branch off from the main question, namely:

a. How well does the university student know the concept of gender, in relation to the previous knowledge of this concept and the source of this knowledge.

b. What is the level of awareness of the university student about the concept of gender, especially regarding the meaning of this concept, the division of jobs based on gender, and the sharing of responsibilities within the family.

c. What are the attitudes of the university student towards the ideas of the Feminist Current in Saudi society, especially regarding the equality of spouses in rights and duties, the right of a woman to choose a life partner, her right to travel, and independence in housing.

E. Study Terms:

1- Gender:

Researchers differed in their definition of the term gender, due to the great changes that this term has undergone, as some researchers define it according to social and cultural aspects, and some of them define it according to sexual difference. In order to agree on a term corresponding to the word gender, the Arab women's Center for training and research was organized in Tunisia in 1995, where the phrase (gender) was chosen as a translation of this term, and this term is due to the cultural

and social specifications characterized by men or women, which constitute an unstable situation that can be changed according to a set of cultural, geographical, economic and political influences, and therefore this term refers to the roles and relationships of both men and women within the same society, and the Arab women's Center in Tunisia defined it as " the difference of roles (rights, duties and obligations), relationships, responsibilities, images, the status of women and men, which done Its socio-cultural identification through the historical development of a pre-change society(al-Hindawi, 2010, 94).

The term gender is defined procedurally as: "measuring the degree of knowledge and awareness of graduate students in the Department of Social Sciences from King Faisal University enrolled in the first semester of the academic year 1444h on the concept of gender, and their orientation towards the ideas of the Feminist Current in Saudi society".

2-Trend:

A correct definition of a trend is (an acquired, relatively stable emotional readiness that inclines an individual to certain topics and makes him accept them, welcome, and love them, or inclines him away from them and makes him offer, reject, or hate them), and Campbell goes on to define a social trend as (consisting of an individual's responses to social situations of consistency and agreement) (Siddiq, 2012).

The researchers define it procedurally as " measuring the orientation of graduate students at King Faisal University towards the concept of gender."

3- Saudi university student:

The university student who was included during the study is a graduate student at the Department of Social Studies – King Faisal University – Al-Ahsa, registered in the first semester of the academic year 2022-2023.

F. Research Limitations:

1. Spatial Boundaries: The study is spatially embodied in the Department of social studies at King Faisal University – Al – Ahsa-Saudi Arabia.

2. 2.Temporal boundaries: The study was conducted in the academic year 2022-2032.

3. 3.Human limits: The study was applied to the total number of Saudi female students officially registered at the postgraduate stage at King Faisal University in Al – Ahsa-Saudi Arabia.

G. Previous Studies:

There are a good number of studies that have touched on the topic of gender, and addressed it from several aspects, and these studies have varied between Arab and foreign, and this study will review the most prominent studies that dealt with the topic and that have been benefited from with reference to its most prominent features, and then we discuss some aspects of agreement and difference between previous studies and the current study.

1- Arabic Studies:

The study of Al-Qarni(2019) aimed at revealing the role played by gender in the feminist philosophical discourse, by revealing the concept of gender in the thought of the American philosopher: Judith Butler as the most important theorists of this issue in contemporary feminist thought, this study included a historical presentation of how gender is one of the main contemporary philosophical issues, it also included an analysis of the concept of identity ethics, the study has concluded a number of results, the most important of which are: That Butler abolishes all the Central basis of sexual identity(gender) in humans, and revealing its occurrence in a number of methodological contradictions that prevent acceptance of its presentation according to the scientific method, and by saying the nihilism of moral identity in humans and freeing him from any tribal dimension, the hostility between man and his creator, as well as between man and his identity consisting of a sexual duality, necessitates an integrative duality that enables healthy living, and the AL-shubul study(2015) pointed to the trends of Yarmouk University students towards the ideas of the feminist gender current and their relationship with their moral values, the study applied the descriptive analytical approach through the questionnaire tool, and the study community may be made up of all Yarmouk University students enrolled in The Bachelor's program, and the study sample was selected by the random stratified method, where it amounted to (2000) students. The study found that the attitudes of Yarmouk

students towards feminist gender ideas were average, while the degree of commitment to moral values among students was high, and the study revealed a statistically significant negative relationship between their attitudes towards gender and the degree of commitment to moral values related to the family. The study of Al-Hadidi(2013) also showed the impact of gender identity on the formation of parents ' perceptions about the right of children to participate, its levels and areas, and the study relied on the descriptive analytical method using the questionnaire tool, on a sample of parents, where the study sample amounted to(240) parents, and in-depth interviews and focus discussion seminars were conducted to identify the mechanisms of dealing with children within the Egyptian family, the degree of allowing participation, the levels of participation and the differences in dealing with male and female children on the part of fathers and mothers in order to deepen understanding of the nature of gender roles on the part of it relates to the participation of children. The results of the study pointed to the tendency of parents to differentiate between males and females in participating in decision-making, but by a small margin.it also pointed out that there are no clear gender differences between parents in the degree of allowing children to express their opinions on family matters. it also turned out that there is a clear gender division of labor within the family. males are more involved in purchasing necessities from outside the home, and females are more involved in organizing and arranging the House. The al-Saida study (2011) pointed to the perceptions of teachers and students about the need to differ the content of professional education curricula for males from for females depending on the gender roles they play, and identify the topics of professional education preferred by male and female students, and then develop two scales to collect data, one for students and another for teachers, and the study sample consisted of 422 students, and 121 teachers, and the results of the study indicated that the issue of gender difference is unclear in the curricula, and that students do not enjoy training on topics that are traditionally contrary to their gender and that male students prefer subjects that are different from female ones, and it also turns out that vocational education teachers try to take into account Gender differences, but the nature of their specialties limits this. The study of Al-Kharouf(2010) aimed to identify the extent to which young men and women affiliated with youth centers know the concept of gender and the ways in which equality can be achieved, in addition to identifying their attitudes towards masculinity and femininity in various situations that help empower women, and also aimed to identify the qualities and professions that apply to masculinity and femininity from their point of view, the researcher used the descriptive approach, and a questionnaire was designed that was applied to the study sample of 316 young men and women, and the results of the study indicated that the prevailing societal culture it is still the main source of trends of young men and women towards the relationship of male and female roles, as it turned out that The study also emphasized the importance of women's participation in family decisions, and their trends were positive with regard to buying household necessities and teaching children, and the proportion decreased for both in the field of helping to prepare the dining table, young men and women agreed in varying proportions on adding the husband's salary to the wife's salary in alleviating the material burden of the family, the percentage slightly decreased in women's right to own economic assets, manage projects and assume leadership positions, and in the right of women to work conditions like men, and their trends were negative There is a tendency towards mixing between the sexes within the work, and their differences regarding the qualities that are called masculine and feminine, and their agreement in the quality of thinking and creativity, which is the only quality that works for both sexes.

