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**A Comparative Study of Empowering Women in
Management of Higher Education Institutions in Saudi
Arabia and Japan:**

Current Situation Analysis and Proposal System for
Improvement.



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**A Comparative Study of Empowering Women in Management
of Higher Education Institutions in Saudi Arabia and Japan:**

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To all the Women

Together we are Empowered.

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Abstract

Women's empowerment in higher education managerial positions in institutions is a significant topic that has not been covered sufficiently in the literature. The purpose of this study was to explore the concept of women's empowerment in higher education management in institutions in Saudi Arabia and Japan. The study focused on understanding the following aspects: women's university management's current situation, supporting factors, challenges and obstacles, and strategies. In order to understand the situation, in-depth interviews were conducted with managers and leaders working in Saudi and Japanese universities. Participants were selected through a purposeful and snow-ball sampling method. The researcher reported results of the comparison between the higher education institutions of the two countries in regards to women empowerment. Results of the comparison presented experiences and factors that were shared by the two countries and others that were country specific. Study's findings along with the Islamic tools for empowering women were used for designing a proposal system for improvement. The study further includes theoretical and policy implications that might help enhance women's empowerment in higher education management.

Keywords: women in management, higher education management, Women underrepresentation, Saudi Arabia, Japan.

梗概

高等教育機関で管理職の立場にある女性のエンパワーメントは、これまで文献で十分に取り上げられていない重要テーマの一つである。本研究の目的は、サウジアラビアと日本の高等教育機関における管理職の立場の女性のエンパワーメントの概念を調査することである。特に本研究は以下の点の解明に注力した。大学で管理職にある女性の現況、補足的要因、課題と障害、戦略である。現況を理解するため、サウジアラビアと日本で大学に勤務し管理職および指導的立場にある女性に詳しいインタビューを実施した。インタビュー対象者は意図的スノーボール・サンプリング法によって抽出した。研究者は女性のエンパワーメントに関し、両国の高等教育機関を比較した結果を報告した。この比較結果で、両国が共有する経験および要因と、それぞれの国に固有の要因が明らかになった。女性のエンパワーメントに関するイスラム教のツール(Islamic tool)を用いた研究から得た知見もとに、状況改善のための提案を行うシステムを設計した。さらに本研究は、高等教育機関における女性のエンパワーメントの推進につながる理論および政策上の示唆も含んでいる。

キーワード：管理職の女性、高等教育機関、女性の低評価、サウジアラビア、日本

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Chapter One:

Introduction to the Study

Introduction

There are many examples in history and in modern times that indicate the successful efforts and contributions of women in our society. Women's participation in economic, social, educational and political spheres, and in the entire sustainable development of society, has become significant and necessary. Nevertheless, statistics and research have showed that women empowerment is still a work in progress. To improve the numbers, there have been national, regional, and international platforms since the 1970s that discuss issues and challenges related to women's empowerment and gender equality (Nazneen, Hossain, & Sultan, 2011). These challenges are evident for most women around the world so although the challenges may differ in level, they are still the same. In Saudi Arabia and Japan, with all governmental initiatives directed to empowering women, they are still considered underrepresented in different sectors of the society.

This research aims to investigate the empowerment of women in higher education university management in Saudi Arabia and Japan by looking at the current situation, supporting factors following the Appreciative Inquiry Method (Cooperrider, 2001), the challenges, and the strategies. It also aims to provide and design a proposal system based on Islamic tools for empowering women and challenges resulted from the research findings. This chapter will demonstrate the researcher's motivation behind conducting research on this theme as well as the key objectives, questions and limitation that have motivated the researcher to conduct this study.

Research Background

Women's participation in economic, social, educational and political spheres, and in the entire sustainable development of society, has become significant and necessary. This issue has been the central to many national, regional and international discourses (Nazneen, Hossain & Sultan, 2011). Empowering women has been considered as a standard for the growth and development of communities. Despite the existing of significant achievements towards the empowerment of women, around the world women are still facing challenges and obstacles in various aspects of their lives. Indeed, gender inequality is still largely in existence and continues in all countries (Eurostat, 2014). As of 2013, women continue to face lower employment ratios standing at 47.1%, while the ratio of men was 72.2% (International Labour Organization, 2014). Still at the global level, the gender pay gap is wide and women are paid less than men, earning an average of only 60% to 70% of what men already earn (World Bank, 2016).

Women's participation in the economic sector results in increasing economic growth (OECD, 2012). Companies around the world recognize the enormous advantages resulting from employing women and appointing them in leadership positions. Involving more women in an organization play a role in increasing the efficiency of the organization. In a research study conducted by Folkman (2011) and examined 7,280 male and female leaders, producing the following findings: (1) women are better leaders than men; (2) companies that have a higher representation of women in management positions are seen to be more profitable and have far more advanced employee productivity; and (3) at top management, executive, senior team member, women accounts for only 22% while men account for 78% (Andersen, 2012). Furthermore, a United Nations study estimated that "companies with three or more women in

senior management functions score higher in all dimensions of organizational effectiveness” (McKinsey & Company, 2014). Moreover, increasing women’s education is also considered as a factor for growing the economy. According to a 2012 OECD report, greater women’s educational attainment boosted the economic growth of OECD countries by up to 50% over the last 50 years. However, even with a great level of education, women still struggle within the labor market.

As for the situation of women in leadership and management positions, women are making progress; however, at the same time, they are still considered as underrepresented in many areas of the society. A study undertaken by the British Broadcasting Corporation (BBC) indicated that women are still far too slow in reaching top senior level positions (Holt, 2013). According to the study, women hold 30.9% of the majority of senior positions from a set of 11 key sectors examined by the BBC, including economic and political sectors. Furthermore, women are most powerfully represented in secondary education, about 36.7% of head teachers are women, and in public appointments, where they account for 36.4% of employees. Although this study considered the position of women in senior level position, it only discussed different sectors of the society, without mentioning the position of women in higher education management. What is more, the area of higher education management is still overwhelmingly considered as a male preserved spot (UNESCO, 2011). Moreover, England as a European country have different indications and results from Saudi Arabia and Japan. There are many studies focus on women’s empowerment in relation to their representation in the economic and political sectors. However, only few studies have explored the empowerment of women in higher education sector.

There are many factors behind the underrepresentation of women in senior level positions (Bando, 2007; Dines, 1993; UNESCO, 1993). One reason can be related to cultural

values and attitudes of a country, which might play a role in demonstrating women's and men's function as framed by the society; this is mainly because men are perceived as the major significant player and women as the second supporter player for men. In that case, men are the ones who receive the entire efforts and attention of society rather than women (UGC, 2012). Other reasons would be early marriage, child birth, religious beliefs, dominance of husband's career, policies that do not meet with human resources' needs, sexual harassment, discrimination against women and the dominance of women in specific fields of study such as the social sciences and the humanities (Ramsay, 2000).

The situation of women in Saudi Arabia and Japan is no different from that of other countries in terms of facing obstacles and challenges. Women in both countries still suffer different kinds of discrimination and inequalities (Abdullah, 2008; Abe, 2013; Al-Touif, 2014; Halawani, 2002; Matsui, Suzuki, Tatebe & Akiba, 2014). In terms of the studies that have discussed the issue of women's empowerment in Japan and the Arab world, including Saudi Arabia, only few studies approached this issue from higher education sector, particularly at the university management level, as compared to those that discussed this issue from an economic, social and political perspective.

After the analysis of the previous research and studies that have been presented and more or less associated with the current study, the researcher found that each study adds or present an important dimension in the construction of the current study; in a way, some studies referred to the empowerment of women in the political or economic sector and others represented the obstacles to women's empowerment etc. Indeed, these studies have provided a lot of information, facts and indicators that can serve as the main reason for the current study, which is focusing on women's empowerment in higher education management in Saudi and Japanese universities.

In the following sections of this introductory chapter, the main problem and purpose for the study will be presented, including the research questions, objectives and significant. Furthermore, an outline of the feature of the study and the structure of the remaining chapters of the dissertation will be presented.

Statement of the Problem

Globally, women continue to be greatly underrepresented in different aspects of their lives (the Global Gender Gap Report, 2015; Kaul, 2012; Hawala & Qutob, 2007). Since 1970s, the subject of women's empowerment and gender equality has been the focus of many national, regional, and international discourses (World Bank, 2012; Nazneen, Hossain, & Sultan, 2011). Regardless of all the efforts that have been made to empower women, still all around the world women witness challenges and obstacles. Gender inequality still remain persistent in all countries (Eurostat, 2014). The main two top obstacles concerning women's empowerment and representation are: (1) historical/cultural obstacles (65.20%), and (2) lack of representation in politics/law making (60.90%). While, according to study's responses, the two least obstacles facing women's empowerment and had the same percentage of response's rate (8.70%) are: (1) lack of access to health care, and (2) lack access to education. As for the economic and professional opportunities, 56,50% of the responders considered it as an obstacle for women's empowerment (Kaul, 2012).

Women in Saudi and Japanese universities still considered underrepresented in high managerial and leadership positons (Abdullah, 2008; Halawani, 2002; UNESCAP, 2013; World Bank, 2012). The majority of the studies covering the Saudi women's empowerment identified that there is, indeed, progresses, however, they still lack representation in leadership and decision making positons (Abdullah, 2008). Moreover, the lack of women's representation in leadership positions and their lack of participation in the workforce might lead the Saudi

society to the issue of the growing number of unemployment among women which might be associated with the rise of other serious problems (Al-Touif, 2014). In the case of Japan, women's empowerment and representation still lags behind other industrialized countries (Matsui, Suzuki, Tatebe, & Akiba, 2014). According to the National Institute of Population and Social Security Research, in 2012 the total number of people in the workforce was 65.55 million people. The demographic changes happening in Japan (the low birthrate) will definitely impact the workforce and Japan's population is expected to decline down to 32.3 percent by 2060. Thus, there is an urgent need for utilizing women and involving them in the workforce more than any other time. Indeed, most of the studies discussing the issue of women's empowerment either in Japan or Saudi Arabia, look at it from an economic, social, and political perspective. Whereas there are only few studies studied this issue from higher education sector, mostly at the university management level.

