

The Effect of a Training Program in Introducing Saudi Traditional Fashion in Local Museums

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Abstract. *Museum education is of great importance to an appropriate representation of museums' collections and exhibits, including traditional fashion. Therefore, museum educators/curators need to be equipped with the most essential skills in their profession in order to adequately present the museum's history and holdings. This could be achieved through specialized training programs. However, Arab countries are still behind in terms of museum education. Therefore, this article aims to shed light on this issue by assessing the knowledge and skills possessed by museum educators/curators and how training programs could affect them.*

Key words: *museum education, museum educator, museum curator, traditional fashion, traditional costumes, Saudi Arabia.*

Introduction and study problem:

Heritage is an important component of human culture, a window for everyone to the past, to people's lifestyle, and their living conditions. The Kingdom of Saudi Arabia is witnessing an evolution in tourism and cultural openness. A deep interest in the heritage and national identity is developing, as tourists come to know the country, its heritage, culture, and the customs and traditions of the Saudi people. The means of presenting heritage in the present day have varied, however, museums are one of them. The importance of museums lies in the fact that they preserve the record of human progress, or the lack of it, in all aspects of life. They are an important requirement for documenting the journey of the ancestors to achieve intergenerational communication. Museum educators' roles developed until they reached to the role that we see whenever visiting a museum nowadays; a person well aware of the details of the museum's exhibits and is able to elaborate on its holdings' history with confidence. The museum curator ideally engages in various and specialized museum education programs to be prepared to answer the local and foreign audience questions. He/she is the link between the past and the present, "the role of the tour guide has been transformed from a mere interpreter, translator and transporter of information into leadership in the tourism industry".

Museum education has become an essential activity in museums all over the world, with the direct learning leads to developing understanding and assimilation and creating a sensory, cognitive, and national affiliation to it. (Haddad & Magali, 2008, 116) emphasized

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that more attention should be paid to workers in the museum sector. They should be provided with information related to the tourism industry inside and outside the museum through targeted education and training programs. They should have the training necessary to carry out their duties that usually require physical, psychological, personal, and technical knowledge. The curator is the ambassador residing in his own country. Jumah and Ahmad (2014, 116) stated that despite all this interest in museum education on a global level, the matter in the Arab countries is still in its early stages and that museums cannot play their educational role without being part of the curricula of history. Hamdoun (2013, 4) and Ahmed(2016, 45) pointed out that many studies, such as the study of Dina Zaki (2006), Marwa Abdel-Razzaq (2010), and Samar Hamdoun (2013), indicated that museum education remains behind in Egypt when compared to its counterparts in foreign countries. The relationship between the museum and the Egyptian public is still weak and unconstructive. Al-Harbi (2015) also indicated that museums in the Kingdom of Saudi Arabia vary in their collections and exhibits, but many obstacles still exist. Most of the museum staff are not qualified to interpret the museum holdings because they believe that museums are just a place for preserving tools and antiques without regard to their educational, artistic, scientific, and recreational values. Some studies in Saudi Arabia deal with museum programs for visitors. Hence, the problem of the study emerges. Museum educators need knowledge and skills, especially on the topic of traditional fashion.

For the museum's message to be clear and educational, the museum curator, who traditionally accompanies the visitors, must be familiar with everything related to the museum's exhibits in general and their details. This includes exhibits that form the focus of our study: traditional costumes (their names, age, material, decoration, functions, forms and style of wearing). The museum curator must also be involved in museum programmes specializing in museum collections.

The paper will attempt to answer the following questions:

- How much specialized knowledge do museum educators in Saudi Arabia already know?
- How receptive are they to learn about traditional fashion?
- How would one go about in designing a training program to introduce museum to traditional women fashion in the Kingdom of Saudi Arabia?
- What is the impact of the proposed training program on the knowledge of the museum educator concerning traditional women fashion in the Kingdom of Saudi Arabia?

The relevance of the study:

The study is concerned with the distinctive role that the museum educator can play in introducing Saudi traditional costumes to the museum audience. The significance of the study is summarized in the following points:

- Presenting a program in museum education to train the museum curator in traditional Saudi women fashion displayed in the national museum.
- Highlighting the importance of ongoing collaboration between museum staff and academics to maintain the museum's educational message.
- Providing the museum educator with the necessary knowledge pertaining to the museum holdings.

Objectives of the study:

- 1- Discovering the stance of the study sample toward the importance of lighting the educational side of traditional Saudi women fashion in local museums.
- 2- Measuring the effectiveness of the training program. And Determining the level of knowledge of the study sample about traditional fashion in Saudi Arabia.

Hypotheses of the study:

- There are statistically significant differences in specialized knowledge before and after the program in favor of the post-implementation.
- There are statistically significant differences before and after the program in the utilitarian in favor of the post-implementation.
- Attitudes of the sample towards the importance of identifying traditional costumes in local museums are positive.

The parameters of the study

The spatial parameter: Riyadh, Saudi Arabia.

The human sample: Tour guides and students of the Department of History and Archeology in Princess Norah University.

