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# Education: Shaping Character and Identity Unlocking Girls' Leadership Potential

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## Executive Summary

Jordan has made significant progress in girls' education. Girls consistently outperform boys in literacy, school completion, and academic achievement, and the country has achieved near-universal enrollment in basic education. Yet these educational gains have not translated into equal participation in public life. Women remain underrepresented in politics, leadership positions, and the labor market, where female participation has remained between 13–15% in recent years. This raises a critical question: why does educational success not translate into leadership, agency, and participation for girls and young women?

This report examines how teachers, school environments, curricula, extracurricular activities, and family engagement shape leadership opportunities for girls and young women in Jordan. Drawing on mixed-methods research conducted in public schools in Amman and Mafraq, the study explores both the role teachers play in encouraging leadership and the broader structural barriers that limit these efforts.

The findings show that teachers play a significant role in fostering confidence, participation, responsibility, and public speaking skills among students, particularly girls. Many teachers use active learning methods and classroom responsibilities, such as the “little teacher” approach, to encourage leadership and participation. However, these efforts are constrained by overcrowded classrooms, administrative burdens, limited resources, and the pressure of the Tawjihi examination system, which prioritizes memorization and curriculum completion over creativity, participation, and skill development.

The research also demonstrates that gendered expectations continue to shape classroom interactions and perceptions of leadership. Girls are often associated with modesty, obedience, and emotional sensitivity, while boys are linked to assertiveness and authority. Although many teachers actively encourage girls' participation, these broader stereotypes continue to influence how leadership is understood and practiced within schools.

The curriculum itself remains limited in its ability to cultivate leadership skills. Teachers and students alike described the curriculum as overly exam-oriented and lacking strong, culturally relevant female role models. Leadership development therefore depends largely on individual teachers rather than systematic educational approaches. At the same time, important disparities exist between schools and regions. Students in underserved areas, particularly in Mafraq, face limited access to libraries, theaters, extracurricular activities, and psychosocial support services, restricting opportunities for participation and self-development.

The report further highlights the importance of family engagement. Previous and current findings show weak and inconsistent communication between schools and families, particularly beyond the early years of schooling. In many cases, teachers are left to negotiate individually with parents to secure girls' participation in activities and leadership opportunities.

The report argues that strengthening girls' leadership requires moving beyond narrow understandings of academic achievement toward a broader vision of education as a space for shaping character, confidence, participation, and social responsibility. Supporting girls' leadership cannot depend on teachers alone. It requires investment in the wider educational environment, including curriculum reform, psychosocial support services, extracurricular activities, equitable resource distribution, and stronger parent-school partnerships.

Key recommendations include reducing administrative burdens on teachers, reforming aspects of the Tawjihi system, expanding gender-responsive teacher training, increasing the representation of women in school curricula, investing in extracurricular and leadership programs, strengthening psychosocial support services, and improving communication between schools and families.

Ultimately, the gap between girls' academic success and their underrepresentation in public life is not merely an educational issue, but a broader societal challenge. Without addressing the structural conditions that limit girls' opportunities to develop confidence and leadership, the education system risks losing the potential of an entire generation of young women.

## Introduction: From Education to Leadership

Jordan has made significant progress in expanding access to education and improving learning outcomes for girls. Across key indicators—literacy, school completion, and academic performance—girls consistently outperform boys, and the country has achieved near-universal enrollment in basic education. Yet these gains have not translated into equal participation for women in public life. Women remain significantly underrepresented in the labor market, political institutions, and leadership positions.

This gap raises a critical question: **why does educational success not translate into leadership, agency, and participation for girls and young women?**

While barriers such as labor market constraints and social norms are well recognized, the role of the education system itself in shaping leadership remains less clearly examined. Schools are not only spaces of learning; they are key environments where confidence, participation, and perceptions of leadership are formed. Teachers play a central role in this process, but their ability to foster leadership is shaped by broader structural conditions, including curriculum demands, exam pressures, and resource limitations.

Previous research on education in Jordan has also highlighted broader structural challenges affecting students' educational experiences and opportunities. Studies conducted in northern Jordan identified weak and inconsistent communication between schools and families, limited parental awareness of children's educational progress, and significant gaps in psychosocial support services within schools, particularly in underserved communities.<sup>1</sup> These dynamics place additional pressure on teachers while limiting the broader support systems necessary for students' confidence, participation, and long-term development.

This report examines how teachers and schools influence the development of leadership qualities among girls and young women in Jordan. It focuses on classroom practices, gender dynamics, and the wider institutional and social factors that shape students' opportunities to participate, take initiative, and build confidence.

The report argues that while teachers are critical actors in fostering leadership, they cannot do so in isolation. Strengthening girls' leadership requires addressing the broader system within which they operate, including curriculum design, school resources, and family engagement. Without such changes, the gap between academic achievement and leadership outcomes is likely to persist.

Ultimately, education must be understood not only as a pathway to academic success, but as a formative space in which **character, identity, and the capacity for participation in public life are shaped**. Addressing the gap between educational achievement and leadership outcomes is therefore not only an educational priority, but a broader societal one.

### IGNITE Project Background

Young women are not just the leaders of tomorrow—they are the changemakers of today. *Nidaa for the Change* believes in the power of girls to challenge the status quo, inspire their communities, and spark lasting transformation. When equipped with the right tools and support, young women bring bold, innovative solutions to the very challenges they face. Their leadership is essential to advancing social justice, strengthening communities, and driving inclusive progress across generations.

Implemented by the Arab Renaissance for Democracy and Development (ARDD) under the IGNITE initiative—Inspiring Girls and Grassroots Networks for Inclusive and Transformative Education—with the support from the René Mouawad Foundation (RMF), and funded by the Agence Française de Développement (AFD), in partnership with the International Rescue Committee (IRC), *Nidaa for the Change* empowers girls aged 15–19 from refugee and underserved communities in Amman and Mafraq.

Through inclusive, interactive learning spaces, the project nurtures confidence, resilience, and civic awareness, helping participants become vocal advocates for education, equity, and social justice in their communities.

<sup>1</sup> ARDD. *Basic Education and Parents' Relations with School: Findings from a Mini-Survey of Jordanian and Syrian Refugee Households in Mafraq City*. 2017a.

ARDD. *Fostering a Culture of Responsibility and Accountability: Improving the Learning Environment in Jordan*. 2017b

## Methodology

This study employed a mixed-methods approach, combining quantitative and qualitative data to ensure comprehensive analysis and triangulation. All data collection followed ethical standards, including informed consent, confidentiality, and the protection of participants' privacy.<sup>2</sup>

The quantitative component consisted of a survey completed by 374 participants, including 102 teachers and 272 students. The qualitative component included semi-structured interviews with teachers and students, focus group discussions with teachers, and consultations with educational experts selected from the Nafe' Network.

The study focused on public schools in Amman and Mafraq, selected due to their relevance to the project's target populations and to capture variation between urban and underserved contexts.

## Limitations

Several limitations should be noted. The sample reflects a stronger representation of female participants, consistent with the study's focus on girls' leadership, but this may limit the inclusion of male perspectives. The research is geographically limited to Amman and Mafraq and therefore cannot be generalized to all regions of Jordan. In addition, the use of purposive, non-probability sampling—primarily through ARDD networks—may introduce selection bias.

*For a detailed breakdown of sampling methods, selection criteria, and participant numbers by data collection method, see [ANNEX \[1\]](#)*

## Context: Education, Gender, and Opportunity in Jordan

Jordan's education system is overseen by the Ministry of Education (MoE) for pre-primary to secondary education and the Ministry of Higher Education and Scientific Research (MoHESR) for post-secondary education. It consists of two years of preschool, ten years of compulsory basic education (grades 1–10), and two years of optional secondary education (academic or vocational), culminating in the General Secondary Education Certificate Examination (Tawjihi).

In recent years, the sector has undergone several reforms. In 2017, the National Center for Curriculum Development was established to oversee curriculum and textbook reform across early childhood, basic, and secondary education.<sup>3</sup> Moreover, there are several civil society organizations and initiatives with the sole goal of advancing education in Jordan. The most significant one is the Queen Rania Foundation (QRF)<sup>4</sup>, which launched Edraak in 2014 - a non-profit Arabic platform that provides free online education across the Arab world-, and supports the Queen Rania Training Academy (QRTA), offering over 100,000 opportunities to teachers and school leaders. Complementing these efforts, Madrasati creates safe, dynamic learning environments through school renovations and embeds social and emotional learning.

In 2018, the Ministry of Education launched the Education Strategic Plan (ESP) 2018–2022, which focused on early childhood education, access and equity, institutional performance, curriculum quality, human resources, and vocational education. Gender equality formed a central pillar of the strategy and was accompanied by a dedicated framework for mainstreaming gender within education.<sup>5</sup> The strategy identified a reverse gender gap, with boys experiencing higher dropout and repetition rates and lower educational attainment than girls. While official explanations often emphasize differences in teaching environments and student engagement, findings from this research suggest that teachers and students also perceive boys as requiring stricter discipline and greater behavioral management.

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<sup>2</sup> ARDD is committed to protecting the safety and well-being of children under all operations, affirming a zero-tolerance policy toward all forms of abuse and exploitation. Child protection and safety policies are integrated throughout the project cycle. A risk management plan was developed to minimize harm and respect the “Do No Harm” principle. ARDD upholds all Jordanian laws on child protection and is committed to the safety, dignity, and best interest of all children in all research activities. All participants provided informed consent, and privacy and anonymity were assured throughout.

<sup>3</sup> The National Center for Curriculum Development website: <https://www.nccd.gov.jo/Ar/Pages/>

<sup>4</sup> <https://qrf.org/en/who-we-are/affiliated-organizations>

<sup>5</sup> Ministry of Education, *Education Strategic Plan (2018-2022)* (2018), [https://moe.gov.jo/sites/default/files/esp\\_english\\_final.pdf](https://moe.gov.jo/sites/default/files/esp_english_final.pdf).

Despite girls' strong educational performance, women remain significantly underrepresented in the labor market, politics, and leadership positions. Female labor force participation in Jordan remains among the lowest globally, fluctuating between 13% and 15% in recent years.<sup>6</sup> In 2026, Jordan ranked 127th globally on the Women's Power Index, with a political parity score of 20 out of 100.<sup>7</sup> Women also remain underrepresented in private-sector leadership, holding fewer than 5% of board positions, while 78% of companies have no female board representation.<sup>8</sup>

These disparities reflect broader social expectations that continue to associate women with domestic roles and men with authority and leadership.<sup>9</sup> This contradiction between girls' educational achievement and women's limited public participation raises a central question: if Jordan's education system has achieved near-universal enrollment and strong educational outcomes for girls,<sup>10</sup> why does this success not translate into equitable representation in economic, political, and social life?<sup>11</sup>

## How Education Shapes Leadership

To systematically examine the relationship between education and leadership development, this study draws on sociological perspectives on education and gender to understand how schools shape leadership and gender norms are reproduced or challenged. Bourdieu, in his cultural reproduction theory, suggested that gender inequality stems from the production of gendered habitus inside different fields. The habitus refers to the underlying structures of social life that become ingrained into how we physically move or talk or interact in the world<sup>12</sup>. According to Bourdieu, these norms operate within different social fields, including education. Schools therefore, do not simply transmit knowledge; they also reinforce existing ideas about authority, confidence, gender roles, and leadership.

Education, in the Bourdieuan sense, constitutes a Field that functions as a Power capable of imposing meaning and granting symbolic value to individuals<sup>13</sup>. More specifically, what Bourdieu terms "Pedagogic Action"<sup>14</sup> represents a powerful mechanism through which dominant social values and norms are reproduced, including ideas about masculinity, femininity, and leadership. Within the Jordanian context, where women continue to face strong social expectations around modesty, obedience, and family roles, this dynamic can reinforce the perception of men as natural leaders despite women's academic achievements. As a result, educational reforms that promote gender equality may have a limited impact if they are not accompanied by broader changes in societal attitudes toward gender and leadership. These initiatives often struggle to achieve their intended purpose because they are not accompanied by corresponding changes in societal views and gender stereotypical constructs, an outcome rooted in education's inherent capacity to both produce and reproduce gender stereotypes.

