

## **Saudi Women and the Challenge of Work in the TV Industry**

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# **Saudi women and the challenge of work in the TV industry**

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**Submitted in fulfilment of the requirements of the degree of Doctor of  
Philosophy**

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## **Abstract**

Saudi TV channels have opened their doors for Saudi women to work in the industry. However, most women refuse to utilize this opportunity, for a variety of reasons, including education and training. A number of obstacles have prevented Saudi women from working in television, and even appearing on the TV screens as newsreaders or program presenters. For this reason, it is important to ascertain the nature of the obstacles that prevent the women from working on either government or private television channels. Therefore, the current study sought to identify and examine the obstacles that prevent Saudi women from joining the TV industry workforce. The study combined mixed methods, qualitative and quantitative, to enhance the validity of the research results and to gain a better understanding of the situation.

The study found that the most influential factor on women's studies in the field of TV media was the lack of female education and training programs. The study revealed that this absence had been shaped by the Saudi social culture. The universities were unable to teach TV media subjects without obtaining the approval of the society. This situation was also the result of the Saudi social culture, which has yet to acquire the social and cultural dimensions that are the essential values needed to support women's endeavors for independent identity.

In the study, the participants came from three Saudi regions: the Eastern, Central, and Western regions. Each region was shown to have a unique cultural influence on the participants. The Western region's inhabitants were less affected by social cultural factors than the inhabitants in the other two regions. Importantly, the Western region supported the idea of women's TV work, accepting female announcers and program editors in both the private and government satellite TV channels. Despite such acceptance, there are still only a few women employed in the Western region TV industry.

In all regions, the study found that the TV channels' policies, whether state or privately owned, were another important factor limiting Saudi women employment in the TV industry. The questionnaire findings showed that the TV channels did not encourage Saudi women to work for them due, in the main, to the channel's lack of an appropriate workplace environment. The women, therefore, needed an environment that would meet the cultural requirements of gender segregation at work. In addition, the channels expected the women to appear on the TV screens; this was a difficult demand as, without their agreeing to this demand, they would have no chance of employment. Hence, few Saudi women have taken up employment, with the channels, instead, showing a preference for employing foreign Arab female staff who work at lower levels of pay, and who agree to appear on screen.

Unexpectedly, the study's results showed that the religious factor was the least influential, as the factor had little effect on discouraging Saudi women from working in the TV industry. This outcome seems unanticipated, especially as religion is an essential element in the Saudi culture, and it affects people's daily lives. However, it appears that it is not an essential barrier against women joining the TV industry.

# Declaration

This work has not previously been submitted for a degree or diploma in any university. To the best of my knowledge and belief, the thesis contains no material previously published or written by another person except where due reference is made in the thesis itself.

Signature

A handwritten signature in black ink, consisting of several fluid, overlapping loops and lines.

Date: 28-7-2014

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## **Chapter 1**

# **Introduction**

### **1.1 Introduction**

The Saudi television (TV) industry has experienced considerable development since its emergence in 1965, right through to its first colour transmission in 1976. This industry has been attempting to introduce the most advanced technology to raise its qualities of service to match international standards. Currently, the Saudi government owns and runs nine satellite TV channels, which are in addition to the private satellite TV channels owned by Saudi businessmen. These TV channels broadcast their programs to audiences in Saudi Arabia, as well as other Arab countries.

It is worth mentioning that most international TV channels consider women as an essential part of their staff; they work as program editors, program hosts, newsreaders, directors, and producers. Although the Saudi TV channels have opened their doors for Saudi women to work for them, most of the women refuse to utilize this opportunity, for a variety of reasons. A number of obstacles have prevented Saudi women from working in television, and even appearing on the TV screens as newsreaders or program presenters.

Accordingly, it is important to ascertain the nature of the obstacles that prevent Saudi women from working in either government or private television channels. Thus, the current study sought to identify and examine the obstacles preventing Saudi women from joining the workforce of the TV industry.

### **1.2 Research rationale**

Today, in Saudi Arabia, there are around 87 satellite TV channels, both private and government-owned. They broadcast a wide variety of programs to the Arab world. For this reason, it is important to probe Saudi women's roles and participation in these channels. Here the research rationale emerges and justifies itself, for the sake of enabling

women to become more involved in the TV channel business at both the superior and subordinate levels. Underpinning such reasons is the fact that the Saudi society is conservative in nature, with deep-rooted traditions in their social life, particularly as related to the women's freedom of choice in different fields of life, including working in the TV industry. Thus, few female Saudi staff are employed in the industry, with the tendency for channels to employ foreign female staff to fill any employment gaps.

In spite of the recent multifaceted advancements achieved in Saudi Arabia, the local society is divided on the issue of women's participation in such ongoing progress. On the one hand, there are open-minded groups that support women's liberation and freedom of choice, whilst on the other hand, there are conservative groups that resist such an advanced move and way of thinking. Conservatives claim that women's liberation and equality are no more than attempts to westernize Saudi women. However, both groups are comprised solely of males, a further indication of the patriarchal nature of Saudi society. Accordingly, the current study investigated the obstacles that prevent Saudi women from participation at different levels in the satellite TV industry, from a female perspective.

### **1.3 Research questions**

In order to test the study's hypothesis, the following central research question was addressed:

#### **What factors discourage Saudi women from working for TV channels?**

To obtain a comprehensive answer to this question the following three sub-questions were posed:

1. How does Saudi society influence women's intentions and initiatives to work for TV channels?
2. What are the prevalent beliefs among Saudi women that influence their decision to work for TV channels?

3. What employment opportunities are provided by the TV channels' management for Saudi women?

#### **1.4 Purpose of the study**

There were four aims to the present study, as detailed below:

1. To identify Saudi women's employment tendencies and needs that influence the way TV channels form their female employment policies.
2. To investigate the potential effects of these Saudi policies on female employment.
3. To examine ways the Saudi TV channels influence women's decisions to take over jobs in the satellite TV industry.
4. To investigate Saudi society's influence on women's decisions to work in the satellite TV industry.

#### **1.5 Significance of the study**

This study is the first to examine the issue of Saudi women's participation in the TV industry job market a fact central to this theses' originality. As primary, grounded qualitative and quantitative research, it will enable those in the field of journalism and media studies to understand the complex of cultural dimensions shaping both past and the present situation of women's participation in television industry. Accordingly, the study conducted over a period of months in Saudi Arabic was a courageous inquiry into an issue that is affected by a number of taboos imposed by local Saudi social conventions. In terms of its social and industry impact, it is hoped that this thesis will be of benefit to TV decision makers involved in the industries' employment plans and strategies. This thesis aims to provide valuable insight and information for practical change by opening up debate and reflective thought within the industry and the education sector. However, any change in terms of women's engagement and representation in the television industry is inevitably complex and multi-dimensional as this thesis will endeavor to show. For example, it is commonly hypothesized that women may be hesitant to enter the TV job



market for fear of facing social resistance and fear of entering into conflict with the conservative clergy who play an influential role in the everyday lives of Saudi citizens. Such hypotheses are yet to be tested. Consequently, there is a stated need for the current study, and a clear indication of the originality of this study.

Furthermore, the study paves the way for future studies in this important media field. It provides a number of recommendations for further research, and gives direction for the Saudi authorities to make more informed and effective decisions in relation to female employment in media facilities.

### 1.6 Key terms

- **Niqab:** is a cloth that covers the face as a part of hijab. It is worn by some Muslim women in public areas and in front of non-mahram adult males. The niqab is worn in the Arab countries of the Arabian Peninsula such as Saudi Arabia.
- **Hijab:** is a veil that covers the head and chest, which is particularly worn by some Muslim women beyond the age of puberty in the presence of adult males outside of their immediate family and. It can further refer to any head, face, or body covering worn by Muslim women that conforms to a certain standard of modesty.
- **Islamic/Sharia law:** is the code of law derived from the Koran and from the teachings and example of Mohammed (Hallaq, 2009).
- **Religious leaders:** a group of people who have graduated with a degree in Quran and Sunnah, and have a great influence on most of the population; as well as being highly respected by the government. They use different platforms including media (traditional and new), live lectures, and so on...
- **Saudi Citizen:** An individual whose original roots are Saudi, or an individual whom acquired the citizenship through special government conditions. All Saudi citizens are Muslim.

## 1.7 Organisation of the study

The study's structure is divided into eight chapters: Introduction, Literature Review, Methodology, Research Model, Results, Discussion, and Conclusions and Recommendations. A brief outline of these chapters follows. The first chapter, *Introduction*, provides an overview of the research questions, rationale, goals, and significance of the study. The second chapter, *Literature Review*, provides relevant evidence and background information from previous studies on Saudi women's legal status and their roles in the society's everyday affairs, politics, economy, and education. It also provides historical information on the Saudi TV industry, theories relevant to the concept of social culture, and the hypothesis tested by this study.

The third chapter, *Theoretical Framework*, explains the research models used in the research, and the methodology providing information about the research design and model, and the methods of collecting, analysing, and interpreting the research data. Then, chapter 4, *Research Methodology*, includes the qualitative and quantitative data, presented in tables and graphs. The fifth chapter, *Results*, provides the findings from the study. Chapter 6 and 7, *Discussion*, compares, analyses, and evaluates the study's results in the light of different models, theories, and previous relevant studies, as mentioned in the literature review. Chapter 8, *Conclusions and Recommendations*, summarises the study's findings, and presents the recommendations for future research, as well as recommendations for Saudi decision makers.

## Chapter 2

### Literature review

#### 2.1 Introduction

The current literature review identified the major reasons behind the Saudi women's inclination not to enter the TV industry job market. The review examined the socio-economic, political, religious, and cultural factors affecting women's employment, in general, and their contribution to the TV industry, in particular. This research provides valuable input into the debate on Saudi women's current and future roles in the fast-growing TV industry, with specific reference to the role of religion, local culture, socio-economic background, and government regulations. The literature review presents an overview of the key areas, namely: the local cultural impacts on female education and employment opportunities, and Saudi women's role in the TV industry, in light of the Cultural Theory. The review identified a dearth of research on the issue of women's roles in the Saudi TV industry, highlighted the considerable gap in our current knowledge of the relevant affecting factors of, and the solutions to, this problem. Therefore, this lack of knowledge has become a major concern to the researcher, and the motivation for the study.

To contextualise the review and the consequent research, the study begins with an overview of the history of Saudi women's education, the general employment market, the TV job market, and the impact of the Saudi culture within the current context.

#### 2.2 Women in Saudi Arabia: background

Geographically, the Kingdom of Saudi Arabia is situated in the south-western part of Asia; it is the second largest country in the Arab region, with an area of 2,150,000 sq. km. The Kingdom is bordered on the west and the east by the Arabic Gulf and the Red Sea, and from the north to the south by Jordan, Iraq, Kuwait, Yemen and Oman. There are more than 6000 cities, towns and villages in 13 regions (Ministry of Foreign Affairs, 2006). As at the July 2010 Census, the population in Saudi Arabia is about 27,136,977

(9,527,173 males, 9,180,403 females, and 8,429,401 resident foreigners). The capital city is Riyadh, with more than 3.7 million people. Arabic is the official language, which is the language of the holy Quran, and English is widely spoken, especially in urban cities. All citizens are Muslims, and Islam is practised and taught in the education systems (Center Department of Statistics & Information, 2010).

Local Saudi customs imply that a girl is under her father's custody or, when the father is deceased, any other male relative who can take over such a role. After getting married, a girl is under her husband's custody. In this context, the custodian is always a male person who is responsible for her, both materially and morally, even if she has her own income or inherited money. According to Islam, she can choose how to manage her money, whether through keeping it for herself or through participating in the household expenditure. By law, Saudi women cannot drive a car, and their transport needs are satisfied by a limited number of close male relatives, such as the father, brother, uncle, or nephew. Moreover, a Saudi woman cannot travel overseas unless holding written authorization issued by her father, or an alternative male custodian.

Once reaching maturity, Saudi women are required to wear the Niqab (which covers the entire body and face, except the eyes), or the Hijab (which covers the entire body except the face), so that their bodies are covered from view by unrelated males. These clothing prescriptions are specified by the Quran. In this context, a related male includes the father, husband, brother, grandfather, uncle, father-in-law, son, nephew, and non-adult male children. All other males are deemed unrelated.

In Saudi society, women do not socialise with unrelated males, whether inside or outside their homes. For this reason, educational institutions and workplaces, except for healthcare facilities, impose gender-based segregation. However, places such as markets, hospitals, airports, some restaurants and coffee shops, and public transport can be shared by both genders, provided the women are wearing the Niqab or Hijab.

## 2.3 Saudi women's education

### 2.3.1 Historical and contemporary trends

In 1959, King Saud established informal schooling (an education outside of a standard school setting for girls). A year later, in 1960, his successor, King Faisal, convinced the country's tribal leaders of the importance of establishing formal schooling institutions for women. With the strong encouragement of Iffat Al Thunayan, King Faisal's wife, Saudi women's education gained tremendous momentum through the further proliferation of their formal education institutions at all levels of pre-tertiary education. Additionally, she succeeded in realising her desire of allowing women to pursue their ambitions in different fields of knowledge. Moreover, Al Thunayan took the initiative of establishing the first girls' private school in 1956 to replace the so-called "Kuttab" informal schools, which aimed at avoiding direct confrontation with the religious establishment, while enhancing and furthering the Saudi society into the twentieth century (Lacey, 1981).

The sight of Saudi girls travelling through the public streets every day to attend schools was challenging and of considerable alarm to sections of the traditional Saudi society. According to Alwashmi (2009), in September 1963, the Saudi government used security forces in the city of Buraydah to break up demonstrations held by ultra-conservative social elements that firmly opposed any education of Saudi girls. Despite the protests, the ambitions of King Faisal and Al Thunayan went continued, with the establishment of the first women's private academy in Jeddah, which was the first of its kind in the country. The academy, named *Dar Al Hanan* (The House of Affection), had, as one of its main aims, to raise future mothers with a good understanding of the Islamic doctrines and modern educational theories. Al Thunayan argued with many conservative members of the religious establishment that the home is the first environment that is encountered by a child when learning religion and manners; therefore, the spirituality of future generations was to be improved through the role played by well-educated mothers (Lacey, 1981). Framing the debate in this way was a way of assuage conservative resistance but, at the same time, this very framing positions women's education as principally *for* others - that is, it is for the benefit of children in the family and by extension the social fabric at large

and not for women in their own right. Al-Rawaf and Simmons (1991) revealed that the first Saudi girls to attend official schooling came from families living outside the country. During its first year, 15 female students were enrolled at the Dar Al Hanan Academy.

Gradually, the importance of educating girls was acknowledged by prominent Hijazi families (in western Saudi Arabia), who encouraged their daughters to attend formal schooling institutions. In fact, women's education seems related to the socio-economic class they belong to, which has pushed the agenda of the value of education of women into the society more broadly. Importantly, the hiring of female teachers from different Arab countries made education possible for Saudi women within a very short period of time. Thus, by 1970, the late King Faisal's wife, Princess Effat Al Thunayan, had achieved an amazing outcome, with a quarter of a million women enrolled in Saudi schools and tertiary institutions during her husband's rule (1964-1975) (Lacey, 1981). Overall, Al Thunayan's contribution to Saudi women's education was considerable, especially as she always insisted that her beliefs in women's education were derived from the Quran and the Hadith (Prophet Mohammad's traditions). She constantly mentioned Quranic verses in support of the notion of equality between women and men in acquiring knowledge. In interviews conducted during Lacey's study, Al Thunayan indicated that God would judge women as he would judge men, with no preferences for either gender.

From the early 1970s, pressure mounted on conservative religious scholars, forcing them to approve the formal education of girls, but under specified conditions and constraints. This combined support, however, led to nearly equal numbers of school enrolments of girls and boys by 1981. Until 2002, the management of girls' education was controlled by the Directorate-General of Girls' Education staffed by conservative religious scholars. Despite their conservative views, the Directorate-General saw the purpose of educating a girl bringing "her up in a proper Islamic way so as to perform her duty in life, be an ideal and successful housewife, and a good mother who [was] prepared to perform roles that suit her nature, such as teaching, nursing, and medical treatment" (Alireza, 1987).

These and similar attitudes continued to shape the education experiences of Saudi women. Nevertheless, as previously reported by Hamdan (2005), in spite of the great impact of the political and social changes on the understandings of Saudi women's rights, there are still areas of weakness in local laws concerning social justice for women. Therefore, many Saudi families, keen to educate their daughters, have been forced to educate them overseas, at private schools in Egypt, Lebanon, Jordan, and Syria, in order for them to have access to formal schooling that is recognized by the Saudi authorities. Nowadays, many parents with economic means continue to support their daughters to study overseas in the fields of their choice, such as journalism, engineering, and aviation. To fully understand the context of women in higher education, the literature review explicitly addressed this issue; this is the focus of the following section.

### **2.3.2 Emerging opportunities for Saudi women in higher education**

Since the official opening up of basic education opportunities for Saudi women, there have been a number of gradual extensions, namely, into tertiary and post-graduate levels. For example, there was a tenfold increase in the number of women's educational institutions between the 1960s and 1970s, especially in the areas of arts and education (Al-Mohsen, 2000). In 1970, the first university college for girls was established in Riyadh; by the end of the 1980s, a further ten university colleges, with similar enrolment requirements, had opened. The curricula of these colleges covered the subjects of arts, education, general science, biology, mathematics, religion, Arabic, geography, history, English, psychology, and home economics (Al-Malik, 1988).

Despite such achievement, at the tertiary and technical education levels, there are remnants of inequality-between the two genders, particularly in certain fields, such as engineering, aviation, and agriculture. Thus, because of local social conventions, Saudi women's tertiary education opportunities have been mostly confined to the humanities and educational fields, and women have been discouraged from entering applied fields. A clear example of such gender inequality is provided by the non-documented discriminatory policy of King Fahd University of Petroleum and Minerals, which clearly prevents females from studying at this university. The implications of this policy are

significant, as this university plays a crucial role in preparing national experts and leaders in the petroleum industry, which provides the country with its main source of revenue (Hamdan, 2005). Nevertheless, important positive moves have been made.

In 1960, a national committee, comprising members of the conservative religious establishment, was formed. The committee called for the imposition of strict controls over girls' education around the country. However, in 1971, Umm Al-Qura University, in Mecca, allowed for the enrolment of women in all fields, except physical education, the training of judges, and Islamic economics. These exclusions represent cultural-religious taboos for controlling women's bodies as well as seeking to exclude women from holding senior positions of social and economic authority. In a similar way, the University of Imam Mohammed bin Saud in Riyadh, a religious studies university, allowed four of its departments to accept female students. Those departments included Shar'ia (the Islamic law), Da'awa (the Islam mission), Al Akeedah (the ideology of Islam), and al-Ittijahat al-Mu'asira (contemporary trends) (Minister of Higher Education, 2010). Thus women were included in departments that more or less indoctrinate them into the status quo of conservative religious thought. In 2002, King Khalid University in Abha opened its doors for women to study English, life sciences, and information systems. A year later, it enrolled the first batch of female students in the Faculty of Medicine, while, at the start of the 2006 academic year, the first batch of female students were enrolled in the University College of Pharmacy (King Khalid University, n.d.). Some of these university campuses provided accommodation for female students who lived away from their families, as long as they abided by the strict standards of conduct that applied to all other women's institutions and workplaces; they were guarded by male security guards to provide them with safety environment. The government's view of the importance of female students, studying science, medicine and humanities, is reflected in their payment of an equivalent of \$270-300 per month to each female student (Al-Bassam, 1984).

In 1975, the Technical and Vocational Training Corporation was established; however, its enrolment was confined to males only. Thirty years later, in 2006, the first female



enrolments were allowed for courses such as computer science, administrative technology, food technology, and women's fashion design and sewing (TVTC, n.d.).

Another example of a positive development in female formal education can be seen in the *Dar Al-Hekma* (the Wisdom College). King Faisal's daughters established this first private university college for women in September 1999. The college's modern campus sits on 25,000 m<sup>2</sup> of land in Jeddah. In the short time frame of six years (1999 to 2005) the total female student enrolment had reached 1,500. Its curriculum includes preparatory and general education programs, and academic majors in interior design, business information systems, and special education, with the college implementing the Texas International Education Curriculum, and its guidelines and objectives. The college plans to develop broader specialisations in other areas of study, such as e-business and health care. All courses, except for Arabic and Islamic Studies, are taught in English (Hamdan, 2005).

In 2005, the government announced plans to set up 17 technical colleges in different parts of the country that would offer various women's specializations to satisfy the needs of the job market. In 2007, the government also announced plans to allocate one-third of all government jobs for Saudi women. In recognition of the vastness of the Saudi female human resources, the government built the King Abdullah Science and Technology University (KAUST) in 2009. It became the country's first co-educational university (KAUST, n.d.).

Within the context of the current study, it was not until 2006 that the Saudi government opened a new media study school for female students in Umm Al-Qura University (Umm Al-Qura University, n.d.). Four years later, in 2010, the King Saud University in Riyadh opened its media school to female students (Al-Gammdy, 2008). This indicates that the Saudi education policies are affecting women's expectations for equal opportunities to study and work in the media fields, particularly TV.

## **2.4 Saudi women's work opportunities**

Many of the debates surrounding the structure of higher education for women are linked to those related to the need for Saudi Arabia to make greater use of its women's workforce. In discussing the mismatch between Saudi women's professional skills and the jobs they do, Calvert and Al-Shitaiwi (2002) suggested that the government's plans to train women in computing, electronics, accountancy, and other subjects needed for work in the private sector, was associated with the move to replace non-Saudi workers with Saudi workers. Hence, to more closely align women's education with labour market demands requires more cooperation between the public and private sectors in planning technical education and vocational training (TEVT). Such direct links highlight the advantages that the changes propose, namely, that they are applicable, measurable and controllable, without compromising the Islamic principles (as they are interpreted) underpinning Saudi social values. Furthermore, Vidyasagar and Rea (2004) posited that, while Saudi women face the same difficulties that women face in many parts of the world, they are in an almost unique position within a highly restrictive society and culture, shaped by Islam.

The above section reviewed developments in women's labour market situation; however, a number of other major factors shape how women make decisions today. The following review of the literature, therefore, places an emphasis on the impact of traditional social and cultural values on women's study and work choices.

The most commonly cited reason for the women's continued avoidance of applied fields of study is the dominance of the patriarchal values in Saudi Arabia. Al-Saqqaf (2004) claimed that although Saudi women comprise 49% of the population, 54% of high school graduates, and 48% of tertiary graduates, women still comprise only 7% of the national workforce, with approximately 89% of those working in the education sector. Thus, it would seem that the national development plans had failed to deliver growth in women's participation in the national economy. For this reason, Al-Saqqaf argues that the only

alternative would be to liberate Saudi women from traditional cultural restrictions and to open more educational and career avenues for them. Confirming this view of the status of Saudi women, Hamdan (2005) claimed that women's widespread work in the education sector is directed in a way to serve the conservative forces' views rather than to prepare the ground for further national development. Reinforcing this theme, Hamdan referred to a previous study by Al-Kotob (1975) in which he interviewed 519 female Saudi students. The study found that: 79% of the students strongly agreed with notion of equal opportunity between men and women; 70% insisted that Master's and Doctorate degrees were suitable for women in the Gulf region; 80% thought that university education should be coeducational; 94.8% believed that education should be a woman's priority compared to marriage; 94.2% agreed that women should not be confined to certain fields of study; and 66% believed that a husband's education should exceed that of his wife.

According to a report by Almasaha Capital Ltd (2010), Saudi Arabia has one of the lowest national female labour participation rates in the Middle East and North Africa (MENA). For example, the Master Card Worldwide Index of Women's Advancement indicates that the female labour force participation rate in Saudi Arabia was 18.3% in 2009, which was much lower than in Kuwait (41.8%), the UAE (38.4%), and Qatar (40.6%). Moreover, many Saudi women do have tertiary qualifications, but they are still unfairly represented in the national job market statistics, with their contribution being confined to the national economy and its development. In 2007, women's employment is highly concentrated in the female education sector, which accommodates 85.8% of all female employees, with approximately 93% of all female university graduates specializing in education and humanities.

It is worth mentioning that the government is the main employer of women in Saudi Arabia. In 2003, 83.4% of the female education sector employees worked in government-owned education institutions, followed by the Ministry of Health, with 5.4% female employees. On the other hand, women's employment in fields of information and communications technology, commerce, and banking is considerably limited (Almasaha Capital Ltd, 2010).

Overall, education is the most common field of employment for Saudi women. However, the reasons behind this remain unclear and, accordingly, provide grounds for further research. Two possible explanations are women's own preferences and/or the impact of the prevailing social culture. Of course the idea of women's own preferences is a problematic idea if it assumes that these preferences are made in a socio-cultural vacuum. In other words, women's preferences may be conservative or progressive reflecting either alignment with, or resistance to, the status quo of women's situation in the society at large. Furthermore, women's actual preferences may not be really known. In other words, what women state as their preferences may be quite different to secret or hidden desires unable to be freely expressed to others. While the study author talks about women's preferences in this thesis, she is also reflexive about the assumptions and limitations of this conceptualisation.

According to Al-Husainy's 2003 interview with Dr. al-Fawwaz, she expressed the view that female medical practitioners, who leave their jobs for family reasons, can be divided into two groups: one that permanently leaves their jobs; and one that leaves their jobs for a period of time. In the latter case, these practitioners tended to reduce their workload so that they could cope with family duties, and until their children had grown up to become independent, only then did they resumed their career. Additionally, a number of female medical practitioners had quit their work because of their husbands' jealousy and lack of understanding of the nature of their wives' work. In the latter case, this involved long workdays and night shifts, especially in hospitals. Because of their husbands' pressure, and other social problems, female medical practitioners are forced to leave their hospital work and join women's clinics where they do not mix with males. If they do not take this action, and in order to abide by their husbands' demands, they sacrifice their professional career to then focus on their home duties.

Furthermore, Al-Swei'ed (2006) reported that there was a lower percentage of married females working as medical practitioners when compared to those in other fields of work. Although an improvement was noticed in the society's views towards females in the

medical profession. Interestingly, in the 1990s, a female university student, interviewed by the King Saud University Newspaper (n.d.), indicated that the medical profession is highly appreciated by the society; that its practitioners must be confident enough in their confrontation of the social pressures and difficulties; and that they should not allow others to control and steer them in directions they do not want to go. At the same time, Al-Swei'ed (2006) revealed that the Saudi society considers women working in hospitals as being morally corrupt. However, Al-Nimr's study (1989) identified that the tendency to keep female employment restricted within non-applied fields was stronger among fathers with lower levels of education, while the tendency to encourage females to join applied fields, such as medicine, nursing and the media industry, was stronger among fathers with higher education levels.

Based on the literature review, the Saudi government is facing a dilemma, namely, identifying the best way to respond to the tension between the Saudi social culture (established and built upon through several centuries that makes certain demands of women) and the increasingly recognised need to give women equal opportunities in their freedom of choice in educational specialties and employment in applied fields, one of which is the TV industry. This tension, between Saudi leadership and conservative politics, is illustrated in one famous case, as described below.

In 1941, the Ministry of Higher Education sent 11 bright young Saudi men to continue their studies abroad in Egypt. At that time, a young Saudi woman, called Fatina Shakir, expressed her ambition to have the same opportunity and applied for a Ministry of Higher Education scholarship. However, the Ministry rejected her application, claiming the immoral nature of a young single woman travelling alone to study abroad, without the supervision by a male relative. However, this rejection did not break Fatina's determination, so she appealed directly to the late King Faisal who was known to be a supporter of women's education. In the end, Fatina became the first Saudi woman to hold a PhD (Hamdan, 2005). This historic case, however, is often presented as demonstrating an initial denial of women's rights that is rooted in the beliefs of Islam. However, Arebi (1994) argued that the underlying factor was the dominant social practices, dubbed by

Fatima as customary laws or traditions, rather Islamic doctrines. This is a major theme within the literature focused on women's higher education choices. Further, it is intertwined with reflections on the Islamic Law "*Shari'a*", which actually encourages both men and women to obtain education and to work together for a better lifestyle (Al-Hariri, 1987).

In his study, Doumato (1999) attempted to answer the question: "Can Saudi Arabia continue to encourage mass education for women and still keep them marginalized in the workforce and under the social control of men?" As part of the study, the Director of the Women's Program Department of the Institute of Public Administration in Riyadh was interviewed; the director, a man, said that: "No, women's participation in work is an economic necessity that will ultimately tear down sex-segregation barriers, when people are poor enough, then the government will be ready to let women drive themselves to work, and the government will be ready to provide more jobs for women". Doumato expressed her pessimism regarding the prospects of equal rights for Saudi women as long as the religious establishment and their conservative supporters continued to pressure the government.

Al-Mshawwah's (2006) study, entitled "Saudi woman's work: Grounds & Regulations", examined Saudi women's employment situation. He confirmed the high motivation of women to develop their skills through joining centres for technical education and training, in line with the trend for fast national development, and conforming to Saudi society's cultural peculiarities. In 1999, only approximately 9.4% of the workforce were Saudi women. For this reason, Al-Mshawwah recommended providing new job opportunities for women in order to satisfy the needs of the growing economy and, to reduce Saudi's reliance on the expatriate workers. To fulfil such recommendations, education and media institutions would need to encourage and educate the society and employers about the importance of women's work participation.

Another study, entitled "Grounds & Regulations of Women's Employment", by Aldakheel (2006), analysed previous literature on local Saudi women's employment

during the period of 1990-2004. The need was identified for a comprehensive model for reforming how to improve women's employment to meet contemporary national needs and developments, and, at the same time, conform to the real essence of Islam. The practical solution to this issue was seen to be a long-term strategic national plan that included the essential stages of: announcing the religious authority's position towards women's employment; educating the society about such a position; and legislating extra regulations to adjust the workplace relationships between the two genders. These stages were predicted to contribute to improving the society's attitudes towards women's employment to increase their economic contribution and to align with the correct religious doctrines.

Suitable employment fields for women that would increase their share in the national workforce and economic growth were identified by Al-Dakheel (2006). Such fields included opening new employment fields for women who were willing to enter the job market without conflicting with their religious and social requirements. Thus, amending the female education policies could allow for long-term plans to prepare female graduates to qualify and, so, satisfy the needs of the job market. For example, women's committees in the Ministry of Labour could monitor how the private sector's employers' conduct, concerning the Saudising of the female workforce, expedited the opening of new employment fields in the public sector. These changes would enable women to participate in the women's employment advisory committees to help form policies suitable for their social situation.

According to Ftehy (2006), social factors can affect availability of employment fields for Saudi women, such as nursing, medicine, and other applied fields. These social factors include the prevailing conservative social conventions, which do not tolerate women working in the nursing field, and the claim that nursing degrades women and conflicts with the Islamic religion, because it implies co-work with men. Moreover, the same author argued that the religious doctrines were different than the prevailing traditions, and that the former, rather than the latter, should be used as a reference for policies concerning female employment. For example, wearing the Hijab, instead of the Niqab, in

the workplace would be a more moderate and still acceptable clothing alternative, than the Niqab. Further, a survey of women in different Saudi cities indicated that the female employment fields need to include technical, law, media, politics, genetic engineering, archaeology, internal design, computer and software engineering, electrics, aged care, social work, disabled care, linguistics, family counselling, public relations, manufacturing, and architecture. Additionally, new women's work fields, that conform with the Islamic Jurisprudence (Shari'a Law), were identified as courts of law, factories, internal design, family advice service, family tourism, media, police, linguistics, government offices serving women, law, and civil status offices for females.

This study's literature review has identified considerable lack of Saudi female contribution to human resources within the mixed-gender fields of work, such as the TV industry. Moreover, the local social traditions were identified as a major factor in preventing women from contributing to the national workforce. Inconsistent interpretations of the religious doctrines also hindered women's roles in the TV industry. In other words, because there is religious interpretation, prohibitive of women's involvement in the industry, this in turn becomes a psychological and social hindrance to this participation. Unless there is main religious interpretation, supporting women's workforce participation in the TV industry, it can be difficult to imagine how these social and psychological barriers are removed. Consequently, the current study examined the role of influential factors of the government, such as education, workforce policies, social culture, and religious interpretations in terms of Saudi women's employment in the TV industry.

#### **2.4.1 Improved female work opportunities**

In Saudi Arabia, the growing attention to women's employment appears to be motivated by two factors: population growth and inflation (the 2009 inflation figure was 9.9%). Both factors have led to the growing household need for women to participate in the workforce, as the financial pressures cannot be met solely by the male's income. These economic pressures, as suggested in previous discussions, will continue to have a



transformative impact on cultural or ideological barriers, that is, conservative ideas which keep women out of the workforce across a broad range of employment areas. Additionally, in 2005, the government's General Organization for Technical Education and Vocational Training (GOTEVOT) announced plans to establish 17 technical colleges for women, throughout the country, to offer specializations needed by the job market and conforming to the physical nature of women. This initiative paralleled the government's plan to open new employment fields for women beyond the traditional sectors of health and education. Thus, the government's Saudisation policy, designed to increase the proportion of Saudi nationals in the national job market, identified a new range of positions suitable for women, such as: receptionists, tailors, banquet-hall employees, nutritionists, governesses, photographers, beauticians, caterers, and hospitality and recreation-industry workers. Then, the government's 2007 national employment plan allocated one-third of the public sector's jobs to Saudi women (Almasaha Capital Ltd, 2010).

In a study of Booz & Company (2010), the Saudi private sector was revealed to employ only 5% of the employed Saudi women, with the majority working in a limited number of fields, such as private businesses and banks. However, the study did identify that there had been a 27% increase in such female placements between 2006 and 2007, with a 280% increase in the banking sector between 2000 and 2008. In spite of such positive changes, ongoing obstacles continue to hinder Saudi women's prospective of a higher share in the national job market. These obstacles include the persistent social norms that consider women only as mothers and wives, rather than as professionals and breadwinners. There is also the tendency to view the move towards broadening women's rights with scepticism, controversy, and opposition. Moreover, business registration institutions often breach relevant legislation by asking that female applicants have a male attorney before allowing their business to be registered; such a requirement was eliminated from the legislation.

Further, the Saudi traffic licensing authorities continue to refuse to allow women to have driving licences; this restriction adds further difficulty for women who wish to take on

jobs that require travelling (i.e. driving) over a distance. Additionally, the Saudi job market is highly segregated on gender lines, with women's employment being limited, in the main, to a few public sector fields. There are few opportunities for decision-making positions for women, with women holding only 1% of the overall decision-making posts. Moreover, no policies exist that encourage women to join the workforce, such as flexible working hours, parental leave, childcare facilities, and transport. Likewise, trade unions are not allowed to be formed in Saudi Arabia, which continues to deprive women of the information and knowledge needed to establish their rights (Booz & Company, 2010).

#### **2.4.2 Islamic law and women's affairs**

While Saudi women lack equal opportunities and support in the careers that are available to men, their cash holding power cannot be underestimated (Almasaha Capital Ltd, 2010). According to statistics from the Sayyida Khadija bint Khuwaylid Centre of the Chamber of Commerce in Jeddah, the cash in Saudi banks owned by Saudi business women was estimated to be more than US\$11.9 billion (approximately, US\$2.1 billion in generally invested funds, and US\$31.9 billion in real estate investments). Further, about 40% of the family-run companies' capital are owned by women, who act as sleeping business partners. However, Saudi women still need assistance, from a male trustee or guardian, to follow up most official procedures when establishing a business or investment. On the other hand, Islamic Inheritance Law provides that a married woman's inherited wealth belongs to her, which she can use personally, while the responsibility for funding the household needs lies completely with her husband. In addition, Saudi women, and all Muslim women, are eligible to inherit, and decide what to do with, their money, even after marriage. They do not have to relinquish their wealth to either their husband or any other male relative, even being able to donate funds as they wish.

In terms of the application of cultural theory, Jawad (1998) argued that, in certain Muslim societies, many customs had existed before the emergence of Islam, and that these have reappeared in the last few centuries. Subsequently, cultural customs that discriminate against women have become deep-rooted in Muslim societies to the level where they

have gradually become understood as being rules within the Islamic religion. However, no religious limitations were placed on women's education, with women being allowed to learn in all fields of science. Similarly, as Islam perceives the destiny of women to be wives and mothers, it encourages them to seek knowledge in fields that could help them in those particular social spheres. Moreover, according to the Quran and Hadith (the Prophet's tradition), educated Muslim women should be encouraged to propagate their moral values within the household, as well as to play an important role in the wider social environment, and contribute to economic and political development. At the beginning of the Islamic era, women usually helped men outside their homes. This was prominently evident through the example of Asma, Caliph Abu-Bakr's daughter, who assisted her husband in his fieldwork. Additionally, the Prophet Mohammed admired women who carried out hard duties and encouraged them to be involved in paid work. Furthermore, Islam gives women the right to gain employment and be actively engaged in commercial activities (Jawad, 1998).

In other words, many of the existing customs or rules that appear to limit women's educational and employment opportunities are not supported by any original Islamic texts of the Quran and Hadith (Prophet Mohammad's tradition). Moreover, current Muslim feminists and human rights activists argue that such discriminative practices do not reflect the essence of Islam (El-Solh & Mabro, 1994). This view is further supported by Moghadam (2003), who posited that the social and legal status of Middle Eastern women, or Muslim women in general, cannot be linked with the assumed inherent peculiarities of the religion.

