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**Project Title** A comparative analysis of women's exclusion in the Arab World

**Project Abstract** This proposed research analyzes various schemes of women's involuntary social exclusion, especially those embedded in informal norms and governance structure of transactions in the Arab World, with focus on Saudi Arabia and Tunisia, the most and least collectivist societies in the Arab World respectively. It underscores the existing gender-based exclusion norms, laws, practices, and interventions against gender-based exclusion (Abadeer 2015; Al-Ghanem 2008; Al-Qaradawi 1987; Charrad 2007; Chessler 2010; Doumato 2010; Ennaji and Sadiqi 2011; Ghanim 2009; Kelly and Breslin 2010; Mayer 2000; Nafisi 2003; Phillips 2010). The paper also highlights the lessons learned from Tunisia and their applicability and relevance to Saudi Arabia and other similar countries. The proposed research also aims to analyze how the following factors are exploited intentionally or unintentionally by the winners to affirm and maintain a culture of dominance of the elite/privileged members (the winners of status quo) from one side, and the various states of marginalization and exclusion of minority/dominated groups on the other side: tribalism (Halvorson 2017), in-group bias/collectivism (Evan 2002; Ostrom 2000; Tirandis 1995; Yamagishi et al. 1998), metanorms (Horne and Cutlip 2002; Prietula and Conway 2009), status goods (Cooper et al. 2001; Hirsch 1976), social capital (Coleman 1987; Ogilvie 2004), cultural capital (Bourdieu 1986; Elster 1989; Storey 2009), orchestration powers (Safilios-Rothschild 1976), cognitive dissonance (Akerlof and Dickens 1982; Bourdieu 1998; Festinger 1957; Festinger and Carlsmith 1959; Knox and Inkester 1968; Mathur 2004), identity and image (Akerlof and Kranton 2000; Boulding 1956; Butler 2004; Nootboom 2009; Hirschman 1970; Ostrom 2012), and trust (Akerlof and Dickens 1993; Guinnane 2005; Ogilvie 2004; Williamson 1993). The targeted groups are usually constrained to preset limits and are expected to do act according to the assigned identities and roles imposed on them (Akerlof and Kranton 2000; Boulding 1956; Hirschman 1970; Nootboom 2009; Singer 1999) either formally or informally. Dissenters expose themselves to more severe forms of social exclusion (Fafchamps 2005; Ostrom 2012). Effective social exclusion is typically accompanied with well-defined and effectively enforced schemes of punishments and rewards. this research is a part of my sabbatical research, Interim-Spring 2019.

**Project Outcome**

- The ultimate goal of this project is to present the finding at gender or human rights related conferences/symposiums, and to submit the final paper for publication to journals on human rights and/or gender studies.
- The student's role may range from assisting me in researching and writing the paper to being considered a co-author of the research.
- The project encompasses interdisciplinary studies due in part to the intersectional and multidimensional nature of social exclusion.
- Calvin college should lead and have a proactive intellectual role and voice against fallen practices such as social exclusion, which impacts the social fabric of the college, surrounding communities, the country, and the world overall, since every square inch belongs to our Lord and Savior Jesus Christ, and every inch must be saved and redeemed. In addition, five of the seventeen United Nations' Sustainable Development Goals (SDGs): 2015-2030 underscore promoting inclusion, stressing the urgent need to combat social exclusion and to rid the world from its vices.