This analysis leads to the central focus of the current research: teachers. Teachers represent the critical link between educational institutions and students and parents. As intermediaries occupying this position, teachers play a fundamental role in either perpetuating or challenging existing gender dynamics within the educational environment. To investigate the role of teachers in promoting leadership traits among young women and girls, this research poses three primary points of inquiry: first, how teachers promote gender equitable classroom practices that foster leadership among girls and young women (GYW); second, how teachers actively support GYW leadership development; and third, whether gendered differences or biases exist between female and male teachers in their interactions with female and male students, and how these dynamics influence leadership promotion.

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6 Higher Population Council, "Women's Participation in the Labour Market Is a Key Requirement for Comprehensive Development and Gender Equality," August 2020, <https://www.hpc.org.jo/en/content/%E2%80%9Cwomen%E2%80%99s-participation-labour-market-key-requirement-comprehensive-development-and-gender>; Department of Statistics, "Unemployment Rate Declined in the Kingdom to 16.2%," December 2025, [https://dosweb.dos.gov.jo/DataBank/News/Unemployment/2025/unemp\\_Q3\\_2025\\_en.pdf](https://dosweb.dos.gov.jo/DataBank/News/Unemployment/2025/unemp_Q3_2025_en.pdf).

7 <https://www.cfr.org/trackers/womens-power-index>

8 <https://www.cfr.org/trackers/womens-power-index>

9 according to the IMAGES survey 78% of men and 52% of women believe that a woman's most important role is to take care of the home and cook for the family, 78% of men and 38% of women believe it is more important for women to marry than have a career.

10 UNICEF, "Education," accessed March 1, 2026, <https://www.unicef.org/jordan/education>.

11 Ministry of Education Website: <https://moe.gov.jo/ar/>

12 Pierre Bourdieu, *Outline of a Theory of Practice*, trans. Richard Nice (Cambridge University Press, 1977).

13 Pierre Bourdieu and Jean-Claude Passeron, *Reproduction in Education, Society and Culture*, 2 .ed., reprinted, *Theory, Culture & Society* (Sage Publ, 2000).

14 In his book *Reproduction in Education, Society and Culture*, Bourdieu widens the scope of discussing by referring to education as "pedagogic action" which was defined as "education in the broadest sense, encompassing more than the process of formal education" this could include education through society (diffuse education), education through family (family education), and education through formal institutions (institutionalized education). For this research, we are referring to institutionalized education, however, we acknowledge the importance of all the aforementioned types of education to the socialization of leadership qualities for young women and men.

## Contextualizing Leadership

Before investigating the role of teachers in gender socialization and building leadership qualities, it is vital to clarify what a leader is in the context of this research. Determining what leadership qualities entail has been at the forefront of ARDD’s research efforts. Previous research found that young men and women in Jordan hold contradictory views on gendered leadership traits. In the study of leadership conducted Men tend to emphasize masculine-coded traits such as vision, courage, and authority, aligning leadership with power and control, while women prioritize feminine-coded soft skills like empathy, emotional intelligence, and inclusivity<sup>15</sup>. These contradictions illustrate how traditional masculine and feminine trait associations continue to shape perceptions, even as attitudes gradually shift toward greater inclusivity and gender equality. Additionally, one participant defined leadership as “being responsible... responsibility for the class, responsibility for the students. If they are assigned tasks, they are ready for them. They are mature enough for the role.” This reflects the extent to which participants associated leadership not only with authority or charisma, but also with responsibility, accountability, and care for others.

Additionally, Previous ARDD research on girls’ leadership in Jordan and Egypt also found that family support is essential, especially from male family members. Through this research ARDD defined leadership outside the conventional parameters which stress rising through bureaucratic ranks, rather their definition focused on “the potential for girls and young women to make their voice heard, speak up for themselves and others, effectively take on leading positions, administering their finances, making use of their intellectual and practical skills, navigating everyday challenges and obstacles, and producing meaningful results for themselves and others.”<sup>16</sup> This

broader understanding is particularly important in contexts where girls may not have access to formal leadership positions but still exercise leadership in their homes, schools, and communities.

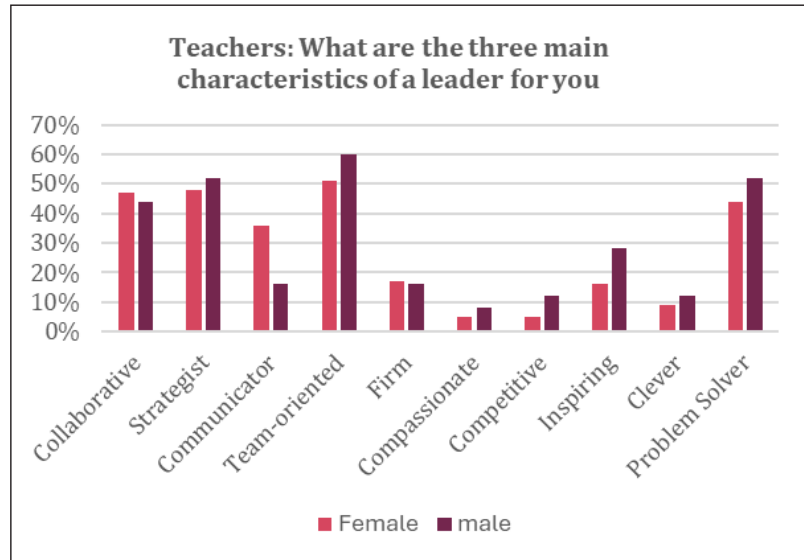


Figure 1

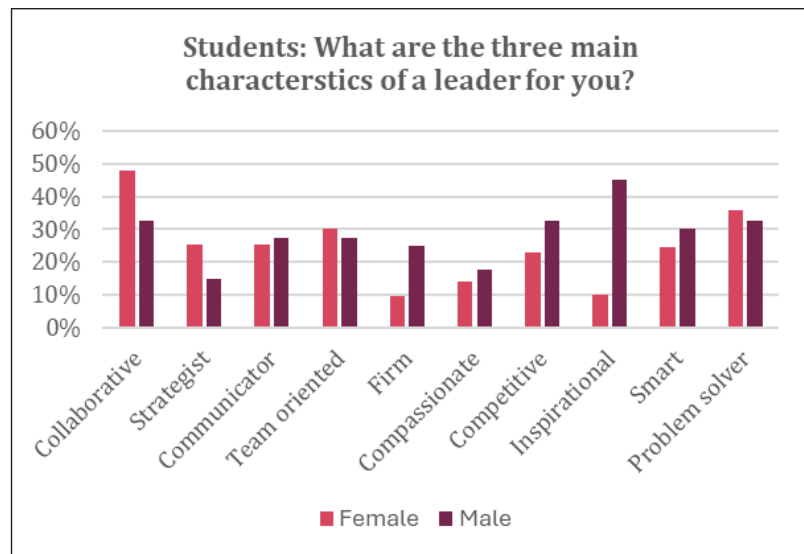


Figure 1

15 ARDD, “Evolving Perspective: Leadership Qualities among Young Men and Women in Jordan,” Renaissance Strategic Center, 2025, <https://renaissancestrategiccenter.com/publications/evolving-perspective-leadership-qualities-among-young-men-and-women-in-jordan/>.  
 16 ARDD, Raising Tomorrow’s Leaders (ARDD, 2024), <https://renaissancestrategiccenter.com/publications/raising-tomorrows-leaders/>.

To further explore how leadership is understood among teachers and students, survey participants were asked<sup>17</sup> to identify the three most relevant characteristics of leadership in their opinions. Team oriented and collaborative were the characteristics most chosen by both male and female teachers, and collaborative was the one most chosen by female and male students. This goes to show that ethical leadership based on collaboration and synergy is what defined leadership to teachers and students. Problem solver was the second choice for all participants, which also denotes an inclination towards merit-based leadership. However, there were some instances where more traditionally “masculine” traits were chosen among male students such as firm and competitive, which could be attributed to an array of different reasons, one of which is the socialization of boys to be tough and the normalization of these traits in the public discourse around leadership. These differences may reflect the continued socialization of boys toward toughness and competition.

## Teachers as Gatekeepers of Leadership

The general (ideal) perception, albeit unconscious, around the education system is that it is a higher form of socialization, abstracted from all the biases of society and the family because, as a system, it is based on experts’ insights, philosophical concepts, and grassroots research. This general perception is understandable, as education is often associated with objectivity, expertise, and factual knowledge. However, the process through which knowledge is selected, taught, and valued is never entirely neutral. It is shaped by broader social, cultural, and political power relations, including ideas about gender, authority, and leadership. However, the process of these facts and observations become knowledge is the process that is often overlooked and, more times, than not, entrenched in established power dynamics<sup>18</sup>.

From the perspective of critical pedagogy, it is crucial to discuss the power dynamics in relation to knowledge to counter the oppressive implications of the globalizing neocolonial world for educational institutions, research, and knowledge production<sup>19</sup>. This is particularly relevant for knowledge about women and gender, as women have historically been excluded not only from leadership positions but also from the production of knowledge itself. Feminist scholars have shown that women’s experiences, ideas, and roles as educators have often been marginalized within mainstream educational thought. As a result, dominant understandings of leadership, authority, and success continue to reflect masculine norms and perspectives. Moreover, the very definition of education and the educational realm adopted implicitly by the standard texts, and made explicit by contemporary analytic philosophers of education, excludes women<sup>20</sup>.

Thus, teachers, as part of this system, do not operate outside the very power dynamics that shape knowledge production. Teacher’s cognition refers to the cognitive dimensions of teaching which entails what teachers know, believe, and think<sup>21</sup>. Teachers interpret and enact policy in the context of their own socialization. Research indicates that teachers may support equality at the level of principle but still expect boys to be assertive and girls to be neat and cooperative. These expectations are reflected in how teachers distribute attention, praise, discipline, and responsibility within the classroom, which can have cumulative implications for confidence, participation, and achievement over time<sup>22</sup>. These micro practices matter because students read meaning from them and construct their identities accordingly. Without critically examining how gendered biases infiltrate classrooms, the education system risks reproducing the very exclusions it hopes to overcome, particularly for women, whose historical absence from the production of educational thought continues to shape whose knowledge is validated and whose is erased.

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17 The findings presented above reflect descriptive statistics only. All percentages represent proportions calculated within each demographic or experiential subgroup (e.g., percentage of female teachers, percentage of teachers with training). Average ratings for university major appropriateness are presented as mean values within each group. No statistical tests for significance were conducted; therefore, observed differences between groups should be interpreted as directional trends rather than statistically validated associations.

18 Claudia Schumann, “Knowledge for a Common World? On the Place of Feminist Epistemology in Philosophy of Education,” *Education Sciences* 6, no. 1 (2016): 10, <https://doi.org/10.3390/educsci6010010>.

19 Schumann, “Knowledge for a Common World?”

20 Jane Roland Martin, “Excluding Women from the Educational Realm,” *Harvard Educational Review*, ahead of print, 1982, 134, <https://doi.org/10.11763/haer.52.2.dx040636610737v4>.

21 Simon Borg, “Teacher Cognition in Language Teaching: A Review of Research on What Language Teachers Think, Know, Believe, and Do,” *Language Teaching* 36, no. 2 (2003): 81–109, <https://doi.org/10.1017/S0261444803001903>.

22 Simon Borg, *Teacher Cognition and Language Education: Research and Practice*, Bloomsbury Classics in Linguistics (Bloomsbury Academic, 2015), <https://doi.org/10.5040/9781474219983>; Mike Younger and Molly Warrington, *Raising Boys’ Achievement*, no. RR636 (University of Cambridge Faculty of Education, 2005), [https://www.researchgate.net/publication/242599270\\_Raising\\_Boys'\\_Achievement](https://www.researchgate.net/publication/242599270_Raising_Boys'_Achievement).