Nevertheless, many western scholars still believe that because of the predominant nature of the Islamic religion, especially in the Middle East, that it is to blame for local gender inequalities such as obstacles to women's education. This is a point of contention as Moghadam (2003) accused western critics of ignoring certain Islamic teachings that encourage the education of males and females, as well as certain Quranic verses that urge the followers of Islam to utilise their brainpower to obtain understanding. Furthermore, Hjarpe (1983) asserted, there are noticeable disagreements between the ways the

traditionalist, modernist, or fundamentalist Muslim perceives the religious scripts. The traditionalists, for example, believe that the injunctions provided by the Quran, and the range of schools of Islamic authorities, should be applied automatically, rather than being open to any new explanation; in contrast, modernists consider Islam as an ideology that is consistent with evolving social logic, its rules and commandments being subject to interpretation; on the other hand, the fundamentalists perceive Islam as a fixed holy social order, designed by God and, accordingly, cannot be modified.

Overall, these interpretations of Islam impact upon women's legal status, especially related to issues such as inheritance, marriage, divorce, and custody of children, as well as the relationship between men and women, and the permissible range of women's activities outside the boundaries of their homes (Kusha, 1990). To this end, the same author maintained that various life choices are currently provided to Muslim women. Importantly, in the era of globalisation and super-fast communication technology, diverse nation-states and their cultural histories and formations are coming into daily contact through trade, popular culture, news media, transnational employment and so on. This has created a world in which differences between women transnationally in terms of biography, identity, employment and social-political freedoms are opened up for comparison, debate, and scrutiny. Saudi women are very aware of how gender ruled their biographies are in comparison to women who, in other parts of the world, live less gender segregated and gender determined lives.

However, as discussed by Hijab (1988), choices for women may be quite restricted in certain areas, while, in others, more diverse. Correspondingly, in certain situations, women may try to evade these limitations, while in others they may show acceptance. Nevertheless, the question of choice points to the reality that, even in Muslim societies where the boundaries of women's lives are strictly fixed, there is still room for women to exert certain levels of influence. This influence enables them to control, to a certain extent, how their lives proceed, especially as related to clearly defined personal, family, or community interests.

Overall, any literal interpretation of the Quran strongly highlights the unfair treatment of women, particularly in the areas of education and work. The available documented evidence, however, shows that the education of women in religious, economic, political, and social domains is encouraged. This view is grounded in the Prophet Mohammed's tradition where he entreats that "the search of knowledge is a duty for every Muslim, whether male or female", and also directs Muslims to "seek knowledge from the cradle to the grave" (Salman, 2002).

## **2.5 TV in Saudi Arabia**

The previous section of the literature review provided an introduction to the status of women in Saudi society and Islamic law, as well as their education, and employment opportunities. The current section presents an historical review of the Saudi TV industry. Importantly, Saudi capital investments have been directed towards private satellite channels, thus, supporting the Ministry of Culture and Information's effort to increase the number of Saudi channels and broadcasts nationally, and within the Arab world, and the Saudi women's contribution to the TV industry.

### **2.5.1 Historical review of Saudi TV**

The first Saudi TV channel was launched in 1965, with two stations in Riyadh and Jeddah cities. Their broadcasting range was further extended to the cities of Medina, Qaseem, Mecca, Taif, Dammam, and Abha. The first colour TV broadcast was launched in 1976. Generally, religious programs have had the highest ratings, conforming with the country's position as a place with the most sacred Islamic landmarks (Shahean, 2008). Moreover, the national media development was made possible by the country's strong regional economic power as a major oil producer and the soaring oil prices of 1973 (Marghalaani et al., 1998). In the second half of the 1970s, Saudi TV started utilizing satellite technology in its broadcasts. In 1978, the Saudi government leased a channel from the international satellite organization of Intelsat, and nine stations were established in different locations. The broadcast mother station in Riyadh was linked with other land stations and, consequently, the channel was able to cover 60% of the country (Al-Owainy, 1984).

### **2.5.2 Saudi government channels**

The Saudi government TV channels started to broadcast in 1965 through Channel 1; in 1983 it started its first English and French broadcasts through Channel 2 for the expatriate audience working in the country. Saudi Arabia plays a significant satellite television role. It is the ninth biggest stakeholder in the International Telecommunications Satellite Organization (INTELSAT) and, in terms of using the satellites, it is the 7th in the world and the 2nd in Asia, after Japan (Habeeb, 1997). In 1978, the country had started using an INTELSAT channel to link its main TV channel with other secondary stations, which became an effective alternative to its land network. In 1992, Channels 1 and 2 started their own satellite broadcasting through the Arab Satellite. The Saudi TV industry has achieved many benefits from using the Arabsat satellite. For example, 36% of its capital is owned by Saudi Arabia, while the broadcasting network has been upgraded using space technology. The network serves audiences both inside and outside the country (Shahean, 2008).

Saudi TV, owned and managed by the Ministry of Culture and Information, reflected the state's Islamic identity and the general political line of the government. State control of cultural and religious identity reflected and refracted through restricted media is also subject to competing spheres of influence. Religious groups also aim to control the hegemony of Islam by limited freedom of access to alternative media sources in a global market. For example by giving in to pressure from certain religious groups, in 1994 the Saudi Council of Ministers issued Decree No. 128. This decree prohibited the use of satellite dishes in the country, and commissioned the Ministry of Culture and Information to execute a cable TV project allowing for the reception and the re-transmission of certain paid TV satellite channels that adhered to the social and religious values of the audiences (Aboalnaga, 1996).

These religious programs comprise 25% of the daily Saudi TV broadcasts. During the seasons of Ramadan, pilgrimage, and the Greater and Lesser Bairams, in addition to other

types of programs such as news, entertainment, scientific, cultural, and programs produced overseas, this percentage increases. Saudi Channel 1 produces 70% of its programs, 20% of which are from Arab media producers, while 10% from non-Arab producers. The division of place of origin differs for Channel 2's program production, of which 40% comes from Saudi media producers, and 60% comes from foreign media producers (Aboalnaga, 1996).

As part of an effort to improve the Saudi media, the government launched nine satellite TV channels (Table 1):

<i>Channel</i>	<i>Type</i>
Channel 1	General
Channel 2	General
Al-Ikhbariyah	News & reports
Al-Ajyal	Childrens
Al-Koran	Religious
Al-Sunnah Al-Nabawiyah	Religious
Al-Thaqafoyah	Cultural
Al-Riyadhiyah	Sport
Al-Iqtisadiyah	Economics & finance

Table 1: Saudi satellite TV channels  
(High Committee for Coordination among Arab Satellite Channels, 2010)

### 2.5.3 Private Saudi satellite TV channels

The total number of Arabic channels using the Arabsat and Nilesat satellites was 733, with 355 channels internationally owned, but broadcast in Arabic. The number of Saudi channels is second to the number of Egyptian channels, and the first in the Gulf region. There are 87 Saudi owned channels, most of which are privately owned, with Saudi

capital contributions in many channels in other Arab countries. In fact, the remarkable economic weight of the country has helped create an environment for the launching of the large number of Saudi owned or shared satellite TV channels (Alrasheed, 2007).

According to Alrasheed (2007), the Saudi channels can be categorised into two categories: general (of which there are 6) and specialist (of which there are 81). Of the specialist channels, 39 are for the arts, such as music and drama, 11 are sport channels, 8 are religious-based channels, 7 are social topic channels (family, social life, women, child upbringing, parenthood, marriage life, and cooking), 3 are news and economic channels (one of which broadcasts tourist information), 3 are advertising and marketing channels, 3 are scientific research and invention channels, 2 are channels displaying SMS messages from the audience (greetings, love messages, jokes, etc.), 1 is a cultural channel (literature, competitions, arts, history, geography, etc.), and 1 is an education channel.

#### **2.5.4 Saudi women's work in media**

Having presented an overview of the history of the Saudi TV, both governmental and private, the following section addresses the contributions made by Saudi women to Saudi TV, and the type of work and jobs they are allowed to participate in, as well the types of social and religious obstacles they face when applying for, and working in, the TV sector.

Prior to addressing the work Saudi women do in the TV sector, it was deemed important to look at the relationship between Saudi women and the media, in general. To this end, the following sections discuss the chronology of their work in the media, generally, and their presence in journalism, radio broadcasting, and TV, specifically.

Beginning in 1952, Saudi women started to have careers in journalism, when Latifa Al-Khatib joined the *Al-Belad* newspaper as a columnist and editor of the women's section. She was followed by Thouryya Qabel who, in 1959, became a journalist for the *Quroyash* magazine. While a few other women joined the profession, they all wrote under pseudonyms that hid their gender. At the same time, other actions were being taken to bring women's issues to the fore in the newspapers. For example, in 1960, the *Oukaz*



newspaper ran with a couple of, then, hot issues, namely, Saudi men's marriage to foreign nationals, and the education of women in Saudi Arabia. Significantly, 25% of its content was dedicated to these two issues. Then, in 1976, the first women's department was launched at the newspaper. However, it took a further 10 years for the *Madina* newspaper, and twenty years for the *Al-Belad* newspaper to catch up with the Oukaz newspaper (Rida, 2009).

According to Al-Rayyes (2004), between 1976 and 1996, to compensate for the absence of women journalists, male writers used female pseudonyms. However, there were also other reasons for the use of pseudonyms, including the addition of commercial and professional values to newspapers and magazines, achieved by marketing the columns as being written by women and, thus, attracting and appealing to the (female) readers. One example, from the short-lived weekly newspaper *Al-Manar*, published in London in 1977, was the writings of Ibrahim Salama. He wrote a column, with the female pseudonym by-line, Kawthar Abdel Fattah. Many readers were attracted to Abdel Fattah's work, believing it to be from "a new and very witty Egyptian female writer" (Al-Rayyes, 2004, p. 224). This success prompted Salama to use this female pseudonym in other publications. His actions were followed in Saudi Arabia by other male journalists who signed their columns as females. This strategy was seen as having two benefits. First, a number of Saudi scholars praised this astute strategy as a way to attract readers' attention, particularly to the sports field, which was aimed at the mostly young male readership. Second, the strategy also facilitated the entry of more female Saudi writers into journalism since the 1980s.

However, in the broadcasting sector, prior to the 1970s, a small group of well-educated and well-connected women had gained early access to radio. Among their number was Salwa Al-Hajjylan, sister of the then Minister of Information; she started work as a presenter at Saudi Radio in 1960. Others followed suit. Mother Asma, wife of the writer Aziz Dhiaa, and her daughter, Dalal Dhiaa, both became famous radio presenters. In 1964, other women joined the English and French services of Radio Jeddah. Hoda Al-

Rashied moved to 'Radio Riyadh' in 1974; she had worked for the *Oukaz* newspaper between 1971 and 1973. After being offered a job at the BBC Arabic Service, and convincing her male relatives to accept her relocation, Al-Rashied moved to London. Al-Rashied has been praised for not misusing her freedom and presenting an elegant image of the Saudi woman abroad. Indeed, she was held in such high esteem that she was given an honorary award at the Arab Media gathering in Kuwait (Olayan, 2009). Other women also made it to the broadcasting sector, for example, Donia Bakr of 'MBC FM'; she had a background in the media long before taking up this position as she was daughter of a Saudi male presenter, Bakr Younes. In 2006, The Saudi Ministry of Culture and Media appointed the radio presenter Dalal Aziz Dhia as the director of the Radio Jeddah Second Program. Dhia was the first Saudi female to hold this position; she was responsible for 19 different sections targeting female audiences, and offering entertainment, culture, news and other programs (Qabadaya, 2006).

In 1977, the first Saudi women's monthly magazine *Al-Dhiyaa* was launched in Riyadh, although with a rather limited circulation. It was followed in 1979 by the publication of *Al-Amal*, a free annual educational publication edited by Farida Abdallah Al Khayyal. However, it was not Saudi women's magazines that rose to the highest level of popularity; instead these were the magazines published overseas, but having a number of highly professional journalists and editors from all over the Arab world. The first to hit the newspaper stalls was the highly successful *Al Sharqiya*, a monthly magazine owned by Samira Khashoggi, who was assisted by Egyptian journalism's giant Ali Amin, co-founder of the *Akhbar Al Youm* daily. Published in Beirut, the first issue appeared in 1974 as part of a fruitful cooperation with the French women's publication, *Elle*. *Al Sharqiya* was followed in 1981 by the magazine *Sayidaty*, edited by another prominent Saudi female figure, Fatina Shakir; it was published in London by the Saudi Research & Marketing Group. These two successful magazines were, subsequently, followed by: the Saudi-funded *Alam Hawwa*, which started in 1991 from Cyprus; then *Heya* in 1992; and *Jamila* in 1994. The latter two magazines were published by the Saudi Research & Marketing Group, which, in 1981, also published *Sayidaty* (Mellor, 2010). This proliferation of women's magazines saw women rising in the journalism ranks from mere

editors of women's sections, in general publications, to deputy editors and editors in such women's and family magazines as *Zeena* and *Hayati* (Rida, 2009).

Following the launch of the Saudi Journalists Association (SJA) in 2003, a heated debate began about the need for new regulations for the media profession, as well as for the journalists and media owners' relations (Rida, 2009). A number of female Saudi journalists, who applied to join the SJA Board, started to make statements about the conditions of work for women in the media. Journalist Salma Al Moushi advocated for an increase in the number of women occupying decision-making positions. Fatima Al-Outibi called for increased job security for female journalists. A total of 35 female journalists (being 8.5% of the total number of applicants) applied to join the Board. Two were elected to the nine member SJA board by Saudi journalist colleagues. The two appointees were from the *Al-Riyadh* daily: Nawal Al-Rashed (chair of the women's department), and Nahid Bashateh (a journalist).

#### **2.5.4.1 Saudi women in TV**

Initially, no female appeared on Saudi TV screens; then followed the broadcasting of a few modestly dressed non-Saudi actresses (Beling, 1980). The first Saudi woman to appear on the TV screen was Nawal Bakhsh who, in 1966, played very limited roles in women's and children's programs (Al-remlawy, Al-mofleh, Al-hoyty, Al-salem & Al-hedary, 2005). Women then continued to be shown on TV until the coming to power of King Khalid, in 1975; he issued a royal decree that banned Saudi women from the TV screen. However, in 1982, Saudi women reappeared on TV when King Fahd permitted them to present programs specific to children and families. This new direction was the result of the introduction by the Saudi government of numerous internal economic and political reforms. Such reforms predate the international pressure (triggered by the 11 September 2001 attacks), that Saudi Arabia initiate social reforms (Sakr, 2009).

According to Rida (2009), in 2004, 11 female presenters worked for Saudi Channel One, and 6 worked for Channel Two. At the same time there was an increase in the number of

Saudi women presenting across an increased number of Arab satellite channels. Mohamed Barayan, the editor of the 'Al-Ekhbariya' satellite channel, launched in 2004, confirmed its aim to counterbalance the negative view held of Saudis, particularly in regard to gender in broadcasting; he stated that Al-Ekhbariya would have women newsreaders and presenters in programs that discuss a variety of social issues.

During 2004 and 2006, Maha Akeel (2010), a Saudi woman journalist, undertook a study into the number of women working in Saudi media, She found that women accounted for less than 8% of newspaper staff and around 5% of broadcast media staff and, additionally, that these proportions had barely changed in the two years of the study. In contrast, an interview with Ibtisam Al-Hebeil, a Saudi anchor-woman, in the London-based Saudi daily *ASharq Al-Awsat newspaper*, described the "increasing number" of female Saudi presenters on satellite channels as almost an "invasion" by the Saudi female talent. It was noted that this new generation of female presenters and journalists did not necessarily start their careers in some local Saudi outlet prior to moving to satellite channels, nor did they begin by presenting in women's or children's programs. Rather they had proven themselves capable in all journalistic tasks, including news reporting, economics and entertainment. Moreover, Ibtisam revealed how the Saudi women had boosted their confidence through media exposure by proving themselves as capable in this field like their counterparts in other countries, particularly Egypt, Lebanon and Syria. However, this prominence has led them to being exposed to the public eye. As a consequence, they have had to take on the role of goodwill ambassadors of their kingdom, sometimes at the expense of their own personal lives (Al-Hamidani, 2006). In a parallel realm, the Saudi Ministry of Culture and Information launched a contest, in 2007, to encourage young Saudi youth to enter the film sector. A new generation of film-makers appeared, such as Saudi female film-makers Haifaa Mansour, who has directed three films dealing with social problems in Saudi Arabia. Significantly, one of Mansour's films received a special mention at the 2004 Rotterdam Film Festival (Hammond, 2007, p. 140).

#### 2.5.4.2 Saudi women move to work overseas

The Arab media outlets have proven to be very attractive to female Saudi journalists. The Saudi Asbar Centre for Studies, Research and Communications showed that these satellite channels have more viewers than the local Saudi channels, at least among the young Saudi audiences. Female Saudi journalists have thus benefitted from the demand for female reporters and presenters, enabling them to pursue career opportunities in Arab outlets outside their native country. Further, the media sector is currently experiencing high rates of growth, prompting some channels to go as far as accepting new entrants with little experience in any medium so that the channels can meet the high demand for new journalists. These opportunities have been exploited by Saudi women journalists whose aim was not just to prove themselves in this field, but to outperform their male presenter colleagues (Mellor, 2010).

Moreover, a number of Saudi women media personalities prefer the expatriate life that comes with their overseas contracts; it provides them (as well as some male journalists) with a greater level freedom, being away from the social restrictions imposed in their country of origin. As reported by one Saudi female journalist, from a Saudi-funded London-Newspaper, working away from home widens one's personal and professional horizons. It also offers the opportunity to come into contact there with journalists from all over the Arab world, not just from Saudi Arabia. Amal Harbi, a presenter at MBC FM, based in Dubai, is one such example. Harbi admits she needed to move from a local to a regional station: "I saw that joining MBC FM could broaden my horizon and help me fulfil many dreams" (Mellor, 2010). Currently, Harbi presents '*Good Morning Sharqiya*', which is aimed at the Saudi audience in the Eastern Province. Another Saudi who chose to move abroad was Ibtisam Al-Hebeil. Al-Shammari (2006) reported that Al-Hebeil, who began at the *Al-Ekhbaria* channel in Riyadh, moved to the Saudi-owned channel *Al-Eqtisadiya* in Dubai, where she became editor and program manager. Her move was aimed at maintaining the programs' Gulf identity. Importantly, Al-Hebeil revealed that, at that time, Saudi Arabia was not merely investing in media outlets, but was also a source of new media talents.

In 2007, the Palestinian electronic newspaper *Donia Alwatan* claimed that many Arab satellite channels were actively hiring female Saudi talent, giving, as the Saudi presenter Lajene Emran says, their appeal to Saudi advertising revenues. As Mona Abu Soliman commented, unfortunately, however, many channels hire poorly qualified Saudi presenters, resulting in a high turnover of female presenters. Nevertheless, according to Khadija Al-Waal from MBC, people have a growing curiosity about Saudi women and how they interact with their surroundings, and this has propelled Saudi female presenters and journalists into centre stage (Donia Al-Watan, 2007). Despite a number of drawbacks, many Saudi women like to work outside Saudi Arabia as this gives them more freedom and mobility (Yamani, 2000).

Nonetheless, to become meaningful, the achievements being made by the Saudi female journalists outside the Kingdom, there must be genuine, complementary, development inside the country. Without such development, the expatriate life for women journalists will continue to have a cost, particularly when they move back to Saudi Arabia where they experience family and social pressures that conflict with the independence they have experienced abroad. Additionally, their experiences outside Saudi Arabia may impact negatively on their marriageability. Such experiences are not, however, available to all women wishing to become journalists within the media domain. Indeed, most Saudi females who have managed to create for themselves a name on Arab media channels overseas are members of the privileged upper middle-classes; that is, they have had the opportunity to learn abroad, travel, and often receive support from their families. This treatment is the exception to Saudi social norms. Other social classes do not provide such privileges to their women, especially when it comes to issues of mobility or economic independence.

However, what is most interesting is that the Saudi females working in the media find incredible support within the Arab satellite channels. Significantly, this is in stark contrast to what the Saudi Ministry of Culture and Information provides to Arab women

who tend to be employed on temporary and unreasonable contracts, and are very rarely seen on the screen. Many of the Saudi female journalists do want to work in their own country, and specifically within the state-funded channels, but they want to work at a pay level equal to what they can receive from other Arab channels which appreciate their experience and capabilities (Hamdan, 2011).

In Mellor's (2010) study of the female presence on TV, three levels of empowerment were investigated. First was the empowerment of Saudi women within Saudi Arabia, including, but not limited to, political participation, the right to mobility, and work opportunities in the media sector. Second was the empowerment of Saudi women outside Saudi Arabia, particularly on Arab TV channels, and their mobility and access to the media sector and, as a measure of their political participation, their ability to express opinions prohibited inside Saudi Arabia. Third was the empowerment of women within media institutions and their endowment of the power to change policies and content.

A general overview of Mellor's (2010) study reveals a lack of Saudi female presence in TV work. Two questions arise from this review, firstly, where and what is the presence of Saudi women in media, and what is the level of their social acceptance? Rida (2009) contends that Saudi middle-class families, if they were to permit their female family members to work in the media sector, would prefer their daughters to work in print media rather than broadcasting media. The current study, therefore, is important, as it investigated the effects of the Saudi families' preferences (both cultural and traditional) on female appearances and working in the TV industry. Understanding this situation is important because of the increasingly fast development of the Saudi media, which is opening up new fields of work for women as well as men.

In addition to cultural and traditional factors, religion also plays an influential role in preventing women from appearing on TV in Saudi Arabia. The latest impact occurred in 2009 when a group of religious scholars demanded that the then new Media Minister,

Abdel Aziz Khawja, impose a total ban on the appearance of women on TV screens. They saw their demand as a call for “media reform at a time of moral dissolution at the Ministry of Culture and Information, the television and the radio” (Sawa, 2009). Moreover, The signatories condemned the project to “westernise” Saudi women and demanded that a woman’s right to unveil her face, put on make-up, and mix with men be curtailed. The word "westernise" almost always functions as negative signifier of cultural imperialism and what is interesting of course, is that it is used to curtail women's freedom in the public sphere. It is a concept then, which functions to reign in women's freedom (arguably not a good thing) under the guise or rhetoric of imperialism and thus is way of reasserting male authority in the socio-cultural sphere. One can argue then that underneath or behind this rhetoric of anti-westernisation is the reinforcement of male cultural power. Further, the group sought to ban their singing, music, and the publication of women’s photos, claiming that such activities opened the door to liberal ideology (Sawa, 2009).

The appearance of Saudi women on TV screens was addressed by Alharthy (2006) who identified two juristic views concerning this issue. The first view considers the religious veil, which must cover the woman's face and the rest of her body. As a consequence of this view, women cannot appear on TV screens unless they are veiled. If veiled, therefore, there is no reason for women to be prevented from participation in preparing for, and hosting, women's programs. On the other hand, the second view would allow for the unveiling of the female presenter's face only, with the application of modest makeup only; the rest of her body would, however, need to be covered. Similarly, Amal Naseer - Qoranic Studies Professor at The Faculty of Education for Girls- cited by Alharthy (2006) maintained that there was no reason to prevent the veiled woman from hosting women's programs, which can be better hosted by women than men. This woman presenter/host, however, must adhere to the Islamic female clothing code, by conducting herself in a moral and professional way.

Thus, Hammad (2006) identified that Arab women's appearances on TV screens have been influenced by two conflicting views: the Islamic view that prevents women from



appearing, at all, on the screens; and the liberal view, that sometimes allows for using women as an amusement, a superficial addition one might say, in TV broadcasts. Hammad also identified successful examples of female-hosted programs, such as "Women's Magazine" and "Women's Calls". Such programs have pioneered the employment of Saudi female newsreaders, and follow the Prophet Mohammad's teachings that give women the right to express their views, participate in electing rulers (Khalifs), and hold judicial positions. In contrast, Al-Aqil (2006) criticised the Arab media for re-importing foreign media practices without taking the effort to customise them to the local social and moral values. In this regard, examples were given of how some Arab satellite channels use certain western standards, namely, female attraction, when employing women presenters. Further, according to Al-Aqil, she was refused access to TV broadcasts by Saudi TV channel authorities in spite of her willingness to appear in the traditional Islamic veil. The author claims that such a stance towards women has led to the exclusion of many veiled professional women from the TV job market without having someone to represent them or defend their legitimate rights.

## **2.6 Cultural impact**

The above section has set out and explained a number of issues facing Saudi women's work in the TV industry. These factors were set within a framework of circumstances surrounding the first examples of women's employment and education initiatives, and the relevant stages of development in the Saudi TV broadcasting, right through to the emergence of satellite TV. However, other obstacles have prevented Saudi women from holding positions within the TV industry. One major obstacle is the local conservative social culture that does not allow women easy access to different fields of education and employment, including the TV industry. For this reason, the following section presents a discussion of cultural impacts. It does this by way of looking at concepts or frameworks of culture and the impact of culture on human behaviour.

### **2.6.1 Definition of culture**

Culture is an accumulation of experiences, beliefs, knowledge, values, attitudes, hierarchies, religion, meanings, and notions of time, spatial relations, roles, the universe, and material objects. It also comprises possessions acquired by a particular group of people, at a certain time and place, in the process of developing further generations through group striving (Edgar, 2007). Most intellectuals, working in fields of study that engage with the question of culture, note how notoriously slippery such a concept is. Theories of culture populate many disciplines and most notably perhaps anthropology and cultural studies. The aim of this section is to define and work through heuristic concepts of culture, and to focus on particular cultural phenomena relating to ideological, national, ethnic, social class, and gender matters in the context of Saudi Arabia.

Arnold (1882) defined the universality of the concept of culture as being a blend or reduction of distinctive beliefs, values, and habits (in neighbourhoods, tribes, nations, and races) into a few cultural biases, including preferences. The cultural theory, only one of many approaches, has been used to manage the subjectivity inherent in analysing long-term changes in a society. However, put succinctly, there has always been controversy in trying to explain universality among people of different cultures that emanates from differences in societies. On the other hand, White (2005) asserted that culture is reflected in all human interactions, and that neither culture nor any form of human interactions can take precedence over each other. Accordingly, within a specific group, human interactions take place through the particular cultural signs that are common within the group, and a resulting communication style is formed and sustained within the group's culture (Edgar, 2007). Li and Krakowsky (2001) defined the British society's culture as being built from a combination of social structures, religions, languages, education, political philosophies, and economic philosophies. In other words, British society is always already a complex of diverse and changing influences and not a homogeneous, self-contained culture at any stage of its history.

Bringing a different dimension to the debate, Harrison and Huntington (2000) posited that the cultural values of a society are temporarily stable over a period of time, and they generally exhibit signs of regular change in a slow gradual process. Likewise, Williams

(1987) indicated that human culture, as a dynamic entity, has the capability of modifying itself to develop other characteristics. Thus, Harrison and Huntington (2000) confirmed that, under existing circumstances and immediate social environments, a culture can be drastically reshaped. Such views confirmed those of Arnold (1882), that, while people travel or migrate to other countries, they undergo strong effects from these other cultures and, at the same time, inevitably affect the hosting culture. In other words, new cultural influences overtime become absorbed into the host culture (to varying degrees) thus creating a host culture that is itself hybrid. Host cultures can be seemingly more homogenous before they become more heterogeneous but sometimes this is an illusion. A host society is often already heterogeneous a composite of influences, language migrations etc. that have been absorbed overtime over hundreds, even thousands of years, to be forgotten or lost from historical memory. Furthermore, while inheriting its cultural values, a society's culture can undergo changes that are caused by the effects of globalisation and the consequent migration of social values (Clifford, 2002).

In relation to the above concept, an insight into the history of the Saudi women's work in the TV industry would reveal the stages through which such work has progressed. In the beginning, people living in the western region (Hijaz) were under the cultural influence of neighbouring Egypt, and so the incoming foreign workers came from many different cultural backgrounds. This phenomenon renders the western region as the most open to international influences and the most accepting of new cultural trends. Thus, while other areas of Saudi society were condemning the idea of introducing TV sets into their households, some Hijazi families encouraged their female members to join the TV industry. A few decades later, most of the society had accepted TV sets in their households, but some still expressed reservations towards women's appearances on the TV screens.

During the satellite TV era, and the emergence of other fast telecommunication technology tools, Saudi society had the opportunity to communicate more easily with the outside world. The resulting phenomenon of globalisation had a remarkable impact on changing Saudi people's concepts and beliefs about the world, including the previously

condemned idea of women's appearance on TV screens and their work in the TV industry. However, there remain sections of Saudi society that resist such a modern trend.

### **2.6.2 Cultural models**

Various models have been developed to explain the concept of culture. One of the most common models is the model of Culture Determinism, which defines the developmental stages of a culture, and assumes that the meanings, beliefs, ideas and values are acquired by people through learning as members of a particular society (McSweeney, 2002). The argument behind this model is that the society shapes the human nature of its individuals; the optimistic version of the model places no limits on the human abilities to do, or to change, and be whatever the individual wish to be in their lives within that society. Other optimistic versions of the determinism model assume that human nature is mostly malleable, and that human beings have, from time-to-time, the chance to make choices and refer to their own ways of life that they find most comfortable (Smith, 2001). The pessimistic version of this model, however, maintains that people in a society reflect their society's conditions. In other words, the people do not have any control over such conditions, and that, as human beings, they tend to be passive creatures, literally doing whatever their culture requires without any compromise or negotiation (Williams, 1987).

Conversely, the Cultural Relativism model was created by Arnold (1882) to explain the development of a culture and its effects on a particular society. His argument focuses on the explanation that different cultural groups feel, think, and act differently; additionally, there are no specific scientific standards considering a scrupulous group as being fundamentally superior or inferior to other groups. It, however, requires judgment when one deals with particular societies that highlight differences from one's own. Thus, information regarding the nature of cultural differences between groups or societies, their roots, as well as their consequences, must precede action and judgment (Edgar, 2007).

The Cultural Ethnocentrism model helps to explain culturally specific concepts and how individuals explain their culture. The word ethnocentrism is derived from the Greek

word, *ethnos*, meaning ‘nation’ or ‘people’ and the English word, *centre* and is commonly used in circles where ethnicity, interethnic relations and similar social issues are of concern. “Ethnic” refers to cultural heritage and “centrism” refers to the central starting point. The way people behave is particularly governed by their social-cultural backgrounds. The term *ethnocentrism* was first used in 1906 by Sumner to describe a cultural narrowness in which the ethnically centred individual rigidly accepted those who were culturally alike while just as rigidly rejecting who were culturally different (Njoroge & Kirori, 2014). Hooghe, Ann, Bart & Tim cited by Njoroge & Kirori (2014) distinguishes two major components of ethnocentrism, cultural ethnocentrism and economic ethnocentrism. Cultural ethnocentrism has its origin in the belief that one’s own cultural norms and attitudes are superior to the cultures of other societies or groups and often expresses itself in symbolic manner such as clothing, religious symbols and so on. Economic ethnocentrism is tied more closely to the perception that other groups can be seen as economic competitors and should be limited in their capacity as economic actors. The usual concept of ethnocentrism according to the anthropologists is the tendency to assume that one’s culture and way of life represents the norm or is superior to others. Ethnocentrism is generally a belief that one’s own culture is undeniably superior to that of any other ethnic culture. It is a form of developed reductionism, where individuals reduce the “other’s way” of life, distorting the new version and making preferences to their own culture (Grant & Brown, 1995). This approach is particularly relevant in the global environment, especially where individuals or groups travel to other locations and meet other unique cultures. In reality, according to White (2005), human beings have an ethnocentric characteristic that emerges when interacting within other societies. Consequently, as their culture has already shaped they develop and exhibit a way of looking at their own as the right (correct) culture. The result can be an attitude that always despises other cultures and an approach to life that tries to eliminate any concept from the outsiders’ culture. For this reason, society plays a foundational role in shaping an individual’s culture, instilling and attributing its values to that individual.

In Saudi Arabia the society is predominantly conservative, adheres strictly to its culture, and has an established set of traditions and values. Further, it is resistant to any foreign or

new cultural trend that conflicts with its traditions and conventions, even if such a trend were to be useful and non-conflicting with Islamic teachings. For example, when first introduced, certain sections of the Saudi society considered TV broadcasting as a tool to corrupt the society through introducing foreign cultures, abolishing its identity, and allowing women to leave their homes under the pretext of work. Moreover, a number of religious scholars have linked religion with the resistance to foreign cultural imports which, they claim, target the religion itself and contradict its taboos. Under such circumstances, some people blindly follow the religious scholars' sermons and verdicts, and turn away from the idea of applying new ways of life and progress that parallel the changes found in the rest of the world. As an example, in 1994, a religious decree was issued which prohibited the use of satellite dishes to receive TV broadcasts. However, once religious satellite TV channels were launched, the role of TV was no longer seen as a tool that conflicted with Islamic teachings, so the religious scholars allowed households to use TV reception dishes. This might be seen as an example where the medium was initially viewed negatively until it was seen as a useful tool for the propagation and reinforcement of Islam.

### **2.6.3 Cultural elements**

Cultural elements are deemed to be specific tools that manifest a culture and render it distinguishable from others. Such elements play a vital role in the emergence of cultural differences, because each society has its own traits and norms. However, cultural differences can manifest themselves in cultural elements in different ways and at various levels. In this regard, according to Sardar and Loon (2004), many studies have confirmed that cultures contain symbols that comprise the main presentation of the relevant superficial values. Moreover, these symbols are considered the most prominent and specific manifestations of particular, and may include rituals, heroes, pictures, words, or gestures, which are subject to development or replacement by new ones, and which can be copied by certain societal groups through the process of interaction (Grant & Brown, 1995).

As Edgar (2007) reported, heroes of a social group are persons who, in the past or at present, are fictitious or real, and possess particular characteristics which are highly prized within a given culture. Heroes are an example of cultural elements, because they represent a particular culture and contribute to shaping it through role models which are guides for their people to follow. Rituals are also cultural elements and are often collective activities that bind people together. They are usually practised by individuals who interact, in the main, in a particular society. Some of these rituals include greetings, paying respect, and participating in religious and other social ceremonies (White, 2005).

However, the core of a particular culture is represented by a set of values that add to other cultural elements, and are effectively mutually agreed-to standards by which its members abide, or they risk rejection by their social group. Such social rejection is a most feared sanction (Clifford, 2002), Arnold (1882) also incorporated human attitude as another cultural element which, in turn, represents an external display of the society's underpinning beliefs; these belief are used by people to mutually signal to others that they are of the same societal culture and hold similar membership.

Based on the work of Tomasello (1999), it is clear that individuals feel their society's effects through learned cultural transmission, where cultural traits and other broader cultural patterns, such as institutions, beliefs, language, technology, and values, are developed, through continuous diffusions, across successive generations. Accordingly, 'learning intelligence' and 'learning abilities' are essential assets in any given society and in any human group. Moreover, other studies found that the concept of learning replaces the biologically based genetic transmission role of instincts that had previously been the dominant essence of human beings. This crucial relationship between culture and biology must be fully acknowledged. In this regard, therefore, Grant and Brown (1995) maintained that genetics plays a central role in the language learning of a particular culture. At the same time, in explaining the concepts of genetic transmission, the replacement of learning gives a proper picture of human evolution within cultural development. To illustrate this point the example is given of an individual, within a given society, having to adapt to the surrounding social environment through varying cultural

strategies rather than the argued genetic predispositions. Human history shows that, while groups of individuals spread vastly varying parts of the globe, and survived by incorporating drastically different cultures and practices, they remained, genetically, the same.

#### **2.6.4 Cultural impacts on individuals**

According to Kim (2001), local culture has a substantial impact on the individuals of a particular society. Thus, a culture, with its various aspects, tends to influence the society's attributes in either negative or positive ways. As noted by Douglas (2003), individuals learn their culture, through time, by interacting with others. Hence, they require sufficient time to learn and adjust to any new culture that they encounter during the process of enculturation. However, this learning process varies from one individual to another, within a given society.

Another significant cultural impact incorporates the facade of cultural patterning, where people, in a given society, think and live in certain ways while also forming definite cultural patterns. Thus, an individual develops particular living habits that they follow (Mulhern, 2009), and these learned habits affect all aspects of an individual's life within that society. No matter the society, therefore, individuals are pressured to conform to their society's rules and norms, that is, what is considered to be the right way to act and live (Li & Karakowsky, 2001).

The impact of culture was studied further by Hofstede (2001) who devised a working composite-measuring technique to quantify cultural differences. This enabled him to explain what happens within societies, especially as related to their cultural elements and values. Hofstede had previously developed a five dimensions differentiation measure to clearly identify the different aspects of culture and describe the society's ways of living. These cultural dimensions begin with *power distance*, developed by Hofstede to explain the varying degree of inequality in societies, why particular cultures are viewed as being more superior, and to explain that certain cultural concepts are termed as being more



noteworthy than others. The next dimension, *uncertainty avoidance*, refers to the way the society measures the level to which it feels threatened by ambiguous or uncertain situations. This dimension is particularly noteworthy in any given society, because it analyses its existence and the power it holds in existence among many others. The concept supporting this dimension relates to why societies build strong bonds within them that prevent outside influences that could disassemble the existing bonds between the established individuals.