2- Foreign Studies:

The Judith (2006) study pointed to the identification of gender differences and their impact on motivation, and the results of the study showed that motivation in males and females is associated with beliefs, and that behavior is constantly subject to stereotypical gender roles. The study by Itismita Mohanty (2006), which aimed to identify the rate of gender discrimination in children's education, also showed that gender differences between children are widely observed in developing countries and also indicated that there is a strong indicator of gender bias, although the differences are not significant for gender discrimination within the household. The study by Angele Christim(2010) on gender and its impact on cultural participation also showed that gender is an important determinant of children's participation in cultural activities, and that females participate more in cultural activities than males, and the study showed that socialization, family background and education are the most prominent factors that have a great impact on children's involvement in participation.

3- Discussion of Previous Studies:

Previous studies such as the study of Al-Qarni (2019), al-Saida (2011), al-Hadidi (2013) agreed on a common goal, which is the role that the concept of gender plays on the perceptions of children, parents and students and its impact on the overall affairs of educational and family life, with the exception of the study of youth (2015) aimed to find out the trend towards

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gender ideas, which is consistent with the goal of the current study. The current study is also similar to the AL-Kharouf study (2010) in its objective, which is to search for knowledge about the concept of gender, but it differs from the current study in including young men and women without specifying a specific educational level, while the current study includes graduate students, as there are wide differences in the scientific scope of the specific category. I also disagreed with the Mohanty study (2006), which aimed to identify the differences and the rate of discrimination between the Sexes. In terms of methodology, previous studies have agreed in their use of the descriptive analytical method, except for the study of Al-Qarni (2017), the historical method was used. The current study is similar to the study of Al-shubul (2015), al-Hadidi (2013), al-Saida (2011) and Al-Kharouf (2010) in the design of the questionnaire tool through which the data related to the study are collected, and the previous studies used the Social Survey by sample, whether random or stratified, except the current study differed in scope and used the Social Survey by comprehensive inventory.

As for the human Field, the sample of the study agreed with the study of the undergraduate (2015) in the human field, as it was applied to undergraduate students at Yarmouk University, but the current study differs in terms of the academic level, namely graduate studies, as it is known that the higher the educational level of the student, the wider her cognitive range and the way of thinking changed, but the rest of the studies were the human field to which the sample was applied, they were on parents and teachers as a study (al-Hadidi, 2013, al-Saida, 2011, Christim 2010, Al-Hadidi, 2013, al-Saida, 2011, Christim 2010, Al-Hadidi, 2013, al-Saida, 2011, Christian, 2010, Mohanty, 2006).

By reviewing the points of agreement and differences between the previous studies, we point out that the current study agrees with the previous studies in its main theme and its general objective, which is knowledge of the topic of gender, but it differs from it in several aspects, representing the scientific gap that this study addresses, as this study included linking the research problem through the awareness of the university student, as she represents the vanguard of the educated elites in the Saudi society, being educated and forward-looking for scientific horizons and its openness to cultures by its orientation towards accepting gender ideas and refusing to divide the whole of life on gender or not . Our research also differs from previous studies in the type of study, as it belongs to exploratory studies in order to explore the circumstances surrounding the phenomenon and reveal its dimensions, and this study is unique to the place of study, which is in the city of Al-Ahsa in the kingdom of Saudi Arabia, as there are no studies that dealt with the topic in the Saudi society, which is characterized by a different culture from the previous societies to which the study was applied, so we are witnessing the scarcity of studies that touched on the topic of gender, especially in the Saudi society.

H. Social Theories Adopted in the Study:

There are several social theories that explain how the Feminist Current emerged and what its intellectual platforms are, and how strange concepts such as the concept of gender have reached the Saudi Arabian society, the most important of which are the feminist theory and the theory of cultural diffusion. We will address each of them in detail.

1- Feminist Theory:

There are many different feminist theories that have tried to monitor the manifestations of various inequalities between men and women in human societies, in particular the situation of women in the West. Further, there are several types of contemporary feminist theory, such as theories based on gender difference, theories based on gender inequality, theories of gender repression and finally constructivist repression. We will review the most prominent of these theories, which constitute the inequalities facing women.

Radical feminism is based on the belief that women are oppressed everywhere through the patriarchy system, so patriarchy creates feelings of guilt, oppression, sadism, masochism, exploitation, deception, violence practiced by men, whether physical cruelty or hidden cruelty, which are practices of exploitation and domination in the deprivation of economic resources, in physical harassment at the workplace, in unpaid housework and abuse of the bar of life, radical feminism believes that the defeat of patriarchal power and her strength, rejection of parental pressure and seeing herself as weak It is subordinate and inferior in rank . (Ritzer,2022, 358).

2- Theory of Cultural Diffusion:

The term cultural diffusion has come up in the writings of anthropologists, where "Taylor" argued that the idea of cultural diffusion came to reveal the secret of the similarity of many cultural features and elements in societies far from each other, referring to that similarity to the spread of culture and its transmission from one source, or a few sources because of cultural contact between those societies (Al-duqs, 2015, 148).

"The diffusion theory proceeds from the fact that cultural change is due to the diffusion factor, as a feature of culture and a process by which cultural features spread from one region to another, until they spread throughout the world, and this theory distinguishes between the transmission of heritage and its spread, the first means: cultural transmission through generations (from one generation to another) within society, and the second means: the transfer of cultural features from one community to another, in other words, heritage works according to the time factor, while diffusion works according to place. This theory attributes the changes that occur in a society to the borrowing of cultural features from another society, that is, cultural changes are due at their source to another culture" (Al-duqs, 2015, 147).

She also points to many factors that help a culture spread beyond the borders of its original society, such as migration, colonization, and revolution. It also distinguishes between the transmission of culture through migration and borrowing, migration leads to the transfer of large cultural units. As for the metaphor, it leads to the transfer of simple cultural units that do not initially make a significant change in the new society, the contact of the immigrant or incoming culture with the original culture leads to the influence of each other, and the intensity of cultural friction is one of the most important factors affecting the spread of culture, the more easy and available means of communication, the faster the rates of cultural spread (al-Gharib, 2016, 172-200).

Also, trade, war, tourism, exchange of scientific monuments and intellectual means of communication played a significant role in facilitating the process of cultural diffusion and limiting its speed (Emad, 2016, 183).