From our data, we found that while teachers often cite that there are no inherent differences between boys and girls when it comes to teaching and learning strategies, they still manage to reinforce a gender binary, by tailoring their methods to appeal to these assumed preferences. For instance, one female teacher, talking about what activities she thinks students would prefer: “any activity involving energy or movement like sports, boys are more attracted to it, but girls on the other hand are more shy, so they don’t prefer to participate in these types of activities, especially as they get older, and I cannot blame them because girls are modest by nature” another female teacher said: “girls need a mother figure that is affectionate, while boy they look for a father figure that is firm and assertive”.

While such views may reflect teachers’ experiences in the classroom, they can also reinforce broader stereotypes that associate girls with obedience, modesty, and emotionality, while linking boys to authority, assertiveness, and leadership. They perpetuate the same rhetoric that keeps women out of the public sphere, such as: “women are too emotional for leadership”, or “women are naturally obedient”. One female student voiced her disdain for such stereotypes, saying: “you are a girl, you cannot act out in front of the teacher, what’s wrong with acting out if I’m a girl?”.

Despite the perpetuation of these stereotypes, girls are still perceived as more committed and excited to learn and willing to participate in extracurricular activities than boys. One male teacher said:

*“Girls are more motivated to learn than boys.... Male students have zero motivation to learn, they always tell me, ‘I have no use for math in real life’, or ‘I don’t care about this I am joining the army anyway’.*

A male teacher expressed his frustration that not one single student has come to him with an extracurricular project or initiative in his seven years of teaching. This was confirmed by our survey, where out of the 40 male student respondents, none of them ever participated in any civil society activity.

However, teachers are aware that this lack of participation does not always stem from unwillingness, sometimes, it is lack of resources and general disenchantment with the future. One teacher said that many of his students have expressed their pessimism towards the job market, saying “what’s the point if we are not going to find a job anyway” and they are not wrong, as youth unemployment in Jordan is on the rise, reaching 46% among 15-24 year olds in 2024<sup>23</sup>, especially among university graduates, particularly women<sup>24</sup>. This pessimism reflects broader economic uncertainty and the limited opportunities many young people see for themselves in Jordan. In such a context, leadership activities, extracurricular engagement, and long-term educational investment can feel secondary to more immediate concerns about employment, financial security, and the future<sup>25</sup>. This reflects the multiple ongoing global crises young people are exposed to, as well as their constant awareness of these events through unprecedented access to information online<sup>26</sup>, which led Arab youth to strive for stability, safety, and security above all<sup>27</sup>. Theorist Zygmunt Bauman argued, the version of modernity we live in, which he aptly named “liquid modernity” is privatized, individualized, and moves in an incredibly accelerated speed, making the responsibility of “failure” or “falling behind” on the individual’s shoulders, which in turn, heightens the sense of anxiety towards the future<sup>28</sup>.

Furthermore, under liquid modernity, education is under pressure to abandon fixed curricula and traditional standards. Governments push schools to keep up with constantly changing business demands, while students respond to unpredictable job markets. At the same time, schools no longer have a monopoly on knowledge, as they now compete with the vast amount of information available online. This has shifted the focus from “teaching” to “learning,” placing more responsibility on individual students, who are reluctant to make long-term commitments that might limit their future options. As a result, education becomes more privatized and individualized, and the traditional teacher-student relationship is replaced by a supplier-client or shopper-like dynamic<sup>29</sup>.

23 Roya News, “Youth Unemployment Hits 46% in Jordan, Double National Average,” Roya News, 2025, <https://en.royanews.tv/news/62060/Youth-unemployment-hits-46%25-in-Jordan%2C-double-national-average>.

24 Raad Al Tal and Jalal Hussein, Youth Unemployment in Jordan: Failed Strategies and Deferred Promises (ARDD, 2023).

25 2026 الجزيرة نت, “الجزيرة نت, جيل زد العربي والهروب إلى تطوير النفس,” <https://aja.ws/lgfjg6>.

26 جعفر, “جمهورية الذات”

27 Arab Youth Center, Arab Youth Priorities Survey (2020, n.d.), <https://arabyouthcenter.org/en/article/our-research/arab-youth-priority-survey>.

28 Zygmunt Bauman, Liquid Modernity (polity, 2000).

29 Zygmunt Bauman, “Education in Liquid Modernity,” Review of Education, Pedagogy, and Cultural Studies, ahead of print, 2005, <https://doi.org/10.1080/10714410500338873>.

Despite essentialist views on gender, teachers demonstrate a sophisticated understanding of pedagogical strategies that foster leadership, particularly in girls. The influence of the Queen Rania Teacher Academy serves as a transformative catalyst, introducing teachers like to active learning strategies, such as “the reporter,” “exit card,” and “popsicle sticks”, that reposition students as agents of their own learning. One teacher explicitly contrasts this training with her prior decade of teaching and even her master’s degree, stating, “they taught me how to write research for Master’s, but my research at the academy was stronger.” Central to these efforts is the “little teacher” or “junior teacher” role, which both male and female teachers describe as a powerful tool for building confidence and responsibility. A female teacher explains, “when you give the student the little teacher role, everyone feels like a leader.” For girls in particular, this role offers a sanctioned space to exercise authority, guide peers, and develop public speaking skills, qualities traditionally coded as masculine.

However, teachers note a troubling decline in enthusiasm for such roles as students age, observing a “lethargy” in tenth graders who become “more academically oriented,” adding that older students, especially those preparing for the Tawjihi exam, view such activities as “nonsense.” This points to a critical juncture where the exam-centric system actively undermines the very leadership skills cultivated in earlier years.

Beyond structured roles, teachers also convert perceived behavioral challenges into leadership opportunities, particularly for boys, though the principle holds important implications for girls as well. One male teacher’s approach to “disruptive or hyperactive students” is especially insightful: he identifies these students as potential leaders, “a leader is someone who understands but is lost” and gives them roles such as “class monitor” or entrusts them with managing peers during breaks. He explains, “This makes them obligatory to be well-behaved so they can monitor disruptive students,” reframing leadership not as an innate quality but as a responsibility that cultivates self-regulation.

Yet the teacher describes that this approach is not universal, noting that “many teachers, upon seeing a disruptive student, simply tell them to leave.” Students’ narratives further reveal the immense power teachers wield as enablers and role models.



A female student credits her music teacher as a model of self-assurance, “*she is someone who is self-assured, and when she wants something, she gets it*”, while another female student’s music teacher recognized her talent at age 12, which “*broke my fear of performing in front of a large audience.*” One male student describes two teachers who actively invested in him, with one explicitly stating, “*You have qualities, but you need to discover yourself... You are capable of doing it, you are capable of achieving.*”



These teachers functioned as talent scouts and confidence-builders, extending their influence far beyond the classroom into students’ daily lives and interpersonal skills. For girls especially, such mentorship can be the difference between internalizing stereotypes of modesty and obedience or stepping into roles of influence and voice.

## The System Behind the Classroom

Even as education becomes more individualized and market-driven, teachers remain powerful agents of socialization, often unconsciously reinforcing gendered expectations through daily interactions, task allocation, and classroom management. This makes it essential to examine not only what teachers teach, but also the wider structures within which they work. Teachers operate within broader institutional constraints, including overcrowded classrooms, underfunded schools, rigid curricula, exam pressures, and persistent social norms around gender and leadership. These pressures can limit even the most committed teachers’ ability to support girls’ leadership development. For this reason, understanding girls’ leadership requires looking beyond individual teachers to the curriculum, extracurricular activities, school resources, family attitudes, and broader inequalities between schools and regions.

This section will explore how curriculum design, resource allocation, and the broader education system interact with these forces, and what leadership qualities, at both the institutional and individual levels, are needed to build a more equitable educational future without scapegoating the very educators working within dysfunctional systems.

## What Students Learn: Curriculum and Representation

Across teacher and student interviews, the curriculum is largely perceived as tokenistic and inadequate for cultivating leadership, particularly among girls. Rather than empowering students, the curriculum places the burden of leadership development onto individual teachers who must compensate for its gaps. Teachers consistently noted a deficiency of strong, culturally resonant female role models within the national curriculum. One female teacher stated bluntly: “No, I do not believe there are sufficient female role models in the curricula. I believe there is a real problem that children today cannot find role models to look up to.” Another female teacher reinforced this by critiquing a lesson on a tennis player as insufficient, noting, “there are better characters from our culture.” When female figures do appear, their inclusion often feels performative rather than substantive. A female student recalled a unit on “women’s experiences, like Zaha Hadid” in Arabic class, but also described how a male peer refused to do the presentation, boasted about domestic violence, and faced no intervention because the school “considered it a family matter.” This reveals how the curriculum’s inclusion of female role models is easily undermined by a school culture that tolerates misogyny. Another student offered a crucial distinction: “Inside the curriculum, in the books, I don’t see that. But from the teachers, there is encouragement for leadership.” This finding underscores that the curriculum itself is perceived as devoid of leadership content; any leadership development that occurs is attributed to individual teachers who go beyond prescribed materials.

Beyond content issues, the very structure of the curriculum works against leadership. The Tawjihi exam system prioritizes memorization over genuine learning, leading to student burnout, a male teacher noted a mismatch between the curriculum and student reality, stating that the “teacher’s guide suggests that all the students are at a good level,” while his students’ actual level “ranges from average to weak.” When teachers are racing to cover content for exams, there is no time to cultivate leadership. Overall, the curriculum remains limited in its ability to cultivate leadership skills, particularly among girls. While some improvements have been made, teachers and students alike continue to perceive leadership development as something that depends more on individual teachers than on the curriculum itself.

According to a study by Edres (2021)<sup>30</sup> about gendered representation in the Jordanian curriculum, male characters represent over 67% of all gendered characters across the sample, rising from 57% in first grade to 89% in tenth grade. Adult women are virtually invisible, appearing in only one illustration across all three textbooks. As the study concludes, “as female role models are rare, girl students have less foundation for identification and projection into adulthood than their male counterparts” P.16. Qualitatively, male characters are introduced through family roles, occupations, and social networks, while female characters are mostly referred to only by their first names. Boys are projected into future careers (“I am a scientist”), while girls receive no such occupational projection. Women are excluded from vocational jobs requiring travel or outdoor activity. Successful activities involve men 85% of the time versus 15% for women, while negative activities are more frequently attributed to girls.

However, the Jordanian curriculum has undergone significant reform since 2022, following the period of Edres’s study. A preliminary analysis of several high school textbooks reveals notable improvements (refer to [ANNEX \[2\]](#) for reference). There are now more frequent mentions of prominent historical female figures, including philosophers such as Hypatia, rulers and political leaders like Arwa Al-Salihi and Shajar Al-Durr, as well as general references to the role of women across various civilizations. Additionally, some lessons address women’s rights, introduce the participation of women in Jordanian political life through the quota system, and highlight their roles in civic life, including within civil society organizations.

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30 Nijmi Edres, “Gendered Representations in Jordanian Textbooks: A Combined Quantitative and Qualitative Analysis Based on UNESCO Guidelines for the Promotion of Gender Equality,” *Cogent Education* 9, no. 1 (2022): 2059826, <https://doi.org/10.1080/2331186X.2022.2059826>.

## Where Leadership Happens: Activities and Engagement

The ministry of education has a department which is solely dedicated to activities called “The Department of Educational Activities” which aims to “promote the values of good citizenship, develop students’ pride in themselves and their abilities, invest students’ energies in what is beneficial to them, the community and the school, keep them away from unwanted external influences, develop their skills and develop their intellectual, mental and physical abilities and talents, in line with the vision and mission of the Ministry of Education<sup>31</sup>.” In addition, the National Center for Curriculum Development has several guides to activities that can be given to the students inside and outside the classroom (See figure 3). Despite the availability of the resources, there are barriers to implementing these activities, such as resources and arbitrary gender classification of activities.