The physical sample: Women traditional costumes displayed in the halls of local museums.

Theoretical framework:

Museums and the philosophy of museum education:

The International Council of Museums defines the museum as "a cultural device for community service and development, that is open to the public, and carry the mission of coordinating, acquiring, preserving, researching, and communicating history". Diab (2004) defines the museum as " a scientific and cultural institutions that help citizens and researchers understand their nation's history, and it is the natural place to preserve the cultural heritage for future generations." Moreover, Hubergrenhill (2007) defines the museum as "the collection of visual cultural stories that reflect general ideas about the past and the present." Museums of all kinds collect valuable collections and rare invaluable material to preserve. The chronological transition of culture can be studied and appreciated through the manner in which they are presented inside museums. Musa and Khalaf (2008) and Al-Harbi (2015) state that museums have an effective role in stimulating dialogue among civilizations and contribute to building bridges between civilizations. They are communication tools for building intergenerational awareness, a reflection of past local communities, as well as sources of culture and education. The philosophy of museum education lies in education within the museums. According to primary principles based on basic ideas for life-long learning, where the visitor benefits from his/her visit to the museum when he/she is a child of a certain extent comparable with his/her thinking, and young with another degree. With age, the information that is provided varies according to different races and ages. And the American museum, "Henry Williams," states that "the museum's main goal is educational pleasure, and for this, it must organize activities inside it, so that it helps to build a positive interest in the subject displayed." The museum educator must understand this, and work to communicate knowledge in ways that suit all interests in different forms, and makes display groups useful and exciting for the interest of visitors because this leads to the development of ways of thinking and the senses of research and discovery when the visitor go to the museum. Where the feeling of happiness, pleasure, and intellectual pleasure comes while receiving information in it.

If we view the museum as a narrator of stories and a hub for communication, for the storytelling process to succeed, the narrator must interact well with the listener. Accordingly, we need to consider who will tell the story and who will tell. In the year 1979 AD, the concept of museum education was established as a separate field in itself, which was addressed by many conferences, such as the International Council of Museums conference (International council of museum ICOM(AICOM), which called for all museums to seek to integrate museum education into its general plan, to become one of the museum's primary duties to educate the public of all ages and social classes. Diab (2004) and Al Harbi (2015) indicated

that the purpose of museum education is to enhance the ability of visitors to understand and appreciate the museum's contents.

The museum's first educator was born in the 1950s, by a group of volunteer teachers, who organized educational programs in museums. When their success was confirmed, and the positive results of their work appeared, a new job was called the Museum Educator. It is the first link between the museum and visitors, as it is responsible for communicating and interpreting the information and contents of the museum easily and elaborately. The museum educator is an educated personality, who can transfer knowledge, and see the latest developments, multi-talent and specialization, a developer of educational programs provided to visitors, with experience in various fields, assigned an effective educational role is to understand the groups presented, the needs of visitors, methods of work, and understanding. The educational value of each renewal. love of the profession and creativity, serving the visitor and society, and helping him to develop.

And Juma and Ahmad (2014) stated that some studies, as a study (Rhodes, 1988, Al-Oudan, 2005, Al-Shumaisi, 2005, Al-Attar, 2009), outlined the most prominent responsibilities of the museum educator in the field of education, such as permanent contact with various educational and cultural institutions, organizing educational programs appropriate for the age group of visitors, scientific programs in workshops inside the museum, and special programs for people with special needs, preparation of brochures, publications and media in cooperation with specialists in the field, and the use of competencies in various disciplines to produce the necessary materials suitable for students.

Sidqi defines museum education (2013) as an epistemic conceptual, educational and recreational focus, with its organized and advertisement programs that are promoted attractive, to attract different segments of the audience, through educational and practical activities, which include lectures, seminars, shows, workshops and competitions, which are accompanied by experts for explanation and comparisons. Ahmed (2016) defines museum education as an organization that makes the museum and its facilities into an integrated educational environment, material and human capabilities, to achieve important educational goals and complementary to the function of the school and social and cultural institutions, through concrete and enjoyable experiences for all stages of education and its categories, and without harming the view aesthetic, historical and artistic of the museum. That is, it is a process of continuing education.

The relationship of this study to previous studies is evident as it has been linked to the great importance of museum education, and its effective role in transferring knowledge and culture to the exhibited impact, and that the museum's goals are achieved by museum education through its studied programs for the museum's visiting audience. And the importance of (the museum educator) being fully aware of the vocabulary of the exhibits, their characteristics, aesthetic qualities, artistic and functional, and finding spiritual compatibility between the exhibited and visiting effect. This study differs from previous studies in that it measures the cognitive impact of traditional Saudi costumes on display at the museum for the museum educator.