The diffusion process depends on the invention factor, which is the origin of the new culture, and ultimately leads to the continuity of the construction of culture and its preservation from extinction, and the diffusion process is not without obstacles, which leads to resistance to the borrowed culture, and slows down the process of change in general (Al-duqs, 2015, 148).

In order for the process of cultural diffusion to be realized, many factors must be present, including the presence of new elements and cultural models that have been developed in relation to the social environment to which they are moving, including the acceptance of these patterns by the new society, as well as the existence of one or more bases for cultural interdependence between the two environments (Emad, 2016, 184).

Cultural contact means the meeting of two cultures so that one influences the other, or a cultural exchange appears between them that leads to internal changes in each culture.

"Malinovsky" identifies three stages of cultural communication: (al-Gharib, 2016, 195).

The first: is that we have a stock of internal systems, beliefs, and habits, usually this complex of culture is static and in a state of stable equilibrium.

Second: that an active and potentially harmful second culture influences them, and the second culture has its own interests, purposes, and systems.

Third: the process of communication and change that can take any of the following three forms: Conflict, Cooperation, or reconciliation; as a result, changes occur that affect both cultures.

The process of communication represents the heart and center of culture, where we can define this process simply as the process through which information (cultural features) is transmitted from one place or individual to another (al-Gharib, 2016, 195).

The importance of the diffusion theory of this study is evident by seeing that the process of cultural openness, and friction with European countries helped the spread of the concept of gender in the arena of our Arab society, and it is a recent concept in our society through the use of social media or attending seminars or documentary programs and other means of cultural dissemination, and therefore there is no society that lives in isolation from the other society absolutely, programs and the internet have transcended geographical borders, facilitated cultural contact between individuals in societies and thus interaction among them through the transfer of information and ideas through personal or mass dissemination, as any change in their consciousness is due to the process of Cultural diffusion, when individuals derive these ideas and external influences, there may be a contradiction with the culture and thought of a conservative society, and therefore an intellectual and ideological conflict occurs in society between individuals.

I.   Type and Approach of Study:

This study belongs to the exploratory studies to determine the awareness of female university students on the concept of gender, due to the lack of studies that have addressed this topic.

The study relied in collecting data on the Social Survey Methodology through comprehensive inventory, which is defined as an attempt to analyze, interpret, and present the reality of the situation of individuals, groups or organizations in a particular community or region to find out trends, or direct current or future work. Survey research involves collecting data to test certain hypotheses, or to answer questions related to the current state of the object of study. The social survey method is one of the most widespread methods of scientific research; it is used in case of a desire to obtain results that have a great generalizing value, and therefore it was the most suitable approach for generalization to society, and it also allows the use of various statistical methods (Abdul Rahman, 2013, pp. 87-88).

Based on the above, the Social Survey approach is the most appropriate approach to the subject of the study, because it relies on the description, analysis, and interpretation of those factors through which it is possible to identify the trends of Saudi women towards the concept of gender.

J.   Study Population and its Sample:

The study was conducted on graduate students at the Department of sociology at King Faisal University in Al – Ahsa, Saudi Arabia, and the number of female students in the department reached (51). Additionally, the study was conducted by a comprehensive survey of graduate students registered in the Department.

K. Study Tools:

The study is based on the questionnaire as a tool in data collection, and it was designed based on the specific aspects in the questions, and included several axes: namely:

1- Initial data or social characteristics: they included the determination of the number of children, work, place, and quality of housing.

Initial data or social characteristics: they included the determination of the number of children, work, place, and quality of housing.

2- The focus of the university student's knowledge of the concept of gender.

3- The focus of the student's awareness of the dimensions of the term.

4- The axis of the student's orientation towards the ideas of the Feminist Current in Saudi society.

The questionnaire was sent to each of the graduate students enrolled in the sociology program at the Faculty of Arts at King Faisal University in Al – Ahsa, Saudi Arabia. The study used the triple Likert scale, and the approval ratings were classified as follows:

A- From 1,00 to 1,66 represents (Disagree).

B- From 1,67 to 2,33 represents (I don't know).

C- From 2,34 to 3,00 represents (Agree).

L.   Statistical Analysis:

To achieve the objectives of the study and data analysis, the researchers used the statistical packages program for Social Sciences (SPSS) as follows:

1- Repetitions and percentages: to identify the social characteristics of the study community, and to identify their answers to the statements of the study interlocutor.

2- Arithmetic mean: to calculate the extent of the rise and fall in the answers of the study community in each of the phrases of the study topics.

Second: Theoretical framework of Research:

A. Gender Concept and Purpose:

During the twentieth century, liberal movements emerged in the West and the East that adopt different theses in terms of principles and strategies, but in general they call for their own style of dealing with women as a human being; as a result of the injustice and fairness that women suffered in dealing with the duality of their role within the family and society, the term gender appeared as a theory and ideology that is an alternative to the word sex. (Hashim, 2008, 25) in this paper we will address the origin and concept of gender, and its objectives.

1- The origin of the term gender:

Gender (sexuality) is one of the complex terms, and its uses are diverse and ever-changing. Gender represents the Arabic translation of gender, a concept around which women's studies in all fields, medical, legal, literary, educational, religious and Political, have been centered; this made it the focus of non-specialized studies in western universities, as the concept was used as an analytical tool that reveals prejudices against the female in culture in general (Glover, 2008, p. 7). For feminists, gender is not only a tool for analysis, but also a tool for dismantling structures that produce discrimination, and it has enabled them to confuse the concepts of femininity and masculinity, and the position of women within the social system (Al-Juhani, 2015, 130).

The concept of sexuality was born from the womb of Feminist Studies, and Simone de Beauvoir is the first to draw attention to the difference between the Sexes with the popular saying that a woman is not born a woman but becomes one. (Al-Juhani, 2015, 129). It is said that gender began to appear for the first time in the West at the beginning of the nineties, where it was one of the innovations of the Beijing document (1995), which introduced gender as an alternative to the word sex, which refers to male and female, and it was said that this term was used at the conference on population and Development held in Cairo in 1994 (Hashem, 2008, 29).

The word gender is an English word of Latin origin, coined by the psychologist Robert Stoller, which expresses the difference and social discrimination of gender, describes the roles attributed to women and men in society, and are assigned by structural data and cultural rules; gender roles vary from one culture to another and are subject to change and development (Hashim, 2008, 29).

Gender refers to the socially defined roles of both male and female, and these roles acquired through education change with the change of time, and vary widely within the same culture, so gender paints the picture in which society views women and men, and the style it expects in their thinking and actions; this is due to the way society is organized, not to biological differences (Hashim, 2008, p.29). This makes the concept of gender inclusive of a scientific conception based on the interpretation of differences between men and women on the basis that they are the product of historical processes, divisions and social symbols assigned to each gender (male and female) within a particular culture (Al-Sibai, 2011, 267).