The purpose of this research study will be to examine the empowerment of women in higher education management in Saudi and Japanese institutions by examining the current situation, supporting factors, challenges, and strategies. To fulfil this purpose, a qualitative research method used to interview a number of managers, and head of department in higher education institutions in Saudi Arabia and Japan. Further, the research will be providing recommendations to various players in order to enhance women's empowerment in university management positons in both countries. Moreover, a proposal system will be designed based on the Islamic tools for empowering women and the findings resulting from cases from both countries.

Purpose of the Study

The study tends to answer the following questions:

1. What is the current situation of women in Saudi and Japanese university management?
2. What are the challenges that affect the presence of women in Saudi and Japanese university management?
3. What are the current supporting factors for women in the field of higher education management field in universities of both countries?
4. What are the strategies that might empower women in Saudi and Japanese university management?

As for the study hypotheses, the research is attempting to review and check the following hypotheses:

1. In comparison to the representation of women in American or European higher education management, the representation of women in Saudi and Japanese higher education management is weak.
2. Among the supporting factors for women's higher education management is the support of Saudi and Japanese governments for women's empowerment. This is in line with the needs of the labor market.
3. Issues related to childcare system, working hours' structure, and culture are challenges that face women's empowerment in higher education management.
4. Having women's universities that are lead and managed by women is an effective strategy that offer women with more empowerment opportunities.

Research Objectives

The study aims to clarify and compare the current situation of women in Saudi and Japanese higher education management by looking at the obstacles that might affect their presence in management and leadership positions in several universities. At the same time, a proposal system for improvement is designed, based on Islamic tools and research findings, in order to empower women in the field of university management in both countries. In particular, the study aims to:

1. Explain the challenges, opportunities and limitations experienced by women in the academic field before climbing into middle management positions.
2. Describe the experiences of those women with regards to dealing with different roles and responsibilities.
3. Investigate the management and leadership experiences of women in Saudi and Japanese universities.
4. Suggest a set of recommendations and design a system proposal for improvement, using research results, so as to advance the situation of academic women leaders and managers in Saudi and Japanese universities.

Research Significance

In light of what had been seen by the researcher, the importance of the study can be summarized as bellow:

1. There are several studies discuss the empowerment of women in economic, political, and social sectors, but rather few in higher education management sector.
2. The study support and reinforce university efforts in the way of implementing policies

of equal opportunities for both genders.

3. Establishing the way women can be empowered through identifying their roles as women managers, and that would provide further knowledge and thus increase the research database in the educational arena.
4. The study might encourage and empower several other women to consider themselves occupying management positions once they are having the needed knowledge and skills.
5. The role of universities in creating and shaping the culture of the society where empowering women in managing and leading positions in universities seems to support creating new values within the society which accept women as leaders in other sectors as well.
6. Policymakers in universities might consider the idea of establishing programs to prepare women and men for management and leadership positions.
7. There are sets of national and global plans to assist women in the workforce and management positions. As for Japan's national policies, there are set of efforts intended to increase women's share in leadership positions to at least 30% by 2020 in all social fields, including higher education (Takamura, 2012). As for Saudi Arabia, the government set up several policies for supporting women including, the Saudi vision of 2030, which includes the need for supporting Saudi women in different sectors of the society. In terms of the global plan, the 2011-2013 United Nation women strategic report stated that the goal of increasing women's leaderships and participation in several fields. While this report is covering the period of 2011 to 2013, it is motivated by a longer term goals up to 2017 (United Nations, 2011). Thus, this research plays a role in supporting women in higher education management through reaching the above

goals and creating the proposal system.

Research Features

Features of the research are listed as follows:

1. Most of the previous studies focus on the current situation analysis of women's social participation in general or business fields, while this study focuses on women's empowerment in higher education management.
2. A large number of studies were conducted in the area of university management in general, whereas this study focuses light on empowering women in university management.
3. A number of studies spotlighted women's empowerment in higher education sector in western countries, while this study attempts to compare the situation of women's empowerment in higher education sector specifically in Saudi Arabia and Japan.

Research Limitations

There are several obstacles encountered in this study. One of the obstacles is related to the process of women's empowerment in higher education management in Saudi Arabia. The research only focuses on the institutional level of a private women's university without looking at the overall public and national level. Thus, the results of the research might differ in the case of other universities in Saudi Arabia. However, as the educational system headed by the Ministry of Education in Saudi Arabia is a centralized system, which is responsible for deciding the policies of the entire higher education institutions in the country, it is likely that there would

be no significant differences in the policies of Saudi universities. In Japan though, this situation is different as universities are independent and procedures are far more flexible to some extent.

Focusing on a private university rather than looking at public and national universities in Saudi Arabia is considered as being another limitation for this research. Indeed, in the case of public and national universities, there is a great challenge to receiving research permissions from such universities in matters including conducting case studies, interviews, questionnaires and many others. Receiving permission from a public university for a specific research requirement is time consuming and takes long procedures, while the researcher is limited to a specific time due to her scholarship program. Furthermore, one of the reasons the researcher chose to study Dar Al-Hekma University, besides being known for its great support for empowering women, the researcher's two months' internship at the university gave her deeper insight and a wider scope of the environment from an inside-out perspective.

Other limitation is the fact that university students were not included in the research study sample. Although students' experiences and views are significant and will be valued to the study, however, their involvement in the subject of women's empowerment in higher education management positions is considered of a different category than the academic, including head of departments and occupying high management and leadership positions in universities. Different in the way of implementing and applying the concept of women's empowerment in management positions. Thus, the study intended to focus on the actors and the context in which playing a role in shaping the higher education management, rather than looking at student's evaluation, and experiences. And for that, students were considered outside of study's scoop. However, student's experiences in this matter might be included in future research as it will add deeper understanding into the subject of women's empowerment in higher education management.

Definitions of Key Terms

The research circle around the following terminologies, which were identified by various studies and scholars:

Women Empowerment. It might have different meanings for different governments, institutions, and providers. In this research, the researcher will be guided by the following definition of women empowerment; “Empowerment is instrumentally important for achieving positive development outcomes and well-being of life which lies in the doing and being what one value and have reason to value” (Tripathi, 2011).

Management. “The attainment of organizational goals in an effective and efficient manner through planning, organizing, staffing, directing, and controlling organizational resources (Rost, 1993); Management is about coping with complexity.” (Kotter, 1990).

Leadership. “An influence relationship among leaders and followers who intend real changes and outcomes that reflect their shared purposes.” (Rost, 1993), and “leadership is about coping with change.” (Kotter, 1993).

Summary

This chapter viewed background information of this research, including research’s questions, significance, objectives, features, limitations, and study’s key terms. The structure in which the research will follow is described below:

Chapter Two (literature studies) women’s empowerment in political, economic and education sectors are presented. Moreover, studies related to women’s empowerment in North America, Europe, Arab world, and East Asia are as well presented.

Chapter Three (Methodology) analysis of research methodology. Different research methodology features were represented, including research questions and hypothesis, research population and sample, research data collection, and research ethics.

Chapter Four (Analysis of Data) it analyses and discuss the data collected from this research though conducting in-depth semi-structured interviews related to research objectives. As the researcher are studying the situation of Saudi Arabia and Japan in regards to women's empowerment in higher education management in universities, the finding of both cases will be discussed. In order to understand the situation of Saudi Arabia, the case of Dar Al-Hekma University will be studied. As for the Japanese side, cases from different universities will be presented. Finally, a comparative analysis of the current situation of women's higher education management in Saudi and Japanese institutions will be showed.

Chapter Five (Women Status in Islam) Issues regarding women's status in Islam. The different Islamic tools for empowering women is presented and discussed in this chapter.

Chapter six (Proposal System for Improvement) a proposal system for women's empowerment in higher education management in Saudi Arabia and Japan is inspired and created based on the findings of the research presented in Chapter four and the Islamic tools presented in Chapter five.

Chapter Seven (Conclusions and Recommendations) summarizes the study's overall findings and theoretical and policy implications. Further, evaluations of the study hypotheses and study's recommendations are presented. Finally, the conclusion of the research along with future work is presented.

Chapter Two

Review of Related Literature

Introduction

This section presents previous studies related to the theme of this research, the empowerment of women in Saudi and Japanese higher education management. The related studies will be classified and presented under three parts; the first part represent studies related to the concept of women's empowerment in general. The second part represent studies related to women's empowerment by sectors including; the political, economic, and education sectors. The third part of the studies is related to women's empowerment by region including; North America and Europe, East Asian, and Islamic areas.

Research Related Studies

This section presents previous studies related to the theme of this research, the empowerment of women in Saudi and Japanese higher education management. First, related studies about the concept of women's empowerment will be presented. Next, the related studies will be classified and presented in two parts: the first part concerns studies related to women's empowerment in sectors including the political, economic and education sectors. The second part of the studies is related to women's empowerment by region including North America and Europe, East Asian and Islamic areas.

Studies Related to the Concept of Women Empowerment

Empowering women in various sectors of society, including higher educating, might result in several advantages (Creighton, 2011; King & Hill, 1993; Jamal Al-Lail, 2010; Purcell,

Helms, Rumbley & Altbach, 2005; United Nations, 2011). It might improve the rate of gender equality in society and thus help sustain growth by including the larger participation of women in the labor force. Significantly, improving women's equality in society will lead to improving the economic and social situation of the whole community. At the International Women Leaders' Global Security Summit held in New York City in 2007, the United Nations Deputy Secretary, Asha Rose Migiros, stated, "study after study has shown that when women are fully empowered and engaged, all of the society benefits" (The World Bank, 2011). Thus, those benefits do not only advantage women, but the society as a whole in relation to economic prosperity, civic health, or even an engaged community. However, women have been considered for a long period of time as "the world's greatest underutilized natural resources" (Creighton, 2011).

The term 'empowerment' might include several implications, and it is of growing significance and interest to researchers, politicians, practitioners, and citizens at the same time. According to Edelman (1977), looking at the language and the politics of human services, one can assume that sometimes there is the appearance of new language describing the same existing old practices. Some people believe that the language of the term empowerment might in fact increase the sense of awareness (Rappaport, 1986). Indeed, a growing number of people are searching and studying the true meaning behind the term empowerment, and discovering ways it can be applied in order to bring about changes for individuals or societies as a whole.