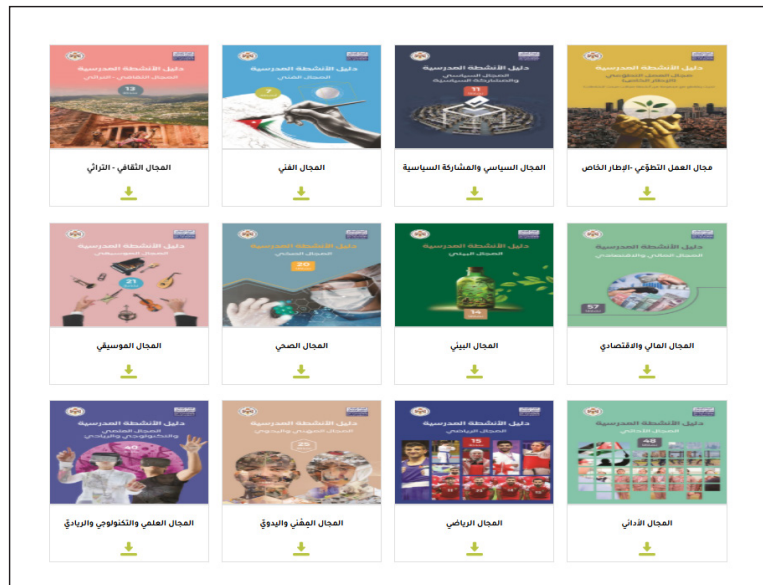


Figure 3: School Activities Guides

Survey results reveal notable patterns in how teachers perceive the suitability of different extracurricular activities for girls and boys. When asked about activities for girls, female teachers most frequently selected Volunteering (57%), followed by Student Council (42%) and Reading club (36%). Male teachers also selected Volunteering as the top activity for girls (40%), followed by Student Council (32%) and Journalism (32%). For boys, both female and male teachers prioritized Scouts (35% and 48%, respectively) and Volunteering (40% and 56%, respectively), showing strong cross-gender agreement. However, according to students, teachers encouraged them to participate in student council the most, followed by volunteering.

Moving beyond survey data, teacher and student accounts reveal a stark disconnect between the potential of extracurricular activities to build leadership and reality of students’ lack of participation, resource scarcity, and systemic neglect. Among male teachers, a consistent finding is that athletic activities are the primary draw for male students, while academic or leadership-oriented activities are largely dismissed. One male teacher notes that the “student parliament at the school is just on paper (ineffective),” while

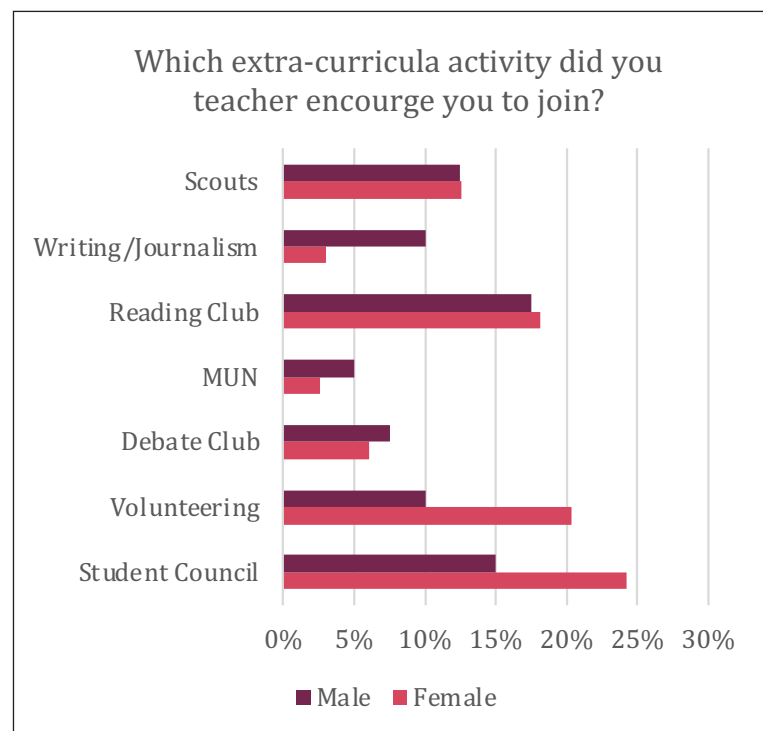


Figure 4

31 <https://moe.gov.jo/ar/node/16039>

another teacher observes that students will participate in “anything athletic, but anything educational—math, science, anything educational? No, they don’t like it.” This suggests that the school system is struggling to translate the engagement seen in sports into the academic and leadership realms. There is also a lapse in the perception of the student parliament: one teacher describes it as “very effective” with students who “like to participate and feel a sense of responsibility,” while another describes the same activity disparagingly, stating that students “see it as a game. They’re ignorant.” This contrast may reflect differences in school culture, implementation, or teachers’ own orientations toward student agency.

The way teachers approach activities in the classroom has many deciding factors, however, the one mentioned the most was how classrooms in public schools are often overcrowded, and due to shortage in staff, teachers have to see an enormous amount of students a week, making it impossible to provide individualized leadership opportunities, one teacher noted that even implementing the “little teacher” program is difficult due to time constraints. According to educational experts in the kingdom, it confirmed that severe overcrowding in public school classrooms is a major factor in the decline of educational quality, with class sizes reaching approximately 45 students and potentially exceeding 55 were it not for private schools absorbing some of the pressure<sup>32</sup>.



“From the student just receiving information to the student being the one who prepares, participates, and uses technology,” noting that even “weak students who didn’t use to participate with the teacher started participating more.”



Despite the many barriers to implementing extracurricular activities, students still speak favorably of extracurricular activities, particularly the “Little Teacher” method which they believe helps them get through the material more easily, one student describes:

In addition, greater attention should be given to practical life skills within the curriculum, particularly financial literacy. While financial literacy is formally included within the Jordanian education system, its role in strengthening independence, decision-making, and long-term planning could be more effectively integrated into leadership development efforts.<sup>33</sup> Alongside stronger psychosocial support systems, these skills are essential to building students’ confidence, resilience, and ability to participate actively in public and professional life.

Another activity that the students describe as a formative activity for leadership is scouting. One student name scouting as the activity that most helps develop leadership skills. One female student described “scout life” as “like military life,” emphasizing the “organization and responsibility” required during camping trips. Another student states that scouting “gave me more self-confidence, helped me integrate into society, and I met new people.” An integral part of the scouting experience is camping, which students describe as an opportunity for autonomy, responsibility and social expansion. However, scouting is heavily reliant on the school’s willingness to organize activities for the scouts, one student said: “scouting in my school is just for show, just the flag-raising ceremony. We don’t go camping like other schools.”

## The Missing Link: Family Engagement

Survey data provides an initial quantitative picture of parent-school communication regarding extracurricular activities. Among female students, 129 reported that their parents do not discuss extracurricular activities with them, while 103 reported that they do. Among male students, only 12 reported no such discussions, compared to 28 who reported yes. On the teacher side, 15 female teachers and 6 male teachers reported that they do not communicate with parents about extracurricular activities, while 62 female teachers and 19 male teachers said they do. However, there is a notable discrepancy between these survey results and the more detailed accounts gathered through interviews and focus groups, where the reality of parent-school engagement appears far more fragmented and inconsistent.

32 عمان نت، خبير تربوي: الاكثاظ في المدارس الحكومية يؤثر على جودة التعليم بشكل مباشر، أخبار تقارير، 2025. <http://ammannet.net/9QFQMIM>.

33 OECD OECD. Financial Education for Youth: The Role of Schools. 2014.

Interviews with teachers reveal that parental engagement is rarely systematic and instead depends heavily on individual teachers willing to go beyond their formal responsibilities. One female teacher described herself as “the stubborn type,” personally intervening to convince a father to allow his daughter to participate in a puppet theater competition. Another female teacher, however, recounted a failure to secure a student’s participation due to parental concerns about exams and a principal unwilling to provide accommodations. These contrasting outcomes highlight that teachers’ ability to engage parents depends on individual persistence and administrative support rather than any systemic partnership model. Another theme emerged around the perceived surrender of parental responsibility, particularly for boys. One male teacher stated: “Honestly, a parent only calls the school if they want to complain about a teacher,” describing parents who use the school as daycare and express little concern about academic weakness. This absence of a supportive home environment places an immense burden on schools.

Students’ accounts further illustrate the fragility of parent-school partnerships. A female student noted a sharp decline in parental engagement after the early years: “Parent-teacher meetings happen for first, second, and third-grade students, but after that, there are none.” This absence leaves older students, particularly girls, navigating the critical Tawjihi years, without coordinated home-school support. Some teachers do initiate proactive communication; another female student described a teacher who asked for her mother’s number to secure permission for activities directly. However, even when teachers initiate contact, their influence remains limited. A female student noted that while permission requires a parent’s signature, “if parents don’t agree to activities, it’s hard for teachers to convince them, especially for things like going out of the house.” This highlights the cultural constraints around girls’ mobility, which teachers are often powerless to challenge. When communication does occur, it is often reactive rather than proactive, particularly for boys. A male student observed that “direct communication happens if there are problems with the student, but activities are posted on the school’s page,” suggesting that proactive outreach about opportunities is mediated through passive channels like social media.

Previous research conducted by ARDD in Mafrq<sup>34</sup> examined parent-school relationships and found patterns that closely align with the current study’s findings. The study found a lack of communication that goes both ways, as parents rarely reach out to schools to inquire about how their child is doing as 36% of parents’ usual source of information about their children was through other children (schoolmates) which is not an official pathway, and only 17% referred to conducting individual meetings with teachers. On the school’s side, 54% of parents claim to never receive any report about their child, the same share of parents stated that they were never invited to individual meetings with the teacher(s) of their child. In sum, according to the research, six in ten parents never attend any meetings at the school of their child.

## Unequal Foundations: Resources and School Environments

The lack of psychosocial support services further compounds these structural pressures. In many schools, particularly in underserved areas, teachers are expected to respond not only to students’ academic needs, but also to emotional, behavioral, and social challenges without adequate institutional support or specialized staff.<sup>35</sup> This has important implications for leadership development, as students’ confidence, participation, and willingness to engage are closely tied to their sense of safety, well-being, and belonging within the school environment.

Across all interviews, a consistent and overwhelming finding is that while teachers play an important role in enhancing leadership qualities, the lack of resources is often greater than anything a teacher can overcome. Teachers describe a system that prioritizes curriculum coverage and administrative paperwork over creative and holistic education, with the Tawjihi exam system singled out as a primary source of psychological pressure and student burn-out. Many teachers articulated the burden of “paperwork tasks,” such as lesson preparation forms and exam analysis, stating, “It’s just a waste of time. And it takes time away from doing additional activities for students.” This is a direct conflict: the system demands accountability through paperwork; while reducing the time teachers have for creativity, mentoring, and extracurricular activities.

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34 ARDD, Basic Education and Parents’ Relations with School: Findings from a Mini-Survey of Jordanian and Syrian Refugee Households in Mafrq City (2017), <https://ardd-jo.org/publication/basic-education-and-parents-relations-with-school-findings-from-a-mini-survey-of-jordanian-and-syrian-refugee-households-in-mafrq-city/>; ARDD, Fostering a Culture of Responsibility and Accountability Improving the Learning Environment in Jordan (2017), <https://ardd-jo.org/publication/fostering-a-culture-of-responsibility-and-accountability-improving-the-learning-environment-in-jordan/>.

35 UNICEF UNICEF. Education Sector Analysis: Jordan. 2020;

ARDD. Fostering a Culture of Responsibility and Accountability: Improving the Learning Environment in Jordan. 2017b

The lack of basic infrastructure and dedicated personnel further limits what teachers can achieve. One teacher highlighted the lack of resources in public schools with overcrowded classes of 35 to 38 students, no theater, and no library. She explains the absence of an activity teacher: “That’s where the burden comes in. On top of your regular teaching load, you have to be the activities’ teacher.” This means that already overburdened teachers are responsible for scouting, student parliament, cleaning campaigns, and other activities, leading to burnout and a reliance on the passion of individual teachers rather than any systematic approach.