The World Health Organization (WHO) defines gender as the term used to describe the characteristics that men and women carry as socially Composite qualities, unrelated to organic differences. That is, being an organic male or female has nothing to do with your choice of any activity that you may practice (filya, 2008, 30).

However, the real synonym for the word gender is gender, social role. It is noteworthy that there is a difference between biological and social gender, the first type refers to the linguistic and objective meaning of masculinity and femininity, so men and women are distinguished according to the different biological characteristics of each of them, while social gender is called those roles and social functions that have nothing to do with biological gender. (Hashem, 2008, 46). Through the above, it becomes clear to us that the current difference between men and women in society is not based on gender but is caused by social and cultural factors created by humans over their long history, and it can be changed.

Cultural anthropology has shown the universality of gender-based differences as an organizing principle for all peoples, emphasizing the role that culture plays in building gender. Maurice kudoulii highlighted the importance of symbolic worlds in his study of the "Baroya" tribes in New Guinea, where kudoulii showed how life in these tribes is divided at all levels into masculine and feminine, whether in the field of work, toolmaking, dress, war machines, place and others (Al-sabaei, 2011, 270).

2- From sex identity to gender identity:

Throughout human history, the female body has been considered the mainstay of all discrimination against women, and women have been exploited and excluded from public life and imprisoned within narrow worlds enveloped by ignorance and alienation because of their female body. Thus, the body became a "taboo" for a woman's imprisonment, negatively influenced a woman's perception of herself, her assessment of her person as a human being. Philosophers and thinkers do not hesitate to declare the inferiority of women resulting from their nature as a female, Aristotle, for example, considered the female is not a female only because of a lack of her quality, and a number of Christian clergy considered her an "imperfect man" created from the rib of Adam, but since the sixties of the twentieth century there have been social transformations that changed these representations, thanks to the emergence of a group of women's movements that called for equality, rejecting the traditional status of men. These women's movements stressed that equality begins by highlighting the sexual differences between men and women and granting each of them a certain sexual identity away from any social or cultural exploitation of these differences, or biological features that would work to produce a set of signs reinforcing discrimination, justifying the domination of one gender and exploitation of the other (AL-sabaei, 2011, 265).

3- Gender Differences:

In the last fifty years, women have made unprecedented social and academic gains, whether entering non-traditional fields, assuming leadership positions or empowering them in education and work, choosing for themselves more equal roles within the family and others, however, women still have not achieved full equality with their male counterparts in the workplace, wages and positions; for a number of reasons, one of which stems from the prophecy of in terms of how they see themselves and how others see them, the concept of the gap between women and men in achievement For example, Harvard President Lawrence Summers suggested in January 2005 that " innate ability could explain why there are so few women at the top levels of Science, Technology and engineering positions in the Academy. The researchers examined standardized test scores and compared the numbers of women in math, science, and vocational courses with those of men, to account for gender-based differences in intellectual ability. There are also a number of scientists who insist that gender branches in achievement are based on cultural factors such as socialization, the theory of gender socialization assumes that gender differences in academic tests and tests of professions, follow from a stereotype inherited through socialization (baludi, 2018, 55).

In the same context, the socialization of girls affects the gender disparity in terms of personality traits and values. Girls are often socialized to believe that when they become women, they must put other things before career advancement, such as home and family, as a priority for them, and women who deviate from this convention are often viewed with sarcasm and ridicule (baludi, 2018, 57). Accordingly, the family is the first cell that instills in children the need to deal with sexual differences differently. Children receive models of behavior and behavior that society considers more compatible with their gender. hence, girls have been linked to what is emotional, while boys have been linked to everything that would serve to fuel their spirit of independence and violence. in this way, upbringing strengthens the cognitive structures of "gender" according to the stereotyped models of male and female roles set by society (Al-Sabai, 2011, 272).

4- Gender Components:

Gender is considered an institution that creates patterns of expectations for individuals, regulates social processes in everyday life. It is built on the main social organizations of society such as the economy, the dominant ideology, the family, politics, and is a structure that has its own entity and its components of Gender in which the institutional level differs from the individual level.

Gender as a social institution consists of the following (Hoso, 2008, 75).:

4.1- Gender Status: Gender status is assessed based on the historical development of any society, and can be distinguished by habits, behavioral, linguistic, emotional, and physical expectations associated with the status of the Sexes, the roles assigned to them. Status and role are two sides of the same coin.

4.2- Gender Division of Labor: The gender division of labor refers to productive work in society, work at home, and work is distributed based on the gender status of members of society who occupy gender positions of different value, and the higher status in society is valued, important and rewarded.

4.3- Gender Kinship: Gender kinship ties include the responsibilities and rights of each member of the family and reflect the gender status in the family and the difference in power, importance, and gender roles.

4.4- Gender-related texts associated with sex: Gender texts differ, depending on the gender status in society, members of the dominant gender status enjoy greater sexual privileges and powers, while members of the civil and subordinate gender status may be sexually exploited, and the texts allowed or forbidden differ depending on gender.

4.5- Gender Personalities: Gendered personalities are a mixture of temperament and stereotypical qualities, so that gender habits determine the behavior expected of each gender in interaction situations.

B. Gender in the Thought of the Pioneers of Sociology:

August Gomte considers that nature created the female gender in order to save offspring. This puts her in a lower position than the male. Hence, women must be subordinate to men and subordinate to them, because women, by virtue of their weaker physical constitution, are weaker and mentally inferior to men. To compensate for this, nature has endowed them with tenderness of feelings and emotions.

In his vision of the future society, Comte rejected that women should have any participation in decision-making or any political participation, because this requires an objective mind and thought. The participation of women in politics is contrary to nature, which leads to their destruction and the destruction of society.

Both Marx and Engels considered that capitalist society, and specifically the bourgeois class, views women as an instrument of reproduction, only instruments of production. Under capitalist society there are two classes: the bourgeois capitalist class and the proletariat. This class progress is also present in the family, where the man represents the exploited bourgeois class, while the woman represents the exploited proletariat, both Marx and Engels believed that the division of labor in the family is based on private property and injustice. The oppression of women in the thought of Marx and Engels is due to the economic factors that shape political and social systems. The position of women in these modes enables the capitalist class to exploit them for the benefit of men.