Empowerment can be referred and connected to the action of giving a person or an organization the power to do something. Thus, it can be understood by investigating the concept of power. The Cornell Empowerment Group (1989) defined this concept of empowerment as the "capacity of some persons and organizations to produce intended foreseen and unforeseen effects on others" (Lord & Hutchison, 1993). According to The Oxford American Dictionary, empowerment can be defined as "to make (someone) stronger and more confident, especially

in controlling their life and claiming their rights". The term might also refer to allowing more women to take on leadership positions in society. Applying the term empowerment to women might hold the meaning of reducing the disparity between men and women, either by building action plans that include targets, or by ensuring equal opportunities for both genders. Another implication the term empowerment might hold is the ability to make women stronger and confident in getting their rights and controlling their lives.

One of the ways to develop and release women's potential, and thus empowerment, is through education. The UNFPA (the United Nations Population Fund) believes that "education is one of the most important means of empowering women with the knowledge, skills and self-confidence necessary to participate fully in the development process" (UNFPA, 2014). Particularly, the higher education sector plays a major role in supporting women's position in society. There are several reasons for focusing the light on higher education levels rather than other levels of education. First, the higher education system plays a significant role in offering sustainable growth, as well as developing society through producing and spreading knowledge, and that "with the advent of the 21st century, higher education is facing unprecedented challenges consisting in the increasing importance of knowledge as a crucial motor for development as well as challenges from information technology and communication" (The World Bank, 2011). Second, the importance of higher education is shown in the way it can be directly linked to the labor market (Fasih, 2008).

Studies Related to Women Empowerment by Sectors

Worldwide, it is thought that women are greatly underrepresented in different sectors of society. There are many studies that have tackled the issue of women's empowerment and women's rights to be represented in leadership and management positions of power. This section of the research will present studies related to women's empowerment classified into

three sectors: studies related to women's empowerment in the political, economic and education sectors.

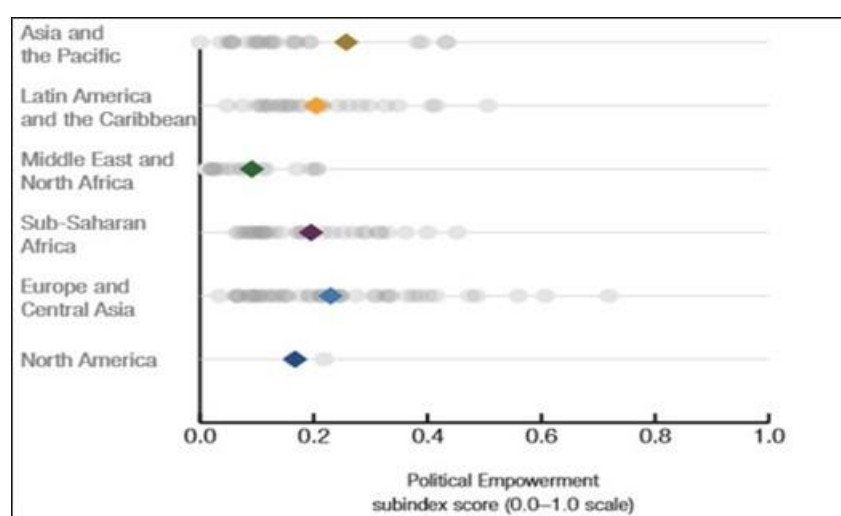
Studies Related to Women Empowerment in the Political Sector

For a long time, the issue of women's empowerment and right to participate in politics has been a central issue of many international discourses (Markham, 2013). The beginning of the rise of this issue was in 1975 with the implementation of the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW). Following that, the issue of women's empowerment in the political sector continued to draw attention with the implementation of the Beijing Declaration and Platform for Action (1995). Recently, under the umbrella of the United Nations, the Millennium Development Goals report (2013) was published putting the issue of empowering women as its third goal. According to Markham (2013), all the conferences, discourses, reports, declarations and plans agree upon the following matters: (1) women should be equally represented as men in the political sphere, (2) increasing women's political participation should be taken into account by implementing the necessary actions for this purpose such as the quota system, and (3) there should be a diversification in the ways of empowering women and ensuring their equal participation in politics.

The Global Gender Gap Report of 2015, published by the World Economic Forum, presented the gender gap index with regards to the political participation across regions. Figure 1 shows that, in comparison to the other measures used by the report to identify the gender gap indexes throughout regions, the political participation of both genders in all regions tends to be the lowest. Among the different regions, Asia and the Pacific are considered to have the highest ranking, with 26% of its gender gap in the political participation sector. Next in line are Europe and Central Asia with the closing of a gap of 23%. Although, Europe and Central Asia did not recognize the report's finding, which state that that they have the highest gender political

participation ranking in terms of regions, among the list of the top gender political empowerment closing-gap countries are from these two regions (see Table 1). This is followed next in line in terms of the gender political participation gap by region, with Latin American and the Caribbean having 20%, Sub-Saharan Africa with 19%, North America with 17% and the Middle East and North Africa with only 9%.

Figure 1: Political Participation Sub index 2015, by Region.



Source: World Economic Forum, 2015.

Table 1: Gender Gap Rankings by Region;

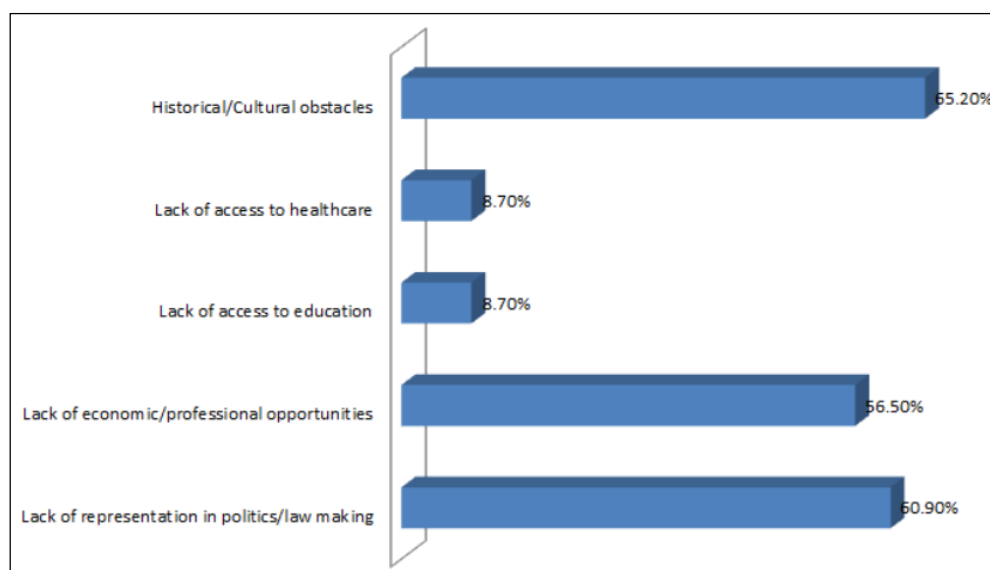
EUROPE AND CENTRAL ASIA		
Country	Overall rank	Overall score
Iceland	1	0.881
Norway	2	0.850
Finland	3	0.850
Sweden	4	0.823
Ireland	5	0.807

Source: World Economic Forum, 2015.

Kaul's (2012) study aimed to look at the main obstacles for women's empowerment

from women's perspective. The study was in line with the World Economic Forum's Global Gender Gap Index ratings of 2011. The majority of the study's responses came from the US with 65%, and other responses came from France, Germany, Nigeria, Spain, India and Mexico. Figure 2 shows the list of obstacles and the rate of the responses. The two main two obstacles concerning women's empowerment are: (1) historical/cultural obstacles (65.20%), and (2) the lack of representation in politics/law making 60.9%. While, according to study's responses, the two least obstacles facing women's empowerment had the same percentage of the response rate (8.7%) and are: (1) the lack of access to health care, and (2) the lack access to education. Moreover, 56.5% of the respondents considered economic and professional opportunities as obstacles for women's empowerment.

Figure 2: Women's empowerment: The Top Obstacles.



Source: Kaul, 2012.

Among the identified aspects for measuring the empowerment of women are women's political awareness and representation, and their ability to make decisions. Another way to measure whether a woman is empowered or not is by looking at her ability to handle domestic decisions, which is considered comparable to her husband's ability in handling domestic decisions. However, as it is quite challenging to measure such domestic abilities, economists have tried to look at any variables that can be associated with great women's empowerment, such as education and the use of contraceptives. Indeed, such "self-reported variables reflect the wide variety of choices and decisions at stake in the household bargain: employment, fertility, and resource allocation" (Kandpal, Baylis & Kuenning, 2012). In fact, two studies, one done in Bangladesh (Anderson & Eswaran, 2009), and another done in India (Rahman & Rao, 2004), found that when a woman works outside of her house, this will increase her domestic give-away power and ability. Thus, the signs for having a greater level of women's empowerment include working outside of the house, political awareness and participation, and physical movement (Anderson & Eswaran, 2009; Kandpal, Baylis & Kuenning, 2012; Hashemi, Schuler & Riley, 1996; Rahman & Rao, 2004).

Regarding the concept of working outside the house, Sheryl Sandberg, the Chief Operator Officer of Facebook, spoke about giving women the right to make their decisions and decide by themselves whether they work outside or inside the house. In her book she mentioned that, “for decades, we have focused on giving women the choice to work inside or outside the home. We have celebrated the fact that women have the right to make this decision, and rightly so. But we have to ask ourselves if we have become so focused on supporting personal choices that we’re failing to encourage women to aspire to leadership. It is time to cheer on girls and women who want to sit at the table, seek challenges, and lean in to their careers” (Sandberg, 2013, p. 162)

Supporting women in achieving their political empowerment is considered to be a significant action, not only for attaining human rights, but also towards achieving a more equitable, sustained and justifiable society for everyone. According to a UNDP guidebook report published in 2012, women are recognized as being underrepresented in political positions of power. 40% to 50% of political party members are women, among them only 10% of women occupy leadership positions in those political parties. Worldwide, as in 2016, women represent 22.7% of parliament seats from where it was 16% in 2005 (IPU, 2016). Whereas women’s representation by regional average, in Asia 18.8% and in Arab states 17.5%. The percentage of women in all national parliaments is low and facing a slow increasing since 1995 where it was 11.3%; as of August 2015, women represent only 22%. Moreover, globally, the percentage of women as ministers, and head of states and governments is still remarkably low, and almost does not exist in many countries, representing a percentage of less than 5% in 2011. As of August 2015, there are only 11 women serving as Head of States, and only 10 women serving as Head of Government. Thus, it is extremely important to ensure that a substantial percentage of women hold high positions in the political sector as a way to promote gender equality and involve more women in decision making processes. It is also important to

acknowledge that increasing the percentage of women in positions of power in the political sector does not necessarily mean having less men in politics, but rather having a more justifiable as well as equitable community for everybody.