Traditional costumes in the Kingdom of Saudi Arabia:

They are the patterns of clothing that are inherited within a group or groups that have no beginning, that they do not have a designer, and that they reflect the customs and traditions of the society to which they belong to. Al-Ajaji (2005) and Omar (1996) emphasized the importance of studying the traditional fashion of peoples, through which the image of society, economic, social and psychological relationships of it, and human interaction with the natural environment and the social environment are shown. The study of traditional costumes has a strong relationship with the identity of society and its connection to its environment and

history, each community has the fashion that distinguishes it from others, and it carries the features of its land and the terrain of its region, as it reveals the historical path that a particular civilization has gone through and its relationship with its neighbors and other countries and civilizations.

Many studies have addressed traditional fashion in Saudi Arabia. Al-Bassam (1983) discussed tradition women clothing in Najd, and Al-Bassam Study (1988) dealt with the styles and decorations in traditional clothes in Najd: A comparative field study between men's and women's clothing, Al-Bassam study (1999) dealt with traditional costumes in Asir, Al-Bassam and Sidqi (2000) discussed the traditional beads jewelry in the Kingdom of Saudi Arabia, and Al-Bassam study (2005) examined the traditional heritage of women's clothing in the eastern region of the Kingdom Saudi Arabia, Salami study in (2002) covered the popular fashions for Saudi women in Al-Baha region. Al-Ajaji Study in 2005 covered traditional women's clothing in the Northern region in SA, and Al-Ajaji Study (2011) on traditional embroidered fashion and crafts in *Badia* Najd from the Kingdom of Saudi Arabia. Fida Study (1993) on traditional clothes for women in Makkah Al-Mukarramah, their methods and embroidery. Fida Study in 2003 covered the methods of decorating traditional clothes for women in Hijaz, and Maimani Study in 1996 was concerned with the development of traditional clothing and its supplements for Saudi women in Taif Governorate. Al-Bassam Study in 2015 highlighted the traditional costumes in Jizan region and their relationship to the environment and society. These studies show the great diversity in the forms and of traditional costumes according to each area of the Kingdom, between wide and narrow or long dresses that reach the length of women twice, with special traditional implementation techniques dealt with in the explanation and detail, as they vary between external and internal, and gowns for exit And headgear and headbands, in different ways of wearing for each region and tribe, as well as the great diversity in the decoration of these costumes. From (silk, cotton, woolen, and metallic threads, lead beads, stone, and silver beads, sequins, lumps (tassels), or imported from the neighboring regions. The styles of decoration varied according to the traditional costumes, where Al-Aql (2005) stated that it might reach (6) decorating styles in one piece, with specific decoration techniques and tools for each region. Among the methods of decoration that spread over the traditional costumes in the Kingdom of Saudi Arabia (manual embroidery with threads, added fabric, beading, pearls, shells, patchwork, dyeing, block decoration, added costs (sabbatah, sefifa, tensile, tilly, guantan, cantilever), and various fabrics were used to implement those costumes along and displaying the Kingdom of Saudi Arabia.

The current study differs from previous studies that these studies are concerned with documenting women's traditional costumes, motifs, and ways to wear them. As for the present study, it is concerned with preparing a training program that includes information on traditional women's fashion in the Kingdom of Saudi Arabia, its decoration methods, and the ways to wear it, intended for workers in the museums' sector in the Kingdom of Saudi Arabia as traditional costumes are an essential part of the collections of each museum, Dabis (2002) noted that museums with their exhibits embody how people were thinking, and express the most authentic expression of the various colors and activities of man, how they emulate the environment, and highlight the value of handicrafts, arts and industries traditional as fashion in expressing the privacy of community culture. Shaath (2002) also stressed that museums contribute to enriching visitors with the history of the country, its arts and customs, and the rooting of its old industries and crafts, including clothing. Pinol (1997) made it clear that museums have one of their goals to preserve forms of clothing and adornment.

Study methodology:

Study Approach:

In this study, the descriptive analytical approach was followed when presenting the theoretical framework on which it was based on building the program, as it was used in preparing tools. It also relied on the experimental approach to determine the effect of the training program to introduce Saudi traditional women's fashion in the museum to the museum educator.

The study sample:

Human sample: The intention of the number is (40) individuals, (20) who hold a tour guide license in the King Abdulaziz Historical Center, male and female, and (20) graduates from the History Department. They are qualified to occupy the position of a tourist guide.

The physical sample: Female traditional costumes displayed in the Tawheed hall inside King Abdulaziz Historical Museum.

Methods and tools for collecting scientific material:

- The program: it is knowledge and skill information about the traditional women's fashion in the Kingdom of Saudi Arabia (names, age, materials, decorations, uses, forms, and ways of wearing them).
- Place of the program: Workshops at the National Museum, King Abdulaziz Historical Center.
- Application time: An average of 20 hours; 4 interviews, five hours each.
- Achievement test: Achievement test before and after the application of the museum education program for the museum educator, to measure the cognitive and skill aspect of the non-specialized museum educator (the sample) before and after the museum program, to introduce the traditional female fashion shown.
- Test marking (pre-post).
- Search Tool Arbitration Form: A measure of estimation of a questionnaire addressed to arbitrators, academics, and professionals in this field to give their comments, and their amendments were taken.