Regarding the gender role, Parsons believes that he maintains the balance, integration, and protection of the family, by connecting the family with the outside community and institutions; to provide food, drink and housing on the one hand, and to provide care and a warm emotional life and tenderness for the husband and children within the family on the other. Therefore, the social roles for Parsons should be distributed as follows: the expressive role, which should be for a woman who provides emotional support and attention to the family, and the instrumental role, assigned to a man, who requires to do important, difficult, and purposeful work. Parsons repeatedly stressed the importance of the division of labor between the sexes for the stability of society. Women occupy roles that support men's roles: as a wife, mother, sister, and daughter, and take on educational and caring roles. While the man insures the income (Hoso, 2008, 35).

A. Gender in the Feminist Movement:

The concept of gender formed the cornerstone of contemporary feminist theory, so it was adopted by the thinkers of the feminist movement in the second half of the twentieth century, and feminism means "every theoretical or practical effort aimed at reviewing, questioning, criticizing or modifying the prevailing system in the social structure that made men the center, and women a second or other gender, in a lower status. Limits and restrictions are imposed on her, and the potential for growth and giving is prevented from her just because she is a woman. Her experiences and traits are underestimated only because she is feminine. In its various aspects, civilization appears to be a purely masculine achievement that confirms and consolidates the authority of men and the subordination and marginalization of women.

The first wave of Western feminism began to demand the same general women's rights as men. She has always emphasized gender equality and that women's qualitative differences are marginal, and do not prevent them from receiving education, practicing work, political life and managing their finances like men. The thinkers and philosophers of this generation: Mary Wollstonecraft, John Stuart Mill, Harriet Taylor and others were greatly influenced by the views of Engels and Marx, so they sought to criticize the patriarchal system, describing it as a system of social repression based on the exaltation of the male gender, and the impact of this wave extended to the East at the hands of Renaissance pioneers such as Rifaat Tahtawi, Qasim Amin, Nazira Zain, and Huda Shaarawi. The work on the formulation of the Islamic concept of the liberation of Arab women (Hoso, 2008, 48) was manifested in two movements:

1- The radical feminist movement: which emerged during the Sixties and early seventies as a result of the realization of the magnitude of that oppression to which women are subjected, it was a reaction to the theories of the organization and demands not only an equal place for women with men, but to consider women as one of the high priorities in society (Meshri, 2019, 53).

2- The concept of gender in the second wave (new feminism): one of the works of theorists and debates of the feminist movement, especially after the images of the book "Kate Millet" sexual politics, which touched on the need for women's liberation, getting rid of dependence and male domination, many feminists have also been analyzing social relations, and the relentless search for the causes of male dominance over females. These feminists believed that gender is a fixed biological nature in the genetic environment, but gender is not a biological nature but the result of a social process that defines roles and traits in different ways depending on the culture. It was at this stage that the philosophers of feminist movements criticized the unfair legal legislation against women, as the belief in a biological inevitability led to an overestimation of feminine qualities, and to an appreciation of the importance of a woman's body to the point of reducing a woman to the limits of the body. Reducing the body to the limits of its sexual dimension. (Hoso,2008, 50).

Third: Statistical and Sociological Analysis of Data:

A. Sample Characteristics:

TABLE: I Sample characteristics data in term of age

%	Frequency	Age
52.9%	27	From 25-29
27.5%	14	From 30-34
17.6%	19	From 35-39
2.0%	1	Above 40
100%	51	Total

TABLE: I shows the distribution of the study community according to the age of the students who answered the questionnaire. It was found that the highest age is between 25 and less than 30, where (27) students answered the questionnaire, followed by students from the age of 30 to less than 35, where (14) students were swallowed, followed by students from the age of 35 to 40, where there were 19 students, followed at the last stage by students from 40 years and older, where only one student of this age answered. This indicates the determination of Saudi youth and their ambition to complete their higher studies and indicates that age is no longer an obstacle for young people to achieve their ambition, as the Ministry of Education has indicated, based on the human capacity development program of the kingdom's Vision 2030, that education will be available for life to all citizens (Human Capacity Development Program, 2020).

TABLE: II Sample characteristics data in term of social status

%	Frequency	Age
51.0%	26	Single
37.3%	19	Married
11.8%	6	Divorced
100%	51	Total

TABLE: II shows the distribution of the study community according to the marital status of the students who answered the questionnaire questions, of whom (26) were unmarried students, (19) were married students, and (6) were divorced. This indicates that the social circumstance was not an obstacle for the students to achieve their ambition and complete their postgraduate studies, marriage and even divorce did not stand in the way of them, which gives the impression of their high importance despite the concerns of daily life and the difficulty of agreeing between their daily circumstances and the conditions of study.

TABLE: III Sample characteristics data in term of children

%	Frequency	Age
7.8%	4	Males
13.7%	7	Females
25.5%	13	Both
52.9%	27	No Children
100%	51	Total

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TABLE: III shows the distribution of the study community according to the number of male and female children, and as shown in Table (2), (27) students from the study sample are unmarried and therefore have no children, as shown in the table above. The number of female students with male and female children was (13), followed by female students with only females (7), followed by female students with only males (4). This indicates the high energy and ambition of the students indicated in the previous table, raising children and a lot of responsibilities did not stand in the way of building them for the future.

TABLE: IV Sample characteristics data in term of housing

%	Frequency	Age
68.6%	35	Fella
27.5%	14	Apartment
3.9%	2	Traditional House
100%	51	Total

TABLE: IV shows the distribution of the study community according to the type of housing, where the number of female students living in a Villa reached (35) female students, followed by female students living in an apartment where there were (14) female students, and only two students living in a public house. This indicates the high standard of living of the study community, which is in line with the kingdom's Vision 2030, where the vision aims to raise the standard of living of members of the Saudi society through the provision of Housing (Housing Program, 2020).

TABLE: V Sample characteristics data in term of house location

%	Frequency	Age
64.7%	33	With Parents
33.3%	17	Independent
100%	51	Total

TABLE: V shows the distribution of the study community according to the location of the residence, whether independent or with parents, where the number of female students living with parents reached(33) students, and this reflects the culture of Saudi society in keeping the girl in her father's house no matter how old she is, until she moves to the marital home with her husband. This is also indicated by the change in the status of women within the family in Saudi society, as women in Saudi society did not have visible social values of their own; due to the dominance of family values and masculine authority represented by father and brother, then there was a gradual shift in paternal authority and a gradual increase in the status of females in the family due to cultural and economic changes that society has undergone (Seef, 2010, 190).

TABLE: VI Sample characteristics data in term of income

%	Frequency	Age
25.%	13	From 3000 to less than 5000
9.8%	5	From 5000 to less than 7000
13.7%	7	From 7000 to less than 9000
5.9%	3	From 9000 to less than 11000
11.8%	6	From 11000 to less than 13000
33.3%	25.5	More than 13000
100%	51	Total

TABLE: VI shows the distribution of the study community according to the income of the student, the number of students with income from 15,000 and more (25) students, followed by students with income from 3,000 to less than 5,000 (13) students, followed by students with income from 7,000 to less than 9,000 (7) students, followed by students with income from 11,000 to less than 13,000 (6) students, followed by students with income from 9,000 to less than 11,000 (3) female students. This indicates that most female students in the study community have a good income, and this is consistent with the Al-Mutairi study (2015), which confirmed that Saudi families enjoy a good economic income.