In 2015, one of United Kingdom's leading international think tank development organizations, the Overseas Development Institute (ODI), published a report discussing women's voice and leadership in the process of decision-making (Domingo, 2015). According to the report, the three important elements for empowering women in political sectors are voice, leadership and decision-making. These elements should be highly present not only in household issues, but rather at the community, society and nationwide level, whether it is individual or collective. The report circles around two significant aspects: the factors that play a role in enabling women's three elements for political empowerment and the way these three elements cause gender equality. One of the findings of the report is women's participation in political spheres plays a significant role in reinforcing the three important elements for women's empowerment. Women will get the chance to speak out about their needs and deliver their voices. Furthermore, although many countries around the world are increasing the number of women in local and national positions, women are still considered as being highly underrepresented in leadership positions. Another fact found by the report, usually appointing women in political positions is seen and known, however, the way these women became in such leadership position is rather obscure. The report found that women's voices and leadership resulted in greater gender equality.

Chapman (1993) was able to set a measurement for women's underrepresentation in the workforce. According to him, "when the number of women holding public offices, when compared to men, is relatively low there is under-representation. That is, there may be an increase in participation of women and yet under-representation of women in politics; or there

could be high representation of women in politics and yet low-level of participation, depending on the standards used to measure participation, however, the former is rather common” (Chapman, 1993, p. 10). Furthermore, in his book he discussed the relationship between men and women in terms of political power. He thinks that men and women strive over political power for terms already known by men for the purpose of raising competition among them. He further strongly supported the importance of involving women in the political sector, “without clear involvement of women in the political process through holding of various offices (positions) and make known their own ambition through consciousness and effective involvement Source: IPU, 2012. Political scene a condition which if absent allows or facilitates the political elites dominated by and govern women remain the same” (Chapman, 1993, p. 11). The reason we should understand the importance of women’s representation, as well as underrepresentation, in the political sector relies on the fact that “women’s underrepresentation, if made known to the public, could shape political behavior” (Duerst-Lahti & Kelly, 1995).

From the above statistics, there has been a slight progress in women’s political participation and empowerment, be it at the global or regional level. However, in terms of the progress of women’s political participation in head of states or government positions, the progress is considered to be quite low. Usually, women who came to such positions and stayed there accomplished this through family relations; according to Markham “in Asia, almost all women leaders have come from political dynasties. In Latin America, women have typically come to power in the place of an assassinated husband or through other family connections” (2013). The situation of women’s political participation in such positions is changing slowly and gradually. Table 2 lists women’s names that have served as heads of states up to 2013. In the last six years there has been a noticeable increase in the number of women serving as head of states; however, by the end of 2012, there were still only 20 women in such positions out of the total of 193 countries around the world.

Table 2: Women Heads of States in 2013

Argentina	Cristina Fernandez de Kirchner
Bangladesh	Sheikh Hasina Wazed
Brazil	Dilma Rousseff
Costa Rica	Laura Chinchilla
Denmark	Helle Thorning-Schmidt
Germany	Angela Merkel
Jamaica	Portia Simpson-Miller
Kosovo	Atifete Jahiaga
Lithuania	Dalia Grybauskaite
Liberia	Ellen Johnson Sirleaf
Malawi	Joyce Banda
South Korea	Park Geun-hye
San Marino	Antonella Mularoni
Slovenia	Alenka Bratusek
Switzerland	Doris Leuthard Simonetta Sommaruga and Eveline Widmer-Schlumpf
Thailand	Yingluck Shinawatra
Trinidad and Tobago	Kamla Persad-Bissessar

Source: Markham, 2013.

Although the above literature studies are related to women's empowerment in the political sector, and are not directly related to women's empowerment in higher education management, they can still serve as a beneficial and supportive lens to further understand the concept of women's empowerment in other various sectors, and specifically in higher education management in the Saudi and Japanese context.

Studies Related to Women Empowerment in the Economic Sector

Globally, since the 1970s, issues of women's empowerment and gender equality have been the center of many development dialogues (World Bank, 2012; Nazneen, Hossain & Sultan, 2011). Understanding the notion behind women's empowerment in the economic sector is recognized as complicated (Wu, 2013). In order to understand this notion, one has to understand the definition of economic empowerment as the first step. Economic empowerment can be identified as "the capacity of women and men to participate in, contribute to and benefit

from growth processes in ways which recognize the value of their contributions, respect their dignity and make it possible to negotiate a fairer distribution of the benefits of growth” (Eyben et al., 2008).

As for women’s economic empowerment, there is still no clear definition of it (Wu, 2013), and it differs from one context to another and from one group to another. In fact, this concept “goes beyond ‘women’s development’, welfare or upliftment, to represent a process of conscientization and organized struggle for social change and gender equality – on individuals, relationships and groups” (Batliwala, 2007). However, there are two ways to identify a woman as economically empowered: one, she is able to succeed economically, and two, she is able to decide on matters related to the economy (Golla, Malhotra, Nanda & Mehra, 2011). In a 2013 report published by the Donor Committee for Enterprise Development (DCED), the author explained the way to understand women’s economic empowerment by stating that “to begin to understand changes in women’s economic empowerment requires reflection on inter-related aspects of a woman’s life to explore not only what has changed but also how change has been experienced in order to ensure that positive gains are sustainable and that the intervention does no harm” (Wu, 2013). The report stated that the way to achieve women’s empowerment, which is through involving more women in the economic activities and sectors, will result in strengthening women’s three important elements for empowerment: voice, leadership and decision making.

A recent report published in 2012 by the World Bank explored the significance of women’s empowerment and gender equality and their relationship to the growth of so called “smart economics”, which is considered a key factor for development achievement and poverty reduction. There are many studies that have proven the existence of a relationship between women’s economic empowerment and economic growth (Kabeer & Natali, 2013; Thomson &

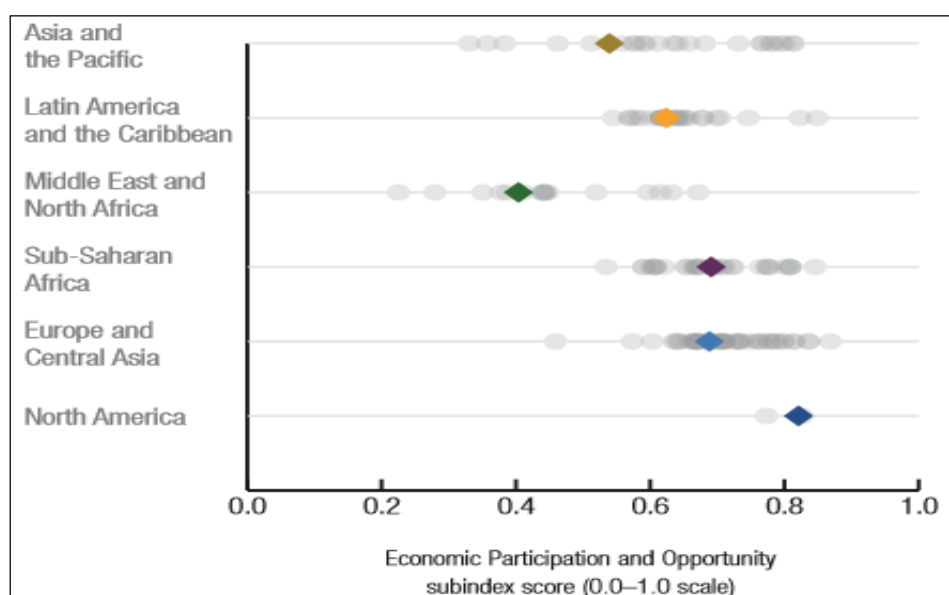
Graham, 2010; United Nations, 2013). Among the eight Millennium Development Goals (MDG) achieved by the United Nations member states and other international organizations, the third goal is that of “promoting gender equality and empowering women” (2013). These goals were established in 2000 and the intention was to achieve them by 2015. While significant progress had been made through these goals, the third goal is still far from being achieved to date (United Nations, 2013). On the other hand, there are studies that have showed the opposite reaction to the existence of gender inequality and its effect on economic growth. According to Kabeer and Natali, “gender inequality leads to inefficiencies that stifle economic growth by raising gender-based barriers against women’s entrepreneurship development” (2013).

The United Nations Economic and Social Commission for Asia and Pacific (UNESCAP) (2013) identified a set of measures for determining women’s economic empowerment. One of the factors that can be used to measure the status of women’s economic empowerment in a country is knowing the gender gap of employment, which shows the rate of women’s participation in the labor force in comparison to that of men, and, at the same time, determines the level of gender equality access to employment. Another factor for measuring women’s economic empowerment in a country is to look at the employment population ratio for both genders.

The Global Gender Gap Report of 2015 published by the World Economic Forum represented the gender gap index by regions with regards to economic participations and opportunities. Figure 3 shows that there are great differences across regions in terms of their gender gap in economic participation sub index. At the top of the list and holding the highest average is North America with almost 82% of its gender economic participation being closed; whereas only 40% of the gender economic participation gap was closed in the other regions of Sub-Saharan Africa, Europe and Central Asia, Latin America and the Caribbean, Asia and the

Pacific, and the Middle East and North Africa.

Figure 3: Economic Participation Sub index 2015, by Region.



Source: World Economic Forum, 2015.