Stark disparities also exist between girls’ and boys’ schools, revealing how resource distribution is deeply gendered. One teacher highlighted a critical difference in special education resources, stating unequivocally that designated resource rooms “are not applied in boys’ schools. They exist in girls’ schools and are equipped with all materials for them.” She attributes this to a gendered professional pipeline: “Most male teachers don’t study this specialization (special education).” This suggests that resource availability is not just a matter of funding but also of the gendered distribution of expertise and perceived needs. She also pointed to differences in basic school maintenance, noting that cleanliness activities are applied “90-95%” in girls’ schools compared to “35%” in boys’ schools. She describes a chaotic environment where students “escape” after morning assembly and schools lacking the same level of support and structure found in girls’ schools. These disparities place boys’ schools at a distinct disadvantage, yet the burden of managing chaotic environments falls entirely on male teachers without the necessary infrastructure or support.

Students from Mafraq consistently describe a landscape of scarcity. One student stated:



"Even if they wanted to encourage us, there aren't enough resources or facilities, so there's no theater, playground, or art room." She notes that even the activities in the textbook are not implemented, and her school lacks an activities teacher and an activity period, unlike "other government schools in Amman."



This geographical inequity constructs a two-tiered system where girls in rural areas are systematically deprived of the very opportunities designed to build their leadership. In the absence of systemic support, leadership becomes an individual pursuit. One student described that “most of the encouragement to participate in activities came from myself,” seeking out opportunities at the Princess Basma Centers. Another student explicitly stated that her leadership skills were “gained from my mother and from participating in my mother’s organization, not from school.” For many girls, leadership development occurs outside the formal education system entirely, through family connections and community organizations, revealing the school’s struggle to fulfill this role. What teachers can do, no matter how passionate or dedicated, is simply not enough to compensate for the absence of basic infrastructure, dedicated personnel, equitable funding across regions, and a system that prioritizes paperwork over people.

Furthermore, it would be a mistake to essentialize boys’ schools as simply “chaotic” and therefore beyond help. When asked whether the reputation of boys’ schools as difficult to control is true, a male teacher responded, “It exists, but not to the extent that has been conveyed to you.” He redirects the explanation from inherent qualities of male students to the capacity of school administration: “Because ultimately, it comes back to the school administration: whether they are capable of containing the students, understanding their affairs, or knowing how to solve the problem.” This crucial insight refuses the essentialist framing of boys as inherently ungovernable and instead attributes order or disorder to administrative competence, holding the system accountable rather than blaming students.

## Conclusion: Rethinking Education as Leadership Formation

Education is no longer merely a service sector; it is a matter of national survival that transcends day-to-day financial calculations. What is needed today is not only increased spending on infrastructure, but a strategic shift in education budgets toward true investment: building the human being and shaping the character and identity of future generations.

Education should not be measured by the number of schools constructed, but by its ability to expand students' horizons, deepen their awareness, and refine their capabilities. The real question is no longer: how much did we spend? But rather: what did this spending do to our children's inner world? How did it shape their personalities? For education is the decisive stage in which the identity of the future nation is formed.

In this context, sharp criticism emerges of the traditional model that confines young people's ambitions within a closed circle of exams, leaving them caught between academic anxiety and the pressure to secure their future livelihood. This model is no longer viable, as it restrains creativity rather than liberating it.

What is needed is to free education from the dominance of testing, and to build a balanced system that prioritizes mental and physical well-being, while opening space for creative expression—from workshops to sports fields and theaters. The ultimate goal is not merely to graduate academically successful students, but to cultivate a complete human being: a mind that excels in science, a heart that gains courage on the stage, and a spirit that remains rooted in its national identity.

The findings of this research show that teachers play an important role in shaping leadership qualities among students, particularly girls. Teachers can encourage confidence, participation, public speaking, responsibility, and initiative, and many already make significant efforts to support girls both inside and outside the classroom. It is not a fair claim to make that teachers are “falling behind” or “not doing their jobs” as teachers do not exist in a vacuum, they are part of a social structure, one of its main characteristics is masculine domination, and social norms are not simply changed or altered by curriculum change or a teaching method, this is not to say that they are not important, but they are but a cog in a bigger machine. At the same time, teachers cannot transform girls' leadership opportunities on their own. They work within an education system shaped by overcrowded classrooms, limited resources, administrative burdens, exam pressures, regional inequalities, and deeply rooted gender norms. These structural barriers limit the time, space, and support available for leadership-building activities, particularly in public schools and in more marginalized areas such as Mafrq.

However, this is not to say that there are not any teachers who are working hard for their students, on the contrary, if the data shows anything, is that teachers are frustrated with the system because they want to give more to the students, and they are, with what little resources they have. Teachers have shown that they are aware of how they can enhance leadership qualities and have the skills to do so, they have shown that they are aware of the socio-economic barriers plaguing the education system, they are also aware of the barriers that young women particularly face to reach leadership positions, the only missing piece is resources and the pressure teachers feel due to paper-work and bureaucratic processes.

Jordan has made important progress in ensuring girls' access to education and supporting their academic success. The next challenge is ensuring that this success translates into leadership, confidence, civic participation, and greater representation in public life. Without this transition, there is the risk of losing the potential of an entire generation of young women. Strengthening girls' leadership therefore requires not only supporting teachers, but also investing in the broader systems, resources, and social changes that allow girls to thrive.

## Recommendations

These recommendations came from asking the participants to name one thing they would change in the education system.

 <p><b>The Ministry of Education</b></p>	<p><b><i>“There’s no time for students because of the paperwork.”</i></b></p> <p>Teachers cannot pour from an empty cup. The current system prioritizes lesson preparation forms, exam analysis, and endless documentation over the very thing that matters most: time with students. The Ministry of Education must conduct an immediate audit of all mandatory paperwork, eliminating redundant or low-value tasks. Digital automation of routine forms and a cap on administrative hours per week would free teachers to focus on teaching and activities, not paperwork. Most critically, teacher evaluations should be restructured to prioritize classroom engagement and student outcomes over documentation compliance and finishing the curriculum.</p>
 <p><b>The Ministry of Education</b></p>	<p><b><i>“Include a grade for leadership activities. For example, teamwork or initiative.”</i></b></p> <p>Leadership will never be taken seriously as long as it remains invisible on report cards. Students, parents, and even teachers themselves treat extracurricular and leadership activities as optional extras because the system treats them that way. The Ministry should introduce a mandatory “Leadership and Civic Engagement” component into student assessments, accounting for 10-15% of the overall grade. This would include teacher evaluations of teamwork, initiative, peer mentoring, and participation in student council, scouting, or volunteering. When leadership counts toward graduation, everyone will pay attention.</p>
 <p><b>The Ministry of Education &amp; the Ministry of Finance</b></p>	<p><b><i>“On top of your regular teaching load, you have to be the activities’ teacher.”</i></b></p> <p>No other profession expects its workers to run a full-time job while simultaneously managing a second, completely different role without pays or time. Yet this is exactly what teachers face when asked to run scouting, student parliament, cleaning campaigns, and theater productions on top of teaching. The Ministry of Education, in coordination with the Ministry of Finance, should allocate funding for at least one dedicated activities’ teacher per public school. This person’s sole responsibility would be organizing, supervising, and expanding extracurricular leadership opportunities, allowing classroom teachers to teach and activity specialists to lead.</p>
 <p><b>The National Center for Curriculum Development</b></p>	<p><b><i>“No, I do not believe there are sufficient female role models in the curricula.”</i></b></p> <p>The National Center for Curriculum Development should conduct a full gender audit of all textbooks, setting a minimum target of 40% representation of women in leadership roles across stories, case studies, and career projections. Lessons should move beyond “inspiring quotes” to include detailed case studies of Arab women leaders whom students can actually recognize and respect.</p>
 <p><b>The Ministry of Education and Queen Rania Foundation</b></p>	<p><b><i>“Training with Queen Rania Teacher Academy taught me so much.”</i></b></p> <p>Great teachers are not born; they are trained. Queen Rania Foundation, in its various initiatives and organizations such as Madrasati and Queen Rania Teacher Academy has demonstrated that transformative, active-learning training works, but it reaches only a fraction of teachers. Most gender-responsive training remains sporadic, optional, and dependent on individual teacher initiative. The Ministry of Education should mandate ongoing, in-service gender-responsive training for all teachers, not just those who volunteer.</p> <p>Queen Rania Foundation should be resourced to scale its programming, embedding training into the school year with follow-up coaching and peer observation to ensure that strategies like the “little teacher,” “exit cards,” and “popsicle sticks” are actually implemented, not just admired in a workshop.</p>

 <p><b>The Ministry of Education and School Administrators</b></p>	<p><b><i>“It comes back to the school administration: whether they are capable of containing the students.”</i></b></p> <p>The Ministry of Education should conduct an emergency resource audit of boys’ schools, ensuring equal access to special education staff, counseling services, and facility maintenance. School administrators should receive mandatory training in restorative and engagement-focused techniques, including the strategy of channeling disruptive students into leadership roles like class monitoring chaos into responsibility.</p>
 <p><b>The Ministry of Education and School Administrators</b></p>	<p><b><i>“Younger ages interact with activities more than older ones.”</i></b></p> <p>The “little teacher” program works beautifully for young children and then hits a wall. Adolescents and teenagers are not lazy; they are developmentally normal. They have outgrown activities designed for children, and the system needs to provide them with age-appropriate leadership opportunities. The Ministry of Education, in consultation with school administrators, should develop a leadership ladder: “Junior Leader” for grades 1-4, “Peer Mentor” for grades 5-7, “Student Parliament” for grades 8-10, and “Youth Ambassador” or “Community Intern” for grades 11-12. Each level should offer increasing responsibility, real-world impact, and recognition.</p>
 <p><b>The Ministry of Education and The National Center for Curriculum Development</b></p>	<p><b><i>“One of the best systems that have come to us.”</i></b></p> <p>Students on the BTEC vocational track speak of their education with an enthusiasm rarely heard elsewhere. The hands-on, project-based model, including real-world projects, work experience, and practical application, has transformed how they see themselves and their futures. Yet this model remains confined to a narrow vocational track. The Ministry of Education, in partnership with the National Center for Curriculum Development, should pilot BTEC-style, project-based learning modules within the mainstream academic curriculum.</p>
<p><b>School Administrators and Parents</b></p>	<p><b><i>“Parent-teacher meetings happen for first, second, and third grade, but after that, there are none.”</i></b></p> <p>Parental engagement is not a luxury; it is a necessity. Yet the data shows that after the early years, communication between schools and families evaporates. Teachers are left to wage individual crusades to convince resistant parents to allow their daughters to participate in activities, with inconsistent results. <b>To school administrators:</b> Establish structured, proactive communication systems, regular parent-teacher meetings at every grade level, digital portals for activity permission and progress updates, and dedicated parent liaison officers. <b>To parents:</b> Recognize that your involvement does not end after third grade. Attend meetings, communicate with teachers, and support your children’s participation in leadership activities, particularly for daughters whose mobility and opportunities may depend on your permission.</p>

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## ANNEX [1]