Validity and consistency of tools:

- Virtual Validity: the cognitive achievement test was prepared based on a survey of arbitrators in the Department of Fashion Design at Princess Nora Bint Abdul Rahman University.

Internal consistently Validity:

The Validity of the internal consistency of the questionnaire was calculated on the study sample by calculating the Pearson correlation coefficient between the score for each phrase and the overall degree of the axis of its affiliation. PSS), and the following tables illustrate this:

Table No. (1) shows Pearson's correlation coefficients between each of the questionnaire expressions and the overall degree of the secondary axis.

| Phrase number | The correlation coefficient of the overall degree of axis | Level of statistical significance | Phrase number | The correlation coefficient of the overall degree of axis | Level of statistical significance |
|--|---|-----------------------------------|---------------|---|-----------------------------------|
| The first axis: Measuring the attitudes of respondents towards the importance of identifying traditional costumes in local museums | | | | | |
| 1 | 0.81 | 0.00 | 6 | 0.80 | 0.00 |
| 2 | 0.59 | 0.00 | 7 | 0.66 | 0.00 |
| 3 | 0.63 | 0.00 | 8 | 0.70 | 0.00 |

| Phrase number | The correlation coefficient of the overall degree of axis | Level of statistical significance | Phrase number | The correlation coefficient of the overall degree of axis | Level of statistical significance |
|--|---|-----------------------------------|---------------|---|-----------------------------------|
| 4 | 0.41 | 0.008 | 9 | 0.66 | 0.00 |
| 5 | 0.80 | 0.00 | 10 | 0.62 | 0.00 |
| The second axis: General information about traditional costumes in the Kingdom of Saudi Arabia | | | | | |
| 1 | 0.84 | 0.00 | 4 | 0.78 | 0.00 |
| 2 | 0.90 | 0.00 | 5 | 0.55 | 0.00 |
| 3 | 0.73 | 0.00 | 6 | 0.68 | 0.00 |
| The third axis: Traditional fashion shapes in the Kingdom of Saudi Arabia | | | | | |
| 1 | 0.62 | 0.00 | 7 | 0.46 | 0.003 |
| 2 | 0.54 | 0.00 | 8 | 0.49 | 0.001 |
| 3 | 0.62 | 0.00 | 9 | 0.62 | 0.00 |
| 4 | 0.50 | 0.001 | 10 | 0.48 | 0.002 |
| 5 | 0.62 | 0.00 | 11 | 0.44 | 0.004 |
| 6 | 0.75 | 0.00 | | | |
| fourth Axis: Traditional costume decoration in Saudi Arabia | | | | | |
| 1 | 0.74 | 0.00 | 4 | 0.66 | 0.00 |
| 2 | 0.72 | 0.00 | 5 | 0.70 | 0.00 |
| 3 | 0.70 | 0.00 | | | |

(*) Function at (0.05) level, (**) Function at (0.01).

It is clear from the Pearson correlation coefficients in the above table that all the questionnaire statements are correlated with the overall degree with a positive correlation and statistically significant, all of which are indicative at the level of significance (0.01), which indicates the Validity of the internal consistency at the level of the questionnaire statements. Table No. (2) shows Pearson's correlation coefficients between the total score for each dimension of the questionnaire, the overall degree of the survey, and the overall rating for the axis.

| Axis | The correlation coefficient of the overall degree of axis | Level of statistical significance |
|--|---|-----------------------------------|
| The first axis: Measuring the attitudes of respondents towards the importance of identifying traditional costumes in local museums | 0.52 | 0.001 |
| The second axis: General information about traditional costumes in the Kingdom of Saudi Arabia | 0.87 | 0.00 |
| The third axis: Traditional fashion shapes in the Kingdom of Saudi Arabia | 0.84 | 0.00 |
| fourth Axis: Traditional costume decoration in Saudi Arabia | 0.85 | 0.00 |

It is clear from the Pearson correlation coefficients in the above table that the total score for each axis of the questionnaire is correlated with the overall degree of the survey at the level of (0.01), which indicates the achievement of internal consistency at the level of the questionnaire axes. The validity of the internal consistency is achieved at the level of the questionnaire.

The stability of the study tool:

The stability of the questionnaire was calculated using the Alpha Cronbach stability factor on the study sample; the following table shows the coefficient of stability for the questionnaire expressions on the dimensions, axes, and total resolution of the questionnaire. Table No. (3) shows the values of the coefficients for the stability of the axes of the questionnaire and the total resolution using the Alpha Cronbach coefficient.

| axis | Number of phrases | Alpha Cronbach stability factor |
|--|-------------------|---------------------------------|
| The first axis: Measuring the attitudes of respondents towards the importance of identifying traditional costumes in local museums | 10 | 0.78 |
| The second axis: General information about traditional costumes in the Kingdom of Saudi Arabia | 6 | 0.82 |
| The third axis: Traditional fashion shapes in the Kingdom of Saudi Arabia | 11 | 0.77 |
| fourth Axis: Traditional costume decoration in Saudi Arabia | 5 | 0.74 |
| Total resolution | 32 | 0.89 |

It is clear from the previous table that the coefficients of dimensionality of the axes of the questionnaire have been increased using the alpha-Cronbach ratio, as they were between (0.74 and 0.82).

