

Analysis approaches to understanding Omani Women participation in physical education and Sport.

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Abstract:

The study aimed to identify the understanding of the Approaches of Omani women's participation in Physical education and sports. Through understanding and clarifying the trends of the components of the Omani personality. Where some studies have mentioned that the possibility of participation Using an understanding of Omani women's participation in physical education or sports. This study reviews to reach a clear vision by reviewing the studies that dealt with this subject, which are almost limited in the Sultanate. The result showed that the studies explained the nature of Omani women and their cultural content, but on the other hand, deep understanding for further studies in Feminism of Omani Women

Keywords: Physical Education, Omani personality, Education.

Aims of the Study:

The aim of this study was to highlighted the different approaches for women participating in sport. a general review of learning physical education. The reason for including this historical perspective is to give a wider view of considers comprehending the cycle two student of the basic education learning physical education. General reviews will utilize the learners' motivation and ability to reflect on the general Omani educational goal. The literature was review all the physical education curriculum cycle two from basic education. This historical survey will include the physical education in different concepts and characteristic of learners in physical education,

Literature review:

Alsubhi 2016 conducted study Women's representation in majlis al shura in Oman: how do gender ideology, Islam, and tribalism matter? has shown that the lack of representation of women in elected is mainly due to cultural and religious factors. Alsubhi's (2016) study aims to identify the factors of Omani culture that influence women's voting behavior in Oman before the October 2015 elections. Rustle points to the strong impact of cultural factors in explaining women's legislative representation in Oman. Individuals with high religiosity and traditional attitudes toward women are less supportive of women in the council.

Al Bakri, (2019) studies of Female students' participation in physical activities in Oman. The main objectives of this study are based on two basic components: first, to identify the barriers that prevent students from being physically active, and second, to investigate the motives that motivate them to be and stay physically active. The percentage of female students participating in physical activities in Oman raises health concerns as very few female students are physically active due to various reasons such as lack of time, lack of sports facilities, family support, and self-motivation to be physically active. A literature review was conducted on the barriers that affect or motivate female students' physical activity in Oman and the Arab world. Studies have

shown that female students face many different obstacles when they want to be physically active. These include lack of time, social and cultural influence, lack of financial income, body image, safety, lack of support, lack of appropriate educational systems and facilities. The main findings of this work show that the most popular sport among female students is running because it is convenient and easily accessible.

Islam, Gender and Education: According to Hadith the duty of every Muslim, male and female, is the pursuit of knowledge. In the beginnings of Islam and in many Muslim countries and societies today

In the beginnings of Islam and in many Muslim countries and societies today, education is highly valued and respected. Islamic education is rooted in this belief system

“It is he who brought you forth from the wombs of your mothers when you knew nothing; and He gave hearing and sight and intelligence and affections: that you may give thanks to Allah (Quran 16:78). While it seems that this

ideology adopts the idea of “reverence” which raises the debate about nature/nurture (as well as it is not problematic on the issue of children born with disabilities) it supports the developmental view of learning as belonging to all. Islam also emphasizes the role of the mother and the family, especially in the process of raising her children. In Oman, the cultural view emphasizes the importance of education and the family in raising children (Nasser 2019). The philosophy of Islamic education forms the basis of the education system in Oman (Nasser,2019) and the life of the Omani people, much like Prophet Muhammad (PBUH), valued seeking education “from the cradle to the grave.” Islamic education reflects the importance of religion in society. Much of the curriculum in Omani schools is similar to that taught in schools worldwide in terms of subjects (such as math or science), but in Oman, and likely in English schools that are based on religious beliefs and customs, this occurs within a cultural context defined by the existing Islamic

(and For example teacher is an essential element in raising children. It has a great role in building civilizations. By means of his moral and scientific upbringing of his children, he creates a qualified generation, as does his upbringing with exhortation, good exhortation, and prescribed methods: Curricula play a major role in raising students based on Islamic values. A school that wants to build a good generation must develop curricula that implement its goals and objectives

Methods of the Study:

In order to provide a general reflecting in the physical education Omani on the interrelations of Islam, gender and physical education.

reviews of studies in gender and education. The literature was reviewed available the physical education for Omani women.

Result:

As the above overview the exploring of the following result: these issues arising from the growing diversity of societal structure in Oman. Whether children of different nationalities attend separate or are integrated into private schools depending on parents' choice, this study focuses on the provision of the dominant state in the field of teacher education in this regard. Children from other religion are promoted not to attend and these subject are not included their total grades.

Although curricula in current Omani public schools are modern and eclectic, the results of this system include “a description of the Omani, Arab and Islamic heritage” (Ministry of Education, 2002a), which is what most parents prefer in Oman (Nasser,

2019). The sources in the Qur'an and hadiths are an integral source of inspiration for learning and seeking knowledge - be it religious or other. Prophet Muhammed (PBUH) called for gender equality in learning opportunities and for a caring environment that caters to learners' needs, individual differences, talents, and willingness to learn Banani & Ma'adi 1970, Amarah 2010

Maqsoud, 2005, schools and families, as mentioned above, all serve as important sources of education. Islamic traditions place a high value on mind and spirit education. Where the family serves as a positive role model to children, along with the teacher.

