

**Political Awareness among Rural Arab Women
Factors of Acquisition and Causes of Weakness**

الوعي السياسي عند المرأة العربية الريفية عوامل اكتسابه وأسباب ضعفه

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Abstract:

This study aims to shed light on the level of political awareness among Arab women, particularly rural, illiterate, and uneducated women, as well as those suffering from legal illiteracy. It also highlights how this awareness can be acquired within the political sphere. Political awareness, as a vision and intellectual knowledge, is intended to empower Arab women to consciously perceive their political environment, enabling them to interact with it, influence it, and contribute to building and directing the political process.

This study relies on a theoretical approach, utilizing descriptive and analytical tools to deconstruct the phenomenon and read it within its broader context. It concludes that the process of acquiring political awareness among rural Arab women, despite its importance, still faces a set of difficulties and obstacles whose severity varies from one Arab country to another. This necessitates working to overcome and mitigate them through fundamental tools represented by education, media, and upbringing, as they are central means in building and consolidating this awareness.

Keywords: Political awareness, legal awareness, rural Arab women, political culture, electoral right..

ملخص:

تستقصي هذه الدراسة مستوى الوعي السياسي لدى المرأة العربية، مع التركيز بوجه خاص على الأوساط الريفية، وغير المتعلمة، والأمية، بما يشمل الفئات التي تفتقر إلى الثقافة القانونية. وعلاوة على ذلك، توضح الدراسة الآليات التي يمكن من خلالها تنمية هذا الوعي داخل المجال السياسي، وانطلاقاً من مفهوم الوعي السياسي بوصفه إطاراً إدراكياً وحصيلة

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من المعرفة الفكرية، فإنه يسهم في تمكين المرأة العربية من الإدراك الواعي لبيئتها السياسية، ويتيح لها هذا التمكين التفاعل مع العملية السياسية، والتأثير فيها، والمساهمة الفاعلة في هيكلتها وتوجيه مسارها.

وفي إطار تبنيها لمقاربة نظرية، توظف هذه الدراسة المنهجين الوصفي والتحليلي لتفكيك هذه الظاهرة وتفسيرها ضمن سياقها الاجتماعي والسياسي الأوسع، وتشير النتائج إلى أن اكتساب المرأة العربية الريفية للوعي السياسي، على الرغم من أهميته البالغة، لا يزال يواجه تحديات وعقبات جمة، تتفاوت حدتها من دولة عربية إلى أخرى، وتتطلب معالجة هذه العقبات والتخفيف من حدتها والاستعانة بآليات تأسيسية-تحديدًا التعليم، والإعلام، والتنشئة الاجتماعية- والتي تمثل أدوات محورية في بناء الوعي السياسي لدى المرأة الريفية وترسيخه.

كلمات مفتاحية: الوعي السياسي، الثقافة القانونية، المرأة العربية الريفية، الثقافة السياسية، الحقوق الانتخابية.

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1. Introduction

Contemporary democratic philosophy emphasizes the role of social justice in preserving individual dignity and ensuring equality and responsible freedom under the law. However, the reality of Arab women still suffers from political and social marginalization and the absence of equitable policies, which exacerbates developmental crises. Therefore, breaking the culture of exclusion requires adopting a comprehensive reformist vision that makes human dignity the foundation of national projects, along with the necessity of activating gradual awareness for women regarding their political rights and consolidating the values of true citizenship within them, as a pure belonging to the homeland away from fanaticism or subordination to individuals and parties.

The importance of supporting women's conscious political participation stems from the belief in the necessity of reform emanating from within rather than imposed from the outside. This reform is based on overcoming the obstacles that stand in their way, as they constitute

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half of society, without whose active participation the desired renaissance cannot be completed.