Method	Sample Size & Selection Criteria
Survey	<ul style="list-style-type: none"> <li>- <b>Teachers: N= 102</b></li> <li>- <b>Students: N= 272</b></li> <li>- <b>Sampling:</b> Non-probability, purposive sampling via ARDD's social media channels using Kobo Toolbox platform</li> <li>- <b>Criteria:</b> Target audience included teachers and students, particularly from, but not limited to, Mafraq and Amman</li> </ul>
Key Informant Interviews (KIIs): Teachers	<ul style="list-style-type: none"> <li>- <b>Female Teachers N= 7</b></li> <li>- <b>Male Teachers N=4</b></li> <li>- <b>Sampling:</b> Snowball method, starting with teachers of IGNITE beneficiaries</li> <li>- <b>Criteria:</b> Public school teachers from Mafraq and Amman</li> </ul>
Key Informant Interviews (KIIs): Students	<ul style="list-style-type: none"> <li>- <b>Female Students: N=7</b></li> <li>- <b>Male Students N=2</b></li> <li>- <b>Sampling:</b> Purposive selection from the IGNITE project beneficiaries</li> <li>- <b>Criteria:</b> Public schools' students from Mafraq and Amman</li> </ul>
Focus Group Discussions (FGDs) - Teachers	<ul style="list-style-type: none"> <li>- <b>N=2 FGDs</b> (7-8 participants each)</li> <li>- <b>Sampling:</b> Snowball method</li> <li>- <b>Criteria:</b> Female and Male Teachers from Mafraq and Amman</li> </ul>
Focus Group Discussion - Experts	<ul style="list-style-type: none"> <li>- <b>Participants:</b> A mixed group of experts in the educational sector</li> <li>- <b>Sampling:</b> Purposive selection from Nafe' Network</li> </ul>

## ANNEX [2]

الصف	المادة	الفصل	صورة
التاسع	تاريخ	الأول	<p>تمتعت المرأة في العصر المملوكي بحقوقها الشرعية كالزواج والإرث والنفقة وغيرها؛ فقد شاركت بعض النساء في إدارة شؤون الدولة كأتهبات السلاطين عندما يكون السلطان صغيراً في السن أو ضعيفاً، مثل (خوند بركة) زوجة السلطان الناصر محمد بن قلاوون، التي اشتهرت بنفوذها الكبير وتدخلها في تعيينات البلاط السلطاني. كما عملت المرأة في الزراعة والصناعة لمساعدة أسرته، وتولت مسؤوليات المنزل وتربية الأطفال.</p> <p>واهتمت الدولة المملوكية بتعليم النساء القراءة والكتابة والعلوم الدينية، مثل تفسير القرآن والحديث والفقه وغيرها، وكان لهن إسهامات في الأعمال الخيرية وبناء المساجد والأوقاف. ومن أشهر العالمات في الحديث النبوي زينب بنت أحمد بن عمر بن كندى.</p> <p style="text-align: center;"><b>تحقق من تعلمي</b></p> <p style="text-align: center;">- أعددت طبقات المجتمع في العصر المملوكي.</p>
التاسع	تاريخ	الأول	<p>وكان للمرأة في الدولة الأيوبية دور مهم في الحياة السياسية والاجتماعية والدينية، وتمتعت بحقوقها الشرعية كالزواج والإرث والنفقة وغيرها، حيث شاركت بعض النساء في إدارة شؤون الدولة أو تولي مسؤوليات في الحكم، مثل شجرة الدر التي كانت مثالاً للمرأة التي لها تأثير في السياسة. كما عملت في الزراعة وصناعة المنسوجات لمساعدة أسرته، وتولت مسؤوليات المنزل وتربية الأطفال. واهتمت الدولة الأيوبية بتعليم النساء القراءة والكتابة، والعلوم الدينية مثل تفسير القرآن الكريم والحديث والفقه وغيرها، وكان لهن إسهامات في الأعمال الخيرية وبناء المساجد.</p> <p style="text-align: center;"><b>رابعاً: الحياة العلمية</b></p>
التاسع	تاريخ	الأول	<p><b>4 العبيد:</b> وهم أسرى الحروب الذين فقدوا الحقوق الاقتصادية والسياسية والاجتماعية كافة.</p> <p>أما المرأة في الحياة الاجتماعية الرومانية فكان دورها محدوداً، فلم يكن لها مشاركات في الحياة السياسية أو التصويت أو تولي المناصب العامة، وكانت النساء الرومانيات من الطبقة الدنيا يعملن من أجل كسب رزقهن في الزراعة والحرف والتمريض.</p> <p>ومن أبرز نساء الحضارة الرومانية القديسة (هيلانة) والدة الإمبراطور (قسطنطين) والفيلسوفة (هيبتا) أشهر فيلسوفات العصر الروماني.</p> <p style="text-align: center;"><b>تحقق من تعلمي</b></p> <p style="text-align: center;">- أصمتم شكلاً هرمياً أرتب فيه طبقات المجتمع الروماني.</p> <p style="text-align: center;">- أقرن مكانة المرأة الرومانية بمكانة المرأة حالياً وما تتمتع به من حقوق.</p>



الصورة (8): صورة الفيلسوفة (هيبتا).

التاسع	تاريخ	الثاني
التاسع	الثاني	الثاني

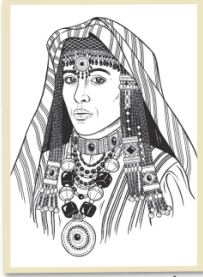
  

التاسع	تاريخ	الثاني
التاسع	الثاني	الثاني

## أروى الصُّلَيْحِيَّة (1048 - 1138م)

### الدَّرْس 1

تعدُّ أروى بنتُ أحمد الصُّلَيْحِيَّة (مَلِكَةُ الدَّوْلَةِ الصُّلَيْحِيَّةِ فِي الْيَمَنِ) أَوَّلَ مَلِكَةٍ فِي الْإِسْلَامِ، وَهِيَ مِنْ أْبْرَزِ الشَّخْصِيَّاتِ الْتَارِيخِيَّةِ فِي الْيَمَنِ، وَلُقِّبَتْ بِبَلْقَيْسِ الصُّغْرَى وَسَيِّدَةِ مَلْسُوكِ الْيَمَنِ وَالسَيِّدَةِ الْخُرَّةِ.



الشكل (1): صورة أروى الصُّلَيْحِيَّةِ.

#### أولاً: حياتها ونشأتها

وُلِدَتْ أروى الصُّلَيْحِيَّةِ فِي الْيَمَنِ حَوْلَ سَنَةِ 1048م، وَنَشَأَتْ فِي رِعَايَةِ عَمِّهَا عَلِيِّ بْنِ مُحَمَّدِ الصُّلَيْحِيَّةِ مُؤَسِّسِ الدَّوْلَةِ الصُّلَيْحِيَّةِ وَزَوْجَتِهِ أَسْمَاءَ بِنْتِ شِهَابٍ. وَتَوَلَّى عَمُّهَا تَعْلِيمَهَا الْقُرْآنَ الْكَرِيمَ وَالْحَدِيثَ النَّبَوِيَّ الشَّيْخَ وَالْأَدَبَ.

#### الفكرة الرئيسة

سيرة حياة أروى الصُّلَيْحِيَّةِ وَأَبْرَزُ إِنْجَازَاتِهَا.

#### المصطلحات

الدولة الصُّلَيْحِيَّةِ  
بلقيس الصغرى

#### الأشخاص

أحمد بن علي الصُّلَيْحِيَّةِ  
علي بن محمد الصُّلَيْحِيَّةِ  
توران شاه.

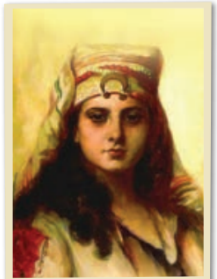
#### الأماكن

حلة، صنعاء، سَأ.

## شَجَرُ الدَّرِّ (1210-1257م)

### الدَّرْس 2

كَانَتْ شَجَرُ الدَّرِّ شَخْصِيَّةً اسْتِثْنَائِيَّةً فِي تَارِيخِ مِصْرَ، حَيْثُ نَجَحَتْ فِي إِدَارَةِ الدَّوْلَةِ الْأَيْبُوبِيَّةِ خِلَالَ أَوْقَاتِ الْأَزْمَاتِ وَالتَّحَدِّيَّاتِ، وَقَادَتْهَا بِحِكْمَةٍ وَشَجَاعَةٍ إِلَى النِّصْرِ عَلَى الْحَمَلَةِ الْفَرَنْجِيَّةِ السَّابِعَةِ بِقِيَادَةِ مَلِكِ فَرَنْسَا لُويسِ التَّاسِعِ؛ مَا مَهَّدَ الطَّرِيقَ لِقِيَامِ دَوْلَةِ الْمَمَالِكِ الَّتِي



الشكل (5): صورة شَجَرِ الدَّرِّ.

حَكَمَتْ مِصْرَ وَبِلَادِ الشَّامِ قَرُونًا عَدَّةً. وَعَلَى الرَّغْمِ مِنْ أَنَّ مَدَّةَ حُكْمِ شَجَرِ الدَّرِّ كَانَتْ قَصِيرَةً؛ إِلَّا أَنَّهَا تَرَكَتْ بَصْمَةً وَاضِحَةً فِي التَّارِيخِ بِوَصْفِهَا مِنْ أَوَائِلِ النِّسَاءِ اللَّوَاتِي تَوَلَّيْنَ الْحُكْمَ فِي الدَّوْلَةِ الْإِسْلَامِيَّةِ بِصُورَةٍ رَسْمِيَّةٍ.

#### الفكرة الرئيسة

سيرة حياة شَجَرِ الدَّرِّ وَأَبْرَزُ إِنْجَازَاتِهَا.

#### المصطلحات

معركة المنصورة.

#### الأشخاص

شجرُ الدَّرِّ، نجمُ الدِّينِ أَيُّوبَ.

#### مهارات التعلم

السببُ والنتيجةُ.  
الاستنتاجُ.

#### أولاً: حياتها ونشأتها

<p>التاسع</p> <p>التربية الوطنية والمدنية</p>	<p>الأول</p>	<p>الصورة (2): الهيئة المستقلة للانتخاب.</p> <p><b>2 تسجيل المرشحين للانتخابات</b></p> <p>يُسجَل المرشَّحون الراغبون في الاشتراك في الانتخابات وممن تتوافر فيهم شروطُ الترشُّح لدى الهيئة المستقلة للانتخاب؛ بتعبئة طلب الترشُّح، ويُمكن أن يترشَّح المواطن للانتخابات بصورة فردية أو عن طريق القوائم والأحزاب السياسية.</p> <p>وقد شاركت المرأة الأردنية بفاعلية في الحياة السياسية وبخاصة في الانتخابات، إما عن طريق التنافس وإما عن طريق الكوتا النسائية، التي بدأ تطبيقها منذ عام 2003م.</p> <p><b>الكوتا النسائية</b></p> <p>تخصيص عدد من المقاعد للنساء في مقاعد الهيئات المُنتخبة، مثل: المجالس النيابية، والمجالس البلدية، ومجالس اللامركزية.</p> <p><b>نشاط</b></p> <p>أسخَّ الرمز المجاور، وأبحث في قانون الانتخاب لعام 2022م، وأستخرج منه شروط من يحقُّ له التصويت والترشُّح، وأعرضه أمام زملائي/ زميلاتي في الغرفة الصفية.</p> 
<p>التاسع</p> <p>التربية الوطنية والمدنية</p>	<p>الأول</p>	<p>- «مؤسسات المجتمع المدني مؤسسات غير ربحية».</p> <p><b>أنواع منظمات المجتمع المدني</b></p> <p>في جلسة حوار عائلي حول أنواع منظمات المجتمع المدني:</p> <p>- الأب: ما المنظمات التي ترغبون في الانضمام إليها لخدمة المجتمع؟</p> <p>- فيصل: أنا أرغب في الانضمام إلى النقابات المهنية أو العمالية، التي تسعى إلى تحقيق أهداف عامة تتمثل في تنظيم المهنة وتطويرها، وتقديم الخدمات لأعضائها، والإسهام في عمليات البناء والتنمية عن طريق صناديقها المالية، والحفاظ على حقوق منسوبيها ومكسباتهم.</p> <p>- عبلة: أما أنا فأفكر بالانضمام إلى الاتحادات والجمعيات التي تعمل على تعزيز مكانة المرأة الأردنية ودورها في بناء المجتمع، وتعزيز مشاركتها في المجالات جميعها، وتمكينها من ممارسة حقوقها انطلاقاً من مبادئ العدل والمساواة وتكافؤ الفرص.</p> <p>- الأم: كما تعلمون توجد العديد من منظمات المجتمع المدني الرياضية والثقافية، ولكنني أحيى المشاركة في الأعمال الخيرية التطوعية التي تُقدِّم خدماتها المختلفة لأفراد المجتمع، وتنشر ثقافة العمل التطوعي، وبخاصة في الجمعيات الخيرية والمتخصصة والصحية والمتخصصة برعاية الأشخاص ذوي الإعاقة.</p> <p>بعد قراءة الحوار السابق، أجب عما يأتي:</p> <ul style="list-style-type: none"> <li>• أوضِّح أهمية عمل الجمعيات الخيرية.</li> </ul>