B. Trends of the Saudi student towards the concept of gender:

1.The level of knowledge of the concept of gender:

TABLE: VII The level of students ' knowledge of the concept of gender

Social significance	Standard deviation	Mean	Total	Agreement Scale			Frequency	Statement
Neutral	0,913	2.25	51	16	6	29	Frequency	1. I have prior knowledge of the concept of gender.
			100	31.4	11.8	56.9	%	
Neutral	0,934	1.92	51	24	7	20	Frequency	2. You have prior knowledge about the concept of gender from the means of communication
			100	47.1	13.7	39.2	%	
Disagree	0,867	1.64	51	28	10	12	Frequency	3. You have prior knowledge about the concept of gender through scientific lectures
			100	54.9	19.6	23.5	%	
Disagree	0,265	1.60	51	31	9	11	Frequency	4. You have a prior knowledge of the concept of gender through cultural programs.
			100	60.3	17.6	21.6	%	
0,877		1.90	General Mean					

It is clear from the results shown in Table: VII that the participants are neutral regarding their knowledge of the concept of gender with an average of (1.90), which is an average that falls into the second category of the categories of the triple scale (from 1.66 to 2.33), which indicates neutral with the study tool.

It is clear from the results that there is a discrepancy in the agreement of the participants on the level of their knowledge of the concept of gender, where the averages of their agreement on their knowledge of the concept ranged from (2.25 to 160), which averages range from the second to the third category of the triple scale categories that indicate (neutral, and disagree), which explains the disparity in the approval of the respondents on the level of their knowledge of the concept of gender.

It is also clear from the results that the study's participants agrees to some extent on the knowledge of the concept of gender in statements (1,2), and disagrees in statements (3,4) , which were arranged in descending order according to the participants agreement as follows:

1. Statement No. (1), "I have previous knowledge of the concept of gender," came with an average of 2.25 out of 3, and the highest response rate is in the Yes response (56.9%), then the disagree response (31.4%), and then the somewhat agree response (11.8%).

2. Statement No. (2), "I have knowledge of the concept of gender from social media," came with an average of 1.90 out of 3, and the highest response rate is a disapproving response (47.1%), then an approving response (39.2%), then a somewhat approving response (13.7%).

3. Statement number (3), " you have prior knowledge of the concept of gender through scientific lectures," came with an average of 1.64 out of 3, and the highest response rate is in a disapproving response by (54.9%), then an approving response by (23.5%), and then a somewhat disapproving response by (19.6%).

4. Statement (4)," you have prior knowledge of the concept of gender through cultural programs," came with an average of 1.60 out of 3, with the highest percentage of disapproving responses (60.3%), followed by agree response (21.6%), followed by a neutral response (17.6%). It also became clear from the results of the study that the level of knowledge about the concept of gender in the study vocabulary is average, and this indicates that our Saudi society was not isolated from the changes taking place in the world, especially in the light of globalization and means of communication, which led to the spread of such concepts and their entry into our Saudi society, and this is indicated by the theory of cultural diffusion that cultural change in society is due to the diffusion factor as a feature of culture and a process whereby cultural features spread from one region to another, until they spread throughout the world. This result is consistent with the AL-shubul study (2015), where the study indicated that Yarmouk students ' knowledge of the concept of gender is at an average level. The results of the study also showed that the role of communication media, scientific lectures, and cultural programs in disseminating knowledge of this concept was very limited, and this may indicate that there are other means of knowing this

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concept that were not addressed by the survey questions. When asking the study vocabulary about the sources of their knowledge about the concept of gender, it turned out that books, research, and scientific journals have a prominent role in shaping knowledge about it, and films also contributed to education about the dimensions of gender.

2-Students ' awareness of the concept of gender:

TABLE: VIII The level of awareness of students about the concept of gender

Social Significance	Standard deviation	Mean	Total	Agreement Scale			Frequency	Statement
Neutral	0.916	2.13	51	18	8	25	Frequency	1. By gender is meant the differentiation of the sexes on a biological basis.
			100	35.3	15.7	49	%	
Agree	0.820	2.35	51	11	11	29	Frequency	2. Gender refers to the differentiation of the sexes on a social basis.
			100	21.6	21.6	56.9	%	
Disagree	0.702	1.47	51	33	12	6	Frequency	3. A woman's work is limited to such functions that are suitable for her biological structure as education.
			100	64.7	23.5	11.8	%	
Agree	0.716	2.35	51	7	19	25	Frequency	4. A husband should share his wife's housework equally.
			100	13.7	37.3	49	%	
Disagree	0.700	1.43	51	35	10	6	Frequency	5. Home is a woman's natural place.
			100	68.6	19.6	11.8	%	
Neutral	0.814	2.30	51	11	13	26	Frequency	6. A man should be the breadwinner of the family even if a woman receives a salary more.
			100	21.6	25.5	51	%	
Agree	0.646	2.52	51	5	16	30	Frequency	7. The husband should share his wife in household chores.
			100	7.8	31.4	58.8	%	
Neutral	0.796	2.24	51	11	16	23	Frequency	8. Women can do any job that men do, such as the judiciary.
			100	21.6	31.4	45.1	%	
Agree	0.599	2.74	51	4	5	41	Frequency	9. I am for my husband to share the housework with me.
			100	7.8	9.8	80.4	%	
Agree	0.564	2.74	51	4	7	40	Frequency	10. Business should be distributed between a man and a woman based on competence.
			100	5.9	13.7	78.4	%	
Agree	0.677	2.50	51	6	15	30	Frequency	11. I think there are jobs that do not suit the nature of a woman.
			100	9.8	29.4	58.8	%	
Disagree	0.635	1.38	51	35	11	5	Frequency	12. That the woman's going out to work led to the deviation of the sons.
			100	68.6	21.6	7.8	%	
0.404		2.20		General mean				

It is clear from the results shown in Table: VIII that the awareness of the participants of the studies on the concept of gender is average by mean of (2,20), which is an average that falls into the second category of the categories of the triple scale (from2, 33, 3), which is the category that indicates neutral with the study tool.

It is clear from the results that there is a discrepancy in the approval of the study's participants on the level of their awareness of the concept of gender, where the averages of their approval on their awareness of the concept ranged from (2.74 to 1.38), which averages range from the first to the third category of the triple scale categories that indicate (agree, disagree), which explains the disparity in the approval of the respondents on the level of awareness of the concept of gender.