Alternative weight was also given to: (Agree = 3, Somewhat Agree = 2, Disagree = 1) Then these answers were categorized into three levels of same range through the following equation:

$$\text{Category Length} = (\text{maximum value} - \text{lowest value}) \div \text{number of scale replacements} = (3-1) \div 2 = 0.66$$

Let us get the following range of averages for each description or alternative:

Table (4) shows the distribution of the range of averages according to the gradient used in the study tool.

| the description | Range of averages |
|-----------------|-------------------|
| OK | 2.34 - 3.0 |
| I do not know | 1.67 - 2.33 |
| not agree | -1.0 - 1.66 |

Statistical methods:

- Repetition and percentages describing the characteristics of the sample
- SMA "Mean "To know the extent of the high or low responses of the study members about the questionnaire expressions, We will use it to arrange the phrases, When the mean is equal, the order will be according to the lowest value of the standard deviation.
- Pearson correlation coefficient for measuring the validity of the questionnaire
- Alpha Cronbach stability factor in measuring the resolution.
- T-test to find the differences between the pre and post applications.

Results and discussion

First: Attitudes of respondents towards the importance of identifying traditional costumes in local museums:

Table (5) shows the responses of the study sample individuals about the first axis phrases: Measurement Attitudes of respondents towards the importance of identifying traditional costumes in local museums.

| M | Phrase | | OK | I do not know | not agree | SMA | standard deviation | Arrangement |
|---|--|------------|------|---------------|-----------|------|--------------------|-------------|
| 1 | I would like specialized programs to introduce the museum's holdings. | Repetition | 37 | 2 | 1 | 2.9 | 0.38 | 6 |
| | | % | 92.5 | 5 | 2.5 | | | |
| 2 | I would like specialized programs to introduce the traditional costumes available in the museum. | Repetition | 39.0 | 1.0 | 0.0 | 2.98 | 0.16 | 1 |
| | | % | 97.5 | 2.5 | 0 | | | |

| M | Phrase | | OK | I do not know | not agree | SMA | standard deviation | Arrangement |
|-----------------|---|------------|------|---------------|-----------|------|--------------------|-------------|
| 3 | The traditional costumes displayed in the museum attract the attention of visitors and tourists. | Repetition | 36.0 | 4.0 | 0.0 | 2.9 | 0.3 | 5 |
| | | % | 90 | 10 | 0 | | | |
| 4 | I have very little information about the traditional costumes displayed in the museum and the styles of their decoration. | Repetition | 30 | 8 | 2 | 2.7 | 0.56 | 8 |
| | | % | 75.0 | 20.0 | 5.0 | | | |
| 5 | Specialized programs for introducing museum holdings increase the museum's educator's self-confidence to meet the public | Repetition | 37 | 3 | 0 | 2.93 | 0.27 | 2 |
| | | % | 92.5 | 7.5 | 0 | | | |
| 6 | Specialized programs to introduce the museum's holdings develop the artistic and cognitive sense of the museum educator | Repetition | 37 | 3 | 0 | 2.93 | 0.27 | 2 m |
| | | % | 92.5 | 7.5 | 0 | | | |
| 7 | Feel the artistic and aesthetic value of traditional costumes on display at the museum | repetition | 37 | 3 | 0 | 2.93 | 0.27 | 2 m |
| | | % | 92.5 | 7.5 | 0 | | | |
| 8 | The specialized programs offered to the museum educator detail the exhibits in the museum | Repetition | 34 | 6 | 0 | 2.85 | 0.36 | 7 |
| | | % | 85.0 | 15.0 | 0.0 | | | |
| 9 | I am familiar enough with the details of the majority of the museum's holdings | Repetition | 12 | 14 | 14 | 1.95 | 0.81 | 9 |
| | | % | 30.0 | 35.0 | 35.0 | | | |
| 10 | I am familiar enough with the details of the traditional costumes on display at the museum | Repetition | 8 | 14 | 18 | 1.75 | 0.78 | 10 |
| | | % | 20.0 | 35.0 | 45.0 | | | |
| Overall average | | | | | | 2.68 | 0.42 | |

From the above table, the views of the study sample on the degree of their agreement to the phrases of the axis of measuring the attitudes of the sample members towards the importance of identifying traditional costumes in the local museums, and the general arithmetic mean for this axis has reached (2.68 of 3.0), which means that the members of the study sample agree to the axis of measuring the attitudes of the sample members towards the importance of identifying traditional costumes in local museums with a degree of (OK), in general. This confirms their need for museum programs specializing in museum collections, which must be presented by both academics at universities and artists and specialists in heritage and history. Ahmed (2016) endorsed that, when he mentioned the importance of the educational role of the museum and the museum educator, and that there is a lack of qualification. The scientific and pedagogical work of the employees and those who implement the museum programs, and that there are no training courses for them.