The occurrences of globalization have had a great impact on the whole world in general, including the Arab world. This is reflected in many aspects of society including women's image, place and role, which has also reached women's participation in the economic, social and political decision making process. Many studies have reinforced the importance of empowering Arabian women in different sectors of society including the economic sector (Abderrahim, 2014; Abdulqader, 2007; Abu Algaraia, 2008; Alkutbi, 2008; Hawala & Qutob, 2007; Saeed & Ismail, 2010). Although royal protocol has given Saudi Arabian women the chance to participate in economic decisions, their participation ratio is remarkably low. Saudi women occupy three out of 18 seats in the Chamber of Commerce and Industry in the city of Jeddah, and two out of 18 seats in the Chamber of Commerce in the Eastern Province of Saudi Arabia (Abderrahim, 2014; Alsalees, 2010).

Regarding the current situation of Saudi women's empowerment and participation in

the economic sector, there are limitations for women's participation in this sector. Abderrahim's (2014) study aimed to identify the tendencies of female Saudi students in Saudi universities with regards to the empowerment of women in many aspects of society including the economic sector. The study looked at a total sample of 495 units, and concentrated on the following issues: the current situation for female Saudi students' trends regarding women's empowerment's, the factors and the outcomes. As for the findings of the study regarding the current situation of female Saudi students' trends for women's empowerment; 65% of the respondents agreed that there was limited participation among Saudi women in economic decision making and 79% of the participants agreed upon the presence of qualified Saudi women who are able to participate in economic decision making. Concerning the factors that contribute to female Saudi students' participation in economic decision-making, according to the study there are eleven factors;

Regarding the first factor, education, 82% of participants agreed that it is a major factor. Table 3 shows participants' responses to the importance of education as a factor for empowering women in Saudi Arabia. Moreover, education is considered to be among the lowest obstacles for women's empowerment (Kaul, 2012).

Table 3: Education and its contribution to the empowerment of Saudi women to participate in the making and decision-making

Statement	Respond's Firection Level										Total	
	Very Agreed		Agreed		Not Sure		Don't Agree		Absolutely Don't Agree		No.	Ratio
	Ratio	No.	Ratio	No.	Ratio	No.	Ratio	No.	Ratio	No.		
Education help empower women in the economic decision	49.7	248	32.9	163	8.7	43	5.3	26	9	9	495	100
Education help empower women in the political decision	51.1	253	27.9	138	10.9	54	6.5	32	3.6	18	495	100
Education help empower women in the social decision	52.1	258	33.5	166	8.7	43	4	20	1.6	8	495	100

Source: Abderrahim, 2014.

Regarding the second factor, women's work in various sectors, 74% believed that this factor supports women in the way of empowering them in economic decision-making; for the third factor, the changes that might occur in society, more than 74% of the participants assumed that this factor plays a role in empowering women in economic decision making; with the fourth factor, promoting awareness of the importance of Saudi women's role in society and the economic sector, more than 75% of the participants agreed that this factor can reinforce women's empowerment in economic decision making; regarding the fifth factor, which is related to the stereotyping of Saudi women in the mind of Saudi men, more than 81% of the participants believed that women cannot be either empowered or advanced in any sector of the Saudi society without changing the negative mental image remaining in the mind of Saudi men; for the sixth factor, creating new jobs opportunities for Saudi women, more than 81% of the participants thought that this factor is important in empowering women in economic decision making; 84% of participants thought that the seventh factor, women's participation in leadership positions, plays a role in empowering women and giving them the chance to participate in economic decision making and more than 71% of participants thought that the eighth factor, the existence of cultural elites in different institutions or universities that contribute to women's role in the society, was an important factor for empowering women; regarding the ninth factor, making different media channels, more than 69% of the participants believed that the media can play a role in supporting women's empowerment in the economic

decision making; more than 70% of participants thought that the tenth factor, sharing and being exposed to neighboring countries' experiences regarding the participation of women in economic decision making, might reinforce Saudi women's participation in economic decision making; for the eleventh and final factor, women's cultural communication with other countries, more than 78% of the participants believed that this factor might empower women the economic decision making.

Regarding the negative factors that prevent Saudi women from being empowered in economic decision-making, a percentage of study participants agreed upon the following factors:

- Saudi traditions and culture (more than 75%).
- Saudi men's negative mental image towards Saudi women (more than 77%).
- The lack of women's self-confidence (more than 65%).
- The way women were socially up brought (74%).
- The laws and regulations implemented in Saudi society (more than 74%).
- Males' dominance in Saudi society (79%).
- The lack of training and rehabilitation opportunities provided for women in Saudi society (more than 78%).

As for the positive outcomes for empowering Saudi women in economic decision-making, a percentage of study participants agreed upon the following factors:

- Empowering women in economic decision making results in reinforcing women's participation in this area (80%).

- Empowering women in economic decision-making confirms women's effective role in political participation and in occupying position of power in the political and diplomatic sectors (80%).

- Empowering women in economic decision-making can establish new rules and legislations aiming to supporting women, which did not exist before (81%).

- Cultural progress and advance is considered to be a positive factor for empowering women in different sectors including the economic sector (more than 79%).

- Empowering women in economic decision-making plays a significant role in reinforcing women's self-image and confidence (more than 84%).

- Empowering women in economic decision-making might change the negative mental image that men have of women in Saudi society (more than 81%).

Looking at the results of the above study, there is a genuine desire among women in Saudi Arabia to be an active member of the community and to participate, along with men, in the development of society. Thus, providing opportunities for women's participation in economic decision-making will enhance the overall development of the community.

It is extremely important for a woman to understand that the way for her to be empowered in different sectors of society, including the economic sector, is to stop underestimating her abilities, even before thinking about changing men's mental image of her. The fact is that women continually tend to underestimate themselves (Thomson & Graham, 2010). In Abderrahim study's (2014), more than 65% of the women who participated in the study thought that women's lack of self-confidence is one of the reasons for their underrepresentation in positions of power, be it in the political, economic or social sectors in Saudi Arabia. According to Sandberg, "this phenomenon of capable people being plagued by

self-doubt has a name – the impostor syndrome” (2013). This ‘imposter’ syndrome affects both men and women, however women are more vulnerable to it. Scott’s (2002) study examining students’ self-assessment on a surgery rotation found that female student tends to evaluate themselves with lower scores, while male students tend to give themselves higher scores, despite faculty evaluation for female students showing higher scores than for male students. Another study explored women’s experiences at the Department of Law in Harvard University; with a sample close to one thousand law students, it found that female students evaluate themselves with lower scores than male students in nearly every skill related to their law studies. Furthermore, women’s underestimation of themselves became worse and clear when assessing themselves in front of other people or specifically male audiences (Daubman, Heatherington & Ahn, 1992).

The studies represented above were mainly related to women’s empowerment in the economic sector. Most of these studies focused on women’s participation in economic decision-making and gave important insights and the basis for the topic of women’s empowerment in general. They can still be looked at as knowledgeable references for the theme of this research, that is, women’s empowerment in higher education management.

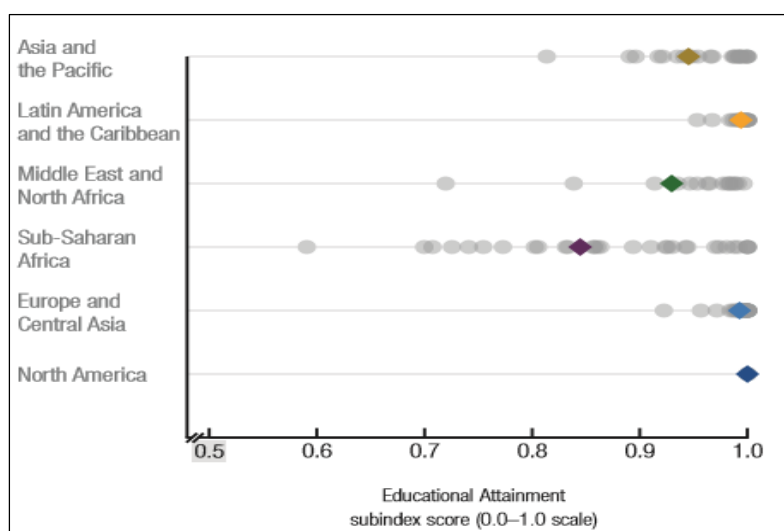
Studies Related to Women Empowerment in the Education Sector

There are few studies exploring the issue of women’s empowerment in management and leadership positions in the education sector. Most of the studies that tackle the issue of women’s empowerment discuss the strong role of education in empowering women in different sectors of society (Jamal Al-Lail, 2010; Creighton, 2011; King & Hill, 1993; Al-Rashid & Abu-Dawlah, 2002; Purcell, Helms, Rumbley & Altbach, 2005). Indeed, the advantages that result from educating women do not only benefit them as individuals, but also have a great impact on the whole of society, including economic prosperity, civic health and an engaged community.

Education is not only a key factor for empowering women, but it is also a right for every person to achieve. It gives women a chance to be more productive, whether inside or outside the house (Abdel Mowla, 2009; Kandpal, Baylis & Kuenning, 2012). If women's work is considered to be a mean for improving women's economic and social status in society, education is also considered as a mean for women's participation in the development of the society (Alaseeli, 2012). It can release women's potential and advance their situation in society. Higher education in particular plays a key role in providing women with "a great promise, not only in terms of providing highly esteemed credentials but also in terms of conveying a critical knowledge of society that will allow them to understand and change the conditions of subordination they face" (Kelly & Slaughter, 1991).

Almost all regions successfully came near to closing the gender gap index with regard to educational attainment. Figure 4 demonstrates the educational attainment index across regions based on the World Economic Forum's gender gap report of 2015. The report indicated that three regions closed almost 99% of the educational attainment gender gap; at the top is North America, followed by Latin America and the Caribbean, and then Europe and Central Asia. As for the other regions, next in line is Asia and the Pacific, having closed almost 95% of the gender gap followed by the Middle East and Africa closing 93% of the education attainment gender gap; the Sub-Saharan African region came last with the lowest gender gap percentage among the other regions at 84%.

Figure 4: Educational Attainment Sub index 2015, by Region.



Source: World Economic Forum, 2015.