Hence, the importance and objective of this study manifest in evaluating the conscious political participation of rural and uneducated Arab women, by monitoring the causes of their weak representation and addressing the obstacles that prevent the effectiveness of their performance, especially in light of their lack of awareness of their political rights. Given the growing academic interest over the past decade in the reality of this group and its pivotal role in public activities, the study seeks to reveal the political gains achieved by Arab women and the obstacles that make the imposition of this acquisition an imposed reality.

This study relied on descriptive-analytical, critical, inductive, and comparative approaches, as they suit the nature of the problematic at hand, which investigates the extent of rural women's ability to enhance community development if they acquire political awareness, in addition to investigating the role they actually play in their society.

1) Acquiring Political Awareness among Rural Arab Women:

The democratic transition that began with the uprisings and revolutions in some Arab countries clearly reflected on the concept of participation in political life (سعدي، 2014، صفحة 10). It contributed to changing the nature of authoritarian regimes and the components of political society, and also affected the structure of political authority, parties, and syndicates, imposing major challenges on them. It restored consideration to the role of the people and launched the dynamic of political life more effectively. In this context, the necessity of activating the participation of Arab women in political life emerges, whether through integrating them into parties or addressing their exclusion, or at least removing the obstacles that hinder their access to decision-making positions and influential centers, by enhancing their political awareness (GOUIA , 2014, p. 145).

The issue of political awareness is one of the fundamental issues that must be addressed in every society seeking progress and advancement. However, a large percentage of women today lack this

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awareness as a result of long-term deprivation. Furthermore, Arab women are also deprived of the scientific methodology that enables them to build it, which means that what they lack is not limited to knowing what they want, but also includes a lack of understanding of how to achieve it (03 صفحة، 2005، بيبرس). Based on this, it can be said that a significant number of women in the Arab world live in a state of political unawareness ; Indeed, some feminist elites who believe they possess this awareness actually suffer from false or incomplete awareness, while only limited groups possess the foundations and mechanisms of effective political awareness. This makes consolidating this awareness among women the greatest challenge in the process of change within Arab countries (بيبرس، 2005، p. 05).

1-1) Stages of Acquiring Political Awareness among Rural Arab Women:

Awareness is understood as a mental state embodied in human perception of the world, whether intellectually or emotionally (أبو شمالة، 2012، Based on this, human awareness takes multiple forms that differ according to the field or subject of perception, as humans experience various patterns of awareness such as religious, scientific, political, and moral awareness.

Based on this conception, political awareness can be considered the state in which women comprehend the issues of political life in their various dimensions, taking a stance that combines both cognitive and emotional dimensions simultaneously (70 صفحة، 2003، وطفة)، Furthermore, political awareness, like other phenomena, passes through multiple stages and phases until it crystallizes and takes root in the form of a political culture among women and other members of society in the Arab world.

The formation of this awareness begins with the stage of its absence, or what can be called the stage of unawareness, and ends with the stage of political action, which is considered the final stage where this awareness is translated into tangible practices and results that benefit rural Arab women. It is emphasized that there are five basic

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stages to achieving this awareness that women seeking change must recognize and distinguish between. Dr. Muhammad Barwain called this sequence the "ladder of political awareness", This ladder of political awareness can only be achieved through a set of hierarchical stages, at the forefront of which is the stage of unawareness, which is defined as the stage in which awareness is absent. However, this does not mean the absence of all forms of political awareness in contemporary Arab society (160-162 الصفحات ، 2003 ، طلعت); rather, it indicates the absence of the required level of political awareness among women seeking to bring about change. It is often the fundamental stage for understanding how political awareness is formed and built among women within any society.

This is followed by the stage of sensation, where women begin to feel what surrounds them and what they should do. It represents their first reaction to an idea or matter they see, hear, or feel, and also includes a state of attention to what they consider important among sensory perceptions (صفحة 159 ، 2003 ، طلعت). This stage often paves the way for the transition to the stage of perception, which is the stage where women reach an understanding of what they previously sensed.