At the level of phrases, the arithmetic average of the degrees of approval of the study sample ranged between (1.75 - 2.98) degrees out of (3) degrees, which are averages that correspond to the approval levels (OK, I do not know). Here we come to address the phrases of measuring the attitudes of the sample members towards the importance of identifying traditional costumes in local museums in detail, and in descending order according to the arithmetic mean:

The approval of the study sample members came on eight expressions from the axis of measuring the attitudes of the sample members towards the importance of identifying

traditional costumes in local museums with a degree of (OK), where their arithmetic mean was limited to (2.70, 2.98). They are descending according to the arithmetic mean as follows:

- The phrase (I would like specialized programs to introduce traditional costumes available in the museum) came first, with an average of (2.98) and a standard deviation (0.16).
- The three phrases (Specialized programs for introducing the museum's holdings increase the museum educator with self-confidence to meet the audience, the specialized programs for introducing the museum's holdings develop the artistic and cognitive sense of the museum educator, I feel the artistic and aesthetic value of traditional costumes displayed in the museum) in the second place itself, with an average of (2.93), And a standard deviation (0.27) for each.
- The phrase (traditional costumes displayed in the museum attracts the attention of visitors and tourists) is ranked fifth, with an average of (2.90) and a standard deviation (0.30).
- The phrase (I would like specialized programs to introduce the museum's holdings) came sixth, with an average score of (2.90) and a standard deviation (0.38).
- The phrase (specialized programs presented to the museum educator explaining the details of the exhibits in the museum) came in seventh place, with an average score of (2.85) and a standard deviation (0.36).
- The phrase (the scarcity of information I have on the traditional costumes displayed in the museum and the styles of its decoration) came in eighth, with an average (2.70) and a standard deviation (0.56).

While the approval of the study sample individuals on the two phrases (I am sufficiently familiar with the details of the majority of the museum's holdings, I am sufficiently familiar with the details of the traditional costumes displayed in the museum) with a degree (I don't know), where their arithmetic mean (1.95, 1.75), and a standard deviation (0.81, 0.78), respectively. This is observed in the arrangement of the museum's holdings of traditional women's fashion, as the researcher noted that some pieces of traditional women's fashion in the museum were placed in a region other than the area to which they belong and that some of the costumes were placed on the mannequin of the display in an incorrect way of wearing, which confirms the importance of providing a training program Specialized in traditional women's fashion directed to the museum educator. Al-Harbi (2015) confirmed the lack of qualifying training courses for museum human resources, and that educational activities within Saudi museums are considered an inadequate standard for the dissemination of artistic, visual, and knowledge culture in society.

It is clear by looking at the values of the standard deviation, which is the amount of dispersion of the responses of the study sample individuals from the mean for each phrase, the more the standard deviation increases the distribution of the opinions of the study sample members about the three options (agree, do not know, disagree). In the previous table, the values of the standard deviation of the phrases of the axis of measuring the attitudes of the sample individuals towards the importance of identifying traditional costumes in local museums are between (0.81 and 0.16), and the minimum standard deviation of the phrase (I would like specialized programs to introduce traditional costumes available in the museum), which Leads to It is the most significant phrase that the opinions of the study sample converged on. The essential value of the standard deviation of the sentence was (I am sufficiently familiar with the details of the majority of the museum's holdings), which indicates that it is the most considerable statement that the study sample individuals disagreed on. Here, the study sample needs from museum educators to specialized museum programs, so that they have the correct information about the displayed fashion, and they convey their details honestly and faithfully to the visitor audience. Huber Greenhill (2000) confirmed this, "Exhibits are subject to manipulation in terms of meaning, and this is their strengths and weaknesses at the same time. We see things according to what is said about them." This result confirms the importance of

the educator knowing the details of the exhibits, as mentioned by Al-Harbi (2015) that "the mission of the sender is to create the message clearly, and formulate it in words, movements, signs or pictures to convey it to the public, and therefore must be conversant with his message." Knowing how to design it in a way that attracts the attention of the receiver and helps him to perceive it, to ensure the success of the understanding process, because the sender. It is temporally separate from the originator and source of the message, and he may live in a time other than the time of the originator and origin of the word.

Second: There are statistically significant differences before and after the program in the collection of museum educator information on traditional women's fashion in Saudi Arabia.

A comparison was made between the average responses of the study sample individuals for both the pre and post applications at the level of the total score for each axis that represents the outcome of the museum educator about traditional costumes.