Being educated gives women a great deal of support and paves the way for their empowerment in different sectors of society. Furthermore, the level of education that men and women hold can play a role in determining their personal levels of ambition (Rashid & Abu-Dawlah, 2002). In a study accomplished in 2002 that targeted 411 employees in different business organizations in Jordan, more women with higher educational levels tended to be more ambitious and hold aspirations for occupying leadership positions compared with women with lower educational levels. Moreover, the study showed that employees whose fathers held diplomas or university degree certificates were more interested than others in career progress. On the other hand, Al-Hussain's study (2004) found that there is no relationship between educational qualification, experience, training sessions, or women's access to leadership positions. Furthermore, the study showed the features of women administrative leaders in the Jordanian Ministry of Education were as follows: (1) balanced character, (2) responsible, (3) high motivation towards work, (4) inflexible, (5) care only about work and (6) an average level of self-confidence.

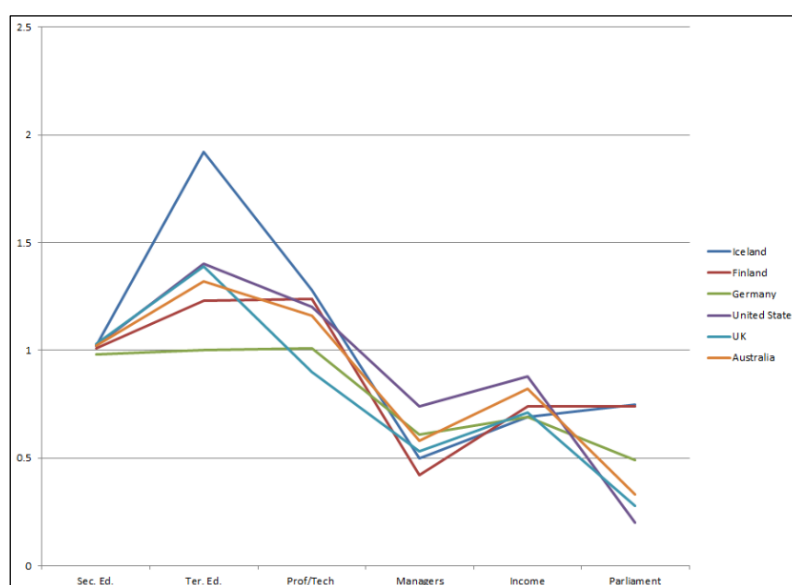
Although women's education is considered as being a great factor for empowering

women, and the level of women's education determines the level of aspiration women hold towards leadership positions, women are still considered to be underrepresented in higher positions. According to the data of the National Center for Education Statistics (NCES) (2004), in recent years the percentage of men earning doctoral degrees has been stable, while the percentage of women earning the doctoral degree has increased by 46%. In the past seven years the rate for women and men earning doctorate degrees has remained at the same level. In fact, for a long period of time, women outperformed men in main measures of university education achievements. They used to outperform men in attending colleges, earning high grades and graduating. However, women are still underrepresented in different management and leadership positions compared to men; moreover, when it comes to students' government association in many US universities, men outperform women. In a 2005 study, the American Council on Education (ACE) found that women represent only 17.8% of university presidential and chancellor positions. Moreover, the same low percentage exists in the number of women holding professor, associate professor, and assistant professor positions in universities in comparison to men (Babcock & Laschever, 2003; Calizo, 2011; Warner & DeFleur, 1993). Thus, for these reasons Calizo (2011) reached the following conclusion and question: "degree attainment is not the primary reason women are not advancing at the same rate as men. If women have the degree, why are they not advancing to higher rankings faculty positions and into senior level administrative positions like their male counterparts?" (p. 129).

To further support the argument of women earning higher educational degrees and still being considered as underrepresented in many management and leadership positions, Kaul (2012) studied the situation of the top 25 countries listed in the Gender Gap Report (2011), which classified the narrowest gender gap. Figure 5 shows the situation of Iceland, Finland, Germany, the US, the UK and Australia in regards to the ratio of women to men in secondary education, tertiary education, professional/technical work, managerial positions, earned

income and parliament positions. From the figure, one can notice that women tend to achieve far higher than men in secondary, tertiary education and professional work. While when it comes to women occupying management and leadership positions, one can notice the sharp drop, which emphasizes the lower representation of women in such high positions. This drop continues to become sharper when it comes to the political participation of women. Among these countries, the US has the smallest drop and Finland has the highest drop in terms of women occupying management positions. As for the political representation of women, both Finland and Iceland have the smallest drop at almost the same rate, and the US has the highest drop among the other countries.

Figure 5: Global Gender Gap Report 2011: the top 25.



Source: Kaul, 2012.

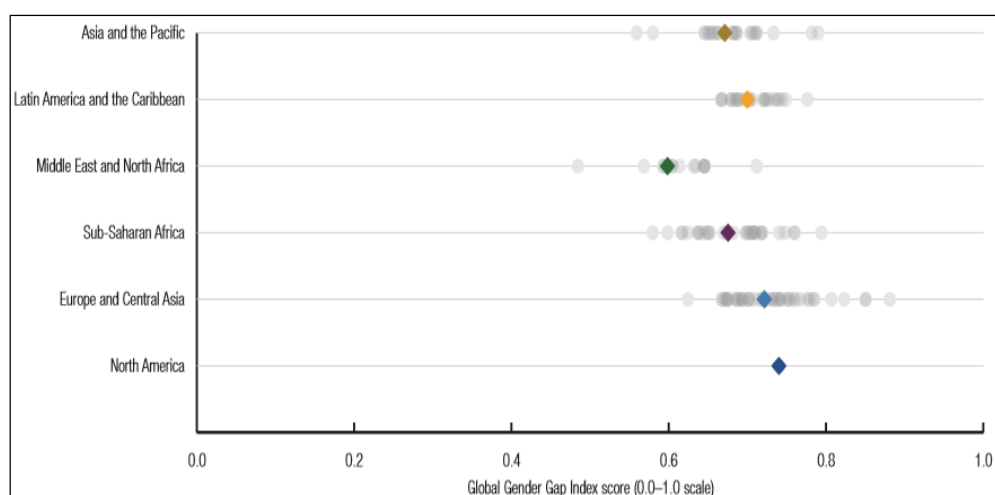
The literature discussed above mostly focused on women's empowerment through education and the role of education for providing support towards women's advancement in various sectors of society. These studies are significant in providing a broader insight into the position of women in terms of educational attainments in regions around the world. They can also represent a good reference for looking specifically at the main theme of this research,

which is the situation of women's empowerment in the management of higher education institutions.

Studies Related to Women Empowerment by Regions

There are many studies that have discussed the issue of women's empowerment and their right to deliver their voices and be effective members of society. Women have the right to be represented and employed in leadership and management positions of power. Before looking at the situation of women's empowerment in each region, Figure 6 shows the 2015 global gender-gap ranking published by the World Economic Forum for each region. According to the figure, the Middle East and North Africa came last being far from closing the gender gap. North America holds the top score, with the US and Canada representing almost similar scores followed by Europe and Central Asia; next in line are countries in Latin America and the Caribbean closing almost more than 70 % of the gender gap that exist in their countries; Sub-Saharan Africa is next, followed by Asian and Pacific countries.

Figure 6: Global Gender Gap Index 2015, by Region.



Source: World Economic Forum, 2015.

As the situation of women's empowerment differs from one country to another, this

section of the research will present studies related to women's empowerment according to various regions; that is, studies related to women's empowerment in North America and Europe, the Arab and Islamic world, and East Asia.

Studies Related to Women Empowerment in North America and Europe

Throughout the past years, the situation of women's empowerment in leadership positions in higher education has been progressing in the US. Women have been achieving significant steps in the academy. Nevertheless, data shows that women are still considered as not advancing the same as men, and they are underrepresented in leadership positions in higher education institutions in the US (Calizo, 2011, National Center for Education Statistics [NCES], 2004).

In order to understand the reasons behind women's underrepresentation in management and leadership positions in universities, it is important to look at the issue from a historical perspective. In the case of women's historical leadership representation in the US educational sector, Hoffman (2011) studied the underrepresentation of women in leadership positions in US colleges and specifically in the co-curricular activities of student affairs and interuniversity athletics. The study tried to look at the reasons why so few women were in leadership positions in these areas. Historically, the period from 1890 to 1972, which is referred to as the coeducational period, was highly recognized as a gender-based period. In that period, educating women was centered on one main goal: to prepare her for her work as a wife and a mother. Moreover, women had to prepare and raise their children in order to grow up properly and play an effective role in society. According to Solomon (1985), the role of women in the American higher education of that period was characterized by the idea of "Republican Motherhood"; later, after the Revolutionary War, this was developed into the role of being a perfect Christian wife, mother and teacher. In order to preserve women's leadership positions in such a gender-

based period, women established four sets of strategies defined by Glazer and Slater (1987) and later developed by Nidiffer (2000). The four strategies are as follows:

1. **Superperformance:** seeking status with extraordinary efforts and a willingness to sacrifice traditional relationships.
2. **Subordination:** accepting a subordinate position within a male-dominated profession.
3. **Innovation:** establishing a new professional field. Often, this allowed women to remove themselves from direct competition with male professionals, especially if they took up work or served clients typically neglected by men.
4. **Separatism:** working in environments such as women's colleges where women were senior administrators and faculty members, even in traditionally male disciplines.

Glazer and Slater (1987) described the way in which women used this strategy as follows:

women often shifted from one strategy to another, depending on the particular circumstances they were facing. Although the strategies are not totally separable and they often overlap, they offer a way of looking at the texture, the range, and the limits of the possible in these women's lives (p. 14).

From 1972, women's leaders' reliance on these four strategies lessened, especially with the establishing of the new gender equity law "Title IX". The new law provided "equity in access and educational opportunity for women students in 10 educational program areas and for promoting and retaining women in positions of leadership" (Hoffman, 2011, p. 32). After the passing of this law, only one strategy for women leaders in universities remained, that of Superperformance. Although the new law did not mention the need for merging men's and

women's departments or institutions, the deans of women's new generation were not able to maintain their leadership positions. This merging gave women directors a secondary position in the new combined department. Understanding the historical process of the how female university leaders and directors maintained their leadership positions in the gender-based period is considered to be significant in realizing the reasons behind having few women in leadership positions in such areas.