As for the knowledge stage (صفحة 84 ، 2003 ، طلعت), it is where women acquire facts, ideas, and principles related to what they have sensed and perceived, after understanding their meanings and becoming aware of their pros and cons. Meanwhile, the action stage represents the phase in which these knowledge and ideas are transformed into a practical program aimed at achieving their goals. At this point, awareness is completed and turns into a tangible reality, as there is no value to awareness that is not translated into action. These awareness-consolidating stages are achieved through the state, which is considered primarily responsible for shaping and disseminating it among citizens in most independent societies (صفحة 28 ، 2006 ، سليمان).

In the absence of the state's role, as is the reality in some Arab countries today, the primary responsibility for achieving the political awareness necessary to build and develop society shifts to the elites,

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particularly political and cultural elites inside and outside the country. There are multiple means that can be employed to achieve this goal, foremost among them the need to agree on the objectives that people should be made aware of and to work on motivating them to achieve them, considering that political awareness is a relative concept shaped through the five aforementioned stages. This requires determining its desired components and how to deal with it in advance.

It also requires adopting and supporting various educational and instructional efforts aimed at spreading political awareness among all segments of society, in addition to opening channels of constructive dialogue and discussion among citizens within a free and accessible environment. Furthermore, organizing targeted media and awareness campaigns to introduce citizens to core issues and enhance their awareness of them is essential. This necessitates preparing precise plans and programs to educate the masses and protect them from disinformation campaigns that opponents might practice, in addition to reviving important religious and national occasions to educate citizens about their rights and duties, and finally disseminating living and beneficial terms, ideas, and values that promote convergence and unity and support cohesion instead of division.

1-2) Activating the Conscious Political Participation of Rural Arab Women:

Political participation is the essence of democracy and has received the attention of Greek philosophers (سليمان، 2006، صفحة 15), as Aristotle considered mass participation a source of political life (El AMOURI , 1992, p. 92) and a force against injustice and tyranny. Political participation is defined as the degree of a citizen's interest in political affairs and decision-making; the broader the citizens' participation, the stronger the political decision (خضر ، 2005، صفحة 21). Its simplest form is the exercise of the electoral right (بن حماد ، 2010 through voting (HAURIUO, 1974, p. 169), and its expansion contributes to reducing manifestations of violence within societies. Samuel Huntington and Joan Nelson define it as the activity carried out by ordinary citizens with the aim of influencing the

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government decision-making process, whether this activity is individual or collective, organized or spontaneous, continuous or intermittent, peaceful or violent, legal or illegal, and effective or ineffective.

Political participation presupposes the existence of a group of male and female citizens who have a sense of belonging and express the collective will whenever material and moral capabilities are available. The democratic system is the framework that allows the broadest participation in decision-making and the selection of representatives (عبد الكافي، 2006، صفحة 164). Conscious political participation also represents the core of citizenship, including the civil, social, economic, cultural, and political rights guaranteed by the social contract. In this context, the Arab revolutions can be understood as a declaration of the collapse of the existing social contract between citizens and their rulers as a result of the latter's breach of their economic and social obligations and their restriction of civil and political rights, making the concept of revolution the foundation of a new social contract that expresses the aspirations of the peoples and ends the state of contradiction. Thus, political participation reflects the sovereignty of the people and forms the basis of democracy (روسو، 2011، صفحة 95).

The focus on the conscious political participation of rural Arab women aligns with what a human rights activist pointed out during the celebration of International Women's Day on March 8, 2015, based on the necessity of women's awareness in general, and working, peasant, rural, and marginalized women in particular, of their rights and their comprehension of them so that they can demand their activation. Women's participation means possessing a personal stance based on knowledge and perception as part of the group, This participation goes through stages starting with interest in public affairs, then evolving into political involvement, and may turn into actual political activity, ending with the awareness of the need to assume political responsibilities and various forms of political action and struggle (بيبرس، 2005، p. 05).