Table (6) shows the differences between the mean scores of the individuals of the study sample between the pre and post applications at the level of the axes of the information of the museum educator about traditional fashion using a T test For two linked samples.

| the axis | Application | the number | SMA | standard deviation | Degree of freedom | Value of t | Significance level |
|--|-------------|------------|-------|--------------------|-------------------|------------|--------------------|
| The second axis: General information about traditional costumes in the Kingdom of Saudi Arabia | Tribal | 40 | 15.68 | 2.43 | 39 | 2.96 | 0.005 |
| | after me | 40 | 17.33 | 2.18 | | | |
| The third axis: Traditional fashion shapes in the Kingdom of Saudi Arabia | Tribal | 40 | 25.18 | 4.48 | 39 | 1.97 | 0.056 |
| | after me | 40 | 26.63 | 1.85 | | | |
| fourth Axis: Traditional costume decoration in Saudi Arabia | Tribal | 40 | 11.73 | 2.34 | 39 | 6.11 | 0.00 |
| | post | 40 | 14.38 | 1.17 | | | |
| Fifth axis: Information about traditional women's fashion decoration in Saudi Arabia | pre | 40 | 5.25 | 2.40 | 39 | 6.74 | 0.00 |
| | post | 40 | 8.95 | 1.92 | | | |
| Sixth axis: Information on traditional women's fashion in the Kingdom of Saudi Arabia | pre | 40 | 2.08 | 1.42 | 39 | 7.68 | 0.00 |
| | post | 40 | 4.30 | 1.22 | | | |
| The total score for the tour guide's information | pre | 40 | 59.90 | 10.35 | 39 | 5.79 | 0.00 |
| | post | 40 | 71.58 | 5.73 | | | |

| | | | | | | | |
|-------------------------|--|--|--|--|--|--|--|
| on traditional costumes | | | | | | | |
|-------------------------|--|--|--|--|--|--|--|

* Statistically significant at (0.05), ** statistically significant at (0.01)

Figure (1) shows the mean for museum educator information about traditional women's fashion in the Kingdom of Saudi Arabia for pre and post-tests.

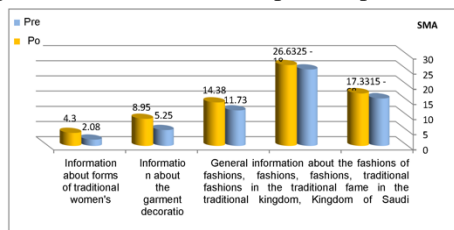
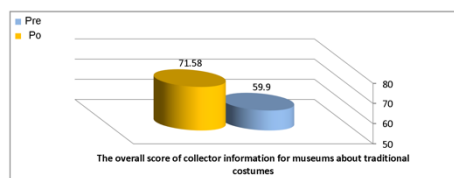


Figure (2) shows the total score for the collector information of museum curators about traditional women's fashion.



Concerning the axis of traditional forms of fashion in the level of sample members about this axis has also improved, where the average of the responses of the sample members in the post-implementation (26.63), while the average tribal application (25.18). Still, these differences did not rise to the presence of a level of statistical significance. From the above, we can accept the hypothesis that "there are statistically significant differences before and after the program in the outcome of museum educator information about traditional women's fashion in the Kingdom of Saudi Arabia." It was in favor of the mean responses of the sample members in the post-application.

To find out the effectiveness of this improvement, and the effectiveness of the training program for introducing Saudi traditional fashion in local museums to members of the study sample, we will conduct an ETA test η^2 The T value for the total score for the test is as follows:

$$\text{Eta squared equation } \eta^2 = \frac{T^2}{T^2 + \text{Degrees of freedom}} = \frac{5.79 - 2}{2 - 39}$$

Where it is the value of t calculated in the T test T test $2 - 39$

$$\eta^2 = = \mathbf{0.46} \quad \frac{33.52}{72.52}$$

It is through value ETA box η^2 That amounted to (0.46), the strength of the effectiveness of the training program to introduce Saudi traditional costumes in local museums significantly to improve the outcome of museum educator information on traditional fashion. From this result, we conclude that the museum educator must understand and understand the scientific, historical, artistic, aesthetic and technical material and the depth of the national identity of the impact presented by the various traditional costumes, so that he can design various museum programs for the visitor audience enjoyable and influencing and influencing the visitor, which facilitates the identification of traditional fashion Women displayed in the shortest time and with minimal effort. This result is confirmed by Al-Harbi (2015) that one of the museum's

tasks is to train its staff on how to explain the exhibits, and to establish educational, educational, cultural and knowledge programs and activities. Also, the carefully studied educational knowledge activities inside the Saudi Museum contribute and help in raising the standard of knowledge, art and visual culture, and thus this mission returns within the goals of the Saudi Museum and develops a sense of belonging to the homeland.

A study aimed at clarifying the role of the museum educator, defines its responsibilities in organizing educational programs, supervise their management and implementation, and prepare the museum environment to suit all visitors.

Third: There are statistically significant differences before and after the program in the result of the skills of museum educators in the methods of wearing traditional costumes.