The notion of sexual segregation, which we take for granted as a distinctive feature of Islamic society in the autobiographical accounts that tell us about the medieval contexts, is challenged by the formal and informal contexts in which women scholars were engaged in their activities (Al Aghbari & AL Mahrooqi, 2019). In Islam, knowledge seekers of both genders are highly respected: "All raises to high ranks those of faith and knowledge among you" ("Quran 9:58."). Teachers were greatly appreciated to enhance the lives of others (Al-Ghazali, 1972). The basic qualities of a teacher in Islamic education include an understanding of different types of education, knowledge and ability in their field, high personal standards, commitment to Islamic principles. And values such as care and respect for others, healthy bodies, knowledge, wisdom, and confidence, ability to solve problems and guide children (Al-Ghazali, 1972)

In early Islam, there were expectations that an educated Muslim woman should contribute to her society...": Not only should her moral qualities shine in the surroundings of her home, but she should also have an active role in the broad areas of social, economic and political development (Jawad, 1998. p 21).

In the course of the decline of Islamic civilization, women suffered in many ways and "Not only should her moral qualities shine in the surroundings of her home but she should also have an active role in the broad areas of social economic and political development (Jawad, 1998. p 21).

A little is known about the life of Omani women before the provision of the first public education system in the modern sense in the year 1970 during the reign of the late Sultan Qaboos bin Said, (1970-2020) where Omani women were educated and encouraged to participate actively in the social, political, and economic arenas. From the early work carried out by the Omani Women's Association in dealing with literacy programs, it is assumed that the lives of most women were relatively narrow for many reasons..The establishment of an education system that gives equal opportunities to girls and boys, and men and women, in education and jobs, reflects the classical Islam than the dark centuries that followed in many Islamic countries. To prevent losing the best of Oman's Arab and Islamic heritage, efforts have been made to invest again with all citizens. However, depriving girls and women of their right to educate in some Muslim countries is still a problem (AboRahman, 1995; United Nations, 1995; Jawad, 1998; Maqsoud, 2005; United Nations Development Fund for Women, 2004). From an Islamic feminism perspective, dealing with the situation within Islam seeks to empower girls and women often 'in the face of strong traditional and cultural barriers' These still exist and are rare in some parts of Oman, where education has become compulsory for children from the age of six years old but they can be dealt with sensitively, especially when they are based on the original teachings of Islam, which stipulate that women should be allowed to have complete freedom. Islam's position on women's education, as in many other issues, seeks to achieve a balance, ' the middle way

...and the recognition of women as being primarily wives and mothers does not allow to impede the paths of self-development of women as individuals. Conversely, the dignity

and value of being a wife and mother should not be weakened by the concept of equal educational opportunities.

However, there is no contradiction between affirming the sacred role of women at home and respecting their right to participate in social activities outside home. If the educational system is governed by the spirit of Islam from the start, there will be harmony between these two ways of social activity, where women can express themselves according to their natural desires and, be honored and respected, which is so central to the true social message of Islam (Jawad, 1998). In addition to the aforementioned social activities, a woman has to work and participate in society's development on an equal footing. Another hadith says that the most respected person is the one who possesses wisdom and uses it for the benefit of others (Jawad, 1998: 17), as in the work of teachers. However, Hadith of the Prophet Mohammed (PBUH) is all that the Prophet Mohammed said - Peace be upon Him -

that is, all the statements, actions, reports, moral qualities or biographical references were made to him, whether before or after the mission. The Prophet Mohammed (PBUH) was preserved by God from the time of his birth until his death.

Islam, Gender, and Women in Physical Education: While this study of Islam acknowledges the right of girls and women to educate, it focuses on physical education, which is more controversial compared to other subjects because it requires movement and general use of the body (Demirel & Yidiran, 2013). Physical education, which is more controversial compared to other subjects because it requires movement and general use of the body. Although in Oman gender segregation brings sensitivity of insuring gender segregation. Islamic cultures, as it is practiced in many countries around the world, emphasizes women's main responsibilities with regards to certain religious requirements such as the dress code and behaving modestly (Benn & AL Sinani, 2013). These expectations affect Muslim women's participation in sports as will be examined. In this section, I explore the relationships between cultural and Islamic expectations of modesty, and Muslim women's participation in physical education in Oman. It did not begin until the 1990s. Furthermore, no programmes in this field were offered in higher education in the Sultanate until after the year 2010. Likewise, there were no local studies on gender issues in physical education. Based on Western literature Dorius & Firebaugh (2010), it is interesting to know that research has seriously addressed this issue since the 1970s. It is therefore useful to understand gender as a characteristic of biological differences between the sexes because it provides an opportunity for exploration, analysis, challenge, and change. Gender is defined as, "Social/cultural/psychological processes through which femininity and masculinity are constructed and transcribed. Thus, 'gender' is not fixed and varies across cultures, throughout history and an individual's life cycle. Mughni (2001)

Equal access to notions of "fairness," or treating people differently when appropriate, in pursuit of justice and equity (Scraton, 1992; Flintoff, 2005; Penney & Evans, 1993). It is the social construction of gender and ideology that creates a dominant gender that grows into a dominant force which shapes attitudes, values, and beliefs about societal expectations of males and females alike.