The dimension of *individualism* is the degree to which individuals are integrated into groups, and portrays how societies behave in the presence of other individuals. It explains the impact and influence one culture can have on the individuals of another culture (Douglas, 2003). Moreover, *individualism* generally refers to the loosely knit forms of social framework in a particular society where people are supposed to care for themselves, including their immediate families, and not be involved in the lives of others within that society. In a society with a *masculinity* dimension the “social gender roles are clearly distinct: men are supposed to be assertive, tough, and focused on material success; women are supposed to be more modest, tender, and concerned with the quality of life” (Hofstede, 2001, p. 297).

With insights gained from the above review and concepts, seven questions emerged in relation to thinking about women’s work in the Saudi TV industry, namely:

- Do the cultural elements (symbols) propagated by the religious scholars have any effect on women’s work in the TV industry?
- Has the direct social environment, i.e. the family and the tribe, had any direct influence on a woman’s decision to work in the TV industry?
- Do the schools encourage women to work in the TV industry, or otherwise?
- Does the current technology and a woman’s access to the outside world through the internet and the satellite TV channels have any impact on their employment in the TV industry?

- Does this technology have any effect on changing a woman's beliefs and acquired knowledge? Moreover, are such beliefs being replaced by new ones that help form a woman's decision to join the TV industry?
- Is gender-based discrimination in employment and decision-making a reason behind women's exclusion from work in the TV industry?
- Was the late approval, in 2006, for females to participate in Saudi media studies a reason behind women's lack of participation in TV industry employment?

The current study has identified answers to these questions; it has unveiled the social factors affecting Saudi women's participation in the TV industry.

## **2.7 Chapter summary**

This chapter was divided into three sections; the sections covered the literature reviewed on the Saudi women's situation, in general, and their work in the TV industry, in particular. The first section addressed the Saudi women's social position, their educational development, their employment opportunities, and the Islamic legislation related to women's issues. The second section reviewed the history of the Saudi TV industry, including both private and government-owned facilities, Saudi women's participation in the media field, and the Saudi religious scholars' views towards this issue. The third section was a theoretical approach to assessing the concept of social culture, its definition, types, elements, and the extent of its effects on individuals, and overall link to women's work in the TV industry.

The five most important topics raised in the chapter directed the research investigation; these topics are outlined below, and were an attempt to find key factors behind the discouragement of Saudi women from working in the TV channels.

1. As members of a patriarchal society, Saudi women's social situation reside within the control and supervision of their male relatives, that is, the father, husband, or brother. Further, the women's education and workplace locations are gender-segregated, while they must adhere the Islamic code in terms of clothing, that is, most of their body parts must be covered, except for the face, which can either be covered or not, depending on the religious school and the regional culture they follow.

2. Saudi women's education is a means of acquiring professional skills for employment in their chosen career. However, when the women first started to become formally educated, they encountered many challenges and objections from society, at large, and religious scholars, in particular. These objections occurred even though the authorities provided assurances that female education facilities would be fully segregated from those of males. Further development of female education did progress, with a diversified choice of fields that accommodated the more wide-ranging career ambitions, and their need to enhance their contribution to the national economy. In spite of such positive developments, there were deficiencies and limitations to the education available to women, and to their work in the media field. Indeed, it was not until 2006 that the government allowed for the establishment of female media departments in some universities.

3. Saudi women's employment opportunities have also been curtailed. Their share in the national job market is very low, at 18.3%, and restricted. The majority of their job market share (85.8%) falls within the education sector; the next highest market share is 5.4% in the medical field. There is a noticeable shortage of women workers in other employment fields, such as telecommunications, information technology, TV, commerce, and banks, among others.

According to a number of researchers, social and cultural factors surrounding the upbringing of the Saudi women have been major that have affected their employment. Another major influencing factor is the fact that joint workplaces, that is, locations where males and females work together, are is not permitted by local traditions and social

conventions (except for a couple of concessions, such as hospitals) The Saudi women, in fact, are brought up to only have direct contact with first-degree male relatives; at the same time, they must adhere to the Islamic code of clothing, and study and work only within a segregated all-female environment. Therefore, Saudi women mostly hold jobs in so-called women-friendly fields, such as education. When females and males do work together, as in a medical setting, such as in hospitals, they endure social prejudice because of their mixed-gender work environment. Some of them, if married, have had to endure serious conflicts with their overprotective husbands; or if they are single, their chances of getting married become very slim, simply because society, especially in the middle region of Saudi Arabia, considers female medical practitioners as morally corrupt.

Other studies link the parents' education level and their acceptance and motivation for their daughters to enter the applied job market, such as the TV industry. Parents, with higher education levels, were found to give more support and encouragement to their daughters, while those with lower education levels tended to hinder their daughters' ambitions. In this regard, two factors affected women's work in the TV industry: their unwillingness to join the field; or the surrounding social environment that did not allow them to do so.

Under these social circumstances, the Saudi government faces the dilemma of either breaking social taboos, by allowing women to work in mixed-gender workplaces, or surrendering to such taboos and letting the situation stay as it is. The government, however, has taken slow, but cautious and non-confrontational, steps towards enhancing women's participation in the national economy.

After the considerable economic growth of the 1990s, a number of studies have recommended increasing women's participation in that growth through: developing long-term plans, opening all fields for women, and creating work environments that are suitable for their religious and social identities. A call was also made for the education sector's authorities to open new specializations that will help the job market employ more female Saudi professionals, as well as for the Ministry of Labor to nationalize the

government and private job's markets. Other criticisms were aimed at the religious establishment's objections to women's work in a mixed-gender environment. Further, these religious scholars were asked to facilitate women's employment, regardless of the code of Islamic clothing, as long as chastity was maintained. In this regard, the government is expected to play a strong role by allowing women to obtain professional training in its institutions.

4. The religious views towards women's work, and the current prevailing social traditions and conventions, which are not based on religious provisions, restrict women's employment. From the teachings of the Prophet Mohammed, women were guaranteed their liberation and the assurance of their rights. During his time women practised as merchants, medical practitioners, teachers, or shepherds, and worked together with men. The Prophet also assured equality between the two genders in different fields of life. Indeed, there are excerpts in the Quran and the Prophet's traditions (Hadith) that treat both genders equally in terms of their rights and responsibilities. However, changes occurred during the consecutive post-Prophet eras. During these times women were confined to home duties only. Such changes were caused by different interpretations of the religious excerpts and the Prophet's traditions. Accordingly, Islamic people's beliefs had changed and returned to those of the pre-Islamic era. Under the current social conditions, only limited education and employment options are left for Saudi women, and such options are designed to satisfy society rather than the women's legitimate needs and ambitions. In fact, the Islamic religion is frequently misinterpreted to justify such restrictions on women's lives.

5. For Saudi women, the earlier work undertaken in journalism became a gateway to the media sector. In 1960, a small group of well-educated and well-connected women started working in radio stations. However, when the first Saudi TV broadcast was launched in 1965, women or female images were not allowed on the TV screens. Thereafter, only non-Saudi actresses were allowed on the screens, but clothed modestly and behaving demurely. Then, in 1966, Saudi women were finally allowed to participate in a family-related TV program. Currently, there are 87 satellite TV channels in Saudi Arabia, both

government-owned and privately-owned. Some channels allow Saudi women to work as newsreaders, or to participate in discussions on social issues. Talented Saudi women were offered jobs in some private overseas satellite TV channels, with such offers being accepted by female Saudi media professionals. Thus, women had the opportunity to experience a new work environment outside their strict traditional home life. In spite of such improvements in women's participation in the media field, participation was still limited. For example, statistics published in 2004 revealed that only 8% of the Saudi journalists, and 5% of radio and TV employees, were women. Today, the conservative social environment is still causing the widespread avoidance, by women, to join the TV industry in Saudi Arabia.

Overall, this chapter highlighted the most important factors affecting Saudi women's work in the TV industry, namely: the social, traditions, conventions, government education and TV workforce policies, religious interpretations, and women's own wishes. The following chapter explains the current research framework extracted from the current chapter.

## **Chapter 3**

# **Theoretical Framework**

### **3.1 Introduction**

The literature reviewed in the previous chapter highlighted a number of influences on Saudi women's work in the TV industry, namely: cultural pressure; Islamic teachings and beliefs; and government provided opportunities. However, little is known about the specific ways in which contemporary Saudi women negotiate these pressures, and the ways in which they shape women's actual choices. The current research investigated the ways in which these factors influence preferences and decision-making.

To research the critical success factors that discourage Saudi women working in the TV industry, a theoretical framework was developed to aid the research process and capture the research data. This chapter introduces how the model was arranged; it also incorporates the investigated factors in light of the existing literature. These factors, addressed in the chosen model, are described and identified here in order to explain their relationship to each other.

### **3.2 Theoretical framework**

In the previous chapter, several aspects of the topic were reviewed; they were found to highlight the many factors that discouraged Saudi women's participation in the TV industry job market. Some studies focused, in particular, on this experience in Saudi society. However, the cultural impacts, along with the different influences on individual women, needed to be addressed. Thus, by sifting through the available guidelines from the literature and the prominent available theories, a theoretical framework of analysis, in the Saudi women context, was extracted. This theoretical framework clearly identified

those active sources that may play an important role for Saudi women in their society. The research model, shown in Figure1, represents the potential relationship between these factors. The focus of this study is to understand the factors from the point of view of contemporary Saudi women and the impact of each potential influence on their working in the TV industry.

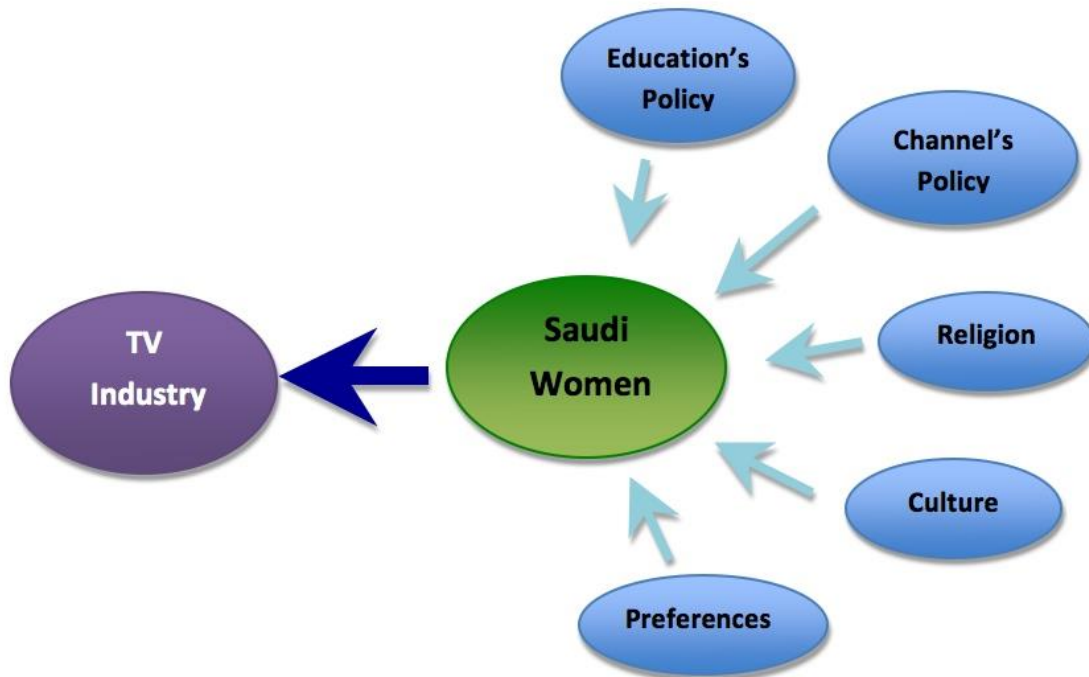


Figure 1: Theoretical framework illustrating factors affecting Saudi women's working in TV industry

The theoretical framework in Figure 1 clearly illustrates the axis of influence and the factors that influence the interactions within the axis. Based on this model, the obstacles that prevent the Saudi women from joining the TV industry workforce interact with their characteristics, subject to various factors. The following sections describe the theoretical framework in more detail.



### **3.3 Factors affecting Saudi women's employment in the TV industry**

#### **3.3.1 Culture**

Different dimensions of the cultural effects have been discussed widely in the literature. For instance, Nieva and Hickson (1996) emphasized the existence of culture in all human interactions, and that neither culture nor human interactions can pave the way for each other. However, the interactions are enabling factors that operate through particular cultural signs which prevail within the cultural group. Thus, communication is important as it ensures the perseverance of culture and culture-based models of communication.

In the same vein, Wan and Chiu (2009) contended that specific values within any culture are considered essential elements in shaping the features of the society, and these are determined by several other factors. Within British culture, Hill (2007) identified some of the factors or values as that of religion, social structure, language, education, and economic and political philosophy. Further, it appears that the cultural norms of a society determine the way the people live and look at the world around them.

However, as identified by Hofstede (2001), the cultural values of a society may change over time, though at slow speeds of variation. Similarly, Abraham and Zeynep (2003) recognized that culture was a dynamic entity and capable of being modified. Hence, culture may be reshaped by the changing circumstances and environments defined by a society. Moreover, Hirst (1982) observed that people travelling or migrating to other countries are strongly influenced by the new environment and the cultural norms of those countries. At the same time, the new entrants may also exert their own effects on the hosting cultures through a variety of ways, such as language, behaviour, and political and commercial exchange. Further, within this process society inherits its cultural values, such as political and legal structures, equity, care and responsibility. This signifies that despite the consistent inflow of global information and developments in communication technology, cultural values still play a crucial role in recognizing any values of the society.

The impact of cultural factors on Saudi society may be observed from different angles of daily living. For instance, it is commonly perceived that Saudi women are prohibited from participating in the Saudi TV industry job market because of the shadow of the local culture. From a more general perspective, Saudi society seen as very strong in its traditions and cultural values which restrict women to the household sphere, and which bars them from freely moving out of the household and choosing a profession of their own interest. Thus culture and traditions apply to and impact upon all parts of life, from receiving an education to seeking work. Hence, according to the general perception, it would be shameful for women to work as a practitioner (such as a media person or someone connected with the television industry). Such views have motivated the researcher to explore, further, the common cultural factors in Saudi society that influence women's acceptance or rejection of working in the TV industry.

### **3.3.2 Women's preferences**

Maslow (cited in Huitt, 2004) posited that each individual is motivated by their most basic needs, with these intrinsic needs being part of what it means to be human. Maslow's original model comprised the five biological and physiological needs: safety, belongingness and love, esteem and self-actualization. Apparently, these needs were seen as covering all of the aspects of the life of any individual. Correspondingly, these five needs include a subset of everything an individual faces during their whole life cycle. Further, this hierarchy of needs assumes that people must satisfy each need in turn, starting from the top end, being the most obvious requirements for their survival. From that requirement, individuals then move to fulfil each other needs, once each need has been successfully satisfied. This process is important, for, as Huitt (2004) stated, if the things that satisfy people's lower order needs are swept away, they are no longer concerned about the maintenance of their higher order needs.

As highlighted in Chapter 2, women's preference factors provide an initial impression that Saudi females aspire to join the job market. However, this aspiration is only possible if it is conditioned within an environment of stability, safety, self-respect and self-

fulfilment. Moreover, such an aspiration must not be at odds with the fundamentals of the cultural values, which in Saudi Arabia hinge, in the main, on the separate spheres which males and females live. Furthermore, such aspiration may vary from woman to woman, depending on their characteristics, their level of education, and other background influences. In a nutshell, it appears that the process depends on each individual woman's own perceived positive (pros) and negative (cons) perceptions in relation to their preferences for joining the television profession.

### **3.3.3 Religion**

Religion is defined as an entire system of life, from social consistency to personal beliefs and faiths. It includes a system of thought regarded as supernatural, holy, heavenly, or a supreme truth. It also includes the moral codes, practices, values, institutions, and rituals associated with such beliefs or systems of thought. In this regard, the concept of "organised religion" commonly relates to a group of people who practise a religion through an approved collection of beliefs, often taking the form of a legal entity, while other religions believe in more personal revelation and accountability ("Abrahamic religion...", n.d).

Significantly, the Middle East was historically the origin of the three monotheistic religions. Consistent with this, the current region's societies are deeply influenced by religious doctrines; religion plays an important role in shaping their cultures, traditions and social mentality. However, it is also evident that the historical relations between the followers of the three religions have been affected by negative externalities, such as severe conflicts and struggles to preach and establish their own religious regional power. Consequently, aggressive political and social polarizations have developed, with the region still being a highly visible topic for discussion in the world of politics and religion. From this perspective, Al-Ghuthamy (2004), a Saudi academic, provides an assessment and critique of the current Arab culture and thinking. He asserted that: "social mentality is the very first source of social phenomena, values and laws in any society. The individuals adhere to the social mentality which prevails on their thinking, actions, stances, and decision-making". Moreover, a group's mentality outcomes convert it into a

collective feeling that is essentially emotional. Accordingly, this can lead to irrational choices and judgments which become hard to change, especially as the people's adherence to the group mentality gives them a sense of security and identity coherence, which is equally difficult to abandon. Moreover, behavioural standards of individuals and groups in current Arab societies appear to be passing through a developmental stage and, at the same time, they are being heavily influenced by the religious establishment that consistently calls for their observance and maintenance. The establishment are standing firm and irresolute as they feel under threat by the wave of western cultural invasion that is arriving in their region through a variety of means, in particular tourism, trade and the media. However, Al-Ghuthamy has identified a number of ways in which to attain greater openness with other cultures, especially other religions.

In terms of religion, another important aspect is the existence of the varied interpretations, by religious scholars, related to women's participation in specific professions. With the conflicting voice coming from the religious scholars, women are even more confused about whether to participate in TV related work, especially as working in the TV allied professions presents new and greater demands, such as getting up at more unusual times of the day and night, and a work environment that is less traditional, and more confronting in terms of issues to be presented and discussed. Two issues that have seen contradictory views being voice are the mixed gender workplace, and the wearing the Hijab, and the permission to do so. However, from a close reading of the Quranic or Islamic theology, it appears that some interpretations may not be valid. Nevertheless, whatever the interpretation, religion is crucially important in explaining women's decision to work, or not, in the TV industry.

#### **3.3.4 Government Policy (Higher education and TV channels)**

Government policies are another factor which affects the motivation of women to participate in specific professions. If the government encourages women's participation, then obviously women would feel comfortable in accepting job offers in that sector. Indeed, women can and do play an equally good role in the development of society by adding their services and performing in different sectors. Therefore, to promote TV

related work, the government could promote and encourage women to seek employment in that industry by announcing specific objective-oriented programs. These programs would be considered, therefore, to be more legitimate and would be more widely accepted by the society.

However, the current situation is difficult for Saudi women, as there is a lack of tertiary media studies for them, and the present laws enforce gender segregation in all educational institutions and most workplaces. At the same time, those women who are equipped with such media studies education remain unemployed or accept the offers made by foreign employers.

From this perspective, the effect and influence of government policy can be evaluated into two main parts. The first part relates to the modifications needed to make higher education policies more focused on opportunities that familiarize people with working and training in the field of TV related work. The second part requires the role of the Ministry of Culture and Information to be more effective in creating job opportunities for Saudi women by ensuring that they maintain their fundamental cultural and traditional norms. This outcome could be achieved through the provision of a more conducive environment in which women are willing to excel in this field.

### **3.4 Chapter summary**

A theoretical framework has been presented in this chapter that can be used to establish the key factors to investigate the successful factors that influence or discourage Saudi women from working in the TV industry. The theoretical framework, derived entirely from the literature review, was comprised of five factors: culture, women's preferences, religion, government policies in education, and TV channels. Using the theoretical framework as its foundation, the next chapter describes, in detail, the selected research methodology chosen for the current study.

## **Chapter 4**

# **Research Methodology**

### **4.1 Introduction**

The research methodology is a set of processes used to collect and analyse data (Kothari, 2005). Mingers (2001, p.242) defined it as a “structured set of guidelines or activities to assist in generating valid and reliable research results”. In the current study a qualitative research methodology was chosen; it involved conducting interviews. Additionally, it was combined with a quantitative study that was based on the implementation of a questionnaire to collect data that would answer the research questions, as outlined in Chapter 1. This chapter describes the basic principles of qualitative and quantitative research methodology, and presents a discussion on the process of data collection and analysis used in this study. Hence, the topics to be discussed are research design, qualitative method, quantitative method, pilot study, sampling, data collection, data analysis, and ethical issues.

### **4.2 Research design**

Research design is essential in any investigative research study, and it is used to identify how to address and investigate the research questions. According to Kumar (2005) the research design consists of the research structure and techniques utilized in collecting the data which are necessary for answering relevant research questions. Similarly, Yin (2009, p. 26) defined research design as: “the logical sequence that connects the empirical data to a study’s initial research questions and, ultimately, to its conclusion”. Bouma (2000) also indicated the importance of selecting an appropriate research design and methods for

achieving the objectives of any research project, and enabling its questions to be answered.

These definitions have guided the current study's research design; hence, the study has two distinct stages, each using a different method (qualitative and quantitative), and having a specific subject of concern. This combined qualitative and quantitative research approach was recommended by Tashakkori and Teddlie (1998) and McMurray et al. (2004) because they may provide complementary data sets allowing the researcher to compensate for any potential weakness of one method when compared with the strengths of the other. Mingers (2003) also indicated that the use of multiple research methods enhances the validity of the research results and better reflects the multidimensional nature of actual world problems.

Thus, a more comprehensive picture can be obtained by the combined method than by using either method alone. Further, according to McMurray et al. (2004), triangulation more than one method being used in a study provides the opportunity for the results to be double- or triple-checked. It would seem, therefore, that the researcher can have enhanced confidence in their findings when they have identical results achieved by utilizing different methods of inquiry. Therefore, the current study is able to take advantage of triangulation with both qualitative and quantitative methods used for the data collection. These views reinforce those previously described by Leedy (1993) and Richardson (2000). They asserted that the use of triangulation, using two or more methods of data collection within a single study, ensures a deeper understanding of the phenomenon under consideration by a research question.

Within the current context, the qualitative method (employed the individual interview technique to explore the attitudes of the staff at the Saudi TV channels, the decision making authorities in the Saudi Higher education sector, and a number of Islamic scholars. The research strategy was based on the findings from the literature review, as suggested by Johnson and Turner (2003). Accordingly, the qualitative method will be leading towards of questionnaire collect richer descriptive and documentary information

on the issue and consequently enabling the creation of significant questions to be answered through applying this quantitative technique.

In this study, I adopted the use of a combination between quantitative and qualitative research because I believe that the data extracted from quantitative approach is not sufficient to understand some social phenomena or certain aspects like attitudes, views and social values because it is not giving in-depth understanding. For this reason, some researchers observed the need to use qualitative approach as well as quantitative approach because it is more conclusive to increase the visibility and deepen the overall outlook, which helps in the accuracy of analysis and explanations adjustment.

I choose to use questionnaires to cover a larger number of study samples in different areas of Saudi Arabia. On the other hand, the sensitivity of the questions and their relationships with customs and traditions as well as religion made it better to be distributed in paper shape to be answered with more credibility because of the absence of the name and not knowing the identity of the participants in the study because the respondents were from different geographical areas (three regions of Saudi Arabia) that is why we used it paper questionnaire.

As the selection of interviews between journalists, academics and employees in the media industry of both sexes, men and women, was various and despite this sample agreed to the interview, however some of the interviewees refused the audio recording of the interview. And we can then explain why this group of people agreed to make interview and didn't fear of expressing their opinions, it is because they joined the field of media and exceeded the stage of the fear of community, family or tribe.

In this study, I adopted the combination between the method of quantitative research (questionnaires) and qualitative research (interviews) and this is due to several reasons:

- I distributed the questionnaire to Saudi women of different age groups from age 18 years and older and they were classified into age groups between 18-28 years and 29-39 years and from 40 and above, I made this selection to know the opinion of each age group and the influence of the age of the woman and her decision about working in the field of television.



- I chose questionnaires in order to get a larger number of women and taking their opinions about the issue of work in television, especially that women are the target of this research and not men, and the fact that the study sample is divided between the three regions in Saudi which are (Eastern, Central and Western regions) and having access to 316 women who are the samples of my study was easier through the questionnaires than through interviews.
- The nature of Saudi women and her legitimate uniform (veil), which constitutes a large percentage of the Saudi women way of dress, hinders communication between the interviewer and the interviewee.
- In terms of readiness to conduct a personal interview with a person that you don't know, women refuse to stop for a woman that does not know to conduct a dialogue with her on the street or market or public places, that's why it was hard to collect data through interviews for this large number.
- it is difficult to limit the age groups that I identified through a random interview in public places.
- I targeted universities and schools – that I already gave a brief idea about- in the Literature review that it is a completely women's environment and that confine me between the age group 18 years and over of students, employees and educational staff (the first year of university students usually over the age of 18 years), the employers and teaching staff in schools, that are usually aged 25 years and older.

#### **4.2.1 The interviews (qualitative method)**

Interviews are an important element of the qualitative methods of research. According to Denzin and Lincoln (2000), interviews play a vital role in the qualitative methods approach to research. They allow the collection of a range of experiential materials for interpreting phenomena, specifically in terms of the meanings that people bring to them. Similarly, Patton (2002) confirmed that it is the very nature of the qualitative research that helps in achieving a deeper understanding of human behaviour. Likewise, Creswell

(2003) also recognized the benefits of qualitative research data, usually collected through interviews, observations, or focus groups; the most important benefit involves researchers getting closer to the subjects' perspectives. Moreover, qualitative interviews are a highly effective research tool, particularly when there is a need for a specific body of information to ascertain the validity of a view, as is the case in the current study (Rubin & Rubin, 2005). Furthermore, when determining who to interview in order to obtain the most reliable information, Zikmund (1997) recommended that interviews be conducted with people who are experts in their fields.

Based on the literature review, the interview questions were open-ended questions in a semi-structured format. As observed by Kumar (2005), this is an effective procedure for collecting data for comparative purposes, as well as being less demanding in terms of interviewing expertise.

Before conducting the interviews, information and consent forms were distributed to all participants to obtain their approval to participate in, and tape-record, the interviews. Their recorded and written responses were used for the study's research purposes. Where the subject would not give such permission, the researcher took written notes only. These notes were classified, with the notes being entered into the relevant section on the worksheet containing the set of interview questions. All interview details (i.e. the interview dates and times, the channel's name and location) were included on the sheets. The interviewees were reassured by me, the researcher, about the strict confidentiality and anonymity of their interview notes and recordings.

The 28 interviewees, from all three regions of the study's scope, included the channels' owners, other administrative staff, female program directors and presenters, as well as administrative staff from the Saudi Higher education institutions. Moreover, the researcher had obtained a supporting letter from Griffith University requesting the management body of the relevant channels to give the researcher permission to access the respective channel's staff members for the purpose of the research interviews. Finally, all responses were transcribed and translated into professional English.

In addition, I chose to use qualitative research method (interview) because the study sample is small (28 person), and they are not randomly chosen, the samples were:

- Faculty members in Media Department (men and women) from King Saud University in Riyadh, King Abdul Aziz University in Jeddah, Umm Al-Qura University in Mecca and the University of Imam Mohammed bin Saud in Riyadh. The selection of these universities relies on the fact that they all have media departments comparing to other public universities in Saudi Arabia.
- Saudi women working in the media field (press, radio and TV).
- Media counsellor in the Ministry of Information.

In the table below, a list of interviewees and some information about them:

<b>POSITION</b>	<b>RELATED FIELD</b>	<b>GENDER</b>	<b>NUMBER</b>
Assistant Professor- Media dept	King Abdul Aziz University	Female	3
Professor- Media dept	the University of Imam Mohammed bin Saud	Male	1
Associate Professor- Media dept	King Saud University	Male	3
Assistant Professor- Media dept	King Saud University	Male	4
Assistant Professor- Media dept	Um al Qura University	Female	3
Lecturer- education dept	Princess Nora bint Abdulrahman University	Female	2
Lecturer- media dept	King Saud University	Female	3
Lecturer- media dept	Um al Qura University	Female	3

Ex- Talk show host	Riyadh TV headquarters	Female	1
Producer	Jeddah TV headquarters	Female	3
Counsellor at the ministry of information	Ministry of information	Male	1
Journalist	Okaz Press	Female	1

Table 2: list of interviewees' information

#### 4.2.2 The questionnaire (quantitative method)

In fields of social science, quantitative research is considered a means for conducting a systematic experimental investigation of measurable (or quantitative) peculiarities and phenomena, and the links between them (McMillan and Wergin 2009). In this regard, the quantitative research usually aims at developing and applying mathematical models, theories and/or hypotheses that relate to the phenomena under investigation. The measurement is an essential strategy for the quantitative research to be successfully conducted because of the linking it provides between the empirical observation and the mathematical expression of quantitative relationships. For this reason, Stage 2 comprised the quantitative method of the study; it took the form of a questionnaire survey.

The quantitative method can be used to test the study's hypotheses (Lewin, 2005), however, as note in passing that there is a divergence of views on the role of measurement in quantitative research. Here, measurement is often considered a means by which observations are presented in a numerical form for the purpose of investigating the underlying relations or associations between phenomena or elements of a phenomenon.

This method can collect quantitative data of any form that is represented in numbers (or anything quantifiable), with the results presented as statistics, tables or graphs (Lewin, 2005). With this in mind, the researcher deemed it most appropriate to use the quantitative method to investigate the obstacles preventing Saudi women from working in the TV industry to reflect the real weight of beliefs/views within the studied

population. Thus, a questionnaire was used to collect responses from a sample of Saudi female students and citizens (Fraenkel & Wallen, 2006). Brace (2004) confirmed that the questionnaire is an effective technique for studying attributes, values, beliefs and attitudes of a population sample. Furthermore, it is a widespread research tool used among educational authorities because of the amount and quality of data it provides, with the benefits of greater statistical strength and better decision-making, as well as for its cost-wise value, particularly in cases of large samples (Elbaz et al., 1998).

Kerlinger (1986) indicated that a self-administered instrument like the questionnaire has many advantages, such as: its greater uniformity and thus greater reliability, compared to a non-written data-collection instrument; its written scales, being anonymous and frank; its easy distribution to large samples; and its being easily mailed. The questionnaire is particularly suitable to the context of the current study as many Saudi women prefer not to be identified by anyone seeking their responses on issues of sensitivity to their current social setting. Hence, the study used an anonymous questionnaire as the most effective means to reach the largest sample of the Saudi female students and inhabitants. The questionnaire was accompanied by a covering letter explaining the study's aims and importance, assuring the respondents of the full anonymity of their responses to the questionnaire, and that their responses would be used solely for the study's research purposes.

The questionnaire was designed in a way that addressed the factors that influence women's decision to work in the TV industry (as identified in the literature review). These factors were then assessed and resolved through systematic research. Thus, the research questions were designed to identify Saudi women's current attitudes towards working on TV. Moreover, the questionnaire's design helped to identify the relationship between such attitudes, and the role of Islam, the local culture and beliefs, and the Saudi government decision makers.

In the questionnaire, the participants were asked a range of questions designed to identify their beliefs on: the impact of 'personal preference' (including the impact of personal

academic interests/skills, and career and family ambitions); the impact of ‘cultural factors’ (including the influence of family and tribe, and society’s views); and the impact of perceived opportunities (including access to the TV media faculty in universities; women only spaces at the TV channels). They are also asked about the impact of the view of Islamic law about women working on TV (including working with males at the same workplace, and appearing on TV with or without wearing the Hijab or Niqab).

The questions were based on the relationship between the factors identified in the literature review (i.e. the local culture, the higher education policy; TV channels policy, women’s own preferences, and religion (Islamic law)) and their effects on the variables covered by the questionnaire items. Furthermore, the questionnaire design provided the participants with three ways of expressing their views; firstly, through responding to standard attitude scale questions; secondly, through responding to the open and closed format questions; and, thirdly, through collecting their responses to a hypothetical situation, namely, that of a female person wishing to work on TV.

### **4.3 Pilot study**

At the beginning of the second stage of the research, a pilot study was conducted to examine the questionnaire’s efficiency and to probe the viability of the research design. The small, randomly selected sample comprised 10 Saudi female students studying in Australian universities. The pilot study is a means to identifying any problems that need resolution prior to implementing the actual larger scale study (Fraenkel & Wallen, 2006). Further, as the students’ first language was Arabic, as with the main study, the questions were written in Arabic.

#### 4.4 Sampling

When undertaking a population survey, randomisation and bias are essential elements and require the researcher to pick their sample from the general population in a way that is both logically and statistically defensible (Leedy, 1993). Hence, researchers should strive to create, as accurately as possible, a representative sample of the general population or case under study. If planned precisely, such a sample will greatly increase the external validity of the research (Bryman & Cramer, 1990).

For the purposes of the current study, the Saudi women participants (university students and inhabitants) were randomly selected from three Saudi regions, and from one university in each region, namely King Abdul-Aziz University in Jeddah (in the western region of the Kingdom), King Saud University in Riyadh (in the middle region), and King Faisal University in Dammam (in the eastern region). These regions were chosen as their communities had descended from regional social groups, and differed in their level of encounter with foreign cultures. For example, the western region's inhabitants are more open to interacting with other nations; the region has long been a place for annual pilgrimages, with millions of people visiting Mecca. Additionally, the region is the home of thousands of migrants who have acquired Saudi citizenship; it is also geographically close to Egypt, the country with the strongest cultural influence on the other Arab countries. Accordingly, people from this region are more accepting of foreign cultural values.

The people in the middle region, in contrast, are more supportive of traditional conservative Saudi ways of life and thinking; consequently, they are more resistant to change. On the other hand, people of the eastern region, the area of the vast oil fields, foreign companies, and proximity to the more metropolitan Kingdom of Bahrain, have had opportunities to encounter foreign cultural values. As a result, they have become more accepting of change than the middle region, but less accepting than people from the western region (Alkather, 2010, p292). To gain a better understanding of the levels of satisfaction or dissatisfaction about working in the TV industry, and the reasons for those

levels, 400 questionnaires were evenly distributed to the three regions. The total number of returned questionnaires, from all regions, was 316.

In this study, I adopted the method of quantitative research (questionnaires) by following the process below:

- I communicated with some of my friends who are work at universities and schools in Jeddah, Dammam and Riyadh, to help me get permission to distribute my questionnaires on students and government employees.
- In Dammam, I got help from lecturers in the Department of Languages at King Faisal University and I distributed 100 questionnaires to students. I also got support from Ms. Nawal, a teacher in secondary school for girls in Dammam, in the distribution of 45 questionnaires to teachers and employees affiliated in her school. Also Ms. Haifa who works in a bank (women's section) were collected 20 questionnaires.
- On my way back by train from Dammam to Riyadh, I took advantage of the presence of women from the cities belonging Eastern Region on the itinerary of our trip like the city of Al-Ahsa, Al Hofuf stops and that because the shortage of women over the age of 40 years and fortunately, I made a tour in the train wagons (There are reserved wagons for women and families where single men are not allowed) so I went to ask them to participate in the survey and most of them who have shown their willingness to do so, and 10 questionnaires were collected.
- In the western region, I got help from professor Afaf at King Abdulaziz University in Jeddah and 50 questionnaires were distributed to the students.
- In Mecca there Umm Al Qura University, Mrs Mona who is an administrative employee distributed 100 questionnaires.
- In a health center in Jeddah (women's section) 40 questionnaires were distributed to the employees with the help of the director of the health center, Mr. Amin.



- In Riyadh, questionnaires were distributed to female students: King Saud University 50 questionnaires, the University of Imam Mohammed bin Saud 40 questionnaires and 50 questionnaires to Princess Nora bint Abdulrahman University.
- Another 30 questionnaires were distributed to employees and high school teachers for girls with the help of Ms. Hind the school principal.

All questions within the individual staff interviews and the women's questionnaire were carefully crafted to obtain the most reliable responses. The participants' first language was Arabic and, thus, to ensure that they understood the questions clearly, the questions were written in Arabic.

#### **4.5 Data collection**

As described above, the information would be coded from the face-to-face interviews and questionnaires in a useful data format. This process of collecting data is based on the triangulation of variation. McMurray et al. (2004) confirmed that triangulation uses several different methods in the same study in order to verify the data gathered. For this purpose, the researcher travelled to Saudi Arabia in order to conduct the interviews and distribute the questionnaires.

#### **4.6 Data analysis**

The data collected through the questionnaires were entered onto the spreadsheets for statistical analysis using the *Statistical Package for Social Sciences* (SPSS), with the results presented in tables and graphs. All the interviewees' answers are categorized according to each response (see the results chapter for those findings). The literature review provided the background for the data analysis, and to help identify the influence of personal preference, religion or culture, and government system, on the participants' decision making.