<div style="text-align: center;"> <h2 style="color: blue;">الدرس</h2> <h1 style="font-size: 2em; color: white; background-color: blue; border-radius: 50%; padding: 10px; display: inline-block;">1</h1> </div> <h2 style="text-align: center; color: red;">حقوق المرأة والطفل</h2> <p>حقوق المرأة والطفل حقوق إنسانية أساسية مستمدة من مبادئ العدالة والمساواة وتكافؤ الفرص، وتهدف إلى توفير الحماية وضمان الحقوق لهما، وتمكينهما من العيش بكرامة.</p> <p style="color: red; text-align: center;"><b>أولاً: حقوق المرأة</b></p> <p>تعد المرأة ركيزة أساسية من ركائز المجتمعات؛ نظراً لأدوارها المتعددة وإسهاماتها الفاعلة في المجالات كافة، لذلك سعت الدول إلى سن التشريعات لضمان حقوقها داخل الأسرة والمجتمع. ولحقوق المرأة دور مهم في تمكينها سياسياً واقتصادياً واجتماعياً ومشاركتها في التنمية المستدامة وفي صنع القرار.</p> <p style="text-align: center; color: blue;">✓ <b>انتفح من تعلني</b></p> <p>- أعطي أمثلة على تمكين المرأة سياسياً واقتصادياً واجتماعياً.</p> <div style="border: 1px solid blue; padding: 5px; margin-top: 10px;"> <p><b>الفكرة الرئيسية</b></p> <p>حقوق المرأة والطفل في العهود والمواثيق الدولية.</p> <p><b>المصطلحات</b></p> <ul style="list-style-type: none"> <li>• المرأة The Woman</li> <li>• الطفل The Child</li> </ul> <p><b>مهارات التعلم</b></p> <ul style="list-style-type: none"> <li>• السبب والنتيجة</li> <li>• التصنيف</li> <li>• الشبه والاختلاف</li> <li>• المشكلة والحل</li> </ul> </div>	الثاني	التربية الوطنية والمدنية	التاسع
<div style="text-align: center;"> <h3 style="color: green;">الدرس (6)</h3> <h2 style="color: green;">من صور عناية الإسلام بالمرأة (حمايتها من العنف)</h2> </div> <div style="display: flex; justify-content: space-around; align-items: center; margin-top: 20px;"> <div style="text-align: center;">  </div> <div style="background-color: #e0f0e0; padding: 10px; border-radius: 10px;"> <p><b>الفكرة الرئيسية</b></p> <p>كرم الإسلام المرأة، ومنحها حقوقها كافة، وحرّم إيذاءها بأي شكلٍ من الأشكال، ووضع تشريعاتٍ للحدّ من العنف الذي يُمارَس ضدها، وأراد للمرأة أن تكونَ عنصرًا فاعلاً في المجتمع.</p> </div> </div> <div style="text-align: center; margin-top: 10px;"> <p><b>أتمياً وأستكشف</b></p> <p>أتأمل الحديثين النبويين الآتيين، ثم أجيب عن السؤال الذي يليهما:</p> <div style="border: 1px solid gray; padding: 5px; width: fit-content; margin: 0 auto;"> <p>قال رسول الله ﷺ:</p> </div> </div>	الأول	التربية الإسلامية	العاشر

<p style="text-align: center;"><b>أنا أفكر</b></p> <p style="text-align: center;">البطاقات الآتية المقتبسة من قانون الأحزاب لعام 2022م، ثم أستنتج:</p> <div style="border: 1px solid orange; padding: 5px; margin-bottom: 5px;"> <p>- ألا يقل عدد المتقدمين لتأسيس الحزب عن (300) عضو. - ألا تقل نسبة الشباب الذين تتراوح أعمارهم بين (18) و(35) سنة عن 20% من عدد المؤسسين للحزب.</p> </div> <div style="border: 1px solid orange; padding: 5px; margin-bottom: 5px;"> <p>- ألا تقل نسبة مشاركة المرأة عن 20% من عدد المؤسسين للحزب. - أن يكون من بين المؤسسين شخص واحد على الأقل من الأشخاص ذوي الإعاقة.</p> </div> <div style="border: 1px solid orange; padding: 5px;"> <p>رفض ترخيص تأسيس حزب سياسي بسبب اعتماد هذا الحزب في برنامجه على التمييز بين الرجال والنساء.</p> </div> <p style="text-align: center;"><b>أستنتج</b></p> <p>- أهمية مشاركة المرأة في الأحزاب السياسية. - أعرض الضمانات التي أراها مناسبة لمشاركة فاعلة للشباب في الحياة السياسية. - ما الشروط المطلوبة لترخيص حزب سياسي؟ - لماذا فرض القانون وجود نسبة من الشباب في الأحزاب السياسية؟</p>	الأول	التربية الوطنية والمدنية	العاشر
<p style="text-align: center;">الإنساني، وأعرضه أمام زملائي / زميلاتي في الصف.</p> <div style="text-align: center;"></div> <p style="text-align: center;"><b>هل تعلم؟</b></p> <p>- قامت المرأة الأردنية بأدوار مهمة في الدفاع عن حقوق الإنسان، ولا سيما حقوق المرأة والطفل وحقوق ذوي الإعاقة؛ بهدف حماية الحقوق العامة. - توجد اتفاقيات مُتخصصة لحقوق الإنسان، مثل: الاتفاقية الدولية لحقوق الأشخاص ذوي الإعاقة، واتفاقية حقوق الطفل.</p> <div style="border: 1px solid orange; padding: 5px; margin-top: 10px;"> <p>الشخص ذو الإعاقة: هو كل شخص لديه قصور طويل الأمد في الوظائف الجسدية، أو الحسية، أو الذهنية، أو النفسية، أو العصبية تحول نتيجة تداخله مع العوائق المادية والحواجز السلوكية دون قيام الشخص بأحد نشاطات الحياة الرئيسة، أو ممارسة أحد الحقوق، أو إحدى الحريات الأساسية باستقلال. المادة (3) فقرة (أ) من قانون حقوق الأشخاص ذوي الإعاقة رقم (20) لسنة 2017.</p> </div> <p style="text-align: center;"><b>نشاط</b></p>	الثاني	التربية الوطنية والمدنية	العاشر
<p style="text-align: center;">في الدستور الأردني التي تتوافق مع هذا القول؟ ولماذا؟</p> <p style="text-align: center;"><b>أنا أفكر</b></p> <p style="text-align: center;">أنا أفكر البطاقتين الآتيتين، ثم أناقش زملائي / زميلاتي:</p> <div style="border: 1px solid orange; padding: 5px; margin-bottom: 5px;"> <p>المادة (6) البند (6) من الدستور الأردني: تكفل الدولة تمكين المرأة ودعمها؛ للقيام بدور فاعل في بناء المجتمع بما يضمن تكافؤ الفرص على أساس العدل والإنصاف، وحمايتها من جميع أشكال العنف والتمييز.</p> </div> <div style="border: 1px solid orange; padding: 5px;"> <p>لمشاركة المرأة الأردنية في الحياة السياسية في الأردن دور مهم، وقد كانت أول مشاركة لها في البرلمان الأردني عام 1993م، وفي المجالس البلدية عام 1995م، وتزايدت هذه المشاركة لاحقاً عن طريق تخصيص مقاعد للنساء.</p> </div> <p style="text-align: center;"><b>أتحقق من تعلمي</b></p> <div style="display: flex; justify-content: space-around; align-items: center; margin-top: 10px;"> <div style="border: 1px solid orange; padding: 5px; text-align: center;"> <p><b>الحل</b></p> </div> <div style="font-size: 2em;">←</div> <div style="border: 1px solid orange; padding: 5px; text-align: center;"> <p><b>المشكلة</b></p> <p>النظرة السلبية إلى الزواج المبكر.</p> </div> </div>	الثاني	التربية الوطنية والمدنية	العاشر

<p style="text-align: center;"><b>أبدي رأيي</b></p> <p style="text-align: center;">أتأملُ وجهاتِ النظرِ الآتيةَ، ثمَّ أعبِّرُ عن رأيي وَفَقاً لما أراهُ مناسباً:</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="width: 25%;">وجهة النظرِ</th> <th style="width: 25%;">أوافقُ</th> <th style="width: 25%;">لا أوافقُ</th> <th style="width: 25%;">أبدي رأيي</th> </tr> </thead> <tbody> <tr> <td>لا يجوزُ أن يساوي المجتمعُ بينَ الرجلِ والمرأةِ.</td> <td></td> <td></td> <td></td> </tr> <tr> <td>أؤمنُ بحَقِّ زملائي / زميلاتي من ذوي الإعاقةِ في التعليمِ المدرسيِّ.</td> <td></td> <td></td> <td></td> </tr> <tr> <td>يمكنُ للمرأةِ أن تعملَ خارجَ منزلها.</td> <td></td> <td></td> <td></td> </tr> <tr> <td>تتبنّى وزارةُ التربية والتعليمِ نهجَ دمجِ الأشخاصِ ذوي الإعاقةِ في المدارسِ.</td> <td></td> <td></td> <td></td> </tr> <tr> <td>لا يمكنُ لأيِّ مجتمعٍ أن ينهَضَ من دون مساهمةِ الرجالِ والنساءِ.</td> <td></td> <td></td> <td></td> </tr> </tbody> </table> <p style="text-align: center;"><b>✓ اتحقّق من تعلّمي</b></p> <ul style="list-style-type: none"> <li>- أبيّنُ حقوقَ الإنسانِ الواردةَ في الدستورِ الأردنيِّ.</li> <li>- أوضّحُ أهميةَ مشاركةِ المرأةِ في بناءِ المجتمعِ.</li> <li>- أعطي مثلاً على حَقِّي في المشاركةِ.</li> </ul>	وجهة النظرِ	أوافقُ	لا أوافقُ	أبدي رأيي	لا يجوزُ أن يساوي المجتمعُ بينَ الرجلِ والمرأةِ.				أؤمنُ بحَقِّ زملائي / زميلاتي من ذوي الإعاقةِ في التعليمِ المدرسيِّ.				يمكنُ للمرأةِ أن تعملَ خارجَ منزلها.				تتبنّى وزارةُ التربية والتعليمِ نهجَ دمجِ الأشخاصِ ذوي الإعاقةِ في المدارسِ.				لا يمكنُ لأيِّ مجتمعٍ أن ينهَضَ من دون مساهمةِ الرجالِ والنساءِ.				الثاني	التربية الوطنية والمدينة	العاشر
وجهة النظرِ	أوافقُ	لا أوافقُ	أبدي رأيي																								
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<div style="display: flex; align-items: center;">  <div style="margin-left: 20px;"> <p style="text-align: center;"><b>4 الملكة بوران</b></p> <p>هي ابنة الملك كسرى الثاني، لُقِّبَت بِـ (السعيدة)، وقد حكمتِ الساسانيينَ بينَ عامي (630 م و 631 م)، وحاوَلتِ استعادةَ استقرارِ دولتها بعقدِ معاهداتٍ معَ الإمبراطوريةِ البيزنطيةِ (الرومانيةِ الشرقيةِ)، ونشرِ العدلِ، وإنشاءِ المرافقِ العامةِ والطُّرُقِ والسُّدودِ، وخفضِ الضَّرائبِ، وَسَكِّ عملةٍ جديدةٍ.</p> <p style="text-align: center;"><b>✓ اتحقّق من تعلّمي</b></p> <p>- أوضّحُ محاولاتِ الملكةِ بورانَ لاستعادةِ استقرارِ الدولةِ وحكومتها مركزياً.</p> <p style="text-align: center;"><b>🌟 السببُ والنتيجةُ</b></p> </div> </div> <p style="text-align: center;">الشَّكْلُ (10): رسمُ الملكةِ بورانَ.</p>	الأول	التاريخ	العاشر																								
<div style="text-align: center;"> <p><b>الدرس</b></p> <p><b>6</b></p> <p><b>الحقوق الاجتماعية للمرأة في الإسلام</b></p> </div> <div style="display: flex; justify-content: center; margin-top: 10px;"> <div style="border: 1px solid green; padding: 5px; margin-right: 10px;"> <p style="text-align: center;">نتائج التعلّم</p> </div> <div style="border: 1px solid green; padding: 10px; margin-right: 10px;"> <p style="text-align: center;">يُتَوَقَّعُ من الطلبة تحقيق النتائج الآتية:</p> <ul style="list-style-type: none"> <li>- تَوْضِيحُ الحقوق الاجتماعية للمرأة في الإسلام.</li> <li>- تَقْدِيرُ سَبَقِ الإسلامِ إعطاء المرأة حقوقها الاجتماعية.</li> </ul> </div> </div> <div style="display: flex; justify-content: center; margin-top: 10px;"> <div style="border: 1px solid green; padding: 5px; margin-right: 10px;"> <p style="text-align: center;">التعلّم القبلي</p> </div> </div>	الأول	التربية الإسلامية	الحادي عشر																								