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In this framework, the concept of political culture emerges as one of the modern concepts in political science, used by Gabriel Almond in the 1950s. Its definitions vary, as it is considered part of the general culture of society, a subculture that is influenced by and influences it. It refers to the sum of knowledge, opinions, feelings, beliefs, and attitudes related to affairs of politics, governance, belonging, legitimacy, and participation, i.e., the patterns of political thinking and behavior of a specific group. Lucian Pye defines it as the set of attitudes and beliefs that give the political process its meaning and regulate the behavior of individuals within the political system. Robert Dahl views it as the explanatory factor for patterns of political opposition, problem-solving orientations, collective behavior, and dealing with the political system and others.

Based on these definitions, political culture (BERTRAND, 1993, p. 45) can be defined as a system of political values, behaviors, and knowledge of individuals and society. It is a subculture linked to the general culture, influencing and being influenced by it. It is also characterized by change according to transformations in the economic, social, political, and cultural structure, and varies from one society to another and from one individual to another within the same society. Since social and political socialization are two fundamental processes within the family and society, the role of rural Arab women in them is linked to their characteristics in terms of educational level, age, and economic activity. Illiteracy contributes to reproducing the traditional culture based on gender discrimination, which diminishes the importance of women's role in the public sphere and confines it to the private sphere. Furthermore, early childhood stages are crucial in shaping the awareness of males and females. In light of a girl's illiteracy and a weak family environment, her subsequent role in socialization does not support social development and progress. Her political participation remains contingent on the approval of the man and the family, which means the absence of freedom of choice and the continuation of her political, economic, and social exclusion and marginalization.

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Since women's participation is considered a social variable, empowering rural Arab women in the public sphere requires working to build their capacities through education, enlightenment, and qualification. Every political system needs a political culture that supports and maintains it, and this culture varies according to the nature of the system. The prevailing political culture also contributes to determining the form of government and the elements of leadership (حسن، 2012، صفحة 20), and affects the stability of regimes. Homogeneity and consensus between the culture of the elite and the culture of society help achieve stability, while their absence leads to the emergence of conflicts that may threaten the stability of the political system.

1-3) Rural Women's Awareness of Their Electoral Right:

Political participation goes through multiple stages, starting with an interest in public or political affairs, then evolving into the practice of political activity, and ending with attaining awareness of the necessity of assuming political responsibilities and engaging in various political activities. In this context, the importance of spreading awareness of the need to involve both women and men to achieve democracy emerges, as well as educating women about citizenship rights and enhancing their interest in public affairs. This allows them to enter public spaces, achieve social integration, and play an effective role in the political sphere and within society, which is confirmed by multiple experiences around the world.

When seeking to enter the political sphere, women have faced a set of difficulties in most countries of the world, varying according to the specificities of societies and civilizations, and encompassing economic, cultural, social, legal, and political domains. The spread of education is a fundamental factor in enabling women to meet their needs, as it provides them with a level of awareness that enables them to demand their social, economic, legal, and political rights. Based on the importance of this awareness, the focus will be on their realization of their electoral right, which is supported by international and local legislative texts.

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Many of these texts have established the principle of equality between men and women in the right to vote. Article 21 of the Universal Declaration of Human Rights states that the will of the people shall be the basis of the authority of government, and that this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures. This was also confirmed by Article 25 of the International Covenant on Civil and Political Rights, which grants every citizen, without discrimination, the right to participate in electing representative bodies under equal conditions between men and women, At the level of some Arab countries, legislation has recognized the political rights of women, as in electoral laws that guarantee them the right to vote and run for office. This is evident in the Tunisian electoral law, which granted both men and women the status of voter, specifying the conditions for enjoying this right in terms of age, nationality, civil and political rights, and not being subject to any legal impediments.