#### **4.7 Ethical Issues**

All ethical issues were adhered to during the two stages of the research (McMurray et al., 2004). The approval for the research was given by the Griffith University Human Research Ethics Committee (GU Ref No: HUM/27/11/HREC), and followed the ethics guidelines.

#### **4.8 Chapter summary**

This chapter described the research methodology, a multiple methods approach incorporating the qualitative (interviews) and quantitative (questionnaire) approaches. The research design, sample, and process were also explained. An overview was also given of the pilot study approach, used to obtain validity and reliability, and the details and processes of the data coding, data analyses, and required ethical consideration.

## Chapter 5

### Results

This chapter will present the study results, of three Saudi's regions, which comprise data collected through the questionnaires that were responded to by Saudi women in Jeddah, Riyadh, ad Dammam, in addition to the interviews with channels and education's staff members. The results will be presented separately for each channel, starting with the questionnaires and then the interviews.

#### 5.1 The questionnaire

the questionnaire design provided the respondents with three ways of expressing their views; firstly, through responding to standard attitude scale questions; secondly, through responding to open and closed format questions; and thirdly, through collecting their responses to a hypothetical situation of a person wishing to work on TV.

The results of the study are represented in the following tables and graphs, and explained in more detail below.

##### 5.1.1 Validity & Reliability

For any research to be valid, it has to be capable of providing a fair test of the relevant hypothesis. Conversely, the concept of reliability reflects the ability of the research results to be reproduced using the same methodology and conditions of the research.

###### 5.1.1.1 Validity

As shown in Table 3 below, the correlation coefficient between the questionnaire items with total scores is positive and statistically significant at 0.01 P level and less, except for item 14 which is statistically significant in its correlation with the total scores at a P level of 0.05 and less. Accordingly, all items (responses) are consistent and valid in their

correlation with the total scores affecting them. These results indicate the study's internal consistency and its ability for conducting field practice.

No.	The correlation coefficient	No.	The correlation coefficient	No.	The correlation coefficient
1	0.4848**	7	0.6111**	13	0.5575**
2	0.4091**	8	0.5652**	14	0.3736*
3	0.4279**	9	0.4849**	15	0.5782**
4	0.5636**	10	0.4984**	16	0.5327**
5	0.6177**	11	0.6378**	17	0.5919**
6	0.5182**	12	0.2704		

\* Correlation is significant at the 0.05 level (2-tailed)

\*\* Correlation is significant at the 0.01 level (2-tailed)

Table 3 Pearson Correlation between each Items of survey with total scores(Pilot Sample: n=45)

### 5.1.1.2 Reliability

Table 4 below shows that Cronbach's Alpha measure of the internal consistency/reliability of the effects of all items, of 0.84 This reflects the high consistency in using the questionnaire and the study's reliability.

No. of Items	Alpha
17	0.84

Table 4 Cronbach's Alpha for the Reliability for all items of survey (Pilot Sample: n=45)

Overall, the study's validity and reliability tests indicate consistency and reproducibility of the research design and application, and the study result high level of trustworthiness.

## 5.1.2 Demography of the study sample

### 5.1.2.1 Distribution of study sample according to Region

<b>Region</b>	<b>No. of Respondents</b>	<b>%</b>
Jeddah	107	33.9
Riyadh	112	35.4
Dammam	97	30.7
<b>Total</b>	<b>316</b>	<b>100.0</b>

Table 5 distribution of study sample according to Region

Table 5 includes the regions where the respondents live, and their proportion in the study sample. There were 316 participants in total, 107 respondents (33.9%) from Jeddah, 112 (35.4%) from Riyadh, and 97 (30.7%) from Dammam. The difference in the sample size, between the three regions is attributed to cases where their recipients did not respond to some of the questionnaires or because some of the returned questionnaires were incomplete.

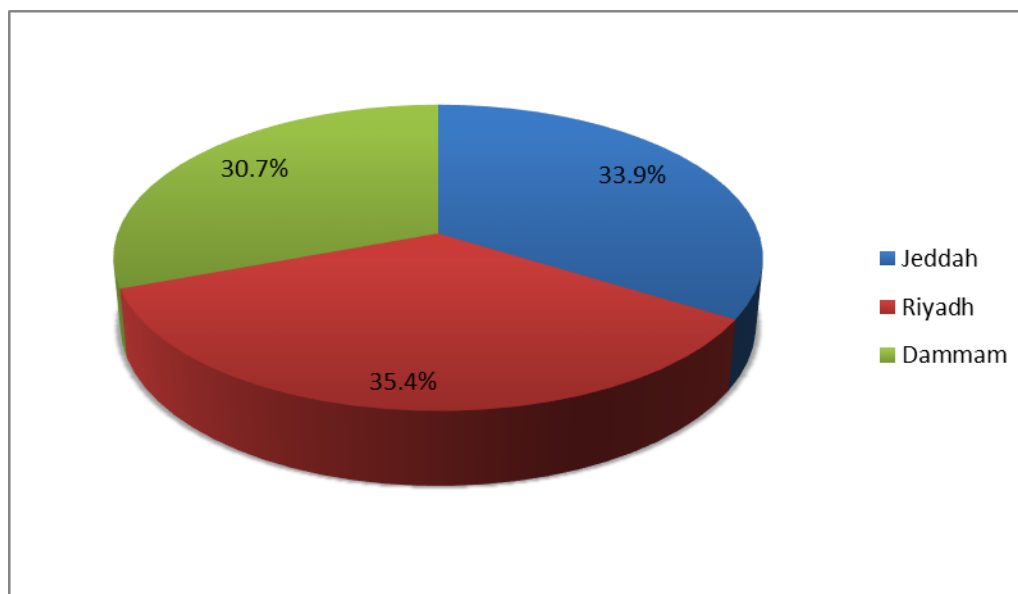


Figure 2 distribution of study sample according to Region

#### 5.1.2.2 Sample's age groups

Age \ Region	Jeddah		Riyadh		Dammam		Total	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
18-28	70	65.4	62	55.4	63	64.9	195	61.7
29-39	27	25.2	40	35.7	25	25.8	92	29.1
40 and above	10	9.3	10	8.9	9	9.3	29	9.2
<b>Total</b>	107	100.0	112	100.0	97	100.0	316	100.0

Table 6 Distribution of study sample according to Region & Age

Table 6, above, shows the respondent sample's age groups and their regions. There were 195 respondents within the age group of 18-28 (61.7%) comprised of 70 from Jeddah (65.5%), 62 from Riyadh (55.4%) and 63 from Dammam (64.9%); 92 respondents within the age group of 29-39 (29.1%) comprised of 27 from Jeddah (25.2%), 40 from Riyadh (35.7%) and 25 from Dammam (25.8%); and 29 respondents within the age group of 40

and more (9.2%) comprised of 10 from Jeddah (9.3%), 10 from Riyadh (8.9%) and 9 from Dammam (9.3%). These results are indicated in Figure 3, below.

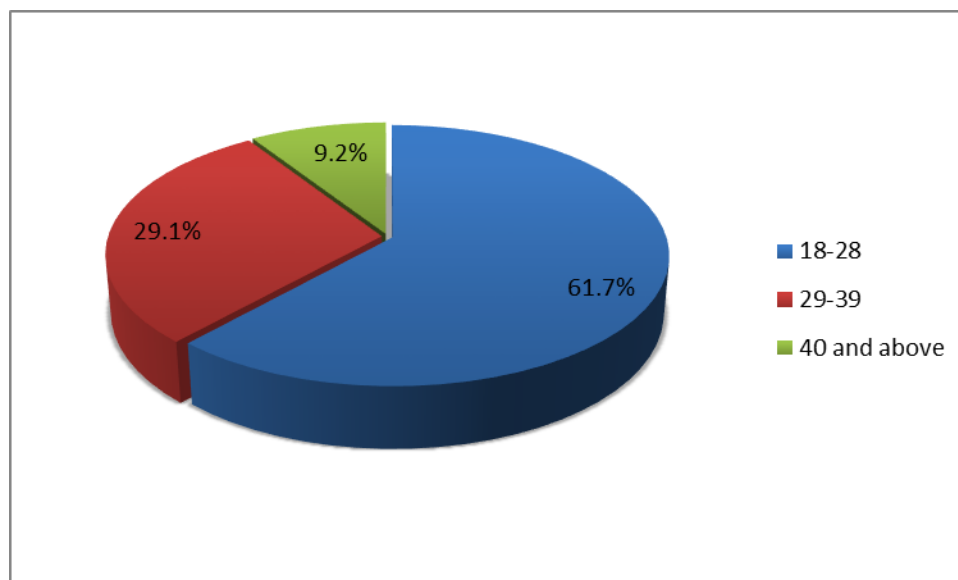


Figure 3 Distribution of study sample according to Age

### 5.1.2.3 Sample composition by marital status

Marital status \ Region	Jeddah		Riyadh		Dammam		Total	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
Married	52	48.6	52	46.4	42	43.3	146	46.2
Singles	54	50.5	59	52.7	55	56.7	168	53.2
Missing	1	0.9	1	0.9			2	0.6
<b>Total</b>	107	100.0	112	100.0	97	100.0	316	100.0

Table 7 distribution of study sample according to Region & Marital status

Table 7, above, shows the respondent sample's composition by marital status and region. There were 146 married respondents (46.2%) comprised of 52 from Jeddah (48.6%), 52 from Riyadh (46.4%) and 42 from Dammam (43.3%); 168 singles (53.2%) comprised of

54 from Jeddah (50.5%), 59 from Riyadh (52.7%) and 55 from Dammam (56.7%). These results are indicated in Figure 4, below.

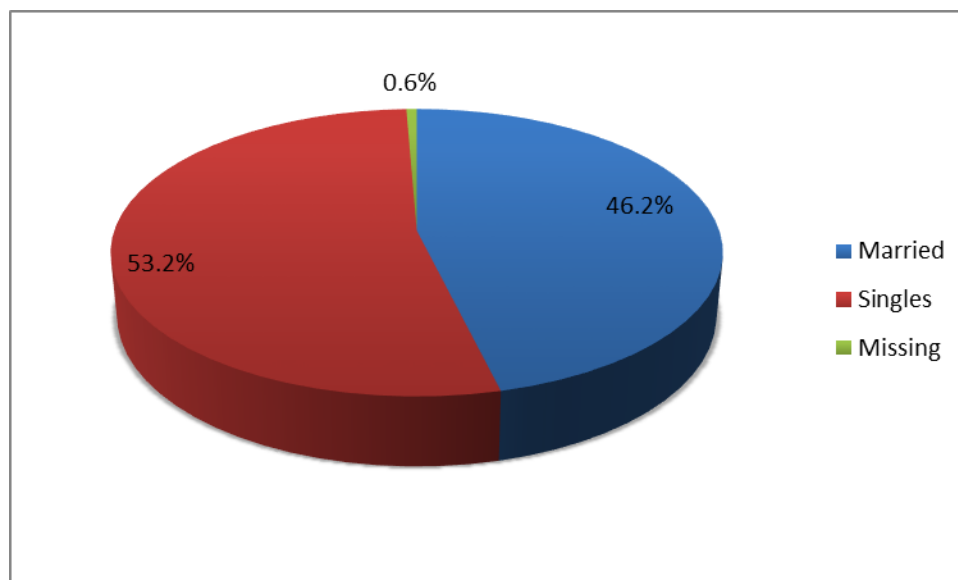


Figure 4 distribution of study sample according to Marital status

#### 5.1.2.4 Sample composition by education level

Region \ Education level	Jeddah		Riyadh		Dammam		Total	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
Secondary and less	20	18.7	21	18.8	40	41.2	81	25.6
Bachelor and above	87	81.3	91	81.3	57	58.8	235	74.4
<b>Total</b>	107	100.0	112	100.0	97	100.0	316	100.0

Table 8 distribution of study sample according to Region & Education level

Table 8, above, shows the respondent sample's levels of education and their regions. There were 81 respondents with secondary education and less (25.6%) in comprised of 20 from Jeddah (18.7%), 21 from Riyadh (18.8%) and 40 from Dammam (41.2%); while 235 (74.4%) respondents with a Bachelor degrees and above comprised of 87 from



Jeddah (81.3 %), 91 from Riyadh (81.3%) and 57 from Dammam (58.8%). These results are indicated in Figure 5, below.

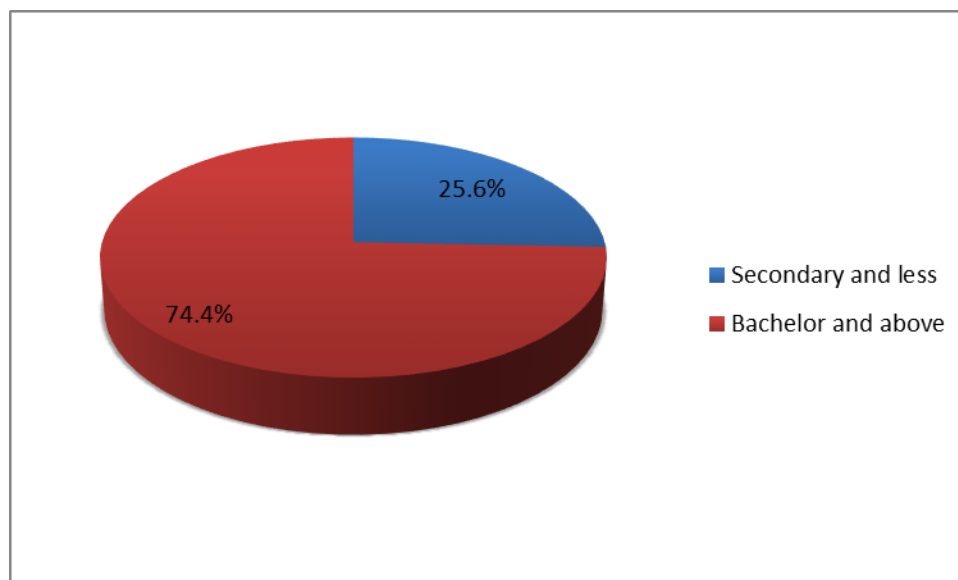


Figure 5 distribution of study sample according to Education level

#### 5.1.2.5 Education level of the respondents' Mothers

Mother education level	Region		Jeddah		Riyadh		Dammam		Total	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
Middle and less	63	58.9	67	59.8	41	42.3	171	54.1		
Secondary	22	20.6	22	19.6	29	29.9	73	23.1		
Bachelor and above	21	19.6	22	19.6	27	27.8	70	22.2		
Missing	1	0.9	1	0.9			2	0.6		
<b>Total</b>	107	100.0	112	100.0	97	100.0	316	100.0		

Table 9 distribution of study sample according to Region & Mother education level

Table 9 above shows the data of education levels of the respondents' mothers, where the highest frequency of 171 (54.1%) represented mothers who completed their middle and less education. The other frequencies of the mothers' education levels were 73 secondary education (23.1%), and 70 (22.2%) were of bachelor degree and above. The same results are represented in the Figure 6 below.

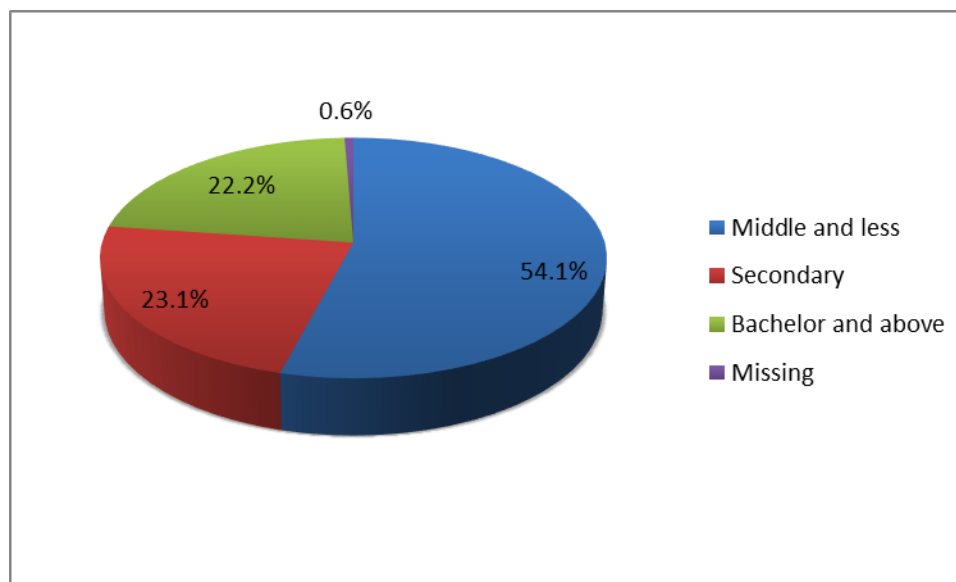


Figure 6 distribution of study sample according to Mother education level

#### 5.1.2.6 Education level of the respondents' Fathers

Father education level \ Region	Jeddah		Riyadh		Dammam		Total	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
Middle and less	53	49.5	26	23.2	29	29.9	108	34.2
Secondary	20	18.7	34	30.4	24	24.7	78	24.7
Bachelor	30	28.0	37	33.0	36	37.1	103	32.6
Postgraduate and above	3	2.8	13	11.6	8	8.2	24	7.6
Missing	1	0.9	2	1.8			3	0.9

<b>Total</b>	107	100.0	112	100.0	97	100.0	316	100.0
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Table 10 distribution of study sample according to Region & Father education level

Table 10 above shows the data of education levels of the respondents' fathers, where the highest frequency of 108 (34.2%) represented fathers who completed their middle and less education, and the lowest was 24 (7.6%) whose fathers had a postgraduate degree and above. The other frequencies of the fathers' education levels were 78 secondary education (24.7%), and 103 (32.6%) were of bachelor degree. The same results are represented in the Figure 7 below.

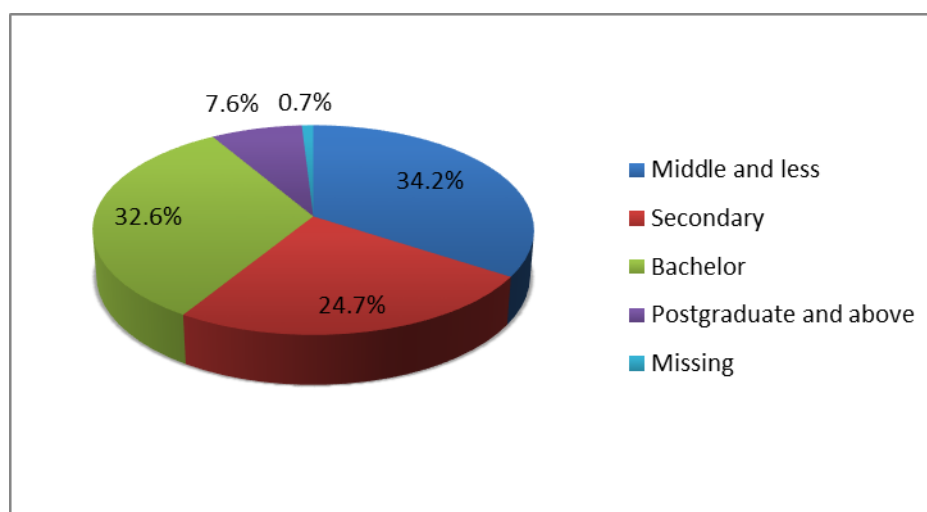


Figure 7 distribution of study sample according to Father education level

### 5.1.3 Survey questions

The questionnaire questions were constructed on the basis of the relationship between the five factors extracted from the literature review, i.e. the local culture, religion, channels policy, educational policy, and women's own preferences, and further investigated for their effects on the variables covered by the questionnaire items.

### 5.1.3.1 Multiple choice questions

**Q. 1: Are you interested in working for the TV industry?**

The answer \ Region	Jeddah		Riyadh		Dammam		Total	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
Yes	40	37.4	26	23.2	31	32.0	97	30.7
No	67	62.6	86	76.8	66	68.0	219	69.3
<b>Total</b>	107	100.0	112	100.0	97	100.0	316	100.0

Table 11 distribution of study sample according to Region & Q1

Table 11 above, shows the respondent sample's answers to *Q. 1: Are you interested in working for the TV industry?* which included 97 respondents chose **yes** (30.7%) comprised of 40 from Jeddah (37.4%), 26 from Riyadh (23.2%) and 31 from Dammam (32 %); while 219 respondents chose **no** (69.3%) comprised of 67 from Jeddah (62.6%), 86 from Riyadh (76.8%) and 66 from Dammam (68 %).

**Q. 2: If yes, what is the work area of your preference?**

The field preferred \ Region	Jeddah		Riyadh		Dammam		Total	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
Behind the screen	29	72.5	19	73.1	21	67.7	69	71.1
Appearing on the screen as a TV presenter	8	20.0	5	19.2	10	32.3	23	23.7
Missing	3	7.5	2	7.7			5	5.2

<b>Total</b>	40	100.0	26	100.0	31	100.0	97	100.0
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Table 12 distribution of study sample according to Region &amp; Q2

Table 12 above, shows the respondent sample's answers to *Q. 2: If yes, what is the work area of your preference?* which included 69 respondents chose **Behind the screen** (71.1%) comprised of 29 from Jeddah (72.5%), 19 from Riyadh (73.1%) and 21 from Dammam (67.7 %); while 23 respondents chose **Appearing on the screen as a TV presenter** (23.7%) comprised of 8 from Jeddah (20%), 5 from Riyadh (19.2%) and 10 from Dammam (32.3%).

**Q. 3: In your opinion, what are the factors that may encourage Saudi women to work in the TV industry?**

The reasons	Jeddah		Riyadh		Dammam		Total	
	Freq.	%*	Freq.	%*	Freq.	%*	Freq.	%*
Appealing salary	53	49.5	60	53.6	43	44.3	156	49.4
Appropriate workplace for customs and traditions	30	28.0	33	29.5	26	26.8	89	28.2
High quality training programs	37	34.6	17	15.2	35	36.1	89	28.2
Other	13	12.1	24	21.4	13	13.4	50	15.8
Missing	6	5.6	10	8.9	8	8.2	24	7.6
<b>No. of cases</b>	107		112		97		316	

Table 13 distribution of study sample according to Region &amp; Q3

\* Percent of No. of cases

Table 13 above, shows the respondent sample's answers to *Q. 3: In your opinion, what are the factors that may encourage Saudi women to work in the TV industry?* which included 156 respondents chose **Appealing salary** (49.4%) comprised of 53 from Jeddah (49.5%), 60 from Riyadh (53.6%) and 43 from Dammam (44.3%); while 89 respondents chose **Appropriate workplace for customs and traditions** (28.2%) comprised of 30 from Jeddah (28%), 33 from Riyadh (29.5%) and 26 from Dammam (26.8%); and 89 respondents chose **High quality training programs** (28.2%) comprised of 37 from Jeddah (34.6%), 17 from Riyadh (15.2%) and 35 from Dammam (36.1%).

**Q. 4: Do you believe that the Saudi society, culture, and traditions, cause women's avoidance of work in the TV industry?**

The answer \ Region	Jeddah		Riyadh		Dammam		Total	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
<b>Yes</b>	93	86.9	101	90.2	89	91.8	283	89.6
<b>No</b>	14	13.1	11	9.8	8	8.2	33	10.4
<b>Total</b>	107	100.0	112	100.0	97	100.0	316	100.0

Table 14 distribution of study sample according to Region & Q4

Table 14 above, shows the respondent sample's answers to Q. 4, which included 283 respondents that chose "Yes" (89.6%) comprised of 93 from Jeddah (86.9%), 101 from Riyadh (90.2%) and 89 from Dammam (91.8%); while 33 respondents chose "No" (10.4%) comprised of 14 from Jeddah (13.1%), 11 from Riyadh (9.8%) and 8 from Dammam (8.2 %).

**Q.5: If yes, what do you believe are the factors leading to such limitation?**

Region	Jeddah		Riyadh		Dammam		Total	
	Freq.	%*	Freq.	%*	Freq.	%*	Freq.	%*

<b>The elements</b>									
Parents refuse to allow their daughters work on TV	47	50.5	51	50.5	48	53.9	146	51.6	
Fear of the reaction from her family or her tribe	46	49.5	45	44.6	47	52.8	138	48.8	
The negative view from the society	62	66.7	63	62.4	68	76.4	193	68.2	
Other	8	8.6	17	16.8	7	7.9	32	11.3	
Missing	1	1.1	5	5.0	1	1.1	7	2.5	
<b>No. of cases</b>	93		101		89		283		

Table 15 distribution of study sample according to Region &amp; Q5

\* Percent of No. of cases

Table 15 above, shows the respondent sample's answers to Q.5, which included 146 respondents that chose "**Parents refuse to allow their daughters work in the TV industry**" (51.6%) comprised of 47 from Jeddah (50.5%), 51 from Riyadh (50.5%) and 48 from Dammam (53.9%); while 138 respondents chose "**Fear of the reaction from her family or her tribe**" (48.8%) comprised of 46 from Jeddah (49.5%), 45 from Riyadh (44.6%) and 47 from Dammam (52.8%); and 193 respondents chose "**The negative view from the society**" (68.2%) comprised of 62 from Jeddah (66.7%), 63 from Riyadh (62.4%) and 68 from Dammam (76.4%).

**Q.6: Do you believe that lack of Saudi women's visual media study placements limits their employment in the TV industry?**

<b>The answer</b>	<b>Region</b>		<b>Jeddah</b>		<b>Riyadh</b>		<b>Dammam</b>		<b>Total</b>	
	<b>Freq.</b>	<b>%</b>	<b>Freq.</b>	<b>%</b>	<b>Freq.</b>	<b>%</b>	<b>Freq.</b>	<b>%</b>	<b>Freq.</b>	<b>%</b>

<b>Yes</b>	82	76.6	72	64.3	83	85.6	237	75.0
<b>No</b>	25	23.4	40	35.7	14	14.4	79	25.0
<b>Total</b>	107	100.0	112	100.0	97	100.0	316	100.0

Table 16 distribution of study sample according to Region &amp; Q6

Table 16 above, shows the respondent sample's answers to *Q.6: Do you believe that lack of Saudi women's visual media study placements limits their employment in the TV industry? If yes, what do you believe are the factors leading to such limitation?* which included 237 respondents chose **yes** (75%) comprised of 82 from Jeddah (76.6%), 72 from Riyadh (64.3%) and 83 from Dammam (85.6%); while 79 respondents chose **no** (25%) comprised of 25 from Jeddah (23.4%), 40 from Riyadh (35.7%) and 14 from Dammam (14.4 %).

**Q7: If yes, what do you believe are the factors leading to such limitation?**

Region	Jeddah		Riyadh		Dammam		Total	
	Freq.	%*	Freq.	%*	Freq.	%*	Freq.	%*
Considering the religious scholars opinion	33	40.2	35	48.6	41	49.4	109	46.0
Taking into account the traditions and customs of Saudi society	51	62.2	54	75.0	64	77.1	169	71.3
Managerial failure	28	34.1	14	19.4	14	16.9	56	23.6
Other	5	6.1	7	9.7	5	6.0	17	7.2
Missing	1	1.2	1	1.4			2	0.8



<b>No. of cases</b>	82	72	83	237
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Table 17 distribution of study sample according to Region &amp; Q7

\* Percent of No. of cases

Table 17 above, shows the respondent sample's answers to *Q7: If yes, what do you believe are the factors leading to such limitation?* which included 109 respondents chose **Considering the religious scholars opinion** (46%) comprised of 33 from Jeddah (40.2%), 35 from Riyadh (48.6%) and 41 from Dammam (49.4%); while 169 respondents chose **Taking into account the traditions and customs of Saudi society** (71.3%) comprised of 51 from Jeddah (62.2%), 54 from Riyadh (75%) and 6 from Dammam (77.1%); and 56 respondents chose **Managerial failure** (23.6%) comprised of 28 from Jeddah (34.1%), 14 from Riyadh (19.4%) and 14 from Dammam (16.9%).

**Q8: Do you believe that TV channels (state-owned or private) provide any job opportunities for Saudi women?**

The answer \ Region	Jeddah		Riyadh		Dammam		Total	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
<b>Yes</b>	39	36.4	63	56.3	54	55.7	156	49.4
<b>No</b>	66	61.7	45	40.2	42	43.3	153	48.4
<b>Missing</b>	2	1.9	4	3.6	1	1.0	7	2.2
<b>Total</b>	107	100.0	112	100.0	97	100.0	316	100.0

Table 18 distribution of study sample according to Region &amp; Q8

Table 18 above, shows the respondent sample's answers to *Q8 Do you believe that TV channels (state-owned or private) provide any job opportunities for Saudi women?* which included 156 respondents chose **yes** (49.4%) comprised of 39 from Jeddah (36.4%), 63 from Riyadh (56.3%) and 54 from Dammam (55.7%); while 153 respondents chose **no** (48.4%) comprised of 66 from Jeddah (61.7%), 45 from Riyadh (40.2%) and 42 from Dammam (43.3 %).

**Q9: If No, what do you believe is the reason for the lack of jobs for Saudi women in the television industry?**

The reasons \ Region	Jeddah		Riyadh		Dammam		Total	
	Freq.	%*	Freq.	%*	Freq.	%*	Freq.	%*
Employers looking for cheaper employees	17	25.8	9	20.0	7	16.7	33	21.6
Saudi women are not eligible to work in the television industry	21	31.8	16	35.6	12	28.6	49	32.0
Limited number of Saudi women applying to work in the television industry	38	57.6	29	64.4	33	78.6	100	65.4
Other	3	4.5	5	11.1	6	14.3	14	9.2
Missing			1	2.2			1	0.7
<b>No. of cases</b>	66		45		42		153	

Table 19 distribution of study sample according to Region & Q9

\* Percent of No. of cases

Table 19 above, shows the respondent sample's answers to *Q9/ If No, what do you believe is the reason for the lack of jobs for Saudi women in the television industry?* which included 33 respondents chose **Employers looking for cheaper employees**

(21.6%) comprised of 17 from Jeddah (25.8%), 9 from Riyadh (20%) and 7 from Dammam (16.7%); while 49 respondents chose **Saudi women are not eligible to work in the television industry** (32%) comprised of 21 from Jeddah (31.8%), 16 from Riyadh (35,6%) and 12 from Dammam (28.6%); and 100 respondents chose **Limited number of Saudi women applying to work in the television industry** (65.4%) comprised of 38 from Jeddah (57.6%), 29 from Riyadh (64.4%) and 33 from Dammam (78.6%).

**Q10: Do the Islamic laws prevent the Saudi women from work in the TV industry?**

The answer	Region		Jeddah		Riyadh		Dammam		Total	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
<b>Yes</b>	74	69.2	99	88.4	83	85.6	256	81.0		
<b>No</b>	30	28.0	11	9.8	14	14.4	55	17.4		
<b>Missing</b>	3	2.8	2	1.8			5	1.6		
<b>Total</b>	107	100.0	112	100.0	97	100.0	316	100.0		

Table 20 distribution of study sample according to Region & Q10

Table 20 above, shows the respondent sample's answers to *Q10: Do the Islamic laws prevent the Saudi women from work in the TV industry?* which included 256 respondents chose **yes** (81%) comprised of 74 from Jeddah (69.2%), 99 from Riyadh (88.4%) and 83 from Dammam (85.6%); while 55 respondents chose **no** (17.4%) comprised of 30 from Jeddah (28%), 11 from Riyadh (9.8%) and 14 from Dammam (14.4%).

**Q11: If yes, what are the religion-based claims preventing women from such work?**

The reasons	Region		Jeddah		Riyadh		Dammam		Total	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%

Mixing men and women at work	54	73.0	74	74.7	72	86.7	200	78.1
The woman revealing her face	16	21.6	18	18.2	9	10.8	43	16.8
Other	3	4.1	4	4.0	1	1.2	8	3.1
Missing	1	1.4	3	3.0	1	1.2	5	2.0
<b>Total</b>	74	100.0	99	100.0	83	100.0	256	100.0

Table 21 distribution of study sample according to Region &amp; Q11

\* Percent of No. of cases

Table 21 above, shows the respondent sample's answers to *Q11/ If yes, what are the religion-based claims preventing women from such work?* which included 200 respondents chose **Mixing men and women at work** (78.1%) comprised of 54 from Jeddah (73%), 74 from Riyadh (74.7%) and 72 from Dammam (86.7%); while 43 respondents chose **The woman revealing her face** (16.8%) comprised of 16 from Jeddah (21.6%), 18 from Riyadh (18.2%) and 9 from Dammam (10.8%).

**Q12: What do you believe is the reason behind the Saudi women's alienation from work in the TV industry?**

The reasons	Region		Riyadh		Dammam		Total	
	Jeddah		Freq.	%*	Freq.	%*	Freq.	%*
Saudi women prefer to work in an isolated place away from men	46	43.0	66	58.9	56	57.7	168	53.2
Women do not receive training or education to gain the skills	54	50.5	40	35.7	47	48.5	141	44.6

to qualify to work on television								
Their beliefs and views regarding women working in the television industry	38	35.5	58	51.8	44	45.4	140	44.3
Other	6	5.6	12	10.7	3	3.1	21	6.6
Missing	3	2.8	3	2.7			6	1.9
<b>No. of cases</b>	107		112		97		316	

Table 22 distribution of study sample according to Region &amp; Q12

\* Percent of No. of cases

Table 22 above, shows the respondent sample's answers to *Q12/ What do you believe is the reason behind the Saudi women's alienation from work in the TV industry?* which included 168 respondents chose **Saudi women prefer to work in an isolated place away from men** (53.2%) comprised of 46 from Jeddah (43%), 66 from Riyadh (58.9%) and 56 from Dammam (57.7%); while 141 respondents chose **Women do not receive training or education to gain the skills to qualify to work on television** (44.6%) comprised of 54 from Jeddah (50.5%), 40 from Riyadh (35.7%) and 47 from Dammam (48.5%); and 140 respondents chose **Their beliefs and views regarding women working in the television industry** (44.3%) comprised of 38 from Jeddah (35.5%), 58 from Riyadh (51.8%) and 44 from Dammam (45.4%).

**Q13: Who is responsible for the limited presence of women in the TV industry?**

The answer	Region		Jeddah		Riyadh		Dammam		Total	
	Freq.	%*	Freq.	%*	Freq.	%*	Freq.	%*		
Saudi universities which do not allow women to study the visual media.	22	20.6	30	26.8	43	44.3	95	30.1		
Ministry of Culture and	35	32.7	18	16.1	29	29.9	82	25.9		

Information do not provide job opportunities for Saudi women								
The Saudi society's culture and beliefs	67	62.6	82	73.2	65	67.0	214	67.7
Religion scholars and their opinions about women's work in any section of the television	37	34.6	71	63.4	55	56.7	163	51.6
Other			7	6.3	3	3.1	10	3.2
Missing	1	0.9	3	2.7			4	1.3
<b>No. of cases</b>	107		112		97		316	

Table 23 distribution of study sample according to Region &amp; Q13

\* Percent of No. of cases

Table 23 above, shows the respondent sample's answers to *Q13/ Who is responsible for the limited presence of women in the TV industry?* which included 95 respondents chose **Saudi universities which do not allow women to study the visual media** (30.1%) comprised of 22 from Jeddah (20.6%), 30 from Riyadh (26.8%) and 43 from Dammam (44.3%); while 82 respondents chose **Ministry of Culture and Information do not provide job opportunities for Saudi women** (25.9%) comprised of 35 from Jeddah (32.7%), 18 from Riyadh (16.1%) and 29 from Dammam (29.9%); while 214 respondents chose **The Saudi society's culture and beliefs** (67.7%) comprised of 67 from Jeddah (62.6%), 82 from Riyadh (73.2%) and 65 from Dammam (67%); and 163 respondents chose **Religion scholars and their opinions about women's work in any section of the television** (51.6%) comprised of 37 from Jeddah (34.6%), 71 from Riyadh (63.4%) and 55 from Dammam (56.7%).

### 5.1.3.2 Hypothetical statements

Imagine a situation where you obtained Special offer to work on TV as a presenter or anchor do you agree or do not agree?

The answer \ Region	Jeddah		Riyadh		Dammam		Total	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
<b>Agree</b>	32	29.9	11	9.8	21	21.6	64	20.3
<b>Do not agree</b>	73	68.2	96	85.7	68	70.1	237	75.0
<b>Missing</b>	2	1.9	5	4.5	8	8.2	15	4.7
<b>Total</b>	107	100.0	112	100.0	97	100.0	316	100.0

Table 24 distribution of study sample according to Region & a hypothetical situation

Table 24 above, shows the respondent sample's answers to the research's hypothetical statements *Imagine a situation where you obtained Special offer to work on TV as a presenter or anchor do you agree or do not agree?* which included 64 respondents chose **Agree** (20.3%) comprised of 32 from Jeddah (29.9%), 11 from Riyadh (9.8%) and 21 from Dammam (21.6%); while 237 respondents chose **Do not agree** (75%) comprised of 73 from Jeddah (68.2%), 96 from Riyadh (85.7%) and 68 from Dammam (70.1%).