<p>الحادي عشر</p> <p>التربية الإسلامية</p> <p>الأول</p>	<p>الأم احق بحضانه ولدها وتربيته حال الزوجية وبعد الفزقة.</p> <p><b>سادساً</b> <b>إبداء الرأي والمشاركة في بناء المجتمع</b></p> <p>للمرأة الحق في إبداء رأيها في الشؤون المختلفة مثل الرجل. وقد أكد ذلك العديد من الأدلة، مثل:</p> <p><b>أ . موقف السيدة أم سلمة</b> <small>رضي الله عنها</small> يوم الحديبية حينما أشارت على سيدنا محمد <small>صلى الله عليه وسلم</small> عندما تأخر أصحابه <small>رضي الله عنهم</small> في ذبح هديهم، وخلق رؤوسهم؛ للتحلل من إحرامهم بالعمرة، وذلك لعدم رضاهم بشروط صلح الحديبية؛ لشعورهم أنها مجحفة بحق المسلمين؛ إذ أشارت عليه <small>صلى الله عليه وسلم</small> بأن يخرج، ولا يكلم أحدا منهم حتى يذبح هديهم، ويخلق شعره، فأخذ النبي <small>صلى الله عليه وسلم</small> برأيها. فلما فعل ذلك، قاموا، فذبحوا هديهم، وحلقوا رؤوسهم.</p> <p><b>ب. موقف المرأة التي خالفت سيدنا عمر بن الخطاب</b> <small>رضي الله عنه</small> في تحديده المهر؛ فقد كان <small>رضي الله عنه</small> يخطب في الناس، وينصحهم ألا يُغالوا في مهور النساء، وأراد أن يُحدِّد المهر بأربعمئة درهم، «فاعترضته امرأة من قريش، فقالت له: يا أمير المؤمنين، نهيئت أن يزيدوا النساء في صدقاتهن على أربعمئة درهم؟ قال: نعم، فقالت: أما سمعت ما أنزل الله في القرآن؟ قال: وأئتي ذلك؟ فقالت: أما سمعت الله يقول: ﴿وَأَتَيْتَنَّهُنَّ الْغَنَاءَ فَكُلْنَ مِنْ قَيْطَارِكًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا﴾ [النساء: ٢٠]. فقال: اللهم غفرانك، كل الناس أفقه من عمر. ثم</p>
<p>الحادي عشر</p> <p>التربية الإسلامية</p> <p>الأول</p>	<p><b>الخريطة التنظيمية</b></p> <p><b>الحقوق المالية للمرأة في الإسلام</b></p> <ul style="list-style-type: none"> <li>الميراث</li> <li>النفقة</li> <li>التملك والتصرف</li> </ul> <p><b>أولاً</b> <b>التملك والتصرف</b></p> <p>أكد الإسلام أن للمرأة الحق في التملك كما الرجل، قال تعالى: ﴿لِلرِّجَالِ نَيْبٌ مِمَّا كَسَبُوا وَلِلنِّسَاءِ نَيْبٌ مِمَّا كَسَبْنَ﴾ [النساء: ٣٢]، ومنحها حق التصرف فيما تملك من أموال تكسبها من التجارة، أو الحرفة، أو ما شابه من أعمال. كذلك أقر الحق في أن يكون لها مهر في عقد الزواج، ومكّنها من التصرف فيه كما تشاء، وليس لأحد من زوج أو أب أو أخ أن يأخذ من مالها شيئاً إلا بطيب نفس منها، قال تعالى: ﴿وَأَنْتُمْ أَلْيَسَاءَ صَدَقْتِهِنَّ رِخْلَةً إِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ فَنَفْسًا فَكُلُوهُ هَنَيْئًا قَرِيْبًا﴾ [النساء: ٤] (صدقتهن: الصداق اسم من أساء المهر، رِخْلَةً: عطية وهبة عن طيب نفس).</p> <p><b>أُتَدَبَّرُ وَأُسْتَدْرَجُ</b></p>

<p style="text-align: center;"><b>الدرس</b> <b>7</b></p> <p style="text-align: center;"><b>الحقوق السياسية للمرأة في الإسلام</b></p> <p style="text-align: center;"><b>نتائج التعلّم</b></p> <div style="display: flex; align-items: center;">  <div style="margin-left: 20px;"> <p>يُتَوَقَّع من الطلبة تحقيق النتائج الآتية:</p> <ul style="list-style-type: none"> <li>- توضيح الحقوق السياسية للمرأة في الإسلام.</li> <li>- تقدير إحرار الإسلام قَصَب السَّبَب في إعطاء المرأة حقوقها السياسية.</li> </ul> </div> </div> <p style="text-align: center;"><b>التعلّم القبلي</b></p> <p>أولت الشريعة الإسلامية المرأة اهتمامها، وأعلت من شأنها، وأقرت لها مجلّة من الحقوق التي تمكّنها من أداء دورها الفاعل في الحياة الأسرية والعملية. وتشمل هذه الحقوق جوانب مادية، مثل: أهليتها للملكية المال، والبيع، والشراء، والعمل، والميراث، والمهْر. وجوانب أخرى اجتماعية، مثل: حقّ التكرّم، والتعلّم، واختيار</p>	الثاني	التربية الإسلامية	الحادي عشر
<div style="display: flex; justify-content: space-between;"> <div style="width: 45%;"> <p style="text-align: center;"><b>أثوّف</b></p> <p>من الصحابيات الجليلات اللاتي بايعن النبي ﷺ في بيعة العقبة الثانية:</p> <ul style="list-style-type: none"> <li>- الصحابية أمّ عمارة نسبيّة بنت كعب الأنصارية</li> <li>- الصحابية أمّ منيع أسماء بنت عمرو</li> </ul> </div> <div style="width: 45%;"> <p style="text-align: center;"><b>ثانياً</b></p> <p>المشاركة في بناء الدولة ومؤسساتها</p> <p>مارست المرأة في الإسلام حقّها السياسي في بناء الدولة الإسلامية ومؤسساتها، وذلك عن طريق:</p> <p><b>أ. المشاركة في صنع القرار:</b> شاركت بعض نساء الأنصار في بيعة العقبة الثانية قبل الهجرة. وبعد هجرة النبي ﷺ إلى المدينة المنورة، كانت النساء يبايعن النبي ﷺ.</p> </div> </div> <p style="text-align: center;">86</p>	الثاني	التربية الإسلامية	الحادي عشر
<p style="text-align: center;"><b>(ب) الجملة الإنشائية</b></p> <p style="text-align: center;"><b>(4.5) نوعا الإنشاء</b></p> <p>أقرأ الأمثلة الآتية قراءة واعية، وأنامل الكلمات الملونة:</p> <p>المجموعة الأولى:</p> <p>1 - يا أَيُّهَا الشَّائِبُ، مُشَارِكُنْكَ فِي الْحَيَاةِ النَّبَايَةِ ضَرْوْرَةٌ، فَشَارِكُنْ فِيهَا.</p> <p>2 - قَالَ ﷺ: "لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ" (صحيح البخاري)</p> <p>3 - فَلَيْتَ اللَّيْلِ فِيهِ كَانَ شَهْرًا وَمَرَّ نَهَارُهُ مَرَّ السَّحَابِ (ابن الرّومي، شاعر عبّاسي)</p>	الأول	اللغة العربية	الحادي عشر

<p style="text-align: center;"><b>مشاركة المرأة الأردنية في الحياة العامة</b></p> <p>تركز نشاط المرأة الأردنية مع بداية تأسيس الإمارة على العمل التطوعي، فشاركت في تأسيس العديد من الجمعيات الخيرية، التي تهدف إلى رعاية الأيتام والاهتمام بالأسر المحتاجة ومكافحة الأمية وبخاصة بين النساء، ففي عام 1926م تأسست أول جمعية نسائية باسم جمعية التضامن النسائي الاجتماعي، وكانت برئاسة الملكة مصباح زوجة الملك عبد الله الأول ابن الحسين والدة الأمير طلال ولي العهد، وعدد من زوجات التجار والأعيان والمشاورين.</p> <p>واعيد تأسيس جمعية التضامن النسائي الاجتماعية في عام 1944م؛ بهدف العناية بالنساء الفقيرات والتدبير المنزلي وتعليم الخياطة، وجمعية الاتحاد النسائي الأردني في عام 1945م.</p>	الثاني	تاريخ الأردن	الحادي عشر
<p style="text-align: center;"><b>مشاركة المرأة في الحياة العامة</b></p> <p>تواصل الاهتمام بالمرأة الأردنية، وتمثل ذلك في ما يأتي:</p> <ul style="list-style-type: none"> <li>« إقبال المرأة على التعليم المدرسي والجامعي.</li> <li>« مشاركة المرأة في سوق العمل في غالبية الميادين، وتقلد المناصب العامة والعمل في القوات المسلحة والأجهزة الأمنية.</li> <li>« مشاركة المرأة في الحياة السياسية، عن طريق العضوية في مجلس الوزراء والمجلس الوطني الاستشاري، ومجلس النواب، ومجلس الأعيان، والمجالس البلدية.</li> <li>« تأسيس العديد من المؤسسات الخاصة بالمرأة، مثل الاتحاد النسائي الأردني واتحاد المرأة الأردنية.</li> <li>« تأسيس اللجنة الوطنية الأردنية لشؤون المرأة.</li> <li>« مشاركة المرأة الأردنية في الجمعيات ومؤسسات العمل التطوعي.</li> <li>« مصادقة الأردن على العديد من الاتفاقيات التي تخص المرأة، مثل: اتفاقية القضاء على جميع صور العنف ضد المرأة في عام 1992م.</li> </ul> <div style="border: 1px solid black; padding: 5px; margin-top: 10px;">  <p>تأسست اللجنة الوطنية الأردنية لشؤون المرأة في عام 1992م، بهدف النهوض بأوضاع المرأة، وتعزيز مشاركتها في تحقيق التنمية المستدامة.</p> <p>اللجنة الوطنية الأردنية لشؤون المرأة The Jordanian National Commission for Women</p> </div>	الثاني	تاريخ الأردن	الحادي عشر