Therefore, women's awareness of their right to political participation through voting is of great importance, because their absence from decision-making positions leads to the marginalization of issues related to them in local and international policies, making their weak participation a form of discrimination against them. This calls for working to spread awareness of the necessity of their full enjoyment of citizenship rights to achieve democracy, and enhancing the culture of human rights among children, women, and men alike, considering that these rights belong to everyone. This awareness is consolidated starting from the family as the first cell of society, then the educational institution, the media, the legislator, and finally non-governmental organizations. The rate of women's participation has witnessed a remarkable development since the 1980s under the pressure of Arab and international non-governmental organizations. In 2008, it reached 9.1% and rose to 13.8% in 2013 according to ESCWA reports. This development is attributed to the adoption of the quota system in some countries like Algeria and Jordan, or the principle of parity in other countries like Libya and Tunisia.

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However, the rate of women's political participation in Arab countries remains among the weakest compared to their counterparts in the Americas, which reached 24.10%, and Europe, which reached 23.20%. It also remains below the global average, which reached 20.4% in 2014.

2) Considerations Weakening Political Awareness among Rural Arab Women:

Political participation is an important indicator of the level of social growth and the effectiveness of various segments and groups within society. Hence, women's political participation is directly linked to their status in society. It is also an indication of the nature of the democratic situation, the degree of awareness of the political system, and how development is directed to benefit from women's political capabilities.

Arab society in general suffers from legal illiteracy, and Arab women, are the most affected by this phenomenon due to the absence of awareness programs on rights and freedoms. Furthermore, their participation in political life remains contingent on the societal conditions in which they live, as the degree of this participation is determined by the extent of freedom and democracy available in society at the political level, and by the volume of social freedoms granted to them to exercise this role.

Accordingly, the issue of conscious political participation of women cannot be addressed in isolation from the social and political contexts. Despite the gains achieved by Arab women recently, there are still many difficulties hindering the activation of genuine participation for women in the Arab world. This makes talking about this participation an urgent necessity, not merely a luxury, and requires positive engagement from various actors, including governments, media, and civil society institutions. The conscious and free political participation of women still needs further development to reach the level of actual participation in decision-making. This is the participation capable of ensuring that other women obtain their rights through those who defend them and strive to achieve them. The weakness of political

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awareness among women is primarily due to cultural, social, and then political considerations that hinder its completion.

2-1) Cultural Considerations:

Cultural awareness in Arab society relies, to a large extent, on sectarian and tribal structures. It is also linked to the religious factor through jurisprudential heritage. It should be noted that the Quran and Sunnah did not explicitly prohibit women's participation in political work; however, a number of jurists relied on a Hadith of non-definitive implication and on custom to derive a rule prohibiting this participation. Ibn Hazm adhered to the condition of masculinity, citing the Hadith: "A people who entrust their affairs to a woman will never prosper" (ابن) (179 صفحة 1985، حزم, Undoubtedly, this vision, founded on religious jurisprudence, formed over decades a part of the prevailing culture that entrenched the idea of women's ineligibility to practice politics.

Added to this is the weak spread of legal culture in society. The limited legal awareness, along with the accumulations of the past based on rejecting the principles of the rule of law, the widening gap between citizens and state institutions, as well as the violation of political rights in general, have contributed to reducing women's involvement in political work. These cultural and social accumulations have resulted in a lack of confidence in women (بيبرس, 2005, p. 10), as well as women's lack of self-confidence to assume political roles. This is reflected in their limited presence within parties, syndicates, and associations, and their weak influence in decision-making structures, and even the marginalization of their role within them, except in some cases where their activity is exploited as a mere propaganda facade. This cultural obstacle is one of the most prominent hindrances to the development of their participation, especially in light of the hesitation of party leaders to confront society's rejection, and their avoidance of raising the issue of enhancing women's participation. Indeed, some of them are not originally convinced of its usefulness or the necessity of taking special

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measures to support them in entering the political sphere and taking an interest in public affairs.