Table 25 below, shows the respondent sample's answers to any of the following statements that mostly affect your decision? which included 134 respondents chose Family rejection or criticism of women's work in TV (56.5%) comprised of 38 from Jeddah (52.1%), 56 from Riyadh (58.3%) and 40 from Dammam (58.8%); while 152

respondents chose Negative social view towards female TV employees (64.1%) comprised of 54 from Jeddah (74%), 52 from Riyadh (54.2%) and 46 from Dammam (67.6%). and 135 respondents chose The TV requires co-work with men, which I do not accept (57%) comprised of 41 from Jeddah (56.2%), 55 from Riyadh (57.3%) and 39 from Dammam (57.4%); and 77 respondents chose working on TV will interfere with my family responsibilities (32.5%) comprised of 29 from Jeddah (39.7%), 31 from Riyadh (32.3%) and 17 from Dammam (25%); and 31 respondents chose working on TV will deprive me of the opportunity to get a husband (13.1%) comprised of 20 from Jeddah (27.4%), 5 from Riyadh (5.2%) and 6 from Dammam (8.8%); and 92 respondents chose The expected family problems between the couple (38.8%) comprised of 31 from Jeddah (42.5%), 36 from Riyadh (37.5%) and 25 from Dammam (36.8%); and 121 respondents chose The Islamic Law (Shari'a) prohibits women from work in the TV (51.1%) comprised of 35 from Jeddah (47.9%), 56 from Riyadh (58.3%) and 30 from Dammam (44.1%).

The statements	Region		Jeddah		Riyadh		Dammam		Total	
	Freq.	%*	Freq.	%*	Freq.	%*	Freq.	%*	Freq.	%*
Family rejection or criticism of women's work in TV	38	52.1	56	58.3	40	58.8	134	56.5		
Negative social view towards female TV employees	54	74.0	52	54.2	46	67.6	152	64.1		
The TV requires co-work with men, which I do not accept	41	56.2	55	57.3	39	57.4	135	57.0		
working on TV will interfere with my family responsibilities	29	39.7	31	32.3	17	25.0	77	32.5		
working on TV will deprive me of the opportunity to get a husband	20	27.4	5	5.2	6	8.8	31	13.1		



The expected family problems between the couple	31	42.5	36	37.5	25	36.8	92	38.8
The Islamic Law (Shari'a) prohibits women from work in the TV	35	47.9	56	58.3	30	44.1	121	51.1
Missing			1	1.0	3	4.4	4	1.7
<b>No. of cases</b>	73		96		68		237	

Table 25 distribution of study sample according to Region & statements that mostly affect their decision

\* Percent of No. of cases

### 5.1.3.3 Likert scale questions

The researcher chose Likert type scales for some questions as it was a straightforward scale (Bell, 1999). This itemised rating scale uses five response categories, which required the respondent to indicate the degree of agreement or disagreement with a series of statements, through the use of the five-point Likert scale. In this regard the following table show the range of mean value in related to the five response categories:

<b>Description</b>	<b>Range of mean</b>
Strongly Agree	4.21-5.00
Agree	3.41-4.20
Neutral	2.61-3.40
Disagree	1.81-2.60
Strongly Disagree	1.00-1.80

Table 26 the range of mean value in related to the five response categories

## 5.1.3.3.1 Items affecting the all regions

Statements		Strongly agree	Agree	Neutral	Disagree	Strongly disagree	Mean	Std. Deviation	Rank																																																																																																																												
5. In Saudi universities, the television field is available for males rather than females.	Freq.	158	92	52	7	3	4.27	0.88	1																																																																																																																												
	%	50.6	29.5	16.7	2.2	1.0				1. Parents have influence on their daughter's choice of work in the TV industry.	Freq.	130	119	47	15	3	4.14	0.91	2	%	41.4	37.9	15.0	4.8	1.0	6. There are no government centers to train women for work in the TV industry.	Freq.	119	126	47	13	7	4.08	0.95	3	%	38.1	40.4	15.1	4.2	2.2	2. Fear of tribal reaction prevents the woman from work in the TV industry.	Freq.	107	136	56	11	5	4.04	0.89	4	%	34.0	43.2	17.8	3.5	1.6	3. The negative social views, towards TV female employees, prevent other women from pursuing such a career.	Freq.	113	123	46	23	3	4.04	0.95	4	%	36.7	39.9	14.9	7.5	1.0	4. Working in the TV industry creates family problems especially for married women.	Freq.	111	96	84	18	4	3.93	0.98	6	%	35.5	30.7	26.8	5.8	1.3	8. The Saudi TV channels have not created a workplace environment, for Saudi women, that conform with their customs.	Freq.	93	79	98	29	11	3.69	1.10	7	%	30.0	25.5	31.6	9.4	3.5	12. Work for the TV is not my area of preference.	Freq.	116	58	76	40	21	3.67	1.28	8	%	37.3	18.6	24.4	12.9	6.8	9. I prefer to work where there is no requirement to mix with males.	Freq.	112	70	63	44	24	3.65	1.30	9	%	35.8
1. Parents have influence on their daughter's choice of work in the TV industry.	Freq.	130	119	47	15	3	4.14	0.91	2																																																																																																																												
	%	41.4	37.9	15.0	4.8	1.0				6. There are no government centers to train women for work in the TV industry.	Freq.	119	126	47	13	7	4.08	0.95	3	%	38.1	40.4	15.1	4.2	2.2	2. Fear of tribal reaction prevents the woman from work in the TV industry.	Freq.	107	136	56	11	5	4.04	0.89	4	%	34.0	43.2	17.8	3.5	1.6	3. The negative social views, towards TV female employees, prevent other women from pursuing such a career.	Freq.	113	123	46	23	3	4.04	0.95	4	%	36.7	39.9	14.9	7.5	1.0	4. Working in the TV industry creates family problems especially for married women.	Freq.	111	96	84	18	4	3.93	0.98	6	%	35.5	30.7	26.8	5.8	1.3	8. The Saudi TV channels have not created a workplace environment, for Saudi women, that conform with their customs.	Freq.	93	79	98	29	11	3.69	1.10	7	%	30.0	25.5	31.6	9.4	3.5	12. Work for the TV is not my area of preference.	Freq.	116	58	76	40	21	3.67	1.28	8	%	37.3	18.6	24.4	12.9	6.8	9. I prefer to work where there is no requirement to mix with males.	Freq.	112	70	63	44	24	3.65	1.30	9	%	35.8	22.4	20.1	14.1	7.7												
6. There are no government centers to train women for work in the TV industry.	Freq.	119	126	47	13	7	4.08	0.95	3																																																																																																																												
	%	38.1	40.4	15.1	4.2	2.2				2. Fear of tribal reaction prevents the woman from work in the TV industry.	Freq.	107	136	56	11	5	4.04	0.89	4	%	34.0	43.2	17.8	3.5	1.6	3. The negative social views, towards TV female employees, prevent other women from pursuing such a career.	Freq.	113	123	46	23	3	4.04	0.95	4	%	36.7	39.9	14.9	7.5	1.0	4. Working in the TV industry creates family problems especially for married women.	Freq.	111	96	84	18	4	3.93	0.98	6	%	35.5	30.7	26.8	5.8	1.3	8. The Saudi TV channels have not created a workplace environment, for Saudi women, that conform with their customs.	Freq.	93	79	98	29	11	3.69	1.10	7	%	30.0	25.5	31.6	9.4	3.5	12. Work for the TV is not my area of preference.	Freq.	116	58	76	40	21	3.67	1.28	8	%	37.3	18.6	24.4	12.9	6.8	9. I prefer to work where there is no requirement to mix with males.	Freq.	112	70	63	44	24	3.65	1.30	9	%	35.8	22.4	20.1	14.1	7.7																												
2. Fear of tribal reaction prevents the woman from work in the TV industry.	Freq.	107	136	56	11	5	4.04	0.89	4																																																																																																																												
	%	34.0	43.2	17.8	3.5	1.6				3. The negative social views, towards TV female employees, prevent other women from pursuing such a career.	Freq.	113	123	46	23	3	4.04	0.95	4	%	36.7	39.9	14.9	7.5	1.0	4. Working in the TV industry creates family problems especially for married women.	Freq.	111	96	84	18	4	3.93	0.98	6	%	35.5	30.7	26.8	5.8	1.3	8. The Saudi TV channels have not created a workplace environment, for Saudi women, that conform with their customs.	Freq.	93	79	98	29	11	3.69	1.10	7	%	30.0	25.5	31.6	9.4	3.5	12. Work for the TV is not my area of preference.	Freq.	116	58	76	40	21	3.67	1.28	8	%	37.3	18.6	24.4	12.9	6.8	9. I prefer to work where there is no requirement to mix with males.	Freq.	112	70	63	44	24	3.65	1.30	9	%	35.8	22.4	20.1	14.1	7.7																																												
3. The negative social views, towards TV female employees, prevent other women from pursuing such a career.	Freq.	113	123	46	23	3	4.04	0.95	4																																																																																																																												
	%	36.7	39.9	14.9	7.5	1.0				4. Working in the TV industry creates family problems especially for married women.	Freq.	111	96	84	18	4	3.93	0.98	6	%	35.5	30.7	26.8	5.8	1.3	8. The Saudi TV channels have not created a workplace environment, for Saudi women, that conform with their customs.	Freq.	93	79	98	29	11	3.69	1.10	7	%	30.0	25.5	31.6	9.4	3.5	12. Work for the TV is not my area of preference.	Freq.	116	58	76	40	21	3.67	1.28	8	%	37.3	18.6	24.4	12.9	6.8	9. I prefer to work where there is no requirement to mix with males.	Freq.	112	70	63	44	24	3.65	1.30	9	%	35.8	22.4	20.1	14.1	7.7																																																												
4. Working in the TV industry creates family problems especially for married women.	Freq.	111	96	84	18	4	3.93	0.98	6																																																																																																																												
	%	35.5	30.7	26.8	5.8	1.3				8. The Saudi TV channels have not created a workplace environment, for Saudi women, that conform with their customs.	Freq.	93	79	98	29	11	3.69	1.10	7	%	30.0	25.5	31.6	9.4	3.5	12. Work for the TV is not my area of preference.	Freq.	116	58	76	40	21	3.67	1.28	8	%	37.3	18.6	24.4	12.9	6.8	9. I prefer to work where there is no requirement to mix with males.	Freq.	112	70	63	44	24	3.65	1.30	9	%	35.8	22.4	20.1	14.1	7.7																																																																												
8. The Saudi TV channels have not created a workplace environment, for Saudi women, that conform with their customs.	Freq.	93	79	98	29	11	3.69	1.10	7																																																																																																																												
	%	30.0	25.5	31.6	9.4	3.5				12. Work for the TV is not my area of preference.	Freq.	116	58	76	40	21	3.67	1.28	8	%	37.3	18.6	24.4	12.9	6.8	9. I prefer to work where there is no requirement to mix with males.	Freq.	112	70	63	44	24	3.65	1.30	9	%	35.8	22.4	20.1	14.1	7.7																																																																																												
12. Work for the TV is not my area of preference.	Freq.	116	58	76	40	21	3.67	1.28	8																																																																																																																												
	%	37.3	18.6	24.4	12.9	6.8				9. I prefer to work where there is no requirement to mix with males.	Freq.	112	70	63	44	24	3.65	1.30	9	%	35.8	22.4	20.1	14.1	7.7																																																																																																												
9. I prefer to work where there is no requirement to mix with males.	Freq.	112	70	63	44	24	3.65	1.30	9																																																																																																																												
	%	35.8	22.4	20.1	14.1	7.7																																																																																																																															

Statements		Strongly agree	Agree	Neutral	Disagree	Strongly disagree	Mean	Deviation	Std.	Rank
7. The Ministry of Culture and Information does not advertise job opportunities for women to work in the TV industry.	Freq.	74	81	108	36	13	3.54	1.10		10
	%	23.7	26.0	34.6	11.5	4.2				
14. Women's work in the TV industry is generally prohibited in Islam.	Freq.	74	34	118	54	29	3.23	1.25		11
	%	23.9	11.0	38.2	17.5	9.4				
10. I prefer to work in the TV industry without appearing on screen.	Freq.	59	81	70	63	37	3.20	1.29		12
	%	19.0	26.1	22.6	20.3	11.9				
15. I do not mind working behind the scenes of the TV industry while wearing the veil (Niqab).	Freq.	46	58	87	74	47	2.94	1.27		13
	%	14.7	18.6	27.9	23.7	15.1				
16. I don't mind appearing on the TV screen with my hijab.	Freq.	42	44	71	81	75	2.67	1.34		14
	%	13.4	14.1	22.7	25.9	24.0				
13. I don't mind appearing on the TV screen with my niqab.	Freq.	34	48	75	89	67	2.66	1.27		15
	%	10.9	15.3	24.0	28.4	21.4				
17. The Saudi women prefer to work for private TV channels broadcasting from overseas.	Freq.	33	33	73	86	91	2.47	1.29		16
	%	10.4	10.4	23.1	27.2	28.8				
11. I prefer to work as a newsreader, or any other job that requires appearance on screen.	Freq.	26	41	64	86	93	2.42	1.27		17
	%	8.4	13.2	20.6	27.7	30.0				
<b>Total of Mean Value</b>							<b>3.45</b>			

Table 27 Collective effects of the items on the Saudi female from all regions to work in the TV industry

Through the use of the five-point Likert scale, Table 27 shows that the responses to the study questionnaire's items indicate effects of the factors on the Saudi female to work in

the TV, where the overall mean value of scores of all variables, affected by the items on all the regions, was found to be 3.45.

The results, however, show differences in the respondents' agreement with the extent of the items influence on their views towards the women working on TV, with some of the respondents acknowledging the some particular items influence on their views, while others disagreed. The mean values of the respondents' responses concerning the some items influence on their views range between 2.42 and 4.27, which are values positioned in categories 4 to 1 (that is, between "Disagree" and "Strongly Agree").

### 5.1.3.3.2 Items affecting the area of Jeddah

Statements		Strongly agree	Agree	Neutral	Disagree	Strongly disagree	Mean	Std. Deviation	Rank
5. In Saudi universities, the television field is available for males rather than females.	Freq.	44	34	22	3	2	4.10	0.96	1
	%	41.9	32.4	21.0	2.9	1.9			
2. Fear of tribal reaction prevents the woman from work in the TV industry.	Freq.	32	49	20	4	1	4.01	0.86	2
	%	30.2	46.2	18.9	3.8	0.9			
3. The negative social views, towards TV female employees, prevent other women from pursuing such a career.	Freq.	33	43	15	9		4.00	0.92	3
	%	33.0	43.0	15.0	9.0				
1. Parents have influence on their daughter's choice of work in the TV industry.	Freq.	41	35	21	6	3	3.99	1.04	4
	%	38.7	33.0	19.8	5.7	2.8			
6. There are no government centers to train women for work in the TV industry.	Freq.	37	41	17	5	4	3.98	1.03	5
	%	35.6	39.4	16.3	4.8	3.8			
4. Working in the TV industry creates family problems especially for	Freq.	42	27	28	8	1	3.95	1.03	6
	%	39.6	25.5	26.4	7.5	0.9			

Statements		Strongly agree	Agree	Neutral	Disagree	Strongly disagree	Mean	Std. Deviation	Rank
married women.									
8. The Saudi TV channels have not created a workplace environment, for Saudi women, that conform with their customs.	Freq.	39	26	31	5	4	3.87	1.09	7
	%	37.1	24.8	29.5	4.8	3.8			
9. I prefer to work where there is no requirement to mix with males.	Freq.	42	23	23	11	7	3.77	1.26	8
	%	39.6	21.7	21.7	10.4	6.6			
7. The Ministry of Culture and Information does not advertise job opportunities for women to work in the TV industry.	Freq.	30	31	34	8	4	3.70	1.07	9
	%	28.0	29.0	31.8	7.5	3.7			
12. Work for the TV is not my area of preference.	Freq.	29	25	33	15	4	3.57	1.15	10
	%	27.4	23.6	31.1	14.2	3.8			
10. I prefer to work in the TV industry without appearing on screen.	Freq.	30	25	26	18	8	3.48	1.27	11
	%	28.0	23.4	24.3	16.8	7.5			
14. Women's work in the TV industry is generally prohibited in Islam.	Freq.	32	13	40	13	7	3.48	1.23	11
	%	30.5	12.4	38.1	12.4	6.7			
15. I do not mind working behind the scenes of the TV industry while wearing the veil (Niqab).	Freq.	20	26	28	20	12	3.21	1.27	13
	%	18.9	24.5	26.4	18.9	11.3			
13. I don't mind appearing on the TV screen with my niqab.	Freq.	16	25	28	18	19	3.01	1.32	14
	%	15.1	23.6	26.4	17.0	17.9			
16. I don't mind appearing on the TV screen with my hijab.	Freq.	18	17	28	26	18	2.92	1.33	15
	%	16.8	15.9	26.2	24.3	16.8			
11. I prefer to work as a newsreader, or any other job that requires appearance on screen.	Freq.	13	20	25	20	26	2.75	1.36	16
	%	12.5	19.2	24.0	19.2	25.0			

Statements		Strongly agree	Agree	Neutral	Disagree	Strongly disagree	Mean	Std. Deviation	Rank
		17. The Saudi women prefer to work for private TV channels broadcasting from overseas.	Freq.	18	11	25			
	%	16.8	10.3	23.4	25.2	24.3			
<b>Total of Mean Value</b>							<b>3.56</b>		

Table 28: Collective effects of the items on the Saudi female from Jeddah to work in the TV industry

Table 28, above, shows that the responses to the study questionnaire's items indicate the effect of the items on Saudi women from Jeddah working on TV industry, where the overall mean value of scores of all variables, affected by this items, was found to be 3.56.

The results, however, show differences in the respondents' response to the extent of the items influence on their views towards the working on TV, where some of the respondents acknowledged such a factor's influence on their views. The mean values of the respondents' responses concerning the items influence on their views range between 2.70 and 4.10, which are values positioned in category 3 and 2 (that is, "Neither Agree Nor Disagree and Agree").

#### 5.1.3.3.3 Items affecting the area of Riyadh

Statements		Strongly agree	Agree	Neutral	Disagree	Strongly disagree	Mean	Std. Deviation	Rank
		5. In Saudi universities, the television field is available for males rather than females.	Freq.	61	30	17			
	%	55.5	27.3	15.5	1.8				
1. Parents have influence on their daughter's choice of work in the TV	Freq.	55	39	14	4		4.29	0.82	2
	%	49.1	34.8	12.5	3.6				

Statements		Strongly agree	Agree	Neutral	Disagree	Strongly disagree	Mean	Std. Deviation	Rank
industry.									
4. Working in the TV industry creates family problems especially for married women.	Freq.	42	38	26	4	1	4.05	0.92	3
	%	37.8	34.2	23.4	3.6	0.9			
2. Fear of tribal reaction prevents the woman from work in the TV industry.	Freq.	39	47	19	4	3	4.03	0.95	4
	%	34.8	42.0	17.0	3.6	2.7			
3. The negative social views, towards TV female employees, prevent other women from pursuing such a career.	Freq.	42	42	17	8	2	4.03	1.00	4
	%	37.8	37.8	15.3	7.2	1.8			
6. There are no government centers to train women for work in the TV industry.	Freq.	36	48	19	5	3	3.98	0.96	6
	%	32.4	43.2	17.1	4.5	2.7			
12. Work for the TV is not my area of preference.	Freq.	50	14	22	13	9	3.77	1.36	7
	%	46.3	13.0	20.4	12.0	8.3			
9. I prefer to work where there is no requirement to mix with males.	Freq.	43	27	19	14	8	3.75	1.29	8
	%	38.7	24.3	17.1	12.6	7.2			
8. The Saudi TV channels have not created a workplace environment, for Saudi women, that conform with their customs.	Freq.	31	28	34	11	4	3.66	1.11	9
	%	28.7	25.9	31.5	10.2	3.7			
7. The Ministry of Culture and Information does not advertise job opportunities for women to work in the TV industry.	Freq.	19	26	43	14	7	3.33	1.11	10
	%	17.4	23.9	39.4	12.8	6.4			
14. Women's work in the TV industry is generally prohibited in Islam.	Freq.	30	8	46	18	7	3.33	1.23	10
	%	27.5	7.3	42.2	16.5	6.4			
10. I prefer to work in the TV industry	Freq.	14	30	26	22	15	3.06	1.26	12

Statements		Strongly agree	Agree	Neutral	Disagree	Strongly disagree	Mean	Std. Deviation	Rank
without appearing on screen.	%	13.1	28.0	24.3	20.6	14.0			
15. I do not mind working behind the scenes of the TV industry while wearing the veil (Niqab).	Freq.	13	17	28	29	24	2.69	1.29	13
	%	11.7	15.3	25.2	26.1	21.6			
13. I don't mind appearing on the TV screen with my niqab.	Freq.	6	14	23	35	32	2.34	1.18	14
	%	5.5	12.7	20.9	31.8	29.1			
16. I don't mind appearing on the TV screen with my hijab.	Freq.	7	12	23	27	41	2.25	1.24	15
	%	6.4	10.9	20.9	24.5	37.3			
11. I prefer to work as a newsreader, or any other job that requires appearance on screen.	Freq.	2	9	19	36	43	2.00	1.04	16
	%	1.8	8.3	17.4	33.0	39.4			
17. The Saudi women prefer to work for private TV channels broadcasting from overseas.	Freq.	3	10	16	38	45	2.00	1.07	16
	%	2.7	8.9	14.3	33.9	40.2			
<b>Total of Mean Value</b>							<b>3.35</b>		

Table 29: Collective effects of the items on the Saudi female from Riyadh to work in the TV industry

Table 29, above, shows that the responses to the study questionnaire's items indicate the effect of the items on Saudi women from Riyadh working on TV industry, where the overall mean value of scores of all variables, affected by this items, was found to be 3.35.

The results, however, show differences in the respondents' response to the extent of the items influence on their views towards the working on TV, where some of the respondents acknowledged such a factor's influence on their views. The mean values of the respondents' responses concerning the items influence on their views range between 2.0 and 4.36, which are values positioned in category 4 and 1 (that is, "Disagree and strongly Agree").



## 5.1.3.3.4 Items affecting the area of Dammam

Statements		Strongly agree	Agree	Neutral	Disagree	Strongly disagree	Mean	Std. Deviation	Rank
5. In Saudi universities, the television field is available for males rather than females.	Freq.	53	28	13	2	1	4.34	0.86	1
	%	54.6	28.9	13.4	2.1	1.0			
6. There are no government centers to train women for work in the TV industry.	Freq.	46	37	11	3		4.30	0.79	2
	%	47.4	38.1	11.3	3.1				
1. Parents have influence on their daughter's choice of work in the TV industry.	Freq.	34	45	12	5		4.12	0.82	3
	%	35.4	46.9	12.5	5.2				
2. Fear of tribal reaction prevents the woman from work in the TV industry.	Freq.	36	40	17	3	1	4.10	0.87	4
	%	37.1	41.2	17.5	3.1	1.0			
3. The negative social views, towards TV female employees, prevent other women from pursuing such a career.	Freq.	38	38	14	6	1	4.09	0.94	5
	%	39.2	39.2	14.4	6.2	1.0			
4. Working in the TV industry creates family problems especially for married women.	Freq.	27	31	30	6	2	3.78	1.00	6
	%	28.1	32.3	31.3	6.3	2.1			
12. Work for the TV is not my area of preference.	Freq.	37	19	21	12	8	3.67	1.32	7
	%	38.1	19.6	21.6	12.4	8.2			
7. The Ministry of Culture and Information does not advertise job opportunities for women to work in the TV industry.	Freq.	25	24	31	14	2	3.58	1.09	8
	%	26.0	25.0	32.3	14.6	2.1			
8. The Saudi TV channels have not created a workplace environment, for	Freq.	23	25	33	13	3	3.54	1.09	9
	%	23.7	25.8	34.0	13.4	3.1			

Statements		Strongly agree	Agree	Neutral	Disagree	Strongly disagree	Mean	Std. Deviation	Rank
Saudi women, that conform with their customs.									
9. I prefer to work where there is no requirement to mix with males.	Freq.	27	20	21	19	9	3.39	1.33	10
	%	28.1	20.8	21.9	19.8	9.4			
10. I prefer to work in the TV industry without appearing on screen.	Freq.	15	26	18	23	14	3.05	1.32	11
	%	15.6	27.1	18.8	24.0	14.6			
15. I do not mind working behind the scenes of the TV industry while wearing the veil (Niqab).	Freq.	13	15	31	25	11	2.94	1.20	12
	%	13.7	15.8	32.6	26.3	11.6			
16. I don't mind appearing on the TV screen with my hijab.	Freq.	17	15	20	28	16	2.89	1.35	13
	%	17.7	15.6	20.8	29.2	16.7			
14. Women's work in the TV industry is generally prohibited in Islam.	Freq.	12	13	32	23	15	2.83	1.23	14
	%	12.6	13.7	33.7	24.2	15.8			
17. The Saudi women prefer to work for private TV channels broadcasting from overseas.	Freq.	12	12	32	21	20	2.74	1.27	15
	%	12.4	12.4	33.0	21.6	20.6			
13. I don't mind appearing on the TV screen with my niqab.	Freq.	12	9	24	36	16	2.64	1.23	16
	%	12.4	9.3	24.7	37.1	16.5			
11. I prefer to work as a newsreader, or any other job that requires appearance on screen.	Freq.	11	12	20	30	24	2.55	1.30	17
	%	11.3	12.4	20.6	30.9	24.7			
<b>Total of Mean Value</b>							<b>3.45</b>		

Table 30: Collective effects of the items on the Saudi female from Dammam to work in the TV industry

Table 30, above, shows that the responses to the study questionnaire's items indicate the effect of the items on Saudi women from Dammam working on TV industry, where the overall mean value of scores of all variables, affected by this items, was found to be 3.45.

The results, however, show differences in the respondents' response to the extent of the items influence on their views towards the working on TV, where some of the respondents acknowledged such a factor's influence on their views. The mean values of the respondents' responses concerning the items influence on their views range between 2.55 and 4.34, which are values positioned in category 4 and 1 (that is, "Disagree and strongly Agree").

#### 5.1.3.4 Differences between the sample's groups

Table 31 below shows the differences between the factors and region which indicate the education policy factor is the most effective factor between the responses while the women preference factor is the lowest effective factor among the study.

The factors \ Region	Jeddah		Riyadh		Dammam		Total	
	Mean*	Std. dev.	Mean*	Std. dev.	Mean*	Std. dev.	Mean*	Std. dev.
<b>Culture</b>	4.00	0.68	4.10	0.65	4.02	0.56	4.04	0.63
<b>Education policy</b>	4.06	0.86	4.16	0.76	4.32	0.69	4.17	0.78
<b>Channel policy</b>	3.79	0.94	3.49	0.90	3.56	0.90	3.61	0.92
<b>Preferences</b>	3.18	0.73	2.73	0.57	2.98	0.64	2.96	0.67
<b>Religion</b>	3.48	1.23	3.33	1.23	2.83	1.23	3.23	1.25
<b>Total score</b>	3.56	0.55	3.35	0.41	3.45	0.40	3.45	0.47

Table 31 Mean and Standard deviation for factors distribution according to Region

### 5.1.3.4.1 Sample group statistical differences in factors by regions

The following Table 32 shows statistical differences between the all regions respondents as a result of the factors of culture, education policy, channel policy, preferences and religion.

Factor	Source	Sum of Squares	df	Mean Square	F	Sig.
<b>Culture</b>	Between Groups	0.63	2	0.32	0.79	0.456
	Within Groups	124.99	313	0.40		(N. S.)
<b>Education policy</b>	Between Groups	3.46	2	1.73	2.87	0.058
	Within Groups	188.96	313	0.60		(N. S.)
<b>Channel policy</b>	Between Groups	5.47	2	2.73	3.28	0.039
	Within Groups	258.91	311	0.83		(0.05)
<b>Preferences</b>	Between Groups	10.87	2	5.44	12.87	0.000
	Within Groups	132.18	313	0.42		(0.01)
<b>Religion</b>	Between Groups	22.54	2	11.27	7.47	0.001
	Within Groups	461.61	306	1.51		(0.01)
<b>Total score</b>	Between Groups	2.35	2	1.18	5.56	0.004
	Within Groups	66.15	313	0.21		(0.01)

Table 32 One Way Analysis of Variance of the differences by regions

Table 32, above, shows F values are not significant for the two factors of culture and education policy, indicating non-significance of differences between the three regions samples within the same factors. On the other side, the table shows that F values are significant at P 0.05 and less concerning the other factors of channel policy, preferences and religion, as well as the mean value of all factors. This indicates that the differences are significant between the respondents' responses within those factors, as related to their region. In order to identify the source of such differences, Scheffe test was used, as indicated in Table 33, below.

Factor	The Region	Mean	Jeddah	Riyadh	Dammam	Difference in Favor of
Channel policy	Jeddah	3.79		*		Jeddah
	Riyadh	3.49				
	Dammam	3.56				
Preferences	Jeddah	3.18		*		Jeddah
	Riyadh	2.73				
	Dammam	2.98		*		Dammam
Religion	Jeddah	3.48			*	Jeddah
	Riyadh	3.33			*	Riyadh
	Dammam	2.83				
Total score	Jeddah	3.56		*		Jeddah
	Riyadh	3.35				
	Dammam	3.45				

\* Indicates significant (P 0.05) differences which are shown in the table.

Table 33 Results of Scheffe tests for the three factors by regions

From the above table, it appears that the differences are significant at P 0.05 and less as follows:

1. There are significant differences, within the channel policy, between individuals of the Riyadh region and Jeddah region, in favor of the Jeddah.
2. There are significant differences, within the preferences factor, between individuals of the Riyadh region and Jeddah region, in favor of the Jeddah.
3. There are significant differences, within the preferences factor, between individuals of the Riyadh region and Dammam region, in favor of the Dammam.
4. There are significant differences, within the religion factor, between individuals of the Dammam region and Jeddah region, in favor of the Jeddah.
5. There are significant differences, within the religion factor, between individuals of the Dammam region and Riyadh region, in favor of the Riyadh.

## 5.1.3.4.2 Sample group statistical differences in factors by age

Factor	Source	Sum of Squares	df	Mean Square	F	Sig.
<b>Culture</b>	Between Groups	0.26	2	0.13	0.33	0.723
	Within Groups	125.36	313	0.40		(N. S.)
<b>Education policy</b>	Between Groups	4.99	2	2.49	4.17	0.016
	Within Groups	187.44	313	0.60		(0.05)
<b>Channel policy</b>	Between Groups	0.33	2	0.16	0.19	0.825
	Within Groups	264.05	311	0.85		(N. S.)
<b>Preferences</b>	Between Groups	0.95	2	0.48	1.05	0.353
	Within Groups	142.11	313	0.45		(N. S.)
<b>Religion</b>	Between Groups	3.07	2	1.54	0.98	0.378
	Within Groups	481.07	306	1.57		(N. S.)
<b>Total score</b>	Between Groups	0.34	2	0.17	0.77	0.464
	Within Groups	68.16	313	0.22		(N. S.)

Table 34 One Way Analysis of Variance of the differences by age

Table 34, above, shows F values are not significant for the four factors of culture, channel policy, preferences and religion, indicating non-significance of differences between the age group samples within the same factors. On the other side, the table shows that F values are significant at P 0.05 and less concerning the factor of education policy. This indicates that the differences are significant between the respondents' responses within this factor, as related to their age. In order to identify the source of such differences, Scheffe test was used, as indicated in Table 35, below.

The Age	Mean	18-28 Year	29-39 Year	40 Year and above	Difference in Favor of
18-28 Year	4.24		*		18-28 Year
29-39 Year	3.98				
40 Year and above	4.34				

\* Indicates significant (P 0.05) differences which are shown in the table.

Table 35 Results of Scheffe test for the education policy by age.

From the table 35, it appears that the differences are significant at P 0.05 and less within the education policy factor, between individuals of the age group of 29-39 and 18-28, in favor of the 18-28 years old.

#### 5.1.3.4.3 Sample group statistical differences in factors by marital status

Factor	Marital status	N	Mean	Std. Deviation	T-value	Sig.
Culture	Married	146	4.08	0.64	1.00	0.316 (N. S.)
	Unmarried	168	4.01	0.62		
Education policy	Married	146	4.05	0.84	2.61	0.010 (0.01)
	Unmarried	168	4.28	0.71		
Channel policy	Married	145	3.59	0.91	0.35	0.730 (N. S.)
	Unmarried	167	3.63	0.92		
Preferences	Married	146	2.94	0.73	0.43	0.669 (N. S.)
	Unmarried	168	2.97	0.63		
Religion	Married	143	3.32	1.20	1.31	0.192 (N. S.)
	Unmarried	164	3.13	1.30		
Total score	Married	146	3.44	0.52	0.26	0.795 (N. S.)
	Unmarried	168	3.45	0.42		

Table 36 T-test results of the differences between the respondents by marital status.

From Table 36, it appears that T-values are significant at P 0.01 within the factors of education policy. This indicates significant differences between the married and unmarried groups, in favor of the unmarried. However, the table shows non-significant T value within the culture, channel policy, preferences and religion factors and the total of the all factors.

#### 5.1.3.4.4 Sample group statistical differences in factors by education level

Factor	Education level	N	Mean	Std. Deviation	T-value	Sig.
<b>Culture</b>	Secondary and less	81	3.89	0.65	2.53	0.012 (0.01)
	Bachelor and above	235	4.09	0.62		
<b>Education policy</b>	Secondary and less	81	4.16	0.75	0.18	0.857 (N. S.)
	Bachelor and above	235	4.18	0.79		
<b>Channel policy</b>	Secondary and less	80	3.55	0.90	0.73	0.467 (N. S.)
	Bachelor and above	234	3.64	0.93		
<b>Preferences</b>	Secondary and less	81	2.97	0.58	0.15	0.883 (N. S.)
	Bachelor and above	235	2.96	0.70		
<b>Religion</b>	Secondary and less	80	2.95	1.37	2.31	0.022 (0.05)
	Bachelor and above	229	3.32	1.20		
<b>Total score</b>	Secondary and less	81	3.39	0.41	1.28	0.201 (N. S.)
	Bachelor and above	235	3.47	0.48		

Table 37 T-test results of the differences between the respondents by education level

From Table 37, it appears that T-values are significant at P 0.05 and less within the factors of culture and religion. This indicates significant differences between the secondary and less and bachelor and above groups, in favor of the bachelor and above. However, the table shows non-significant T value within the education policy, channel policy and preferences factors and the total of the all factors.



#### 5.1.3.4.5 Sample group statistical differences in factors by mother's education level

Factor	Source	Sum of Squares	df	Mean Square	F	Sig.
Culture	Between Groups	0.24	2	0.12	0.30	0.744
	Within Groups	123.71	311	0.40		(N. S.)
Education policy	Between Groups	2.01	2	1.00	1.67	0.191
	Within Groups	187.58	311	0.60		(N. S.)
Channel policy	Between Groups	0.14	2	0.07	0.09	0.919
	Within Groups	260.84	309	0.84		(N. S.)
Preferences	Between Groups	1.67	2	0.84	1.86	0.158
	Within Groups	139.94	311	0.45		(N. S.)
Religion	Between Groups	2.25	2	1.13	0.72	0.489
	Within Groups	478.74	305	1.57		(N. S.)
Total score	Between Groups	0.28	2	0.14	0.64	0.526
	Within Groups	67.44	311	0.22		(N. S.)

Table 38 One Way Analysis of Variance of the differences by mother's education level.

Table 38, above, shows F values are not significant for all factors, indicating non-significance of differences between the mother's education level samples within the same factors.

#### 5.1.3.4.6 Sample group statistical differences in factors by father's education level

Factor	Source	Sum of Squares	df	Mean Square	F	Sig.
Culture	Between Groups	0.76	3	0.25	0.63	0.598

	Within Groups	124.06	309	0.40		(N. S.)
<b>Education policy</b>	Between Groups	3.27	3	1.09	1.79	0.149
	Within Groups	187.99	309	0.61		(N. S.)
<b>Channel policy</b>	Between Groups	2.02	3	0.67	0.79	0.498
	Within Groups	260.26	307	0.85		(N. S.)
<b>Preferences</b>	Between Groups	1.44	3	0.48	1.06	0.368
	Within Groups	140.54	309	0.46		(N. S.)
<b>Religion</b>	Between Groups	5.36	3	1.79	1.15	0.331
	Within Groups	470.97	302	1.56		(N. S.)
<b>Total score</b>	Between Groups	0.56	3	0.19	0.85	0.469
	Within Groups	67.53	309	0.22		(N. S.)

Table 39 One Way Analysis of Variance of the differences by father's education level.

Table 39, above, shows F values are not significant for all factors, indicating non-significance of differences between the father's education level samples within the same factors.

## Chapter 6

### Discussion (Part I)

## Factors Affecting Saudi Women's Employment in the TV Industry (Quantitative data)

### 6.1 Introduction

Today, Saudi women's involvement in all TV industry's fields is very limited, as it has been since TV channels were first launched in 1965. Such limitations have their genesis in a number of factors, perceived to include culture, women's preferences, religion, education policy, and TV industry's policies. However, this study has attempted to identify the real reasons behind the Saudi women's alienation from work in the TV industry via the questionnaire, the results of which are presented in the current chapter. The factors focused on the part of the study were identified by previous researchers (see the Literature Review, Chapter 2), and were further developed in Chapter 3, the Theoretical Framework.