It is important to study successful case studies in the area of empowering women in higher education and to look at them as role models. One of the cases is that of Dean M. Eunice Hilton, who lead the women's Student Dean Program at the Syracuse University in the US between 1935 and 1949. According to Mulvihill (2011), the Student Dean Program during Hilton's leadership period was "among the first of its kind, prepared women to administer comprehensive services, give instruction, and provide guidance and counsel to women students through positions in higher education" (p. 47). Hilton created new positions for women in the higher education sector, not only in the university of Syracuse, but also in other universities. Her leadership role extended to covering physical educators in other areas, so as to provide them with guidance and advice for their next roles in the universities' development. Her legacy in the university was to involve female deans in all sectors of the curriculum, not only the students' affairs issues. Furthermore, she wanted to involve female deans in building the mission of the institution and that this mission should be about the whole student body. Hilton's methods brought about great change for women on her campus and on other campuses in the US.

Most of the literature on women's empowerment in the US and Europe cover subjects surrounding high accomplishing women, successful cases for women's empowerment, whether they were studied at the individual or institutional level, parenthood (Motherhood), and work

life balance, which are considered to be good bases for raising information and awareness about subjects related to women's empowerment in the academic sector. However, the literature does not fully address the issue of women's empowerment in the management level of higher education institutions, particularly regarding the recent and current situation, factors, challenges and strategies. In this study, the researcher has sought to explore this gap by looking at the situation of women's empowerment at the management level of higher education institutions in both Saudi Arabia and Japan.

Studies Related to Women Empowerment in Arab – Islamic Worlds

Among the studies that have tackled the issue of women's education in Middle Eastern countries, Kelly study (2009), discussed the issue in the Gulf Arab States. She studied the state of women's recent gains and rights among the Gulf Cooperation Council (GCC) country members, including Bahrain, Kuwait, Oman, Qatar, Saudi Arabia and the United Arab Emirates. The study showed that there are considerable shortages related to the state of women's rights, including education, in almost all Gulf Arab countries. Although women's situation in these countries is progressing, there is still a need to enhance the situation of women's political and economic rights and participation. While women in different parts of the world, including Asian, African, Latin American, European and North American countries, continue to face different kinds of discriminations, women throughout the Arab countries face discriminations related to society's social and legal systems. However, several steps have been taken to improve women's situation in each country in the region. Furthermore, since 2003, women in almost all Gulf Arab States have been achieving tremendous successes in social, political, educational and economic sectors.

In terms of the situation of women's empowerment in Jordanian's universities, studies have proved that Jordanian women's empowerment is progressing in spite of the existence of

challenges and difficulties facing women in the Jordanian society (Al-Barrak, 2005; Al-Hussain, 2004; Al-Trawneh, 2010; Al-Rashid & Abu-Dawlah, 2002; Pickaertz & Haddad & Farkh, 2002; Shihabi & Azam, 2003). The Gender Gap Index Report of 2015 ranked Jordan at 140 out of 145 countries. In terms of the other criteria mentioned in the report, for the gender economic participation and opportunities gap it was 142, the gender educational attainment gap was 93, and the gender political participation gap was 123. Al-Trawneh's (2010) study aimed at examining the current situation of women's administrative empowerment in Jordanian higher education public institutions and the obstacles that might influence them from the perspective of faculty members. The study was accomplished by distributing surveys among the study's sample, which totaled 444 members during the academic year of 2006/2007. The study found out that the reality of the current situation of women's administrative empowerment in Jordanian universities was moderate and showed the importance of women's empowerment in the universities. This finding is compatible with those of Al-Khateeb (1998), who studied the perspectives of Jordanian university administrative leaders towards the empowerment of women in leadership positions at the university. The study showed that Jordanian administrative leaders hold a positive perspective on the issue of women's empowerment and that despite the great development made by Jordan, and the large support provided for women's empowerment whether from Jordanian constitution or the law of work and workers, Jordanian society retains a traditional image of women; this is one of the main obstacles hindering women's access to leadership positions in Jordanian society. Indeed, social habits, traditions and the way that women are brought up often encourages women to steer away from leadership roles and preserve the traditional way of thinking.

There are many obstacles facing Jordanian's women on their way to empowerment. According to Shihabi and Azam (2003), the obstacles facing Jordanian women are: (1) the official negative outlook of the concept of women's leadership, (2) the gender discrimination

in leadership positions in favor of men, (3) society's negative view of the issue of women's work, (4) women's work challenges and (5) the lack of objectivity in the nomination's criteria related to leadership positions, which often favor men. Moreover, Al-Hamuri (2009) studied the relationship between the levels of career empowerment among academic leaders with their motivation achievement. In doing so, Al-Hamuri (2009) set up two tools for measuring the two levels: the first tool is for measuring the level of employment empowerment for academic leaders in Jordanian universities and the second tool is for measuring the level of motivational achievement for the academic leaders. The study, which was applied to 116 academic leaders, found that the presence of a medium level of employment empowerment stood at 3.49, and a high level of motivation achievement for academic leaders stood at 3.94. Thus, the study proved that there is a weak and positive correlation relationship between the level of employment empowerment and the level of motivational achievement for academic leaders in Jordan's official universities.

There are numerous studies that have discussed the status of Arab women in the Gulf States in terms of women's empowerment and occupying leadership positions (Al-Awathi, 2002; Al-Saliti, 2002). Among the most prominent obstacles that prevent Gulf women from empowerment and being appointed in leadership positions are: (1) the presence of radical religious movements and their opposition to the empowerment of women in leadership positions in society; (2) the absence of the political will to support women to exercise their leadership roles, even though they might have the eligibility for such positions; (3) the Gulf countries' customs and traditions, which normally favor men at the expense of women and (4) the absence of adopting a plan especially aiming for the advancement of Gulf women's situation (Alawathi, 2002).

Kelly (2009) studied the state of women's recent gains and rights in the Gulf

Cooperation Council (GCC) member countries: Bahrain, Kuwait, Oman, Qatar, Saudi Arabia, and the United Arab Emirates. The study shows that there are considerable shortages related to the state of women's rights, including education, in almost all Gulf Arab countries. Kelly mentioned that although there is great progress taking place in these countries to enhance the situation of women's political and economic rights, women throughout the Arab world still face discrimination related to the country's social and legal system. Gulf countries are not the only countries in the world where women face discrimination. Women in Asian, African, Latin American, European and North American countries continue to experience obstacles and challenges related to maintaining their rights. However, Gulf countries are considered to have a more notable and clearer gap between the rights of men and those of women. According to Kelly, "deeply entrenched societal norms, combined with conservative interpretations of Islamic law, continue to relegate women to a subordinate status." (2009). However, there have been several steps taken to improve women's situations in each country in the region. Since 2003, women have accomplished tremendous achievements in the areas of public life, business, and education in almost all Gulf Arab States, including Saudi Arabia.

There are several studies that directly address the issue of women's education in Saudi Arabia. Historically, women's education in the Kingdom of Saudi Arabia, refer to in the past as the territories, passed through a number of phases. According to Bubshait (2008), Arab in the pre-Islamic period did not put a concern on having systematic education for both men and women. Hence, the transformation of knowledge as well as skills to the following generation at that time was happening via traditional social intermingling. Although, there were no official places where Muslims can receive their education, they sought it in different places, including mosques, which is officially the place where Muslims perform their prayers. Despite the fact that most educational efforts were concentrated on men, women also received a considerable attention in this matter.

After this prosperity Islamic period, came the backwardness period, especially appeared in the center area of the Arabian Peninsula. In this period, the high position as well as status giving to women in the early Islamic period, did not survive for a long time. In fact, women and education were the most affected in this backwardness period in many ways. Firstly, several pre-Islamic traditions reappeared and took place in Muslims society. Secondly, there were several social attitudes came with conquered people and in a way combined with Islamic culture, then they were received as norms, and after that they were recognized with Islam (Jawad, 1998). Thus, the status of women started to decline and accelerates mainly due to the Mongol and Turkish invasions as well as the following decline of the Islamic civilization. Women were less and less taking out from being part of the social life. A well description of women position at that period is as mentioned in this saying: “[women] were neglected and treated as sex objects, assumed heavy veiling and were confined to their small circle of womenfolk with no contact outside their homes; they were prevented from participating in the public life of the community and excluded from public worship in the mosque.” (Jawad, 1998). However, most importantly they were totally denied from their right to education. In fact, the society at that time thought that teaching women basic religious information as well as Quranic verses is enough for them. Thus, mainly the society was focusing only on preparing women to be good wives and mothers. Later on when modern education came, women were denied of access to it. Women education was seeing as a threat to the way of life of these societies. Although, there were improvements in the condition after the reform of Sheikh Mohammad bin Abdul Wahab in the mid of the 18th century, it was difficult to sustain. That was because the social and tribal culture was heavily rooted in the society.

In the mid of this difficult time, the modern state of Saudi Arabia was established. It was such a difficult time for the country to restore and make several efforts as to reform and induce the people of the significant of education. At that time, there were an intense selective

as well as interpretation of Islam which left a heavy impact on women's life. By tradition, religion was used as an excuse for seclusion women from completing her education (Rehemi, 1983). Thus, in 1970 the percentage of educated women in all levels of education in Saudi Arabia was notably low; women showed about 30% of overall elementary students, 20% of Secondary students, and only 8% of High Education students. Whereas, in 1980, the literacy rate of youth women and men in Saudi Arabia was about 30% for men to 2% for women (Hallawani, 1982). In fact, the extremists in Saudi society thought that providing women with education will take them away from their main essential role in the society; being a good wife and mother. They also thought the outcome behind the raising of this issue of women's education will only brought no good for both the home and the society in general. Thus, for these above challenges, women's Saudi formal education did not operate in the country until 1960, and it was delayed for 30 years following the establishment of Saudi Arabia.

Women's formal education in Saudi Arabia started at 1960, when King Faisal bin Saud formally opened girl's schools. His act received heavy oppositions from extremists who gathered at the gate of the school showing their disagreements of the opening of the school and to the families whose daughters receiving education at the school. As the opposition continues on in the country, the government had to restore order among people by establishing two rules related to the education of women. The first rule is that the education of girls should follow as well as be in line with the Saudi traditions, mainly the segregation of male and female when it comes to schools; the second rule is the establishment of the General Presidency for Girls, a special department only serving girl's educational needs. At that time, this department was controlled by religious authorities. However, nowadays; it was merged with the Ministry of Education for serving both male and female. Moreover, the country tried to reform the situation of women education gradually by following a step by step policy. The use of the media and the press was a one way the country followed as to discuss and draw public attention to this issue.