As can be seen from the results, the participants of the study agrees on awareness of the concept of gender in the statements (6,8,11,13,14,15), somewhat agrees in the statements (5,10,12) and non-consents in the statements (16,7,9), which were arranged in descending order according to the agreement of the participants of the study as follows:

- Statement (13), "I agree that my husband should share housework with me," came with an average of 2.74 out of 3, and the highest response rate is agree (80.4%), followed by a neutral response (9.8%), followed by a disapproving response (7.8%).

- Statement (14), " business should be distributed between men and women on the basis of efficiency," came with an average score of 2.74 out of 3, with the highest percentage of agree response (74.4%), followed by a neutral response (13.7%), followed by an disapproving response (5.9%).

- Statement (11), " a husband and his wife should participate in household chores," came with an average of 2.52 out of 3, with the highest percentage of agree response (58.8%), followed by a neutral response (31.4%), followed by an disapproving response (7.8%).

- Statement (15), " I believe that there are jobs that do not suit the nature of women," came with an average of 2.50 out of 3, and the response was agree by (58.5%), followed by a neutral response by (29.4%), followed by a disapproving response by (9.8%). This indicates a low level of awareness of the concept of gender, where roles in jobs are divided on a social basis and this differs with the concept that refers.

- Statement (16), " gender means to differentiate between the sexes on a social basis," came with an average (2.35 out of 3), and the highest response rate is in the Yes response (56.9%), followed by a neutral response (21.9%) and an disapprove response (21.9%).

- Statement (8)," a husband should share his wife's housework equally," came with an average of 2.30 out of 3, and the highest response rate is in the Yes response (49%), followed by a neutral response (37.3%), followed by an disapprove response (13.7%).

- Statement (10)," a man should be the breadwinner for the family even if a woman receives a higher salary," came with an average of 2.30 out of 3, and the highest percentage of response came in an agree response by (51%), followed by a neutral response by (25.5%), followed by a disapproving response by (21.6%).

- Statement (12)," women can perform any work performed by men, such as the judiciary," came with an average of 2.24 out of 3, and the highest response came in an approving response (41.1%), followed by a somewhat approving response (9.8%), followed by an disapproving response (7.8%).

- Statement (5), "gender means to differentiate between the sexes on a biological basis," came with an average of 2.13 out of 3, and the highest response came in an agree response (49%), followed by an disapprove response (35.3%) and then a neutral response(15.7%).

- Statement (7)," women's work is limited to jobs commensurate with their biological makeup," came with an average of 1.47 out of 3, with the highest percentage of disapproving responses (64.7%), followed by a somewhat approving response (23.5%), followed by an approving response (11.8%).

- Statement (9)," home is a woman's natural place," came in at an average of 1.43 out of 3, and the highest percentage of disapproving response came in (68.6%), followed by a somewhat approving response (19.6%), followed by an approving response (11.8%).

- Statement (16)," that woman going out to work led to the deviation of their sons," came in at an average of 1.38 out of 3, and the highest percentage of disapproving response came in (68.6%), followed by a somewhat approving response by (21.6%), followed by an approving response by (7.8%).

The results of the study show the following:

Statements (13, 11, 8) refer to the change that Saudi society is going through in the division of roles between men and women within the family. After the man had a high position within the family, the empowerment of women and their entry

into the labor market led to a gradual increase in their position within the family, which led to a re-division of gender roles. after the man was responsible for maintenance and work outside the home only, he is now involved in household chores, and women also participate in working outside the home and spending on the family. Despite this change, the division of roles between men and women is still judged by the societal culture, which places the man as the first breadwinner of the family, and this is indicated by the phrase (10), which confirmed that the vocabulary of the study considers the man to be the breadwinner and the first responsible for the family, and this is consistent with the study of al-Dakhil(2021), where the study pointed out that despite the high status of the mother within the family, the father is still the first responsible for her, and this is also normal and expected due to the fact that Saudi society is a Muslim society, and Islam imposes alimony and guardianship in the family on the man: (The newborn has to have their sustenance and clothe them with kindness) (Al-Baqarah, 233).With the study of lamb (2010) as well, both men and women agreed on the need for equality in the division of responsibilities within the home. This is also consistent with the theory of gender inequality, which calls for equality with men on the basis of human ability, as the theory assumes that gender stereotyping between women and men can be eliminated by re-dividing roles within the family.

The statements (7,9,12,14,15) also indicate that the awareness of the study vocabulary of the need to divide business between men and women on the basis of efficiency has come at a high rate, which indicates the high level of their awareness of the concept of gender, the idea that women are no longer suitable for only limited jobs such as education, but the fact that society is going through a stage of change, especially after the empowerment of women with the vision of 2030 has led to radical changes in the view of the jobs that women can take over, the home is no longer the natural place for women, as was the case in the previous period, but women's ability to take over senior positions reached the position of assistant minister, as we see that the vocabulary of the study believes that women have the right to hold positions that do not This indicates the intellectual and cultural change that Saudi women are going through, and perhaps what explains this is the exposure of Saudi women to the effects of social media, which contributed to the globalization of the world and the transfer of cultures from one society to another, which is consistent with the theory of cultural diffusion, which is that changes in one society are due to borrowing cultural features from another society, that is, cultural changes are due at their source to another culture. This result differs from the AL-Kharouf study (2010), which indicated that women do not have the right to work in project management or to take leadership positions and agrees with the al-Dakhil study (2021), which indicated that women have the right to take leadership positions like men. This is also consistent with the theory of gender inequality, which calls for equality with men based on human ability, as the theory assumes that gender stereotyping between women and men can be eliminated by re-dividing the work in jobs between men and women.