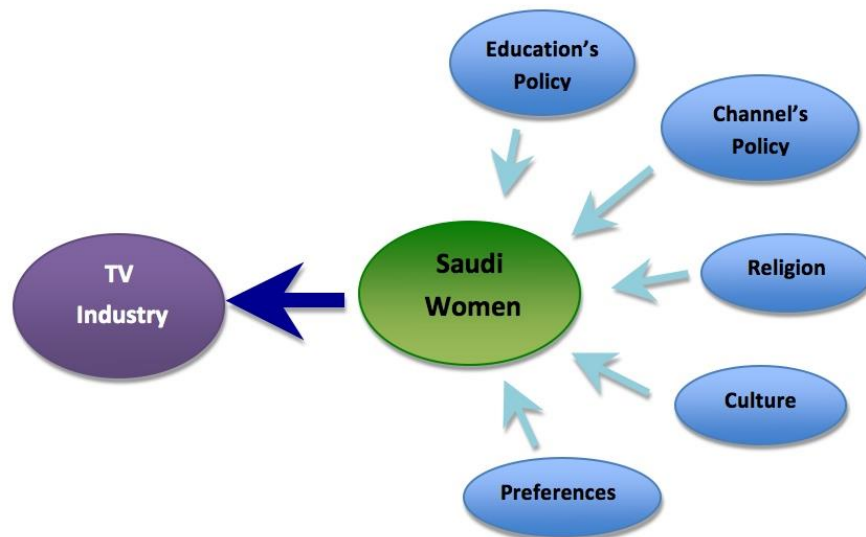


Figure 8: Research theoretical framework illustrating the main factors affecting Saudi women's involvement in the TV industry.

This chapter presents a discussion of: the results collated from the distributed questionnaires; the questionnaire's questions (divided into the three groups of multiple-choice questions); the hypothetical question; and the differences between the study's sample groups. The central research question addressed in this chapter was: "What are the factors discouraging Saudi women from work in the TV industry?"

## **6.2 Multiple-Choice Questions**

The eight multiple-choice questions used in the questionnaire are presented and discussed below.

Q. 1: Are you interested in working for the TV industry? If yes, what is the work area of your preference?

The participants responded to this question with 30.7% in agreement, and 69.3% in disagreement. These results indicated that most participants did not have a preference to work in the TV industry. This result shows the need to investigate the reasons behind such female alienation from the TV industry. The vast majority of the Saudi women appear to prefer to work in the fields of education (83.4%), followed by the health sector (5.4%), while women's employment in fields such as information and communications technology, commerce, and banking is considerably lower. At the same time, other factors may affect the Saudi women's refusal to work in the TV industry, such as the local culture and personal interpretation of the religious teachings.

On the other hand, 30.7% of the participants had a preference to work in the TV industry. In answering the questions about what roles they would play, 71% accepted that they might have to work behind the scenes as program editor, director, or producer, etc. The results clearly indicate that the women preferred not to appear on the screen, especially so that they would not be identified by the audience (who may include family or others known to her), in order to avoid potential criticism, shame, and isolation from the society. This result was confirmed by the study's finding that 69.3% of the participants opposed the idea of any work in the TV industry. Furthermore, the results reflect the strong tendency among women to hide their identities from the general public, which is a part of

the local culture's demand from women to keep themselves away from male non-relatives.

Q. 2 In your opinion, what are the factors that may encourage Saudi women to work in the TV industry?

The responses to question 2 reveal that financial motives can motivate Saudi women to join TV workplaces. For example, 49.4% of participants agreed that good wages are among the reasons behind why they would break down the barriers and social taboos, particularly their need to cover the ever-increasing expenses of life. This finding supports those of Doumato (1999), when seeking to answer the question: "Can Saudi Arabia continue to encourage mass education for women and still keep them marginalized in the workforce, and under the social control of men?" In answering this question, Doumato quoted from the Director of Women's Program Department of the Institute of Public Administration in Riyadh, who said:

*No, women's participation in work is an economic necessity that will ultimately tear down sex-segregation barriers, when people are poor enough, then the government will be ready to let women drive themselves to work, and the government will be ready to provide more jobs for women.*

Interestingly, 28% of the participants reported that they preferred to seek work in the socially-appropriate work environment, which does not allow for gender mixing and thus conforms to Saudi social customs. While creating such a workplace environment may encourage more women to work in the TV industry, in real terms, such an environment can be hard to arrange, for several reasons, including the nature of TV work (which requires interaction and cooperation between workers, especially those playing integrative roles within mixed-gender teams). In contrast, health workplaces have already developed to a level where more female medical practitioners and nurses are employed. Thus, mixed-gender workplaces and Saudi society is becoming more accepting of this integration in certain employment sectors. Importantly, the hospital setting provides an example of the changing social attitudes towards women's co-working with men. However, this situation did not develop without sacrifices being made, and losses being experienced, by many Saudi female professionals.

In an interview with Al-Husainy (2003), Dr. al-Fawwaz, a female medical practitioner in Riyadh, expressed the view that female medical practitioners, who leave their jobs for family reasons, can be divided into two groups: one that permanently leaves their jobs; and one that leaves their jobs for a while, or reduces their workload so that they can cope with their family duties until their children have grown up and become independent, then they can resume their careers. As hypothesised, female medical practitioners also were found to quit their work because of their husbands' jealousy and his lack of understanding the nature of his wife's work. This situation was seen to be occurring more in hospitals because long workdays and night shifts were involved. This and other social pressures mean that female medical practitioners are forced to leave their hospital work. Those who wish to continue their profession join women's clinics where they do not mix with males. If this change is not possible, they have to abide by their husbands' demands, sacrifice their professional careers, and take over the home duties.

Importantly, 28% of the participants agreed that the provision of relevant training programs for Saudi women would encourage them to enter the TV industry and work in filming, montage, direction, and scenario writing, etc. This answer seems to indicate a scarcity of such female-tailored programs in Saudi tertiary institutions. As a consequence, fewer women can become qualified for the field, and less job opportunities are available. Moreover, such media courses only became available for women as recently as 2006, at which time the Um al-Qura University established Bachelor degree studies for three fields: public relations, journalism, and radio and TV. However, due to pressure from the religious establishment, the university closed their radio and TV studies to women during that same year. The University of King Abdelaziz'z also opened its Media Department for Women; it offered a Bachelor's degree in public relations and journalism. Then, in 2010, the University of Imam Mohammed bin Saud and King Saud University finally admitted women into their media postgraduate studies (Al-Gammdy, 2008).

According to Hamdan (2005), at the tertiary and technical education levels, there are remnants of inequality between the two genders, particularly in the applied fields.

Because of local social conventions, Saudi women's tertiary education opportunities have been confined, mostly, to the humanities and educational fields, with women being discouraged from entering the applied fields, such as engineering, aviation, and agriculture. A clear example of such gender inequality is provided by the non-documented Saudi common law discriminatory policy of King Fahd University of Petroleum & Minerals. This policy clearly prevents females from studying at the university, even though the university plays a crucial role in preparing national experts and leaders in the petroleum industry, which is the country's main source of revenue. Hence, Saudi education policies appear to affect women's rights for equal opportunities to study and work in a range of fields, especially the media fields, and particularly TV.

Q.3 Do you believe that the Saudi society, culture, and traditions, cause women's avoidance of work in the TV industry?

The participants (89.6%) were very much in agreement with this statement, believing that Saudi society, customs, and conventions are amongst the most important reasons behind Saudi women's avoidance of work in the TV industry. When given the choice to specify the most effective local social concepts that lead to this result, and alienated women from such workplaces, 68% of the participants identified Saudi society's widespread negative view towards female TV workers. Therefore, Saudi women feel forced to adhere to the society's traditional views in this regard, and keep themselves away from such embarrassing situations, and strive to earn others' satisfaction. These pressures are pertinent when they make their education and career decisions. Thus, women must think about the consequences of defying such strictures, as well as the potential negative effects on their future marriage prospects, career, and education ambitions. In all likelihood they make choices that do not reflect their own personal beliefs, but seek to satisfying societal conventions.

On the other hand, 51.6% of the participants identified the immediate family's demands as a reason behind not working for the TV industry. Given that Saudi girls are under custody of their fathers, or any alternative male relative, those relatives believe that it is their responsibility to decide upon the girls' education or career paths, without considering the girls' inclinations and ambitions. Thus, it is little wonder that more than

half of the participants would bow to extended family and tribe's pressure and, at the same time, cite religious teachings to support such decisions. However, 10.4% of the participants disagreed that these social factors hindered their decision to work in such an industry; they believed that they had the power to make their own work career decisions, giving little regard to what the society thought about them, as long as their decisions did not contravene the religious teachings.

Nevertheless, society's influence exists in many customs or rules that appear to limit women's educational and employment opportunities, even when such customs and rules are not necessarily supported by any original provisions of the Quran or Hadith (Prophet Mohammad's tradition). Moreover, current Muslim feminists and human rights activists argue that such discriminative practices do not reflect the essence of Islam (El-Solh & Mabro, 1994). This view is further supported by Moghadam (2003), who posited that the social and legal status of Middle Eastern women, or Muslim women in general, could not be linked to the assumed inherent concepts of religion. Subsequent to their reappearance, cultural customs that discriminate against women have become deep-rooted in Muslim societies to the level where they have gradually become understood as being rules within the Islamic religion. This positioning of cultural customs within religion gives them great influence because of the high and governance based authority that religion holds in an Islamic nation-state such as Saudi Arabia. However, according to Jawad (1998), no religious limitation was placed on women's education, with women being allowed to learn in all fields of science.

While Islam does refer to women as wives and mothers, it also encourages them to seek knowledge in fields that could help them in those particular social spheres. Moreover, according to the Quran and Hadith (the Prophet's tradition), the educated Muslim woman is not only encouraged to propagate her moral values within her household, but she is also expected to play an important role in the wider social environment, and to contribute to the country's economic and political development. Furthermore, Islam gives women the right to gain employment and be actively engaged in commercial activities.



At the beginning of the Islamic era, women usually helped men outside their homes. This was evident through the example of Asma, Caliph Abu-Bakr's daughter, who used to assist her husband in his fieldwork. Moreover, Prophet Mohammed admired women who carried out hard duties and encouraged them to be involved in paid work (Jawad, 1998). According to Alkather (2010), Caliph Omar (who governed during 634-644 AD) appointed al-Shifa'a al-Makhzoomiyah as the first female commercial judge to monitor the market prices of goods in Madina city. This position gave her the power to prohibit any unethical or illegal tampering with the prices. At the same time, she presided over disputes between merchants and their customers.

Clearly, therefore, the original Islamic teachings were more just and more open towards women's status in all aspects of life, socially, economically and politically. The current image of Islam as a radical religion is caused solely by a number of misinterpretations, or fabrications. These misinterpretations are loudly and strongly provided by religious scholars belonging to different sects of Islam, and contradict the original Islamic teachings and practices of The Prophet Mohammed. For instance, Saudi women are prohibited, by a religious ruling (fatwa), from having a driving licence and driving a car, but during the prophet's era, and for further centuries of Islamic rule, women were able to ride horses, camels, donkeys, mules, and other means transport. Moreover, no other Muslim society or government have put such a limitation on women's use of transport. Accordingly, such an interpretation, enforced by the Saudi religious ruling, is no more than a distorted interpretation of Islam.

Such misinterpretations could be seen as resulting from the influence of local culture on the individual's views, attitudes, and behaviour. According to Kim (2001), local culture has a substantial impact on the individuals of a particular society. Further, culture, in and of itself, has characteristics that tend to influence, either negatively or positively, the society's attributes. Furthermore, individuals within a society learn their culture, over time, and during their interactions with others; when they encounter any new culture, and they require sufficient time to learn and adjust to and through the process of enculturation. However, this learning process can vary, in time, space, and element from

one individual to another, within a given society. Another enormous cultural impact is made through the facade of cultural patterning; this occurs when people in a given society think and live in certain ways while forming definite behavioural patterns. In this case, people develop particular ways of living that they follow (Mulhern, 2009). In reality, however, most individuals have to conform to what is considered the right way of living by their society (Li & Karakowsky, 2001). Therefore, Saudi women's patterns of views, attitudes, and behaviour are a logical sequence of those of their society, and they are obliged to adhere to their society's expectations of them. Nevertheless, the researcher believes that nothing is static in this world; everything (society, technology, etc.) is changing, sometimes at a slower rate, sometimes at a faster rate. It is time that is needed to allow for the qualitative changes to force, or crawl, their way into human life. What is obvious is that such changes tend to occur only after a series of accumulated quantitative changes. These accumulated quantitative changes are that which is needed for the Saudi women to achieve their rights of equality with men. However, such change requires that men not just women seek change. Gender relations should need to shift from a very divided sexual division of labour with men involved in child-care and domestic work if women are to be given the opportunity to hold more meaningful and authoritative positions in workforce, both state-based and private employment sectors.

Q. 4 Do you believe that lack of Saudi women's visual media study placements limits their employment in the TV industry? If yes, what do you believe are the factors leading to such limitation?

One quarter (25%) of the participants did not believe that the lack of Saudi women's visual media study placements limited their employment in the TV industry. This answer highlights the participants' lack of knowledge that there are no visual media-relevant departments for women in the Saudi university system. However, and as mentioned previously, few universities have media units, and these tend to be for journalism and public relations studies only. Indeed, the Saudi government's efforts to open the first tertiary media department for women did not commence until 2006, when such a department was opened at Umm Al-Qura University (Umm Al-Qura University, n.d.). Four years later, the King Saud University in Riyadh opened its media department to

female students (Al-Gammdy, 2008). With only two universities having places for women in their media department, it clear that the Saudi educational policies have contributed to the lack of women's rights for equal opportunities to study and work in media fields, particularly TV.

Nevertheless, 75% of the participants did believe that there were insufficient numbers of tertiary media departments providing relevant majors, and that this was why there was an absence of female Saudi workers in the TV industry. Sections a, b, and c (below) describe more fully the views of the participants:

a. The majority (71.3%) of the participants observed that the various 'university authorities' were not interested in providing such study opportunities to women, and that they were being pressured into non-action by local conservative social customs. Both this view and outcome reflects the considerable effect of the local customs on the authorities' decision making, where such an effect is still current. As a consequence, Saudi women remain discriminated against at a time when their male counterparts can enjoy the unlimited opportunities to study TV majors.

One model, Culture Determinism, adopted by several scholars, is able to explain the situation described above (McSweeney, 2002). This model defines the developmental stages of a culture, and assumes that the meanings, beliefs, ideas and values are acquired by people through learning, as members of a particular society, and where the society shapes the human nature of its individuals. The optimistic version of the model places no limits on the human ability to do or to change, and to be whatever the individual wishes to be in their lives, within a particular society. The pessimistic version of this model, however, maintains that people in a society reflect their society's conditions. Thus, it explains, individuals do not have any control over their society's conditions. Also these individuals tend to be passive creatures, literally doing whatever their culture requires, without any compromise or negotiation (Williams, 1987). It is this pessimistic version that has relevance for Saudi women today.

However, all is not negative, as, in a number of cases, the government has challenged the local customs (usually enforced by the religious establishment) by issuing royal decrees. One such advance was made when women were allowed to hold a personal identification card (an ID card) showing her photograph and personal details (Alrashed, 2003). Another advance was made in 2013 when 30 women were allowed to become members of the Saudi Parliament (Shura); the women thus held 20% of the parliamentary seats (Riyadh Newspaper, 2013). As expected, both decrees caused an outcry from the religious establishment and the conservative parts Saudi society. Nonetheless, such objections did not deter the government from enforcing the two royal decrees. Opening more education and employment fields to women, including those of the TV industry, would require great strength from the government, and a royal decree, as it once again challenged local conservative customs.

b. Within Saudi Arabia, members of the religious establishment are permitted to issue religious decrees or rulings (fatwas). One such decree openly prohibits women from working in the TV industry. This ruling was identified by 46% of the participants as a significant factor that prevented decision-makers from the making available relevant tertiary units of study for women. Their decision making<sup>1</sup> process and inconsistent decisions causes confusion and distress to those women seeking to achieve their equal rights with men.

In Saudi Arabia, the Council of Supreme Scholars is the authority that legislates and decides any new changes or initiatives to the society; they make their judgement on the basis of the religious doctrines. Such power was granted to the Supreme Council by the first agreement between the Kingdom's founder, King Abdulaziz Al Saud, and Sheikh Moahmmmed bin Abdelwahab, the supreme religious leader of the time. In that agreement, the government undertook to establish and maintain its executive power, provided that they applied the Islamic law (Shari'a) in their policies. Accordingly, the Supreme Council became a source of guidance in decision making for the government. When the

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<sup>1</sup> In some cases the Saudi decision-makers challenged the local customs, while in other cases they bowed to the local customs and their religious enforcers.

government wishes to formulate a decision, the Council must be convinced the decision meets the appropriate Islamic standards. Their approval is essential as the society, in general, believes in the truthfulness and credibility of the Council's opinion about all aspects of life.

For example, the council decides upon what should be a taboo and what is permissible, as required by the Islamic religious standards of living. The ordinary Saudi considers the Council's members to be more qualified than the government to make religious-based judgements. Accordingly, once the Council approves a government initiative, this initiative becomes a rule that must be followed by the society. However, sometimes this process can be manipulated. For example, when the government considers that a proposed initiative might threaten their interests, they attempt to motivate or influence the Council to issue a religious decree (fatwa) labelling that initiative as a taboo that breaches the religious teachings. On the other hand, situations do occur when the opposite is true. For example, in 1972 the Council issued a decree prohibiting girls from getting an education. The government believed that this decree caused harm to Saudi society and so intervened. They convinced the Council that allowing gender-segregated education institutions would do no harm to the integrity of the society. When the Council accepted this assurance, the society, too, was convinced that under such circumstances female education would not contravene the Islamic teachings.

Despite many advances in women's rights, women are still not allowed to hold a drivers licence. Additionally, the struggle to abolish this taboo by the Council continues, especially as the government is not showing any enthusiasm or keenness to move to convince the Council of the benefits of changing the decree. The Saudi academic Al-Ghuthamy (2004) provided an assessment and critique of the current Arab culture and thinking. This description highlights the difficulties of achieving openness to other cultures.

*Social mentality is the very first source of social phenomena, values, and laws in any society. The individuals adhere to the social mentality which prevails on their thinking, actions, stances, and decision-making (p.30).*

Further, the group mentality is converted into a collective feeling that is of an emotional nature, which can lead to irrational choices and judgments being made; these choices are then hard to change. Moreover, as Al-Ghuthamy (2004) postulated, people's adherence to a group mentality gives them the feeling of security, which is equally difficult to abandon. It is also apparent that the societal standards are heavily influenced by the religious establishment that consistently calls for their observance and maintenance, and for a move away from foreign cultural influences. The findings from the current study reveal the participants' belief that the religious establishment is, in part, to blame for the ongoing absence of tertiary TV studies for Saudi women. However, it appears that behavioural standards of individuals and groups in current Arab societies are passing through a developmental stage. How this development will impact upon, and open up, tertiary TV studies for Saudi women is yet to be determined.

c. According to 23.6% of the participants, the absence of TV-related education opportunities for women in Saudi Arabia was the responsibility of the higher education ministerial authorities. Such decisions were seen as discriminating against females and favouring males who have an open opportunity to major in this field, and others, at a tertiary level. For females, tertiary study has only been available since the 1970s, and then only in limited fields. From that time the journey to achieve equality in tertiary education has been long and difficult for Saudi women.

By the end of the 1980s, ten similar university colleges had been established. They followed the same enrolment requirement as the first women's university college in Riyadh (Al-Malik, 1988). Those college curricula included a range of subjects: arts, education, general science, biology, mathematics, religion, Arabic, geography, history, English, psychology, and home economics. However, no hard science or technology subjects were available. Moreover, a clear example of such gender inequality can still be seen today in the non-documented policy of King Fahd University of Petroleum & Minerals (Hamdan, 2005). This policy prohibits females from studying in the university, even though the university plays a crucial role in preparing national experts and leaders in the petroleum industry (the main source of the country's revenue).

Discrimination is also apparent in the policies related to studying overseas. According to Hamdan (2005), in 1941, the Ministry of Higher Education sent eleven bright young Saudi men to continue their studies abroad. At that time, a young Saudi woman, called Fatina Shakir, expressed her ambition to have the same opportunity, and so she applied for a scholarship to study abroad. Her application, however, was rejected by the Ministry. Their stated reason for the rejection rested on the immoral nature of a young single woman travelling alone to study abroad, without being accompanied by a male relative. This set-back did not break Fatina's determination to succeed in her endeavour. She appealed directly to the late King Faisal, who was known to be a supporter of women's education. In the end Fatina prevailed by becoming the first Saudi woman to study overseas and to hold a PhD.

In contrast to the first male media department, which provided majors in journalism, public relations, and radio and TV, and was opened in King Saud University in 1972, the Saudi government's efforts to open a tertiary media department for women did not commence until 2006, and then it was limited to the journalism and public relations majors only (Umm Al-Qura University, n.d.). This example, and the ones discussed above, revealed the extent of inequality between the two genders as they pursue their own education ambitions in Saudi Arabia. Thus, it is not surprising, therefore, that 23.6% of the participants blamed the government authorities and their indifference towards such injustice for the fact that gender inequality is still an ongoing issue in TV tertiary studies in Saudi Arabia.

Q.5 Do you believe that TV channels (state-owned or private) provide any job opportunities for Saudi women?

Less than half of the participants (49.4%) answered positively to the question of there being any TV job opportunities for Saudi women. These responses reflect the fact that Saudi females do appear on some government and private TV channels as program hosts, news-readers and presenters. According to by Rida (2009), in 2004, eleven female presenters worked for Saudi Channel One and six worked for Channel Two. Additionally,

the number of Saudi women presenting across an increasing number of Arab satellite channels had also increased. In 2009 Rida reported on an interview with that Mohamed Barayan, the editor of the 'Al-Ekhbariya' satellite channel (launched in 2004). Barayan confirmed that his channel aimed to counterbalance the negative world-view about Saudis, particularly in regard to sexism in broadcasting; hence, his goal was to have women newsreaders and presenters in programs that discussed different social issues.

A similar number of participants (48.4%) had the contrasting view, believing that the Saudi TV channels, whether state-owned or private, did not provide employment opportunities to Saudi women. The findings are discussed below.

a. Over half of the participants, 65.4%, attributed the limited number of female TV employees to the low number of females who applied for such jobs. These findings suggest that work in the TV industry still seen as an unpopular career choice among Saudi women. One interpretation is that it is just part of the generally low level participation of Saudi females. Almasaha Capital Ltd (2010) revealed that Saudi Arabia has one of the lowest female labour participation rates in the Middle East and North Africa; further, the Master Card Worldwide Index of Women's Advancement indicates that the Saudi female labour force participation rate was 18.3% in 2009, well below that in Kuwait (41.8%), the UAE (38.4%), and Qatar (40.6%). Additionally, although many Saudi women have tertiary qualifications, as shown by the statistics, they are still unfairly represented in the national job market. In contrast, women's employment is highly concentrated in the female education sector (at 85.8% of the total female employees); approximately 93% of female university graduates, in 2007, specialized in education and humanities. However, this lack of representation across a wide range of fields is decreasing women's potentially valuable contribution to the national economy and its development.

b. Just over one-third (32%) of the participants considered that Saudi women were insufficiently qualified or experienced to work in the TV industry. This view also confirms the gender-inequality apparent in TV-related study opportunities.



c. According to the study findings, 21.6% of the participants believed that the TV channel owners, or decision makers, preferred to employ foreign staff. The belief was that these workers would accept lower wages, so Saudi women who expected higher levels of remuneration, were overlooked. The contention was that higher levels of pay had to compensate for the burden of challenging the local customs, as well as having to face potential social criticism from engaging in such employment. On the other hand, the employers blamed the tertiary institutions for the short-fall in qualified Saudi women who could assume roles in their workplaces and, therefore, they justify their reliance on foreign female employees. However, it seems that the real reason behind the short-fall in Saudi female employees, results from the employers' greed and interest in increasing their profits. This outcome is achieved by employing low-paid foreigners, rather than by employing the higher-paid Saudis. This opinion is further supported by the fact that not all TV jobs require relevant tertiary qualifications. For example, many positions require attendance at short training courses, such as hosting programs that require good relevant knowledge, communication skills, a presentable appearance, and time and topic management. All these qualifications and requirements could be met by a wide pool of Saudi women.

Q.6 Do the Islamic laws prevent the Saudi women from work in the TV industry?

If yes, what are the religion-based claims preventing women from such work?

According to 81% of the participants, the Islamic Law (Shari'a) plays an important role in preventing women from working in the TV industry. These views result from the beliefs emanating from the Saudi collective thinking, an outcome ideologically-led by the clergy, who issue decrees (fatwas) and interpret the religious provisions. As a consequence, ordinary people understand them as being said by the God and the Prophet, and cannot be doubted or argued against. Such interpretations tend to be widespread, and enhanced by the centuries-old conservative nature of the society; therefore, any initiative to question the credibility of the clergy's claims can subject the initiator to the penal consequences of heresy. This situation arises due to the conversion of group mentality's outcomes into a collective feelings; the emotional nature of these feelings lead to irrational choices and

judgments which are hard to change (Al-Ghuthamy, 2004). Furthermore, people's adherence to a group mentality provides them with a sense of security, which they are loath to release. Additionally, Arab societies are, today, passing through a developmental stage where the behavioural standards of individuals and groups are heavily influenced by the religious establishment. Thus, the society is consistently exposed to calls for the observance and maintenance of the way of life and thinking.

The current findings, however, differed in relation to the religion-based reasons preventing Saudi women's work for the TV industry. For example, 78% of the participants believed that mixing with men in TV workplaces was the reason behind the prohibition of women in such work. This view contrasts with the current social acceptance of women health professionals working in gender-mixed hospitals. This acceptance has been developed over the last 10 years, with even the families of female medical professionals expressing their pride in their daughters work in the health field. Thus, the researcher postulates that women's work in the TV industry will also become socially accepted, possibly over a similar time period, and with society's increasing exposure to the ever-globalised sources of information and enlightenment.

The clergy-invented taboo contradicts, historically, with the role Muslim women played, during the Islamic onset, in business, literature, the judiciary, medicine, politics, and agriculture. Indeed, as Hjarpe (1983) stated, there were noticeable disagreements between the ways the traditionalist, modernist or fundamentalist Muslims perceived the religious scripts. The traditionalists, for example, believed that the injunctions provided by the Quran, and the range of schools of Islamic authorities, should be applied automatically, and not be open to any new explanation. In contrast, the modernists considered Islam to be an ideology that was consistent with the evolving social logic, with its rules and commandments being subject to interpretation. This view, however, was totally opposed by the Muslim fundamentalists who perceived Islam as a fixed holy social order, designed by God and, accordingly inviolate.

From the current study, one interesting finding was that 16.8% of the participants believed that uncovering working women's faces while appearing on TV screens was the reason behind their being prohibited from such work. This topic, however, is controversial among members of the Saudi clergy, community organisations and groups, academia, media, and government authorities. According to Almigren (2006), the controversy about Saudi women's appearance on TV screens rests upon two juristic views. The first view considers that a woman's face and body must be fully covered. As a consequence, some believe that women should not appear on TV screens at all, while others believe that, as long as women are veiled, there is no reason to prevent them from participating in preparing for, and hosting, women's programs. In contrast, the second view posits that it is acceptable for the female presenter's faces, only, to be unveiled, provided that their make-up is modestly applied, and that the rest of her body is covered. Indeed, Naseer (2006) maintained that there should be no reason for a veiled woman not to host women's programs, which can be better hosted by women than men. However, there was the proviso that the host adhere to the Islamic female clothing code and conduct herself in a moral and professional way. It is this current researcher's view that Saudi women's faces need to be uncovered, while working in the TV industry or participating in TV programs, to enable more successful communication with others and the audience. Further, as TV is a visual medium, the sight of facial expressions is essential to better integrate the spoken language and message. Additionally, no religious provisions indicate otherwise.

Q.7 What do you believe is the reason behind the Saudi women's alienation from work in the TV industry?

In relation to why women refuse to work in the TV industry, 53% of the participants believed that Saudi women preferred to work in isolation from men. To encourage women to work in TV, this finding highlights the need for decision-makers to provide separate working environments for women, away from men. However, it is the contention of this researcher that, even if such a separate environment was created, many women would continue to refuse to work for the TV industry because of the strong religion-based overview.

In contrast, 44% of the participants believed that the lack of proper relevant training and education opportunities for women, in addition to women's beliefs and views on this matter, were the reasons why women kept away from this industry. Therefore, it appears that the need for relevant women's education and training must be addressed before too much attention is paid to the need for relevant work. In this context, Maslow's (cited in Huitt, 2004) hierarchy of human needs seems relevant; that is, people's lower needs (e.g. women's education and training must satisfy, and be fulfilled, before the need for appropriate women-specific TV positions.

#### Q.8 Who is responsible for the limited presence of women in the TV industry?

The answer to the question (Who is responsible for the limited presence of women in the TV industry?) provided the basis for the overall conclusion to Part 1. The participants were asked to identify the party/parties responsible for the limited female presence in the TV industry and, then, to put their answers in order of priority. The majority, 67.7%, identified the Saudi social culture and beliefs as the main reason for such a situation; 51.6% identified the main reason as the religious scholars' views and decrees (fatwas) condemning women's work for the TV industry. These findings confirm the results discussed in the previous sections.

As postulated by Tomasello (1999), individuals feel their society's effects through the learned cultural transmission, where cultural traits and other broader cultural patterns (such as institutions, beliefs, language, technology, and values) develop through continuous transmissions across successive generations. This view expanded on the earlier work of Grant and Brown (1995), who observed that the concept of learning replaced the biologically-based genetic transmission role of instincts dominant in human beings, with the crucial relationship between culture and biology to be fully acknowledged.

The findings from the current and previous studies referred to earlier) highlight the reality that the local culture, usually built and developed in society, over a long period of time, is deeply-rooted in each members' conscience. Further, this knowledge is, in turn, constructed from the individual's early-life stage encounters with their immediate social environment. The cultural values of today's Saudi society have largely been shaped by centuries of religious teachings. Thus, the duty of adherence to these teachings is deeply rooted in each individual's conscience, hence rendering any negligence of such a duty an act that is condemned by both the society and, in particular, the conservative clergy. The latter are followers of the dominant Hanbali Islamic jurisprudence school, which is the most conservative school in Islam. It is well known for its refusal to allow women to uncover their faces. In contrast, other Islamic jurisprudence schools, such as the Hanafi, the Shafi'i, and the Maliki, offer different interpretations of the Quranic teachings and Islamic theology. All Saudi customs or values related to the female status, their roles, and their conduct in-private and in-public, as well as their education and employment, are all designed according to the said dominant religious jurisprudence school. However, there are a number of aspects not covered by any Quranic or theological provisions.

Women's work in the TV industry is an issue directly influenced by such deeply-rooted customs and values. As a medium for human social encounters, the cultural environment is considered one of the most important factors influencing the way people perceive the world around them. For this reason Nieva and Hickson (1996) maintained that culture plays a role in all human interactions, and that neither culture nor human interactions can precede each other. Thus, this interaction is enabled by certain cultural signs which are shared by the individuals belonging to the same cultural group.

### **6.3 Research's hypothetical statements**

To determine more clearly the views and perceptions of the participants, a hypothetical question was asked, that is, if women were offered attractive wages and privileges, in return for their public appearance as TV hosts, would they (the participant) accept the offer. Only 20.3% of the participants expressed their acceptance of such hypothetical

offer. This finding highlights the insignificant role played by material incentives in motivating Saudi women to break social taboos, and to be daring and engage in employment that has tended to be the domain of males. At the same time these women concede that monetary incentives would help themselves and their families to improve their financial capacities.

Although only a fifth of the participants held this view, in time, it could become more widespread. The response reminds the researcher of a real-life social development case that occurred in Saudi Arabia over the last four years. In that case, women had been prohibited from working as supermarket cashiers (due to the mixing of the genders in the public workplace). However, this prohibition was withdrawn when the government announced its approval for employers to employ Saudi women in their shops; this action was taken without reference to the clergy. Following the government's announcement, conservative members of the clergy and a large portion of the society expressed their displeasure with the decision. The conservative elements expressed their skepticism towards the decision; they believed that the local customs and the religious teachings would deter Saudi women from assuming such roles. There was surprise, therefore, when a substantial number of women (mostly from low-income families) accepted such job offers. Such a stance showed the fearless resistance of women to the local conservative customs that had marginalized women for centuries.

The success of these women (to find an occupation within a mixed-gender workplace) could be repeated within the TV industry. However, to achieve a successful outcome, assistance is needed from the government in the form of a decision that would allow tertiary institutions and employers to provide more opportunities for women to join the TV industry. This vexed issue was addressed by Doumato (1999), who investigated whether Saudi Arabia could continue to encourage mass education for women and, at the same time, restrict what they could study, and where they could work, as well as allow them to be under the social control of men. Doumato was pessimistic at the prospects of equal rights for Saudi women, as long as the religious establishment and their conservative supporters continued to mount pressure on the government to keep the *status quo*. However, a different view was given by the Director of the Women's

Program Department of the Public Administration Institute in Riyadh, who saw “...women’s participation in work...an economic necessity that will ultimately tear down sex-segregation barriers; when people are poor enough, then the government will...let women drive themselves to work, and...provide more jobs for women”.

Moreover, when examining Saudi women’s employment situation, Al-Mshawwah (2006) confirmed their high motivation to develop their skills through joining centres for technical education and training, to continue to facilitate the country’s increasing national development, while conforming to the Saudi culture’s idiosyncrasies. Moreover, in 1999 approximately 9.4% of the workforce were Saudi women, today that number has increased to 13%. Hence, as recommended then, it is even more important that new job opportunities for women be available to satisfy the needs of the growing economy and, at the same time, to reduce Saudi Arabia’s reliance on the foreign workers. Al-Mshawwah also called for education and media institutions to encourage and educate the society and employers on the importance of women’s work participation.

However, in addition to this education need, there are social factors that are inhibiting the availability of certain employment fields for Saudi women, such as in nursing, medicine, and other applied fields (Ftehy, 2006). Among such factors are the prevailing conservative, social conventions and religious views that do not tolerate women’s work; for example, in nursing, it is claimed that the profession degrades women because they are co-working with men. Further, there is conflict in the religious scholars’ views as, according to Ftehy (2006), women’s legitimate rights, confirmed by the religious doctrines, are differ from the prevailing traditions. Consequently, it is the first, rather than the latter, that should be used as a reference for policies concerning female employment.

The reciprocal finding to this question of material incentives, as endorsed by 75% of the participants, was that they would not appear on TV screens, even with high monetary inducements. This result reflects the high level of Saudi women's rejection to this idea of allowing their identity to be highly publicised. To gain greater awareness of why this view was held, the participants were asked to identify what factors were most influential in their forming this view. These factors are listed below, in order of importance.

### *1. Negative social view towards female TV employees*

The negative social view factor statement was chosen by 152 (64%) participants. This result reflects the severity of the local customs limiting women's career preferences. Such a negative view can only be reversed through a government initiative to educate the society so that it has a more modernised attitude towards women's TV employment, an attitude that would parallel that general trend around the world. The government would also have to issue pronouncements similar to those that allowed women to work in general shops and be members of the parliament (Shura). Further, they would need to be willing to take these actions in the face of objections from the conservative social elements and clergy.

Nevertheless, the high rating of this factor reflects the serious concern that Saudi women have about their reputation. They perceive, and are confronted by, the social image of the highly liberalised female TV presenters who attempt to attract the attention of wider audience through their attractive physical features and their flirtatious behaviour. They are also intimidated by the consequent reaction by the conservative Saudi society. However, if the female presenters conducted themselves in a more professional and modest manner, such concerns may be lessened. Additionally, other advances could be made to achieve higher women's presence on the TV screens. Moreover, these actions must be undertaken so that further damage is avoided in the effort to actualise employment equality between the two genders.

### *2. The TV requires co-work with men, which I do not accept*

This factor statement related to 'not co-working with men' was chosen by 135 (57%) participants. It confirms the current study's previous finding in relation to the widespread misinterpretation of the concept of gender mixing. However, such mixing already occurs in the everyday life of Saudi men and women, who coexist in public places, such as the Muslim Holy sites, hospitals, markets, and streets. Unfortunately, the wider society views are constrained by the pre-Islamic views and the prevailing interpretations constructed by conservative clergymen whose doctrines are maintained by the current members of the Saudi religious establishment.



These views are now being contested by the widespread movements motivated by the constant globalised media which offers sources of information that are different from that provided by the religious authorities. Consequently, there is a growing trend towards reviewing the current social culture, particularly aspects related to women's rights in education and employment. Adding weight to the perception of the power and influence of the new media is the recent dramatic political changes occurring in the Middle East and North Africa. The new media, including the Internet, is a crucial influence on the masses, exposing them, in an instance, to novel and diverse ways of thinking about life. It is certainly a factor that can (and does) affect Saudi society and change its views, particularly towards women's rights.