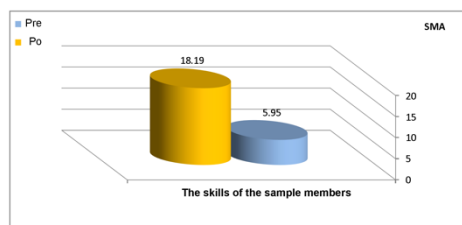
To verify this hypothesis, a comparison was made between the average responses of the study sample individuals for both the pre and post applications at the level of the total score for the seventh axis: the skills of the sample members in methods of wearing traditional costumes, using a test T test For two linked samples Paired Samples T test as shown in the table:

Table (7) shows a study of the differences between the mean scores of the individuals of the study sample between the pre and post applications at the axis level of the skills of the sample members in methods of wearing traditional costumes using T test For two linked samples

| the hub | Application | the number | SMA | standard deviation | Degree of freedom | Value of t | Significance level | | | | |
|---|-------------|------------|-----|--------------------|-------------------|------------|--------------------|------|----|-------|-------|
| The seventh axis: The skills of the sample members in methods of wearing traditional costumes | | | | | Tribal | 40 | 5.95 | 3.19 | 39 | 21.73 | 0.005 |
| | | | | | after me | 40 | 18.19 | 1.41 | | | |

* Statistically significant at the significance level (0.05), ** statistically significant at the significance level (0.01).

Figure (3) shows the arithmetic mean of the skills of the sample members in the methods of wearing traditional costumes



It is clear from the previous table that there are statistically significant differences at the level (0.01) between the arithmetic mean for the responses of the study sample individuals between the pre and post applications at the level of the skills of the sample members in methods of wearing traditional costumes. These differences were in favor of the average responses of the sample members in the post application, i.e., That the level of information of the individuals in the study sample has improved in the level of their skills in the methods of wearing traditional costumes in the post application than in the pre-application significantly, and this can be traced back to the program that they obtained before the post application.

From the above, we can accept the second hypothesis, which states that "there are statistically significant differences before and after the program in the outcome of the skills of the museum educator in the methods of wearing traditional women's fashion in the Kingdom of Saudi Arabia," and it was in favor of the average responses of the sample members in the

post application. To find out the effectiveness of this improvement, and the effectiveness of the training program for introducing Saudi traditional fashion in local museums to members of the study sample, we will conduct an ETA test η^2 The T value for the total score for the test is as follows:

$$\text{Eta squared equation } \eta^2 = \frac{T^2}{T^2 + \text{Degrees of freedom}}$$

Where it is the value of t calculated in the T test 21.73 - 2

$$\eta^2 = = 0.92 \frac{472.19}{511.19} \frac{2 - 39}{2 - 39}$$

It is through value ETA box η^2 That amounted to (0.92), the strength of the effectiveness of the training program for introducing Saudi traditional fashion in local museums is very significant in improving the outcome of traditional fashion wearing skills among the sample members.

In this regard, Al-Harbi pointed to the scarcity of technical support and specialized training for museum staff, with no educational programs and activities, and this leads to a decrease in their knowledge and skill level of the displayed effect, and their inability to communicate all their messages to the public from museum visitors.

Conclusion:

The importance of the museum educator getting acquainted with the traditional costumes in local museums, because of his great role in his performance and meeting his functional needs in the museum. A study has confirmed that the museum and museum education help the visitor's audience to gain insight into their cultural assets, learn about their heritage, and museums work to stimulate motivation, thinking and creativity.

Designing and preparing museum museums specialized in museum exhibits by academics and specialists in heritage and art (such as introducing traditional costumes, decorations, etc.) and presenting them to museum museums to meet their needs and their knowledge of the museum's exhibits, and it is considered one of the most important requirements of the museum educator. This is in line with what Al-Aqel (2011) noted about the necessity of caring for the education and training of museum educators in all disciplines, through setting up training courses for them. What Al-Harbi (2015, 222: 223) mentioned about the importance of preparing educational programs on museum education and their roles within the museum, and providing training courses and study missions for all human resources working in the museum in order to improve them.

The effectiveness of the training program for publicizing Saudi traditional fashion in local museums has helped improve the outcome of traditional fashion wearing skills for respondents. This result confirms that it is the museum educator who has the responsibility to translate the traditional women's fashion displayed to the visitor's audience in all sensory, scientific, aesthetic, artistic and national languages. This can only be done by joining special museum programs organized by professionals in the field of traditional fashion. Al-Harbi (2015) mentioned in her study the existence of some obstacles that prevent the establishment of museum educational programs in Saudi museums, and among these obstacles are the lack of qualification training for the museum human resource.

Recommendations

- 1- Forming an integrated team in the museum from educators, academics, artists, archaeologists, and museum staff, to design specialized museum programs for the museum educator.
- 2- Preparing various and specialized training bags in the museum's holdings that are specific to the museum educator, to be able to build museum programs and correct and sound educational activities for the general visitors of the museum.
- 3- Developing museums through display methods, by setting museum terms that facilitate the understanding of exhibits for visitors in all museums of the world and facilitate the museum educator to communicate the message of the exhibited effect.
- 4- Participation of specialists in heritage, archeology, history, and artists in arranging the museum's holdings and displaying them in a correct way.
- 5- Including the curriculum of museum education in specialized colleges, such as history, arts, and archeology.

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