3- Trends of female students towards the ideas of the Feminist Current in the kingdom of Saudi Arabia:

TABLE: IX The level of awareness of students about the concept of gender

Social Significance	Standard deviation	Mean	Total	Agreement Scale			Frequency	Statement
Agree	0.916	2.13	51	18	8	25	Frequency	1. By gender is meant the differentiation of the sexes on a biological basis.
			100	35.3	15.7	49	%	
Agree	0.820	2.35	51	11	11	29	Frequency	2. Gender refers to the differentiation of the sexes on a social basis.
			100	21.6	21.6	56.9	%	
Agree	0.702	1.47	51	33	12	6	Frequency	3. A woman's work is limited to such functions that are suitable for her biological structure as education.
			100	64.7	23.5	11.8	%	
Agree	0.716	2.35	51	7	19	25	Frequency	4. A husband should share his wife's housework equally.
			100	13.7	37.3	49	%	
Agree	0.700	1.43	51	35	10	6	Frequency	5. Home is a woman's natural place.
			100	68.6	19.6	11.8	%	
Agree	0.814	2.30	51	11	13	26	Frequency	6. A man should be the breadwinner of the family even
			100	21.6	25.5	51	%	

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							if a woman receives a salary more.
Agree	0.646	2.52	51	5	16	30	Frequency	7. The husband should share his wife in household chores.
			100	7.8	31.4	58.8	%
Agree	0.796	2.24	51	11	16	23	Frequency	8. Women can do any job that men do, such as the judiciary.
			100	21.6	31.4	45.1	%
Agree	0.599	2.74	51	4	5	41	Frequency	9. I am for my husband to share the housework with me.
			100	7.8	9.8	80.4	%
Agree	0.564	2.74	51	4	7	40	Frequency	10. Business should be distributed between a man and a woman based on competence.
			100	5.9	13.7	78.4	%
Neutral	0.677	2.50	51	6	15	30	Frequency	11. I think there are jobs that do not suit the nature of a woman.
			100	9.8	29.4	58.8	%
0.404		2.20	General mean				

It is clear from the results shown in Table No. 9 that the participants of the study agrees with the ideas of the Feminist Current to a high degree at an average rate of (2,92), which is an average that falls into the first category of the categories of the triple scale(from 2, 33, 3), which is the category that indicates approval of the study tool.

It is clear from the results that there is approval from the study's participant on the ideas of the Feminist Current in the kingdom, where the averages of their approval ranged from (2.92 to 2.14), which averages range from the first to the second category of the categories of the triple scale that indicates (agree, neutral), which indicates the approval of the sample members on the ideas of the Feminist Current.

The results also show that the study participant agree with the ideas of the Feminist Current in the statements (17,18,19,20,21,22,23,24,25,26) and somewhat agrees in the statement (27), which were arranged in descending order according to the approval of the study individuals as follows:

• Statement (23)," women have the right to join the job that suits them," came with an average of 2.92 out of 3, and the highest percentage of Yes response is (98.0%), followed by a neutral response (4.1%), followed by an disapprove response (3.9%), and this result is consistent with the result of the previous table, which indicated that women have the right to take any job that suits them just like men.

• Statement (24)," women have the right to go out for scholarships," came with an average of 2.88 out of 3, and the highest response rate is in the Yes response (90.2%), followed by a neutral response (3.9%) and disapprove (3.9%).

• Statement (18) came from the woman's right to choose her life partner with an average of 2.88 out of 3, and the highest response rate is in the agree response by (90.2%), followed by a neutral response by (3.9%) and disagree response by (3.9%). This indicates a change in the culture of choice for marriage in Saudi society, after determining the right partner for a woman was the responsibility of parents, a woman tends to choose her life partner herself.

• Statement (19)," women should have the right to decide to have a child," came with an average of 2.84 out of 3, and the highest response rate was agree response (86.3%), followed by a neutral response (7.8%), followed by disagree response (3.9%).

• Statement (20)," women should have the right to determine their children," came with an average of 2.84 out of 3, and the highest percentage of response came in an agree response (86.3%), followed by a neutral response (7.8%), followed by a disagree response (3.9%).

• Statement (21)," a widowed woman has the right to independence in housing," came with an average of 2.82 out of 3, and the highest percentage of response came in the Yes response (98.0%), followed by a somewhat agree response (4.1%), followed by an disapprove response (3.9%).The phrase(22), " divorced women have the right to independence in housing," came with an average of 2.78 out of 3, and the highest percentage of response came in agree response (78.4%), followed by a neutral response (17.6%), followed by an disapproving response (2.0%).

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- Statement (25)," women have the ability to support themselves," came with an average of 2.76 out of 3, and the highest percentage of response came in agree response (80.4%), followed by a neutral response (11.8%), followed by a disapproving response (5.9%).

- Statement (26)," a woman has the ability to support her children alone," came with an average of 2.74 out of 3, and the highest percentage of response came in agree response (78.4%), followed by a neutral response (13.7%), followed by an disapproving response (5.9%).

- Statement (17)," women should enjoy equal rights to men's rights," came with an average of 2.40 out of 3, and the highest response rate was in the Yes response (54.9%), followed by a somewhat agree response (27.5%), followed by an disapprove response (15.7%).

- Statement (27)," a woman has the right to travel alone without the permission of her guardian," came with an average of 2.14 out of 3, and the highest percentage of response came in an approving response (45.1%), followed by a disapproving response (31.4%), followed by a somewhat approving response (21.6%). This result indicates that the vocabulary of the study is still conservative on the prevailing custom in Saudi society, which is that a woman must obtain her guardian's permission to travel, and that she should not travel alone.

- The results also point to the change in the culture of Saudi women about their rights and duties, which came as a result of the policy of empowering women, which the kingdom sought in its development Vision 2030 to apply its vocabulary, by allocating one of the objectives of the vision to ensure increased participation of women in the labor market, as it contributed to the acceleration of Saudi women's steps towards empowerment thanks to the issuance of many decisions, legislation and regulations that enhance their position in society, thus becoming an effective partner in national development in all fields (Ministry of human resources and social development, 2022).

Fourth: Final Outcomes:

A- The results of the study revealed that the level of knowledge of the university student on the concept of gender is average (1.90), and the results of the study also showed that the role of communication media, scientific lectures, and cultural programs in spreading knowledge of this concept was very limited.

B- The results of the study revealed that the level of awareness of the university student on the concept of gender is average (2.20). The results also showed that female university students consider it necessary to re-divide jobs between men and women based on competence and not on a biological basis, both within and outside the family.

C- The results of the study revealed that the university student has a high tendency towards the approval of the ideas of the Feminist Current in Saudi society at an average rate of (2.92). The results also showed that female university students agree with the equality of spouses in rights and responsibilities, childbearing and raising children, and that women have the right to choose their own life partner and independence in housing for divorced and widowed and revealed that they agree to some extent with women traveling alone and without the permission of her guardian.

Fifth: Future Suggestions:

Based on the results of the field sociological study on the attitudes of Saudi women towards the concept of gender, the following recommendations can be proposed:

A- Educating women and society about this concept through the media, school curricula and school activities, which enhances awareness about the concept of gender.

B- Educating women about their rights, which are regulated by the rules of Sharia, and in return what they should do towards the family and society.

C- Conducting relevant research on this topic to fill the knowledge gaps among women about the concept of gender and its ideas.

D- Conducting more similar studies applied to other age groups and communities and comparing their results with the results of the current study to find out the extent of their awareness of the concept of gender.

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