### *3. Family rejection or criticism of women's work in TV*

The family rejection and criticism of women's work in TV statement was approved by 134 (56.5%) of the participants. In the presented scenario, such rejection and criticism was seen to occur if the woman challenged the above factors (i.e. the society's negative view and the mixed gender workplace), and accepted a post in the TV industry. Over half the participants thought that she would be facing a most difficult barrier, i.e. her parents', especially her father's, rejection of the idea of her working in television. As previously mentioned, any Saudi woman is traditionally and officially under a male relative's custody until getting married, at which point her custody is taken over by her husband. Therefore, if she wanted to obtain a passport, travel overseas, or apply for work or study, her male custodian has to provide written permission so that the authorities will allow her to carry out such activities. Such a high participant rating indicates the high level of conservatism featuring in Saudi society, a society that is tribal-based, and where the immediate family follows the tribe's rules and behavioural expectations.

From this background the male custodian is constricted in what they must do by the tribal expectations, particularly whenever making a decision concerning his female family members. Hence, in the serious matter of having such a female family member appear on TV screens and, thus, their personal identities being widely publicised, the shame brought upon them and their tribe by the society's approbation is a very powerful disincentive.

However, the custodian's stance towards his female relative's work in the TV also depends, to a large extent, on his own level of education, life-knowledge and experience. The more educated and knowledgeable a man is the more likely he is to be flexible with the idea of a woman's TV work ambitions. Indeed, Al-Nimr (1989) confirmed that the tendency to keep Saudi female employment restricted to non-applied fields was stronger among fathers of lower levels of education, while the tendency to encourage females to join applied fields, such as medicine, nursing and the media industry, was stronger among fathers with higher education levels.

#### *4. The Islamic Law (Shari'a) prohibits women from work in the TV*

The Shari's law prohibition factor statement was approved by 121 (51%) of the participants. Women's work and appearance on TV screens has relevance to two aspects of such a law. The first relates to a woman exposing her face, which is a controversial issue, especially among religious scholars. The majority of scholars believe that women must cover all their bodies, including their faces, while a minority of scholars believe that women can uncover their faces and hands, provided they show modesty and refrain from using makeup. The second aspect relates to the Islamic Law provisions about the mixing between the two genders (a work requirement in the TV industry).

Hence, such views and interpretations of the Islamic Law oblige the society to apply the taboo of keeping their female relatives out of TV work places. The government's intervention, therefore, is needed to educate the society so that it has a more modern view towards women's career ambitions, and to break the conservative clergy's monopoly over issuing religious decrees (fatwas). At that point, the more moderate and illuminated scholars would be able to disseminate their own judgments concerning these matters. As mentioned previously, the matter of women's work in the TV and other industries are of a contemporary nature and, in addition, the Holy book of the Quran and the Prophet's tradition (Hadith) do not prohibit women from uncovering their faces and co-working with men. Thus, it appears that the current dilemma facing Saudi women results from psychological barriers created by conservative influential clergymen who, illegitimately, force their own views and interpretations of the religion on society, without regard to

other more diverse views, or the detrimental consequences for the nation's level of development in all aspects of life.

Bravely challenging these religious and social obstacles, a number of Saudi women media personalities have accepted overseas work contracts that provide them with some freedom away from their society's restrictions on their career ambitions. One example is Amal Harbi, who moved to Dubai to work as a presenter at the MBC FM radio station. Commenting on her move, Harbi said: "I needed to move to a regional station...I found that joining MBC FM could broaden my horizon and help me fulfil many dreams." Currently, Harbi presents '*Good Morning Sharqiya*', which is aimed at the Saudi audience in the Eastern Province (Mellor, 2010). Moreover, the Saudi TV presenter Ibtisam Al-Hebeil, who started her career at *Al-Ekhbaria* satellite TV channel in Riyadh, moved overseas to work for the Saudi-owned channel of *Al-Eqtisadiya* in Dubai as a program editor and manager (Al-Shammari, 2006).

#### **6.4 Likert Scale questions**

The factors influencing Saudi women's ambitions to work in the TV industry were investigated by the use of the Likert. The Likert scale was deemed as the most appropriate method to identify the women's perceptions. An overview of the findings is given in the following sections.

##### **6.4.1 The national education policy**

The participants expressed their agreement about the effects of Saudi higher education policy on their TV career choices and decisions. The mean value of their agreement with such an effect was 4.17. The responses showed a strong agreement with the following statements:

1. "*In Saudi universities, the television field is available for males rather than females.*"

The mean value of this item was 4.27 (an agreement of 80%, and a disagreement of 3.2%), making it the first ranked statement. This result reflects the extent to which the

government, particularly the Ministry of Higher Education, is responsible for limiting TV study fields for women; it was the biggest barrier to their work ambitions in this industry. This result reflects the fact that, until 2006, there were no media tertiary departments opened for females. In that year the first female media department was opened in King Abdelaziz University; women could finally study journalism and public relations, At the Um Al Qura University another female media department was opened in 2006, with the same majors, as well as majors in TV and radio. Although applications were accepted from 20 female students wishing to study the TV and radio major, the University decided to close the TV and radio major 'female' course, the same year, on religious legal grounds. In the country's middle and eastern region universities there are still no Bachelor's degree courses offered in the field of media for female students.

2. *"There are no government centers to train women for work in the TV industry."*

The lack of appropriate training for the TV industry statement was ranked third. The mean value of this item was 4.08 (agreement 8.5%, and disagreement 6.4%). Thus, the participants confirm the lack of centres or institutes offering such training. Such awareness reflects, firstly, the interest among Saudi women to acquire work skills and experience in this field and, second, their understanding that the obstacles placed by the current education and training policies prevent them from pursuing such career aspirations.

#### **6.4.2 Local culture**

The current findings reveal that participants were in agreement about the effects of local culture on their decision to work in the TV industry. The mean value of their agreement on such an effect of the following four effects of the local culture on their choice to work in the TV was 4.04.

1. *"Parents have influence on their daughter's choice of work in the TV industry."*

The mean value of this item was 4.14 (agreement 79.3%, and disagreement 5.8%), making it the second ranked statement. The result indicates the high influence exerted by Saudi parents on their daughters' decision to work in the TV industry. Of importance

were parents' feelings that their daughters must abide by their tribal conventions, be mindful about the way the society views women doing such work, and try to choose career paths that do not contradict with social traditions. As with the influence of the male education level on the tendency to keep (or not) female employment to non-applied fields, the more educated the parents the more flexible they were towards their daughters' career choices, and *vice versa*.

2. *"Fear of tribal reaction prevents the woman from work in the TV industry."*

The fear of tribal reaction statement was ranked fourth, with a mean value of 4.04 (agreement 77%, and disagreement 5%). Thus, another barrier within the local culture was the need to meet the tribe's behavioral expectations. The tribe's women must, therefore, avoid a career path that jeopardizes the tribe's reputation among other tribes. Hence, a TV career aspiration must be abandoned. This reactive behaviour is not surprising for, as Arnold (1882) reveals, the universality of the concept of culture is reduced (by distinctive beliefs, values, and habits within neighbourhoods, tribes, nations, and racial groups) into several cultural biases, including the preferences of their members. The notion of cultural universality among people of different cultures appears to be controversial. On the one hand is the assertion that culture is reflected in all human interactions (White, 2005), while on the other hand is the assertion that human interactions are confined within a specific group, and take place through particular cultural signs that are common within that group; that is, a resulting unique communication style is formed and sustained within the group's culture.

3. *"The negative social views towards TV female employees, prevents other women from pursuing such a career"*.

The negative social views towards TV female employees statement was ranked fourth, and had the same mean value as statement 2, i.e. 4.04 (agreement 76.6%, and disagreement 8.5%). This social obstacle hinders Saudi women's TV employment aspirations because of potential long terms consequences originating from society wide opinions, rather than the immediate family environment. For example, one future social ramification is the lowering of a girl's marriage prospects due to her reputation being

tarnished by her career choice. Such outcomes have already been experienced by women who study or work in the field of medicine. As confirmed by the work of Al-Swei'ed (2006), there are a lower percentage of married female medical practitioners compared to those in other fields of work. This situation continues despite an improvement in the society's views towards such professionals.

4. *“Working in the TV industry creates family problems especially for married women.”*

The mean value of the working in the TV industry creates family problems statement was 3.93 (agreement 66%, and disagreement 7%), ranking it sixth in terms of importance. The findings add to those from statement 3, and provide further examples of the potential risk to a woman's marriage and family relationships if she dares to work in the TV industry. Some of these problems include being exposed to potential verbal and physical abuse, fueled by family suspicions of her being exposed to workplace male sexism and sexual harassment. Moreover, if a woman is married and working in the TV industry, the problem is compounded by her husband's jealousy at her being employed in a mixed-gender work place, and her coming home late from work. Such problems create the possibility of violence, divorce, or honour killings. A most prominent example of this problem was the case of the Saudi newsreader Rania al-Baz's, who was severely beaten, and close to death, by her husband who was close to killing her. That incident shocked Saudi society. And yet, if we understand the kind of restrictions which overshadow women's lives, and the authority of men in the Saudi culture, to determine how women live from the cradle to the grave it should not really surprise people that such violence is a possible, if not, inevitable outcome.

#### **6.4.3 TV channels policies**

The participants were in agreement (mean value of 3.61) about the effects exerted by the channel's policies on Saudi women's decisions to work in the TV industry. Firstly, the statement, that “The Saudi TV channels have not created a workplace environment, for Saudi women, that conform with their customs”, received a mean value of 3.69 (agreement 55.5%, and disagreement 12.9%); the statement was ranked seventh. Secondly, the statement that “The Ministry of Culture and Information does not advertise

job opportunities for women to work in the TV industry” receive a mean value of 3.54 (agreement 49.7%, and disagreement 15.7%), making it tenth ranked. These close mean values are related as they reflect the effect the extent of the TV channels’ policies’ influence on the women's tendencies to work for the TV industry.

Thus, the participants believed that Saudi TV policies played a role in the low number of female employees in the industry, mostly through lack of a suitable working environment that conforms to social customs. These conforming work environments can be created, as demonstrated in the education sector over the last few decades. Appropriate working environments, that is, gender-segregated workplaces and social customary adherence, can motivate women to join a sector, in vast numbers. Saudi society has deeply held common beliefs in full segregation between women and men in different sorts of activities, whether they be at social, educational, or workplace levels; and, accordingly, women's acceptance of work offers is conditioned by such a belief, as well as the need to satisfy both their parents and the rest of society. However, as shown in the current findings, the participants consider the Ministry of Culture and Information's lack of job advertising for women as directly contributing to keeping women isolated from work in the TV industry. This perception reflects the government authorities’ negligence in supporting and promoting a reduction in the vast gap between men and women, particularly in terms of employment opportunities in different applied fields. Without such support and encouragement, it will be impossible to stop this traditional cycle of injustice towards women, who comprise almost half the Saudi population. Although many Saudi women have tertiary qualifications, they are still unfairly represented in the national job market statistics. This lack of participation restricts their contribution to the national economy and its development.

#### **6.4.4 Women’s own preferences**

The current findings show that the participants viewed their decision not to work in the TV as being based on their preferences (the mean value being 2.96). However, they

expressed a range of agreements and disagreements with the five statements in the questionnaire.

1. *“Work for the TV is not my area of preference.”*

The mean value for the item “Work for the TV is not my area of preference”, was 3.67 (agreement 55.9%, and disagreement 19.7%), ranking the statement in eighth position. This result shows that the majority of the participant preferred not to work in the TV industry.

2. *“I prefer to work where there is no requirement to mix with males.”*

The mean value of the “*I prefer to work where there is no requirement to mix with males*” item was 3.65 (agreement 58%, and disagreement 21.8%), ranking the statement ninth. This result reveals the strong imperative that has women choosing not to apply for TV jobs. As mentioned previously, this preference reveals their need to keep themselves dressed in the traditional Islamic costume, which would make their TV work performance slower, more complicated, and less interesting. Moreover, this result confirms the lack of a suitable and socially-acceptable work environment for women. The researcher, therefore, that the first step to encouraging more women to work in the TV would be the creation of female-only channels that broadcast women-related topics or topics of interest to women. Such an action might also provide more robust and compelling reasons for tertiary institutions to open more TV study units so that greater numbers of women could qualify in this field. Additionally, the change would also prevent the conservative clergymen from finding excuses to prohibit women from such work. If such changes were realized, Saudi society’s deep-rooted taboos would gradually, with time, lose their influence, and women would, progressively, co-work with their male colleagues having attained considerable skills and experience working on the women-only channels. Further, this process could be extrapolated in other fields of work currently the domain of males.

A minority of participants (21.8%) however, expressed their disagreement with the above statement, showing their willingness to co-work with males in the TV industry. This



finding is a promising sign that, within a strict conservative Saudi society, there is a move to push for more female representation in the TV industry, and to break the psychological barriers created by the local customs resulting from centuries of living in tribal groups.

3. *“I prefer to work in the TV industry without appearing on screen.”*

The mean value of the *“I prefer to work in the TV industry without appearing on screen”* statement was 3.20 (agreement 45%, and disagreement 32%). This result indicates the widespread fear among the Saudi women of publicizing their identities. Despite this fear, however, the majority of participants had a preference for working in the industry, but behind the TV scenes, as program editors. In such a position they did not need to mix much with males, while their role was, mostly, the preparation of program material, report writing, and communicating with male colleagues by telephone (an acceptable activity for women).

Moreover, while working behind the scenes, women have the capacity to provide input on newly emerging issues, particularly those of interest to a female audience and, being able to effect change re prejudicial social views about women. Logically, if more women obtained work in the TV industry, in any role, more female tertiary education positions would be needed. There would also be the need for more government support to establish and encourage such a move. In recent years, the Saudi government has shown more determination, although gradual, to provide support for Saudi women in their desire for greater employment opportunities, generally.

4. *“The Saudi women prefer to work for private TV channels broadcasting from overseas.”*

The mean value of the statement that *“The Saudi women prefer to work for private TV channels broadcasting from overseas”* was 2.47 (agreement 20.8%, and disagreement 56%). This result shows that most participants did not support the idea of Saudi women accept work offers from overseas TV channels. Their concerns rested upon their fears of

encountering a work environment that contravenes their traditional culture (i.e. co-working with males), and where the traditional Islamic costumes were not allowed.

A minority of participants (20.8%) agreed with the statement. They expressed the opinion that they were willing to challenge traditions and, consequently, find greater creative freedom, and have the ability to contribute more to their profession and society, through overseas work. The preference for the expatriate life by some Saudi female media personalities comes from the freedom away from the social restrictions imposed in their country of origin. Amal Harbi, a female presenter at the Dubai-based MBC FM, chose to work a regional station to broaden her horizon and fulfil her many career dreams for similar reasons, some male journalists prefer to work overseas (Meller, 2010).

5. *“I prefer to work as a newsreader, or any other job that requires appearance on screen.”*

The *“I prefer to work as a newsreader or any other job that requires appearance on screen”* statement mean value was 2.42 (agreement 21.6%, and disagreement 57.7%). The majority of participants disagreed with this statement, thus confirming previously cited preferences for not appearing on the TV screen, namely, social, family, and religious grounds. These reasons related to the religious decrees that prohibited them from working in the TV industry or appearing on its screens, or to the lack of women's desires to assume such jobs, or because such work did not meet their professional aspirations. However, the researcher believes that the social grounds are the most important reasons for why women' feel inhibited about appearing on the TV screens.

#### **6.4.5 Women's religious beliefs about work in the TV industry**

In terms of participants' beliefs about working in the TV industry, most expressed a neutral stance, with a mean value of 3.23. They expressed a range of agreements and disagreements in relation to the following questionnaire statements.

1. *“Women's work in the TV industry is generally prohibited in Islam.”*  
The statement, “Women's work in the TV industry is generally prohibited in Islam”,

attracted a 34.9% agreement and a 26.9% disagreement, which ranked the statement in eleventh position. Surprisingly, the greater percentage (38%) expressed a neutral stance. Thus, it seems that there is a high level of uncertainty about the religious doctrinal position towards women's work in the TV and, accordingly, such an issue is contemporary in nature with no Islamic provision upon which to judge the doctrines' validity or authenticity. Therefore, the majority of participants chose the neutral response, taking the issue out of the religious prohibitions' context.

On the other hand, those participants who agreed with the statement appeared to be motivated by their unconditional faith in the clergy's interpretations of Islam and, consequently, their decrees that prohibit women from assuming such work, unveiling their faces, and co-working with men.

For the participants who objected to this statement, their objection appeared to be based on there being no provision in the Quran, or the Prophet's tradition, prohibiting women from unveiling their faces and co-working with men. Rather, they believed that the real problem was caused by the interpretation of the clergymen who enforce their views using their religious powers. These respondents showed a new progressive trend among women in a society that is heavily burdened by a strict patriarchal system, with very little space for independent thinking, conduct, and creativity. For this reason, the new media plays a crucial role in growing, and progressing, this trend among Saudi women, especially as the media sources of information about the world are increasing in amount and variety. Their expanding knowledge and awareness of the world is creating the situation where women are becoming more capable of making independent informed judgments, away from the classic monopoly of the government or the clergy.

2. *“I do not mind working behind the scenes of the TV industry while wearing the veil (Niqab).”*

The mean value of the statement “I do not mind working behind the scenes of the TV industry while wearing the veil (Niqab)” was 2.94 (agreement 33%, and disagreement 38.8%). This finding seems to indicate the majority of participants disagreed with the statement due to the need to co-work with male colleagues, which would have them contravening the current religious decrees. However, over a third of participants were

willing to contravene such decrees, designed by powerful, conservative clergymen, who want to enforce their own interpretations of the religion. In fact, the clergymen's interpretation is daily infringed as Saudi people go about their daily lives, where males and females constantly co-existence in different places, such as markets.

The participants, who did not mind wearing the veil (Niqab) while working, believed that veiled women have the right to work in any women-friendly field. The veil, therefore, should not deter them from performing their job, particularly as there are examples of veiled women working in hospitals, shops, and banks. Nevertheless, those working women continue to maintain their religious beliefs, even as they challenge the society's traditional views towards women co-working with men. By taking this independent stance the women are slowly breaking down other women's fears about society's negative reactions; they are paving the way for all women to be given the opportunity to assume jobs in all fields of work.

3. *"I don't mind appearing on the TV screen with my hijab."*

The mean value of the "I don't mind appearing on the TV screen with my hijab" statement was 2.67 (agreement 27.5%, and disagreement 49.9%). Wearing the hijab means that only the woman's face is uncovered during her appearance on the TV screen. The majority of the participants (49.9%) disagreed with this statement for three main reasons. First, uncovering the face means that a female presenter could be identified by the audience. This situation was not acceptable to the majority of Saudi women on family and social reasons (as discussed earlier in chapter 2 pp. 26-30). Second, for aesthetic reasons, a woman's appearance on the screen requires the application of makeup; the use of make-up contravenes religious teachings that prohibits make up on a woman's uncovered face. Third, several female TV newsreaders, who wear hijabs, while part of their hair is revealed, and wear makeup, are constantly criticized by the audience who consider them in defiance of the religious doctrines that disallow the revealing of hair or the use of makeup.

4. *"I don't mind appearing on the TV screen with my Niqab."*

The mean value of the “I don't mind appearing on the TV screen with my Niqab” statement was 2.66 (agreement 26%, and disagreement 49.8%). The findings show that most women (49.8%) would not want to appear on TV screens while wearing the Niqab (complete cover) Their decision to avoid work in the TV industry wearing the Niqab reflects their desire not to contravene any religious decree, even if her identity was protected (unrevealed). Further, it is the researcher’s contention that woman's appearance on the TV screen, while wearing the Niqab, does not suit either TV ‘aesthetics’ or communication with the audience. The main reason for this belief is that facial expressions are an important source of the nonverbal communication that underpins verbal communication. In addition, facial expressions are an integral part of the successful conveyance of thoughts between people through the spoken language. Moreover, the presenter’s choice of colour, clothing, hairstyle, and other aesthetically related factors, is an important consideration in the very visual medium of television. Their appearance can attract greater attention, as well as a variety of reactions, judgments, and interpretations; their colour choice can also create different moods in the audience. Appearance is, therefore, a very potent communication tool within the TV industry.

## **6.5 Differences between the sample groups**

### **6.5.1 Factor-related regional differences**

The results from the research show a range of demographic differences in the three regions studied, especially in terms of cultural background, traditions, and norms. These differences impacted upon several factors, namely: local culture, education policy, TV channel policies, women’s own preferences, and religious beliefs.

The study found no significant differences between the three regions in terms of the local culture and the education policy. Thus, participants revealed a homogeneous view towards the factors of local culture and education policy; as a consequence, their choice to work in the TV industry was not dependent on their region. Therefore, it can be generalized that the Saudi culture and customs do affect a women's decision to work on TV. This finding is not surprising, given the Saudi women are always obliged to observe their conduct and to satisfy their society's expectations, so that they are safe from any potential rejection, isolation, or other severe social ramification. With regard to the national education policy factor, and as mentioned earlier in chapter 2, the Ministry of Higher Education has not provided suitable tertiary facilities for women to study media, particularly TV majors. In contrast, males enjoy wide variety of opportunities to study these and other majors. As a result, Saudi women are under-represented in TV staffing, while those who are currently employed were either qualified overseas, or completed short local training courses provided by private employers. Additionally, the scarcity of appropriate job opportunities for women has resulted in the employment of predominantly foreigners, including females. Hence, Saudi women are being deprived of these opportunities due to local outdated social values.

Overall, the study shows that regional differences did not have an impact on the two factors of local culture and education policy, indicating that these factors were almost homogeneously effective on women's TV career choices. In contrast, the education policy factor was shown to be the most effective factor, with a mean value of 4.17; while the lowest effective factor, with a mean value of 2.96, was women's preferences.

The study found that the effect of TV channel policies' factor was statistically significant, when comparing the Eastern (Dammam) and Middle (Riyadh) Regions on one hand, and the Western Region (Jeddah) on the other hand. The findings show a greater difference with the latter (the Western Region–Jeddah, with the mean value of the difference being 3.79 for; the mean values of 3.49 and 3.56 were recorded for the Middle and Eastern regions, respectively. One possible explanation for the difference may be the Western Region's social culture. The region has been influenced greatly by the outside world, and

its greater exposure to a wide variety of cultures, due to the seasonal pilgrimages that bring an average of three million people to the area each year from around the world. Interestingly, some decide to settle permanently in Saudi Arabia. As a consequence, the region's society has become exposed to foreign cultural values and achievements, is more open-minded, and more flexible when it comes to women's dress codes and co-working with men, as well as women's appearance on TV.

However, significant differences were identified in relation to the effects of the women's own preferences factor for those from the Middle Region (Riyadh), with the mean 2.73, for the Eastern Region (Dammam), with the mean of 3.18, and for the Western Region (Jeddah), with the mean 2.98. The differences favoured the latter two regions. These results indicate that women of the Western and Eastern regions had a higher preference to work for the TV industry than did the women from the Middle Region. As previously discussed in chapter 2, the Western Region's women had pioneered females working in the Saudi TV due to the influence of millions of foreign pilgrims visiting the Holy Site of Kaba in Mecca city, and its geographical closeness to Egypt, especially and its culture. The Eastern Region followed suit, mostly because of its geographic placement adjacent to the more forward Gulf region countries of Kuwait, Qatar, and Bahrain, where female TV personalities have been a feature on public television for decades. For this reason, Saudi women from this region have become more accepting of posts in the local TV channels.

Nevertheless, the study found significant differences in the effects exercised by women's own religious beliefs in relation to the three regions. The mean values were 3.48 and 3.33, for the Western and Middle regions, respectively; the mean value for the Eastern Region was 2.83.

Within the context of women's religious beliefs about TV work, the study found that women's beliefs (from the Western Region) were more flexible about revealing their faces and co-working with males. On the other hand, the Middle Region women see the

religion-based beliefs as negatively affecting their decision to work in this field through the strict doctrines issued by the conservative clergy.

Overall, the study found that the differences between the effects of the factors related to the TV channel policies, the women's own preferences, and the society's religious beliefs were statistically significant. The Eastern Region (Dammam) mean was 3.45 and the Middle Region (Riyadh) mean was 3.35, while the Western Region (Jeddah) mean was 3.56. The findings confirm that the Western Region women were more open to cultural change, including the challenging task of working for the TV industry, especially in relation to appearing publicly on the TV screens.

### **6.5.2 Factor-related differences by age**

The current study found that, in relation to the participants' age, no significant differences emerged in the four factors of culture, channel policy, preferences, and religion. Additionally, there were no significant differences between the age group samples within the same factors. On the other hand, significant differences occurred within the education policy factor, between individuals in the age groups 29-39 years and 18-28 years; the differences favoured the latter group. The findings reveal the younger Saudi females would not hesitate to work for the TV industry. However, they see the higher education policies and the lack of opportunities to study TV and the new media, as major deterrents against their aspirations to work in the industry. As mentioned previously, the current younger generation is more open to the world, having been exposed to the world through the Internet and satellite TV channels. Moreover, they appear more motivated to liberate themselves from the surrounding conservative social restraints. This result, in fact, did not exclude the long-term effects of the local Saudi culture. It confirms Hendry's (1999) findings that any society, which inherited its cultural values (such as political and legal structures, equity, care and responsibility), would have those values play a crucial role, despite any big changes occurring in the society. These changes may have been caused by globalisation, or global market policies, or the many advances made in the development of communication technology.



## 6.6 Conclusion

The women's views were surveyed to help identify factors affecting Saudi women's tendency to work in the TV industry. The study findings are summarized in the following five paragraphs.

1. The study found that the most effective limiting factor in relation to the number of women working in this industry was the national higher education policies. The evidence highlights the lack of female-dedicated TV majors in all Saudi universities. However, the level of this effect varies between the three regions. For example, the Eastern Region has the highest education policy factor effect, followed by the Middle Region, and then the Western Region. This regional variation is attributed to the fact that the Eastern region still lacks any media study majors for females; while the Middle Region has female postgraduate media studies only, however, it excludes any TV major; with the Western Region's two universities having provided female graduate studies since 2006, but without a TV major. Thus, women have been, and continue to be, discriminated against in the field of TV education and career opportunities. Consequently, Saudi TV channels still rely on foreign female TV staff to fill the job vacancies.

2. The second affecting factor was the local culture. The Saudi society had a set of customs and common negative views that, together, created barriers against women's engagement in TV studies and employment. However, those women who work in the TV industry are seen by their society as defiant of the local social customs and the fixed ethical standards. Therefore, any Saudi woman intending to work on the TV has to weigh her decision carefully, take into account any expectations of the local society, and be aware of the potential ramifications on her current and future social status. All Saudis, including women, are unable to live in isolation from their society, a society that gives them their sense of belonging and security. Therefore, living within their society, they must follow the society's way of thinking and conduct.

However, as the study reveals, the cultural factor varies in its gravity between the three regions. In the highly tribal Middle Region, women were more affected by their society,

which has highly conservative customs and views that consider women's work in the TV industry as shaming their families and tribes and, consequently, these women endure social isolation and rejection. The Eastern region was also affected by the cultural factor. The region's geographical proximity to the Gulf countries has made the society more open and flexible towards the idea of women's TV work. Within this context, a few Saudi female personalities could break traditional taboos and undertake work in local and Gulf TV channels. The Western Region was, comparatively, the least affected by the culture factor. Its local female TV personalities were the first to pioneer the brave step of working in the TV industry, and even appearing on its screens. The women from this region currently comprise the majority of female Saudi TV employees. This finding was not unexpected as the Western Region's society have been exposed to decades-long foreign cultural influences, conveyed through millions of pilgrims (visiting the Holy Site of Kaba), and permanently resettled migrants. In addition, this region's proximity to Egypt and its cultural products have also helped broaden the society's outlook on life and people.

3. The study found that the policies of TV channels, whether state-owned or private, were another important factor limiting the number of Saudi women working in the TV industry. The TV channels were perceived as not encouraging the Saudi women's TV work, specifically through their lack of supplying appropriate workplace environments. These environments include the cultural requirements of gender segregation at work, and the channels demands from the women to appear on the screens or have no chance of employment, as well as the channels preference for employing the lower-paid foreign Arab female staff. Collectively, these reasons have deprived Saudi women from the opportunity to contribute to the TV industry in their country.

4. The religion factor was another important factor identified as hindering Saudi women's contribution to the TV industry. The conservative nature of the society was attributed to the clergy promoting centuries-old doctrines that consider women working, especially in the TV industry, as a serious breach of the Islamic religion, and as an immoral act. Two controversial issues emanate from the religious authorities in the Islamic world, namely,

women appearing on the TV screens with their faces revealed, and the TV workplace that allows the women to mix with male colleagues.

In Saudi Arabia, the conservative clergy have their prevailing views adopted by the majority of the society; these views prohibit women from revealing their faces on TV screens and from co-working with male colleagues. In contrast, most Islamic, non-Saudi clergy consider these two doctrines as lacking any relevant provisions in the Quran or Hadith (Prophet's Tradition). The researcher believes that the current, wide ranging access to the new media, and the wide variety of information sources, will slowly, and progressively, change the Saudi society's concepts and views about women working in the TV industry.

5. The least effective, but still significant, factor hindering Saudi women's work in the TV industry was found to be their career preferences. Most of the participants stated their unwillingness to work in the TV industry. Of those who accepted such work, most were able to do so only by doing behind-the-scene jobs, such as program editing, camera work, montage, sound engineering, directing, and make up.

## Chapter7

### Discussion (Part II)

## Factors Affecting Saudi Women's Employment in the TV Industry (Qualitative data)

In this chapter, the researcher presents the analysis and discusses the information collected during the interviews held with the female employees of Saudi TV channels, and with academics at media departments in Saudi universities. The interview data were grouped similar answers to the interview questions and placed them under the different phrases mentioned, then organised into tables; the interview concepts were extracted, placed into tables, and organised according to their frequencies. Then, the concepts were listed under the appropriate factor: culture, education policy, satellite TV channel policies, Saudi women's preferences, and religion. These factors, previously explained in Chapter 4, are depicted in the following concept map (Figure 3).

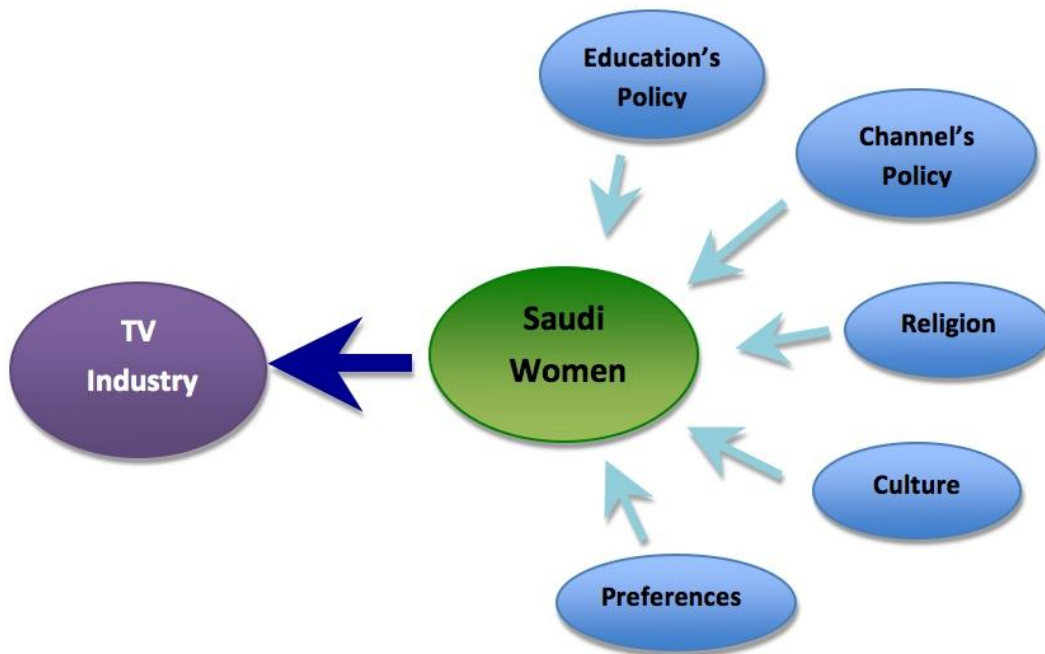


Figure 3 Research theoretical framework illustrating the main factors affecting Saudi women's involvement in the TV industry. Centre all text in

## 7.1 The cultural factor

The study identified cultural factor as the most frequently appearing concept in the interviewees' responses; it was ranked first at 58.3% (see Table 40). This ranking reflects the fact that the cultural factor, the social ways of thinking, as related to social expectations and religious ideology, plays a crucial role in women's employment in the TV industry. In this regard, the interviewees confirmed that most Saudi citizens have a religiously heightened consciousness and, consequently, tend to be strict in behaviour and dress, such as women dressing conservatively in the "Hijab".

The phrase, "Women accept TV work if they work as program editors only to decrease the amount of contact with men", ranked second in frequency, at 42.3%, while the phrase, "The society refuses women's TV work because of a requirement of co-work with men, and a breach of social conventions and traditions, rather than with the religion", came third at 37.1%. The phrase, "The family is the factor most affecting women's TV work", ranked fourth, at 31.8%. The phrases, "The immediate social environment affects woman's decision to work in the TV industry" and "Women's TV program editing work is more acceptable by their relatives than appearing on TV screens as hosts", both ranked fifth, at 26.5%. Some interviewees believed that the custodian's role was the main reason their female relatives were prevented from working in the TV industry, due to what they watch displaying improper behavioural examples; this reason ranked sixth, at 15.9%. The remaining phrases depicted the role played by the cultural factor on the Saudi women's decisions to work in the TV industry. Table 40 presents the interviewees' extracted concepts.

No.	Phrase	Frequency	Percentage	Rank
1	The family is the factor most affecting women's TV work	6	31.8	4
2	Most Saudi citizens have religious-nature tendencies, and tend to be strict towards issues such as the women's conservative dress of "Hijab"	11	58.3	1
3	I believe that the time factor is important for the society to accept women's work in the TV industry	1	5.3	7
4	There are two factors that motivate women to work in the TV industry, which are for her not to stay at work after 10 pm, and not to have filming outside the workplace without a male relative's company	1	5.3	7
5	Woman's work as a program TV host is prohibited because it involves identifying her	1	5.3	7
6	Relatives prefer their daughters' work in government rather than private TV channels	1	5.3	7
7	The guardians are the main reason preventing their daughters from work in the TV industry, because of what they see of improper behavioral examples on TV screens	3	15.9	6
8	The society is not prepared to accept women's work in the TV industry	1	5.3	7
9	The relatives may not object to their daughters work in program editing and direction, but they refuse their work as a program presenter	1	5.3	7
10	Due to social conventions and traditions, rather than religion, the society rejects the idea of women's work in the TV industry because of co-work with males	7	37.1	3
11	The women would accept work in the TV industry if they were offered work as program editors only, because such work requires less contact with men	8	42.3	2
12	The woman's immediate social surrounding affects her decision to work in the TV industry	5	26.5	5
13	Women's work in program editing is more accepted by their relatives than working as TV presenters	5	26.5	5

Table 40 Concepts, extracted from the interviews, reflect social culture's effect on Saudi women's decisions to work in the TV industry.

The interviewees' responses reflect the extent to which the society's beliefs affect women's decisions to work in the TV industry, although women have crucial roles in their daily social life. An associate professor at the media department of Um Qura University stated that: "The Saudi society is not ready to accept seeing woman at the media section, this requires lots of awareness efforts to change the society opinion". This explain that Saudi society still has direct impact on Saudi women's decisions to undertake any type of work, as publicized by many media outlets and studies. For example, the Saudi "Al-Iqtisadiyah Newspaper" reported that the most published Saudi women's issues related to the psychological disadvantages inflicted upon them; the next most published issues related to disadvantages experienced in terms of human rights, morals, social and personal development, and health issues. However, the current study's results are congruent with those of Makki (2005), who confirmed that the cultural tools, reflective of the society's culture, determine women's roles. Further, it is obvious that the family relationships are based on a diverse group of rights and responsibilities under the control of men that are adhered to by family members. Accordingly, the roles are reflective of family internal powers, ways of making decisions, and work allocations related to satisfying material, educational, and reproductive needs, are all shaped by the social culture, and based on biological, psychological, and social grounds. Any major change in such roles can be a consequence of cumulative changes in the socio-cultural framework. Further, any major change, in such a framework would parallel either the negative or positive changes in those roles.

In spite of the Saudi government's efforts to apply international legislations, and to devote its efforts to fully engage women in the employment market, the Saudi women's share in this job market does not exceed 15%. This percentage indicates that the country has massive unutilized national human resources that are currently replaced by foreign staff. Moreover, this low share of the market is caused by legal, social, educational, and professional factors that need to be overcome if the country wants to have a knowledge-based economy. For example, the local education system needs radical reforms to prepare women for competitive jobs; the labor legislation needs to accommodate any approved reforms; and the country has to support the application of practicable programs aimed at

enhancing Saudi women's positive roles in the job market, as well as to support their occupation of important ranked jobs.