Discussion:

Research has increased understanding of, stereotypes, the concept of restriction in 'Women's suitability', 'male-friendly' physical activities, gender relations, and value hierarchies, where men's activities are valued and respected more than women's. These

values are learned through a process of socialization that is passed down to the next generation through institutions such as family, religion, education, and society. I agree with Al Sinani's, patriarchal and cultural values do not only affect the lives of some girls and women in Oman, but also affect males and that their participation in physical activity (AL Sinani, 2017)'.

This thinking is evident in most current government policies and practices. In my opinion, patriarchal and cultural values do not only affect the lives of some girls and women in Oman, but also affect males and that their participation in physical activity (AL Sinani, 2017). Women in Oman have a strong faith, and religion plays a major role in their lives. Islam is a philosophy, a way of life, and its values, attitudes, and beliefs are closely linked Jawad, Al-Sinani, Benn (2010).

As of now, there are in Oman too few books on gender, physical education, and sports from the perspective of Muslim women

There are conflicting feminist views about the participation of Muslim women in physical activity. These are extreme Western feminist movements that view Muslim women as the most oppressed group when it comes to international sports (Goldsmith, 1995, cited in Hargreaves 2000: 71-72). There are a number of philosophical debates about modern sports that can be examined from an Islamic perspective such as entertainment, enjoyment, the human body, dress code, physical activities, as well as similarities and differences between Islamic and Olympic values, which are all very important. The lack of a fundamental or detailed influence on the western feminist thought of the Arab

Islamic feminism, as evidenced by the latter's adoption of The foundation of the Islamic authority (Quraf and Sunna). However, Islamic feminism was influenced by Western feminism by the realization of the limits of patriarchal control

Further, contemporary issues such as the use of performance-enhancing drugs, which are prohibited in Islam, can be discussed. The use of these drugs are forbidden in Islam. Further, topics such as performance-enhancing drugs, which are forbidden in Islam, can be addressed.

Understanding the effect of religion and time on the position of women in sports would be useful. It should be noted that Oman and Yemen are exemplary in this regard, particularly when it comes to provide supplies for women at the first level. Interestingly, the local Arab tribes induced a significant influence in early history, with males and females doing little physical exercise other than performing physical labor for their daily livelihood. In other parts of the Arab world today, where the focus on Islamic dress codes is less prominent such as Egypt, Lebanon, Morocco, Jordan, and Syria, there are more sports societies and different customs that can be unpredictable as no record Dawisha 2000).

Modern Muslim women live all over the world in some diverse social, political, and economic contexts, where they have to make their own decisions about managing their Islamic identities and local environments. Their attitude, as in all societies, is never static but is in a state of constant change, hoping that Muslim sportswomen worship and dress will be understood. Still, there is a specific identity to conflict with their values as Muslims through world championships. Muslim female athletes are identified as Muslims because they wear headscarves. Many of them want to compete but refrain from participating when they feel discriminated against as a Muslim or that a dress code is imposed on them that contradicts their ideological commitment. It would also be

unfair to them to blame their religion here, as it is a conviction they took for their faith, so it is difficult for them to abide by the laws of international requirements. This is because they chose Islam for many years as a religious convert before engaging in sports. It is cruel to ask them to re-evaluate their beliefs in the religion they belong to and are connected to it. 1995

So far, as the Sultanate of Oman is concerned, it is imperative that men and women have separate sports facilities to comply with Islamic Sharia, (2020)

. Therefore, to meet women's needs, the structure of the system itself must provide the facilities and resources required for both genders, bearing in mind that women have fewer resources than men do. The Grand Mufti of the Sultanate of Oman at the Ministry of Awqaf and Religious Affairs responded to the researcher's request for an official opening to judge the status of women in sports in Islamic culture, as follows:

“Women's participation in sports should be in the context of respect for themselves and others. A woman should not violate her religion be careful about expressing movement, dress, and participation separately from men. For example, in the Islamic history there are examples of women who participated in horse riding in the early days of Islam, notable Mariam and her father, Gisela, Shabib's wife, and Um Hakim bint Tarif”. (The Grand Mufti of the Sultanate of Oman, 2007.)

Conclusion:

Omani women have strong faith. As a structured religion, Islam emphasizes the importance of physical activity. Yet, social understanding and attitudes towards physical education and sports are still negatively stereotyped, including issues related to women's sports attire and modest clothing. These outdated notions should not hinder or repress the principles of physical health, which are of the essence of Islam regardless of gender. These should be not only challenged but also changed based on Smith's (1977) three main platforms discussed above.

Furthermore, it provides a model that demonstrates Islam and its encouragement to individuals to engage in physical activity on equal choices. Globally, it is imperative to promote Islamic feminism and respect Muslim girls' choices in faith and dress code. It is also important to conduct further research and studies in this regard in order to gain a deeper understanding and appreciation of Islamic feminism.

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