Hence, the importance of focusing on women's education and awareness emerges, by enabling them to study and continue learning to the highest levels, and not settling for eradicating illiteracy or minimal educational levels. This is especially important given the pressures some girls face that push them into early marriage, which prevents them from completing their educational path and enters them into cycles of family and societal problems. Therefore, the issue of women's education in Arab countries is a pivotal issue in the comprehensive development process, not only in its political dimension. This explains the keenness of international conventions, human rights instruments, and national constitutions to enshrine and enhance this right, considering that knowledge is the foundation of women's progress and thus the progress of the entire society.

The cultural dimension also remains highly important, given the persistence of some erroneous legacies, despite the development of legal legislation seeking to build a cohesive society. There are still perceptions that diminish women's eligibility to participate in cultural and public life, confining their roles to the domestic sphere. Hence, the necessity emerges for national institutions and civil society organizations to play an effective role in spreading awareness of the importance of women's participation in political life, and providing equal opportunities for them. This ensures their empowerment, support, and backing to engage in public life and decision-making, especially since they possess the potential and capabilities that qualify them to contribute to developing plans and strategies and finding solutions to various societal issues.

2-2) Social Considerations:

These considerations are embodied, first, in social backwardness, of which illiteracy, fanaticism, insularity, and uncritical infatuation are among the most prominent features, along with the marginalization of women's role in the political sphere. This situation did not arise in the current stage but resulted from historical accumulations spanning decades of foreign domination, instability, and dictatorial regimes,

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which drove individuals to take refuge in their sectarian or national affiliations. This, in turn, reflected on the political reality, leading to the absence of political awareness among women and its replacement by fanaticism and unconscious bias.

The weakness of economic justice has also contributed to weakening political awareness among Arab women, This is linked to the stages the Arab society went through under the weight of foreign and local exploitation, and the lack of seriousness among successive governments in addressing economic problems, especially those related to unemployment, wealth distribution, and industrialization. Furthermore, the impact of political conditions on the economic reality reflected on the cultural structure of society in general and on political awareness in particular. Poverty and the continuous pursuit of securing a livelihood are among the most prominent factors limiting this awareness, as these conditions do not allow the individual to demand their political rights or participate in political activities. Impoverishment policies are also sometimes used as a means to weaken awareness, frustrate society, and prevent it from holding the authority accountable. This may lead to what are called popular revolutions, which in reality represent an unconscious surge of oppressed masses in search of salvation, and may lead to a comprehensive collapse of society's structures and the emergence of new situations with unclear outcomes (خديجة ، 2012 ، صفحة 70).

Arab women's participation in political life remains limited due to the continued influence of customs and traditions in managing societies, especially among men, some of whom reject women working in the political sphere (خديجة ، 2012 ، صفحة 04). In addition, there is weak family support and a lack of encouragement for their involvement in public life, which limits the achievement of equality and reduces their political opportunities. There is also a noticeable absence of clear mechanisms and programs to enhance their participation, along with weak coordination between women's organizations, political parties, and civil society organizations to improve their political status, Furthermore, their presence within parties is limited, and some of these

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parties exploit religion, traditions, and customs to mislead public opinion and obscure facts. Additionally, there is a lack of coordination between women's representation sites in official institutions and various organizations to ensure their political rights. Their weak political and legal awareness leads to their failure to realize their electoral power and ability to influence the direction of public life. Their lack of self-confidence, resulting from the nature of a patriarchal society, also contributes to their weak confidence in female candidates, which negatively affects their participation. It also leads to their inability to meet the financial requirements for running in elections, and consequently their weak representation in legislative, judicial, and executive authorities and in decision-making institutions.

The weakness of political awareness is also manifested in an identity crisis linked to the lack of clarity regarding the nature of the political system among members of society, whether it is tribal, religious, secular, or otherwise. This leads to a blurring of their vision and makes them unable to determine their rights or how to deal with political situations and disputes.