In spite of the fact that more than 90% of employed Saudi women are holders of a secondary certificate or university degrees, such qualifications still do not guarantee that they find work. For example, 78.3% of unemployed women are university degree holders; in contrast, 76% of unemployed Saudi men do not hold post-secondary qualifications. In 2007, 93% of the Saudi female tertiary graduates were holders of qualifications in humanities and education; however, where more than 300 of them were forced to accept overseas jobs in Kuwaiti, Qatari, and Bahraini educational institutions. In regard to the media job market, particularly in the TV industry, the situation looks even more difficult for female employment (Abu Saad, 1998).

Many issues related to Saudi women's condition, their social position, and their participation in daily life, are wrapped in misconception, vagueness, and controversy; and are governed by vast inherited social conventions and traditions; while their behaviour and conduct is severely restricted. For example, women are confined to their home boundaries, and are deprived of their basic rights (including the right to obtain education qualification, and relevant professional work), the result of conservative interpretations of the Islamic religion. In spite of changes that have taken place in Arab societies, including Saudi Arabia, modern values of gender equality in education and employment, as well as other aspects, such as values, have not yet acquired their lived social and cultural dimensions. Such actions are required to support women's efforts to form their active identities in terms of the social roles, culture, and employment; women's efforts also need to be better appreciated by the society.

Certain prevailing traditions, such as the absolute power of the father, husband, or brother, and family privacy, have made women unable to act as independent individuals. These traditions also take the view that women are shameful beings. Further, women are thought to breach these traditions if they appear in a public place or if their names alone are publicized (Araby, 1999). Significantly, Saudi society has a peculiar characteristic, which considers family relationships and family life as a highly confidential matter. This



condition was inherited through a long history of social development, where the social conventions and traditions were maintained by consecutive generations. Such a characteristic is deep-rooted in the Saudi identity, as in many other Arab societies; sometimes this characteristic replaces civil laws. Accordingly, the personal conduct of any citizen is strictly shaped by the society, which places high expectations on each individual (Naser, 2004). Moreover, the social conventions are an essential part of the social culture and, in the Saudi context, are almost static and incapable of modification. Any deviation from the convention is considered a serious offense, as interpreted via the religious doctrines and, accordingly, is harshly punished. Under such circumstances, a woman's social position is maintained at a low level, solely by social attitudes, rather than by real Islamic doctrines, which could give women more rights and respect. Accordingly, the social attitudes and conventions are, in themselves, deviations from the original religious teachings (Khatire, 2002). Based on the above findings, the critical factor preventing women from working in the TV industry is mainly due to the cultural inheritance that governs Saudi social life.

## **7.2 Education policies**

The education policy factor was discussed during the interviews with the participants working in the TV industry and academia. Most participants worked in the tertiary education sector. The frequency of the participants' answers is shown in Table 41. Many phrases were equal in their frequency, at 20%. Some respondents considered social pressure to be the main reason behind the women's alienation from studying in TV-related fields. No media majors are offered by the Umm al-Qura University, except for the public relations and journalism majors. Hence, social hindrance is a critical factor in the alienation of women; for example, Saudi families prevent their daughters from studying such majors. Some interviewees reported a shortage in female students in journalism, due to their families' beliefs that, after graduation, their journalist daughters would have to work with men.

What is clear, however, is that work in the TV industry would attract more social objections. One other phrase, "Women fear anything new, particularly work in the TV is

not welcomed", also had a frequency of 20%. The other phrases had a frequency of 10%, as indicated in the following table.

No.	Phrase	Frequency	Percentage	Rank
1	The social pressure is the main reason behind Saudi women's alienation from studying in TV-related fields. Therefore, there are no media majors, except public relations and journalism, in Umm al-Qura University. Based on social barriers, families do not allow their daughters to study such a major.	2	20	1
2	We are currently facing a shortage in female enrollment to journalism majors, because of the pressure from relatives, who believe that, after graduation, their daughters would work with men and, accordingly, the TV work would create more objections.	2	20	1
3	At the Faculty of Communication & Media, King Abdulaziz University, there are currently majors in public relations and journalism, but not in TV.	1	10	2
4	When the Department of Media for Girls was first opened in 2006 at Umm al-Qura University, there were three study majors (public relations, journalism, and TV & radio). The TV major was closed during the first year, on religious grounds, although 20 out of 100 girls were enrolled to it.	1	10	2
5	No TV major was provided for female students because of social/family objections.	1	10	2
6	Women's fears from anything new, particularly the idea of TV work, was not acceptable.	2	20	1

Table 41 Concepts, extracted from interviews, in relation to the education policy's effect on the Saudi women's decision to work in the TV industry.

Formal female education in Saudi Arabia goes back to the 1960s, when the government acknowledged women's right to an education. That development took place after 20 years of such education being available for males. This development, in conservative Saudi society, was not an easy task for the late King Faisal. He decided to take this heroic step, while also considering the religious and social foundations established by the clergy. At that time the clergy was led by the then Saudi Mufti, Sheikh Mohammed Ibrahim.

There is agreement, in the social development literature, on the positive structural relationships between education and work for women. The United Nations provide further explanations of such aspects in many countries, especially where more education and training means more employment opportunities and greater incentives for women to contribute to their societies. The Segmented Labor Market theory emphasizes other factors, aside from education and the market factors, which affect job seekers, such as gender, social class, and race. In turn, these provide interpretation of the relation between education and employment for the Saudi women, as compared to elsewhere in the world (UN, 2003).

The general Saudi social structure, which is governed by cultural, political, and tribal forces, then determines the way women interact with the employment market. It achieves this by restricting their contribution to the national economy and their human rights. Further, it is reflective of the employment market and isolative of the women from such market dynamics. An associate professor in the department of Media at King Saud University said: “decision-makers are the main reason to prevent what is refused to be seen at TVs”. Accordingly, women have become marginalized and restricted to employment opportunities in mostly the education and nursing sectors. Moreover, such forces, which govern the social structure, find that these restrictions suit their views about women. Subsequently, their movements are confined as they are prevented from driving vehicles. As there is no public transport available to get to already scarce workplaces for women, this situation has led to increasing levels of unemployment among women who are well-educated and prepared for work, and to their increased marginalization, both economically and socially.

Section 1 of the *Saudi Education Act* determines the fields of education and employment which are suitable for women’s inherited nature, namely, teaching, nursing, and medicine. However, such restrictions have had considerable positive and negative effects on Saudi women's entry into the job market. The royal decree on women’s education emphasizes the employment of Saudi women as teachers. This approach has been adopted by the establishment which oversees women's education, i.e. Directorate-General

for Girls Education. In its first year, the Directorate-General introduced a course for teachers involved in preparing women who had the opportunity to study overseas, and were in need of further training as teachers.

This policy has enhanced the founding of education colleges for girls in different Saudi cities. As a consequence, many Saudi women have helped to completely ‘Saudi-ize’ the education sector in most major cities. Moreover, there have been serious efforts to ‘Saudi-ize’ the higher education sector through introducing postgraduate studies in girls’ colleges, and encouraging girls to enroll in tertiary studies in the field of medicine, dentistry, and assistant medical studies. Importantly, the majority of heads of hospital wards are female Saudi medical practitioners (Alfayiz, 2007).

From this overview, it becomes obvious that the essential stimulants for the available Saudi women's job market, the movement between employment sectors, and the opportunities for training and promotion, are not so much limited by the natural market movements but instead, tend to be limited by cultural and social factors. This view is reflected by theories related to the job market, and to the nature of the education and employment policies concerning Saudi women, and their effect on employment options available to the women. In this regard, families tend to prevent their female members from working in the private sector, with this tendency becoming more intensive when the women wish to work in the TV industry, appear on its screens, and publicize their identities. A professor at Imam Mohamed bin Saud said: I think that women who work behind the scene are more accepted than those who work in producing and directing”.

This inherited cultural feature has become deep-rooted in the Saudi society over many centuries. To overcome such an outdated social heritage, Saudi women, and men, as well as the government, will have to display bravery and courage, encounter pain and sacrifice, over the long-term, to bring change and equality into the Saudi society.

### 7.3 Satellite TV channel policies

Satellite TV channel policies are an effective and important factor in opening up TV work opportunities for Saudi women. After interviewing the participants working on satellite TV channels, the researcher calculated and classified the frequency of the answers. The study found that 66% of the interviewees believed that the TV work environment was unsuitable for Saudi women, while only 33% thought such a work environment was suitable for them (see Table 42). Some interviewees mentioned that the female TV presenters themselves were the main reason why women were being alienated from working in the TV industry. The cause of this alienation is the presenters' use of excessive makeup and their speaking in a coquettish manner, creating a negative impression within Saudi society. Moreover, a lecturer at Um al Qura University provided other reason when she said : “Providing a special space for women that prohibits male access, helps women to work in this field”.

The phrase, "It's difficult to place TV work conditions and regulations", ranked fourth with 22% frequency. The main concept highlighted by the interviewees as needing improvement was the channel's adherence to moral standards in their management and programs. This change would help to boost Saudi women's employment chances, particularly in the new, to them, media sector. Additionally, the interviewees believed that the government channels should provide more work suitable for Saudi women. They had a different view in relation to the private channels; they see these channels as more loosely concerned with enforcing society's conventions. This concept was ranked fifth, with 16.5% frequency rates. The interviewees identified several reasons behind women's refusal to work in the TV industry, including, the sexual intentions of male TV employees towards their female counterparts, along with the low wages offered to the Saudi employees, as given to their low-paid foreign competitors. In addition, one of the interviewees -a Saudi TV producer- said: “fixing hourly working hours for working women at TV helps her to agree to work”. As women's work opportunities have been decreased and the offered wages lowered, it is not surprising that the concept was ranked

sixth, at 11%. Table 42 shows the extracted concepts, their frequencies, percentages and ranking.

No.	Phrase	Frequency	Percentage	Rank
1	It's difficult to place TV work conditions and regulations	4	22	4
2	The female TV announcers are a main reason alienating women from working in the TV industry because of their use of excessive makeup and speaking coquettishly, creating much negative impression about them in the society	5	27.5	3
3	The sexual intentions of male TV employees towards their female counterparts, comprises the main reason behind women's refusal to work in the TV industry	2	11	6
4	The low wages offered to Saudi employees because of their competitive low-paid foreign counterparts	2	11	6
5	The channel's adherence to moral standards, in their management and programs, would help to enhance Saudi women's employment chances	3	16.5	5
6	Showing other successful experiences	1	5.5	7
7	The wages can be an incentive	1	5.5	7
8	Suitable work time for women (Not too late at night)	1	5.5	7
9	The TV work environment is unsuitable for Saudi women	12	66	1
10	The channel's policy and agenda would marginalize big part of the Saudi society	1	5.5	7
11	Women are new to the media industry work, and their work in the TV field is unusual	3	16.5	5
12	The TV work environment is suitable for women	6	33	2
13	Employers have no confidence in women's proficiency	1	5.5	7
14	The government-owned channels provide more suitable work, for the Saudi women, than the private channels that do not consider the society's conventions	3	16.5	5

Table 42 Concepts, extracted from the interviews, showing effects of the satellite TV channels' policies on Saudi women's decision to work for such an industry.

The current findings are congruent those of Anwar (2005), that, in general terms, the Arab media is still at the stage of stimulating the instincts, sentiments and emotions of their target populations, and that the media has not yet reached the stage where women's

issues are addressed. For this reason, women, in the media, are mostly shown as artists or speakers, and rarely as poets, researchers, writers, or intellectuals. Thus, in this regard, the images of women in the media images seldom match reality. The TV, considered the most effective media tool, has substantial influence on their audiences and, subsequently, the society and public opinion. Today, TV programs have become an important part of the daily family schedule, where their spare time is adjusted to accommodate watching such programs. The TV media mission is not restricted to affecting the audience's feelings and emotions, and to the forming of a state of emotional sharing. It also extends to a discourse within the household and the wider community. For this reason, the TV can play a bigger role in educating the public about women's issues, particularly their employment equality.

The range and influence of satellite TV, in relation to women, can be seen in the following list, which highlights the focus of these channels:

- women are used as an attractive/charming tool for advertising;
- video hits, with scenes of an erotic nature, are broadcast to attract the attention of the audience; and
- broadcasts, of an exaggerated nature, involve prominent female figures in the arts and politics, with few broadcasts featuring examples of more everyday women and their activities.

As this list illustrates, there is a tendency for many TV programs, serials and movies to damage the image of women. For example, their social roles are criticized and ridiculed, with the impression being given that women are not very intelligent. This image leaves women more vulnerable to violence. One of the interviewee who used to work for a TV channel, said: “There is no doubt that looking at me as a female working at a TV has lusty gaze, which prevented me from continuing my work”. According to Abdelwahab (2004), previous studies have shown that the media focus has been on selectively highlighting the uncommon aspects of women's lives. Therefore, it is essential that this negative image is changed. Including more ‘ordinary’ women in TV programs and serials, and focusing on their positive role in the society, will create, in the public’s mind,

greater support for their status at the family and societal levels. The end result will be an increase in their participation in different aspects of the nation's affairs.

The need for such change was signaled in the work of Alturk (2007). For example, women have been used as an attraction to market products in 30% of TV commercials. The women in these commercials showed a lack of chastity with 17% marketing inappropriate clothing, 35% marketing consumer goods, and 18% marketing creative people. The most degrading programs, with respect to women, are prepared as media and communication tools, whether TV, radio, press, or Internet, and even theatre and movies. Communication tools propagate ideas, mobilize the public opinion, and instill values and principles. Thirty seconds of air-time can change our behavior and affect our culture, values, and principles, and market a negative image of women, using them to market goods and services, rather than saving their dignity. The commercials are the most used as a means to affix a distorted image of women in the public mind.

The findings from the current study help explain the negative social views held about women working in the TV industry; these views have alienated women from joining the TV industry. However, as Alnahr (2008) maintain, most views about women rest upon outdated social traditions and conventions, in Third World countries, that are burdened with poverty, ignorance, and degradation. Here, women are led to view men as their master whom they serve, and whose wishes need to be satisfied. The distorted view of women, widely propagated in the visual Arabic media, entails the traditional image of women as housewives, mothers, and cooks. On the other hand, some Arab media broadcast the opposite image of women; they are portrayed as playful, and rebellious against traditions.

The current study investigated whether all Arab women are confined to the abovementioned traditional social roles, or fit within the rebellious role. The findings show that there are female figures playing roles in politics, the economy, culture, science, and other important fields of life; however, these aspects of women's lives and



capabilities are not reasonably broadcast by the Arab media. Instead, the media is still, predominantly, focusing on the traditional image of women.

Olhery (2008) observed that the Arab media shows no interest in serious women's activities. For example, they did not broadcast information about the Moroccan Law Women's Symposium held on 01/03/2008. The symposium proposed solutions to achieve gender equality, within the campaign to prepare for Equality Week. Many work teams had conducted research to obtain women's images (video clips) for the symposium. In those video clips, women are shown to be the subject of male flirting. Women's images in the commercials show them playing domestic roles. In terms of the art of caricature, the situation was no better. The caricatures focus on women as females rather than as human beings, who are capable of playing as many different roles as men. Accordingly, all such dehumanizing images of women, affixed in the Arab and Saudi public mind for decades, have caused the majority of the society to object to seeing their female relatives displayed in a negative way on TV screens. In fact, most of the barriers, preventing women from working in the TV industry, are of a social nature, and are caused by such negative female images.

#### **7.4 Saudi women's preferences in media work opportunities**

It has been believed that Saudi women may have certain preferences or factors that alienate them from working in the TV industry. The extracted concepts from individual interviews included the notion, mentioned by the majority of the interviewees, that Saudi women can accept work as program editors; this was the main focus of the study. Such positions do not require much contact with men, nor do they require the women to work late into the night.

The second main concept related to Saudi women being allowed the opportunity to work on specific TV programs for women, simply because women know more about their specific issues. Moreover, some interviewees indicated that women's TV work should be related to certain types of programs, programs that do not include entertaining materials (such as songs or music). Instead, they should contain serious material about cultural,

economic, and social issues. Table 43 lists the concepts extracted from the interviews, their percentages, and frequencies.

No.	Phrase	Frequency	Percentage	Rank
1	Women's TV work should be related to certain types of programs that do not include entertaining materials, such as songs or music; rather they should contain serious material of a cultural, economic, or social natures	3	5.1	3
2	Allowing Saudi women the opportunity to work in TV programs for women, simply because women know more about their specific issues	5	8.5	2
3	Courage and personality strength make women more accepting of work in the TV industry	1	1.7	4
4	Women can accept working as program editor only, because it requires less contact with men	8	13.6	1

Table 43 Concepts extracted from interviews about Saudi women's TV work preferences.

The results from the study are congruent with the findings from previous studies into women's work in the media. The current situation shows an inconsistency with the remarkable developments that have occurred during the last two decades of the 20th century, especially in the fields of education and employment, as well as in relation to women's participation in social and cultural fields. It is regrettable that the media still focuses on women's traditional roles, while ignoring their rights, as supported by civil and Islamic laws and values. Thus, the public are left uneducated about women's rights (Abdulraqib, 2006). Under such circumstances, women's work preferences remain shaped by the social customs; social customs that keep the women isolated from men, as the two genders are prevented from coexisting together, anywhere outside their homes. Changing such deep-rooted customs is a very difficult task and it faces many obstacles.

The researcher believes that such customs can be abolished, over time, particularly as the new media technology provides more exposure to new information and to new ways of life. Nowadays, discussions are being held in many Saudi social circles about issues that were previously considered taboo subjects. However, no one is arguing about the crucial

roles women play in a nation's social life. Women, who are aware of their abilities, are keen to practice their rights, and adhere to their duties, and are more influential on life's activities in their country, and are more supportive of civilization's progress in Islamic and non-Islamic countries.

The most important investment that any government can make occurs when it develops its available human resources for social and economic progress. Women comprise almost half of the population and the human resources used for economic and social development. Further, two women's role in society involve building their children's personal features and enhancing further social and economic changes. For this reason, it is important that Saudi women are encouraged to experience life outside their home, through culturally-tailored programs and activities. Such programs would prove that TV work is not focused only on women's bodies but, rather, respect their personalities and culture. A journalist at Ukadh Newspaper said: "Women courage and strength make her work anywhere without fear or hesitation" which shows the ability of women to work anywhere.

### **7.5 The religion factor**

Most Saudi women follow the Islamic teachings that are reflected in the religious decrees issued by top religious authorities. They also follow such decrees concerning the issue of women's work in the TV industry. However, different clergymen have different views about women's issues, including their conservative dress (the hijab), their appearance on TV screens, and their co-working with men. As part of these differing views, the clergymen have different interpretations of the Islamic law provisions concerning the issue of women's work in the TV industry. These differing views are reflected in the women's views obtained during the interviews. The current study revealed that 79.8% of the interviewees agreed with the statement that the Islamic religion does not prevent Saudi women from working in the TV industry. However, they also believe that the religion defines the standards so that women, who undertake such work, are protected

from sexual harassment, and to ensure that they do not appear on the TV screens in an inappropriate way.

The majority (74%) of the interviewees indicated that women's appearance on TV screens should not contravene Islamic teachings, and that it was not prohibited by Islam. Consequently, the way women appear on the TV screens needs to be organized so that the Islamic dress (the Hijab) needs to be worn, and makeup not used. When the interviewees were asked about the level of their agreement with their female relatives' working in the TV industry, 39.9% said that they would encourage their female relatives to do such work, if they were able to wear the Hijab. These findings show that there is limited support for such an idea, but under certain conditions. However, the majority of the interviewees did not support the idea, reflecting the social attitudes to women working in the TV industry. This result is significant as the study sample was comprised of women with a general interest in the media field. Table 44 presents the concepts related to the religion factor.

No.	Phrase	Frequency	Percentage	Rank
1	Adherence to religious standards, such as wearing the Hijab and Niqab, by women working in the TV industry	6	34.2	4
2	The religion does not prevent women from TV work, and it defines standards for such work	14	79.8	1
3	The religion impacts on women's decisions to join the TV industry	2	11.4	6
4	Islam does not prevent women from appearing on TV screens, and it defines standards for such work	13	74.1	2
5	Women working in the TV industry must adhere to the Islamic dress code and avoid wearing makeup and talking coquettishly, while maintaining their privacy and avoiding mixing with men	6	34.2	4
6	No objection towards women's appearance on TV screens if they adhere	4	22.8	5

	to the Islamic code of dress, and talking in a serious way during the broadcast			
7	I encourage my female relatives to work in the TV industry, if they have the ability to do so with the Hijab worn	7	39.9	3

Table 44 Concepts related to the religion factor with regard to Saudi women's work in the TV industry.

Based on the study's findings, the majority of the interviewees believe that the Islamic law does not prevent women from working in the TV industry, or from appearing on TV screens. In fact, there is no Quranic provision, or Prophet Mohammed's tradition (Hadith), that prohibits such work by women, if such work is regulated by standards and terms conforming with the Islamic law (such as showing chastity in dress and behaviour, keeping themselves away from indecent conduct, whether in front of other coworkers or on TV screens). Such prohibition views may be based on information and evidence, especially where such information and evidence are seen by the religious scholars as being applied to any work performed by women. Accordingly, the religious scholars' interpretations can be discussed and objected to because they are not supported by Quranic or Prophetic doctrine. This view was supported by many of the interviewees, who maintained that the Islamic law does not prohibit women from working in the TV industry, whether behind the scenes or on the screens.

While most interviewees agreed that Islamic law does not prohibit women from joining the TV industry, most did not encourage their female relatives to do such work. Such objections appear to have been influenced by the deep-rooted patriarchal Saudi social culture, which also shape the way individuals conduct themselves. For them, the religion and its laws must be observed when making a decision inside any household, particularly the decision on women's issues that are regulated by strict religion-based standards.

## Chapter 8

# Conclusions and Recommendations

### 8.1 Introduction

According to the last Saudi census, held in 2010, the proportion of females (49.1%) and males (50.9%) were almost equal (Center Department of Statistics & Information, 2010). These numbers indicate the remarkable role that Saudi women can play in the nation's social and economic development. However, as noted previously, Saudi women's share of the national job market is extremely low, in spite of the Saudi government's support for their cause, and the support of the current king's reign. Nevertheless, many new work fields, previously confined to education or medicine, were now opened for women. With regard to the TV industry, the presence of Saudi women is very limited, even though most of the satellite TV channels are Saudi-owned. For this reason, the current study's aim was to explore the reasons behind Saudi women's refusal to work in the TV industry.

The study's results identified the factors that may cause Saudi women to refuse to do such work, namely: the social culture, the higher education policy, satellite TV channel policies, women's preferences, and religion. Thus, the researcher tested the extent to which such factors can cause limited female presence in the TV industry in light of culture theory impact. The study found that the higher education policy was the most effective factor impacting upon women's employment; however, there are no TV media departments in the Saudi universities that enroll women. The next ranked factor was the less effective factor social culture; the factor affects Saudi women's, and their families', decisions to accept any work opportunity.

This chapter details the main themes and findings of the examination into the extent to which the study addressed its research questions. It also outlines the limitations of the study, and provides recommendations for future research in this field.

## 8.2 Research outcomes

The study's goal investigated the possible effects of different factors on Saudi women's work in the TV industry; the literature review helped to identify the central question, "What factors discourage Saudi women from working for TV channels?", and the sub-questions associated with it. To answer the central question, the study used questionnaires and interviews to collect data.

Importantly, the study highlighted that the most effective factor on women's studies was the lack of female education and training programs in the field of TV media. This absence, in turn, is shaped by the Saudi social culture, as the universities cannot teach TV media subjects without obtaining the approval of the society. When approval is not forthcoming, controversial subjects can be closed down. This outcome occurred when the Umm al-Qura University declined to continue its female TV Department during its first semester 2006; this closure resulted from the social pressures exerted on the university.

What the current study clearly demonstrates the considerable influence applied by Saudi social culture; an important and effective factor in terms of women's work and study. Over recent decades, changes have taken place in Arab societies in the area of contemporary social values as related to gender equality in education and employment. However, especially in Saudi Arabia, such changes have not yet acquired the social and cultural dimensions that are the essential values that are needed to support women's endeavors for independent identity. This independence is sought at the social, cultural, and professional levels, with acknowledgement being sought for women to be as equal counterparts to males from different fields of life.

With the absolute powers given to male relatives over Saudi women, it is unlikely such independence is achieved. Indeed, their subservient position has rendered the women weak, as individuals, politically, socially and economically. Further, even their appearance in a public place is deemed as shameful; shame is also visited upon them if their names are mentioned or disclosed in public. However, most Saudi women do not hesitate to overlook Saudi social traditions and conventions when it comes to the

essential need for earning money. This view was confirmed by the current study, where women reported being willing to accept work in the TV industry, provided that the work would give them generous wages.

In the study, the participants came from three Saudi regions: the Eastern, Central, and Western regions; their differences were shown in the regions' social cultures. For example, the Western Region's inhabitants were less affected by the social cultural factor, than were the inhabitants in the two other regions. The Western Region supported the idea of women's TV work. Additionally, Western Region female announcers and program editors, although not many in number, were employed by private and government satellite TV channels. One explanation might be the region's proximity to the other, less restrictive, Gulf states. In the Eastern Region, while there was some advancement in this area, the region's inhabitants were more reserved in terms of women's issues and their work in the TV industry. In contrast, in the Central region, there was little acceptance of women's roles in the TV industry.

The current study also found that the TV channel policies, whether state or privately owned, were another important factor limiting the of Saudi women employed by the TV industry. The findings of the questionnaire revealed that the TV channels do not encourage Saudi women to work for them due, in the main, to the channel's lack of an appropriate workplace environment. Such an environment would meet the cultural requirements of gender segregation at work. In addition, the channels were viewed as placing impossible demands on the women to appear on the screens, otherwise there would be no chance of employment. To make up for the lack of Saudi women employees, the channels show a preference for employing lower-paid foreign Arab female staff. Collectively, these reasons have deprived Saudi women of the opportunity to contribute to the TV industry in their country.

Unexpectedly, the study's results showed that the religion factor was the least effective, as the factor had little influence on discouraging Saudi women from working in the TV industry. This outcome seems unexpected, as religion is an essential element in the Saudi culture, and affects people's daily life. However, it was not an essential barrier against



women joining the TV industry. Further, while the religious scholars expressed views prohibiting women from working in such an industry, the current study proved that this was a non-essential factor. This unanticipated finding appears to reflect Saudi society's openness to the views of foreign Arab religious scholars. Moreover, today's society has the ability to explore such views through the new media tools (e.g. the Internet) that facilitate public access and research, as well as to abolish the monopoly of the Saudi religious scholars' views on this matter.

### **8.3 Research limitations**

There were four main limitations associated with the design and application of the current study, namely:

1. The study sample covered only three Saudi regions, i.e. the Eastern, Central, and Western. Although these regions include the biggest Saudi cities of Dammam, Riyadh, and Jeddah, respectively, neither the Southern nor Northern regions were studied. Thus other social cultural differences could have been identified if these regions had been investigated.
2. The study questionnaire was given to females only; it would have been a more rational and comprehensive survey, if males had been assessed, especially as they have considerable influence on women's decisions, including their decision to join the TV industry.
3. The interviewed study sample mainly included academics working in media departments, and some TV personnel. Perhaps a more generalized result could have been achieved if the pool of interviewees was extended.
4. The study could be more effective if interviews were also held with decision-makers in Saudi universities.

#### **8.4 Recommendations**

The current study addressed the issue of Saudi women working in television. It identified several issues relevant to women working in, and preparing to work in the TV industry. The findings highlighted five important issues that need to be resolved. The recommendations to overcome these problems are listed below:

1. The negative impressions in the public's mind, caused by TV programs and serials, needs to be overcome. This could be done through focusing on women's essential roles in Saudi social life, by supporting their status at both the family and social levels, and by educating the public about women's abilities and capacity to contribute to the country's national economic development.

Therefore, it is recommended that more rational public debates and informative education campaigns be run. The mass media program could be used effectively to abolish the negative public impression about working-women. In this regard, the current advanced information technology could be used to propagate the new social values and ideas and replace outdated ones.

2. A number of factors hinder women's endeavors to establish their human rights, to provide valid alternatives, and to modernize ways of life and positions towards women, including the issue of their work in the TV industry.

Hence, it is recommended that additional studies be undertaken to identify those factors that hinder women's study and work in the new media fields. Moreover, such studies should seek to find solutions to effectively tackle these problems

3. Currently, satellite TV channels use women as tools for erotic attraction and defamation, as well as for marketing advantage. Additionally, the humanizing and civilizing aspects of Saudi women appear to be ignored by the TV channels' policies and practices

Thus, it is recommended that the TV channels refrain from their negative attacks on and about Saudi, give greater priority to the positive aspects of women in

society, in order to educate the public about the potentialities of women, and their diverse resources, which can be utilized in the wider national interest.

4. As noted in the limitations section above, the current study only assessed women's views in three regions of Saudi Arabia, with the interviewees being women who had some involvement in the TV industry, generally.

Consequently, it is recommended that further, more far-ranging, relevant studies be conducted to cover the other Saudi regions, and involved a more diverse of participants, in order to enrich our knowledge and policies concerning women's work in media, particularly the TV industry.

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## 1. Questioners

### Personal information (for statistical purposes)

- 1. Region:**             Jeddah             Riyadh             Dammam
- 2. Age:**                     18-28                     29-39             40 and above
- 3. Marital status:**             Married                     Unmarried
- 4. Education level:**  Middle and less    Secondary    Bachelor  
 Postgraduate and above
- 5. Parents' education level**
- Mother:**  Middle and less    Secondary    Bachelor    Postgraduate and above
- Father:**    Middle and less    Secondary    Bachelor    Postgraduate and above

### Please answer the following questions

**Q. 1: Are you interested in working for the TV industry?**

- Yes                                     No (*if you ticked no, please go to question No.3*)

**Q. 2: If yes, what is the work area of your preference?**

- Behind the screen (for example: Director, Producer, Camera operator, etc. ...)

What is the reason?:

.....

.....

.....

- Appearing on the screen as a TV presenter.

Why?

.....  
.....  
.....

**Q. 3: In your opinion, what are the factors that may encourage Saudi women to work in the TV industry?**

- Appealing salary.       Appropriate workplace for customs and traditions.
- High quality training programs       Other (please list)

.....  
.....  
.....

**Q. 4: Do you believe that the Saudi society, culture, and traditions, cause women's avoidance of work in the TV industry?**

- Yes       No (*if you ticked no, please go to question No.6*)

**Q.5: If yes, what do you believe are the factors leading to such limitation?**

- Parents refuse to allow their daughters work on TV.
- Fear of the reaction from her family or her tribe.
- The negative view from the society.
- Other (please list)

.....  
.....  
.....

**Q.6: Do you believe that lack of Saudi women's visual media study placements limits their employment in the TV industry?**

- Yes       No (*if you ticked no, please go to question No. 8*)



**Q7: If yes, what do you believe are the factors leading to such limitation?**

- Considering the religious scholars opinion.
  - Taking into account the traditions and customs of Saudi society.
  - Managerial failure.
  - Other (please list)
- .....

**Q8: Do you believe that TV channels (state-owned or private) provide any job opportunities for Saudi women?**

- Yes (*if you ticked yes, please go to question No. 10*)       No

**Q9: If No, what do you believe is the reason for the lack of jobs for Saudi women in the television industry?**

- Employers looking for cheaper employees.
  - Saudi women are not eligible to work in the television industry.
  - Limited number of Saudi women applying to work in the television industry.
  - Other (please list)
- .....
- .....

**Q10: Do the Islamic laws prevent the Saudi women from work in the TV industry?**

- Yes       No (*if you ticked no, please go to question No. 12*)

**Q11: If yes, what are the religion-based claims preventing women from such work?**

- Mixing men and women at work.
  - The woman revealing her face.
  - Other (please list)
- .....

**Q12: What do you believe is the reason behind the Saudi women's alienation from work in the TV industry?**

- Saudi women prefer to work in an isolated place away from men.
- Women do not receive training or education to gain the skills to qualify to work on television.
- Their beliefs and views regarding women working in the television industry.
- Other (please list)

.....

**Q13: Who is responsible for the limited presence of women in the TV industry?** *(If there is more than one choice, please arrange by the importance)*

- Saudi universities which do not allow women to study the visual media. .
- Ministry of Culture and Information do not provide job opportunities for Saudi women.
- The Saudi society's culture and beliefs.
- Religion scholars and their opinions about women's work in any section of the television.
- Other (please list)

.....

**Circle one answer in each row across**

<b>1</b> <b>Strongly agree</b>	<b>2</b> <b>Agree</b>	<b>3</b> <b>Neither agree nor disagree</b>	<b>4</b> <b>Disagree</b>	<b>5</b> <b>Strongly disagree</b>
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Statements	Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
1. Parents have influence on their daughter's choice of work in the TV industry.	1	2	3	4	5
2. Fear of tribal reaction prevents the woman from work in the TV industry.	1	2	3	4	5
3. The negative social views, towards TV female employees, prevent other women from pursuing such a career.	1	2	3	4	5
4. Working in the TV industry creates family problems especially for married women.	1	2	3	4	5
5. In Saudi universities, the television field is available for males rather than females.	1	2	3	4	5
6. There are no government centers to train women for work in the TV industry.	1	2	3	4	5
7. The Ministry of Culture and Information does not advertise job opportunities for women to work in the TV industry.	1	2	3	4	5
8. The Saudi TV channels have not created a workplace environment, for Saudi women, that conform with their customs.	1	2	3	4	5
9. I prefer to work where there is no requirement to mix	1	2	3	4	5

with males.					
10. I prefer to work in the TV industry without appearing on screen.	1	2	3	4	5
11. I prefer to work as a newsreader, or any other job that requires appearance on screen.	1	2	3	4	5
12. Work for the TV is not my area of preference.	1	2	3	4	5
13. I don't mind appearing on the TV screen with my niqab.	1	2	3	4	5
14. Women's work in the TV industry is generally prohibited in Islam.	1	2	3	4	5
15. I do not mind working behind the scenes of the TV industry while wearing the veil (Niqab).	1	2	3	4	5
16. I don't mind appearing on the TV screen with my hijab.	1	2	3	4	5
17. The Saudi women prefer to work for private TV channels broadcasting from overseas.	1	2	3	4	5

**Working as a presenter or anchor is an example of working in the TV industry (hypothetical)**

**Imagine** a situation where you obtained Special offer to work on TV as a presenter or anchor.

**Do you:**

- Agree, it is the dream of your childhood.  
 Do not agree

Mark with “✓” any of the following factors that mostly affect your decision **(You can indicate more than one factor):**

- Family rejection or criticism of women's work in TV
- Negative social view towards female TV employees
- The TV requires co-work with men, which I do not accept

- working on TV will interfere with my family responsibilities
- working on TV will deprive me of the opportunity to get a husband
- The expected family problems between the couple
- The Islamic Law (Shari'a) prohibits women from work in the TV

*..Thank you for participation..*

## 2. Interview Questions

1. How many Saudi women are currently working in television? How many foreign women?
2. Are there any conditions for women to work in television? What is it? Are there requirements that women must meet in order to be allowed to work in television?
3. What do you believe is the reason for the small number of Saudi women working in television?
4. Do you have plans to encourage women to join the work in the television sector? If so, how?
5. Why does not provide the right atmosphere for Saudi women, corresponding to their customs , belief s and desires to join the work in the television?
6. Do you think that religion prevents women from working in television? Explain.
7. What do you believe is the reason for the lack of a special women's section in visual media training in Saudi universities?
8. In your opinion, what influences a woman to work in television? Explain.
9. How much interest do Saudi women have in joining the training programs for television?
10. Does Islam forbid the appearance of women on television? Explain.

11. Does Islam prohibit women working in television, even if the work does not involve appearing on screen? Explain.
  
12. What are the regulations in Islamic law which deal with women working in television? Explain.
  
13. From your perspective, would you encourage your female relatives to work in television or to appear on the screen? If yes, why? If not, why not?

### 3. Ethical Clearance

GRIFFITH UNIVERSITY HUMAN RESEARCH ETHICS COMMITTEE

23-Sep-2011

Dear mrs Alkameis

I write further to the additional information provided in relation to the conditional approval granted to your application for ethical clearance for your project "NR: factors discourage Saudi women from working in television channels" (GU Ref No: HUM/27/11/HREC).

This is to confirm receipt of the remaining required information, assurances or amendments to this protocol.

Consequently, I reconfirm my earlier advice that you are authorised to immediately commence this research on this basis.

The standard conditions of approval attached to our previous correspondence about this protocol continue to apply.

Regards

Gary Allen  
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Griffith University  
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At this time all researchers are reminded that the Griffith University Code for the Responsible Conduct of Research provides guidance to researchers in areas such as conflict of interest, authorship, storage of data, & the training of research students. You can find further information, resources and a link to the University's Code by visiting <http://www62.gu.edu.au/policylibrary.nsf/xupdate/month/e7852d226231d2b44a25750c0062f457?opendocument>

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