2-3) Political Considerations:

The absence of political awareness negatively affects the political and democratic building of society. It also leads to the loss of a clear vision for the political and cultural maturity of society, causing the values of life to disintegrate and lose their balance among members of society. Any regression in the process of building this awareness limits the role of society and suppresses freedom of thought. In its absence, no people or society can understand its reality or identify its strengths, weaknesses, and the factors influencing it. This makes it difficult to predict the repercussions of the surrounding political conditions, due to a weak understanding of the style of ideal political language through which the civilized world expresses its events (سليمان, 2006, p. 25). The absence of political awareness poses a threat to nascent democracy, empties its concept of its substance, and deprives Arab peoples of the opportunity to catch up with democratically advanced countries. This requires political forces to pay attention to enhancing political

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awareness to ensure the success of the democratic project in the Arab world and to consolidate its concept properly. The responsibility for this awareness lies with political parties, civil society organizations, the media, and effective political programs. Society must also realize the importance of political awareness among women and the ways to consolidate it by applying democracy through modern methods that comply with international standards and simultaneously align with the moral, cultural, and historical system of Arab society (إمام ، 2006 ، صفحة 159).

The nature of the political system plays a role in confirming the weakness of political awareness among women. One of the most prominent characteristics of totalitarian regimes is restricting the ability of individuals, especially women, to engage in political thinking and confining it within specific frameworks that serve the survival and continuity of these regimes. This leads individuals in general to distance themselves from delving into the political culture related to the constitution, rights, duties, and the powers of authority, as these are considered prohibited topics in such regimes. This contributes to weakening political awareness among women and deepening their state of ignorance and backwardness. A question arises here about the causes of weak political awareness among broad segments of women, and how women can reach a position of political participation in light of this siege imposed on public awareness. Even if they overcome the conflicts of electoral districts, they do not escape backward social constraints, in addition to women's attitude towards women themselves. Especially when women constitute more than half of the voters, some accuse female candidates of a lack of awareness, relying on the presumed incompetence of women, the dominance of social custom, and a lack of confidence in their abilities compared to men. These are justifications that derive their strength from the backward social view towards women and what is said about their tyranny and dominance should they reach leadership positions.

The weak political awareness among women, entrenched by the existing political structure, has led to a crisis in their political

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participation as a result of their feeling that the new political reality has not succeeded in addressing their social, economic, and cultural problems. Furthermore, the Arab revolutions did not bring about a change in their level of political awareness, given the preoccupation of political elites with the struggle for power and its gains. This drove individuals to abstain from political participation and made the democratic process formal and superficial. Nevertheless, women's participation in the Arab revolutions, despite its variation between countries, is considered one of the most prominent manifestations of their political awareness, as late 2010 and 2011 constituted an important turning point in the presence of Arab women in public affairs, whether in protest squares or through the virtual space (خديجة ، 2012، صفحة 03).

Conclusion:

It is appropriate to conclude this presentation by emphasizing that the political awareness of rural Arab women is a fundamental necessity for bringing about any positive and fruitful change, and for laying the foundations of an advanced state. Women must be aware of their surroundings, interact with them positively, and possess clear goals, especially since women in Arab societies, across different countries, live in varying levels and stages of political awareness.

Accordingly, it was concluded that it is necessary to deal with the various female groups in society in a manner that suits their comprehension and with a logic they accept. It also became clear that the issue of political awareness of rural Arab women is a core issue, and that Arab women represent the primary actor in it. This requires them to take the initiative and continue the struggle more extensively and effectively.

It also became evident that studying the indicators of women's participation in political life, whether in old or modern systems, in terms of the volume of this participation, shows its connection to the nature of women's awareness and society's view of them. Some women prefer assigning public positions to men as a result of their upbringing in a patriarchal environment, due to various cultural, social, economic, and political reasons and difficulties. These are factors that require a radical,

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long-term change in the concepts and convictions of societies. This led to the conclusion that there are clear and important reasons that make the descriptive representation of rural Arab women necessary to ensure fair representation, political equality, accountability, and the legitimacy of democratic regimes, while simultaneously emphasizing that the mere presence of women does not necessarily mean the realization of a deeper democratic context.

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