Thus, this act provided an open discussion as well as explanation of the significance of the education of women in Saudi Arabia (Bubshait, 2008).

Although, there were various points of views regarding the education of women in Saudi society, the society started to almost agree that women have an Islamic right to education and that their education is a government responsibility. The government went on supporting women's education by accomplishing several efforts such as building girl's school in almost all the cities of the country. In fact, building girl's school was considered as a competition among Saudi cities as well as villages. Following that, in 1959, the Saudi government issued the Royal Decree of the establishing of girl's school in the country. Within the Decree, the government mentioned that this decree was taking place by the desire of the *ulema* (Muslim Scholars), and that the main goal of establishing these girl's school was to teach women the Holy Quran, Islamic courses, and science subjects that will be in the line with Islamic learning such as; children's nurturing and house management (Bubshait, 2008). In addition, the Decree also ensured the society that women education including girl's school will not cause any harm or effect to the Islamic faith, values, culture and tradition. Since the appearance of the Royal Decree, significant developments took place in the arena of women's education in Saudi Arabia.

In fact, after the declaration of the Royal Decree of 1959, in 1970 the Saudi government opened the first girl's college of education in the capital Al-Riyadh, with the number of 80 students. At the same year, the government released an educational policy paper recognizing the main principles of men and women's education in Saudi Arabia. Those principles are considered being as the foundation in which Saudi women's education was and still based upon. One of these principles is that the main objective of women's education is to prepare woman to be a good wife, mother, and housewife, which recognized as the appropriate Islamic upbringing of women in Saudi Arabia. Furthermore, women's education also aims at qualifying her to find a career that can go in line with her instinct, such as teaching and nursing. Another

principle is the prohibition of a co-educational system at all levels of education in Saudi Arabia, except in nurseries and kindergartens levels (Bubshait, 2008). Following that in subsequent years, women's education in Saudi Arabia has been expanding as well as witnessing several transformations and developments in a positive and supportive way, which will be discussed in the following section.

A study done by Hamdan (2005) addresses the challenges and achievements related to the subject of women's education in Saudi Arabia. In her study, Hamdan presented the position of women in Saudi society as a whole and in the education sector in particular. According to her, studying the status of women in Saudi Arabia and their education cannot be accomplished without looking at the social and political aspects of the society. She commented that, "women's role in education in Saudi Arabia's conservative society, instead of serving as a tool for social change, serves as a force for conservation." (2005). Although, the Saudi society and culture support men's education over that of women, the existing gap between men and women in the case of the uneven allocation of educational funds is a proof of gender hierarchies in the society. The Saudi government is accomplishing several changes and developments in regard to supporting women's education in Saudi Arabia. Furthermore, several educational officials state that equal educational chances are provided for women and men. However, according to Hatoon A. Alfassi, a professor at King Saud University, those educational opportunities offered to women are in fact of lesser quality than those offered to men. She stated that, "whoever says that things are equal here for men and women is either lying or he is a man who has never set foot on a women's campus" (Mills, 2009).

Studying the case of women's education in Saudi Arabia represented the way women's education is perceived in society. The results of the survey showed that 79% of the respondents strongly agreed that women in Saudi Arabia should obtain the same opportunities as men, 70%

agreed that women in the Gulf countries should be able obtain master's and doctorate degree, and 80% pointed out that the university education system should be coeducational instead of single-sex education (Doumato, 2010). The major findings from this research include the fact that there are great misunderstandings regarding Islamic teachings and women's education. Also, women's issues in Saudi society are often wrongly connected to the teaching of Islam.

As for the situation of women's empowerment in Saudi Arabia, the majority of the studies showed that Saudi women's situation is progressing, however they still lack representation in leadership and decision making positions (Abdullah, 2008; Al-Touif, 2014; Halawani, 2002). There are many obstacles facing Saudi women in Saudi society in their fight to empower themselves and play effective roles in developing society. These include: (1) the role played by men working with women in the same organization in terms of making life difficult for women and at the same time limiting women's ability to obtain sufficient control over their jobs (Halawani, 2002), (2) the lack of work opportunities that are available for women as insufficient education impacts upon the labor market (Al-Husaini, 1996; Al-Saud, 2003; Al-Shahrani, 1996; Al-Rimizan, 1999; Riyadh Economic Forum, 2005), (3) the fact that most of the implemented regulations are not suitable for women's conditions (Halawani, 2002), (4) the unsuitable environmental and social conditions for women (Al-Shadaa, 2002), (5) the customs and traditions of Saudi society (Al-Husaini, 1992), (6) the limitations and weaknesses of vocational training programs for women (Al-Araabi, 2000; Al-Garboaa, 2005), (7) the low wages and the lack of incentives (Safraan, 2003) and (8) the unfamiliarity with the English language (Safraan, 2003). On the other hand, the lack of women's representation in leadership positions, and also their lack of participation in the workforce, might lead Saudi society to a far greater issue regarding the growth of unemployment among women, which might be associated with the rise of serious problems (Al-Touif, 2014). As for Saudi women's motivations towards work, these are as follows: to help the husband with the house's expenses,

and to be financially independent from their guardian without putting pressure on him (Al-Shadaa, 2002).

“Women and girls make up one half of the human resources available to the world and it will be imperative that they are educated, empowered and integrated for a rapid economic recovery”; this was mentioned by Saadia Zahidi, the director and head of constituents, regarding the importance of educating women (the World Economic Forum, 2011). Indeed, among the objectives of the Saudi development plan is providing women with an influential role in the industry development through their participation in higher education; this is considered to be one of the country’s ways to encourage Saudi women to become active members in economic, social and cultural development. Furthermore, Saudi Arabia’s late King Abdullah bin Abdul-Aziz Al Saud highly supported women’s education by stating:

“When talking about the comprehensive development witnessed by the Kingdom of Saudi Arabia, one cannot overlook or ignore the role of Saudi women and their participation in the development process. The effective, as well as fruitful, role of women was and still is a result of the large investment in the education of all citizens, men and women. Therefore, Saudi women have achieved the highest levels in the field of education, which enabled them to work hard in various fields. Moreover, Saudi women have demonstrated their ability to bear responsibilities with great success, both through their duty as mothers or workers. We look forward to providing women with a vital and essential role, in a way that serves the interests of this nation on the basis of Islamic law.” (Moe, 2010)

The 1970 and 1980 feminist concern in regard to gender and education altered its direction in the 1990s when the indication of the problem of the gender gap in the west became accessible. Thus, nowadays efforts are more focused on closing the gender gap in developing

countries (Heward & Bunwaree, 1999; Francis & Skelton, 2001). Furthermore, in the Arab world, access to education for women and girls often receives a low appearance in statistics (Brand, 1998). One might observe this trend in the latest Arab human development report by the UN development program. However, in the case of Saudi Arabia, there are many reforms on the behavior of the Ministry of Higher Education to close the gender gap and create a balance between male and female in the availability of education. However, in the latest global gender gap index results for 2015, which were released by the World Economic Forum and covered a total of 145 countries, Saudi Arabia occupied the lowest ranking in the list. In general, the report demonstrates that all of the 145 countries included in the list have closed the gender gap between men and women in the area of health by nearly 96%. Moreover, in the area of educational achievements, the 145 countries closed the gender gap by 95%. Meanwhile, the gender gap in the area of economic participation has only closed by 59%. As for the area of political participation, the gender gap was only closed by 23%. In the global index, Saudi Arabia was ranked at 134. As for the other areas included within the global gender gap index of Saudi Arabia, the country was ranked as follows: 138 in the economic participation and opportunity, 62 in terms of the educational attainment, 129 in the area of health and survival, and 121 in the political empowerment.

In 2002, the Arab Human Development Report stated that the human development process in Arab countries suffered from three shortcomings: the lack of freedom, the lack of women's empowerment and the lack of knowledge (Hawala & Qutob, 2007). For this reason, the report indicated that Arab countries suffer highly from the lack of women's empowerment. The report gave the positions of Arab countries, including Egypt, as the last among other regions of the world in terms of the lack of women's empowerment. Thus, many national and international reports emphasize the need to focus on this issue by creating mechanisms and strategies capable of achieving women's empowerment in different sectors of society.

Achieving a work life balance is quite challenging for women workers in Saudi Arabia. A 2013 study done by Buhkali focuses on the experience of twelve Saudi women in attempting to attain a work-life balance in Saudi Arabia and shows that the way women take control of their family and work life is, in fact, affected by being a Saudi Muslim. Furthermore, the study identified the major factors that might affect Saudi women and their ways in achieving work life balance. Those factors include culture and religion, health insurance, and transportation. One of the big conflicts facing Saudi women workers in achieving work-life balance is the lack of childcare facilities. Although, this issue has been dealt with by the presence of home maids, lately it is not easy for every woman to find a trustworthy lady to take care of their children while they go to work.

There are many studies that focused on the political empowerment of Arab and Egyptian women and the majority of them agree on the weakness of the political empowerment of women in Egypt and some other Arab countries such as Kuwait, Qatar and Bahrain (Abdulsattar, 2007; Al-Salit, 2002; Hawala & Qutob, 2007; Helmy, 2003) As for the case of Qatar, Al-Saliti (2002) studied the role of women in Qatar in the national development process of the country by looking at the challenges and obstacles that stand in their way of occupying leadership positions. According to the study, Qatari women are exposed to several obstacles mainly related to the socially determined negative view of the concept of women's work and their double roles in the house and their careers. In addition, there are obstacles related to the poor distribution of female labor throughout different organizations, where most of the female labor is stationed in the health and education sectors. Moreover, Qatari women are struggling with the lack of equal opportunities for both genders in work, and the weak attention given to Qatari women shown by providing them with training programs that might develop them.

Although the above previous studies, and many others, have agreed on the existence of

obstacles affecting women's participation in various sectors of society, especially the political arena, there are personal obstacles that also affect women and their perceptions of their capabilities and roles; these obstacles could prevent them from benefiting from the opportunities available to them in order to participate in and gain leadership roles. Despite the availability of laws and regulations regarding women's opportunities, women have not benefitted from them as much as they might. Therefore, there is a great need to empower women's self-help in order to obtain such opportunities (Payne, 1995).

Studies Related to Women Empowerment in East Asia

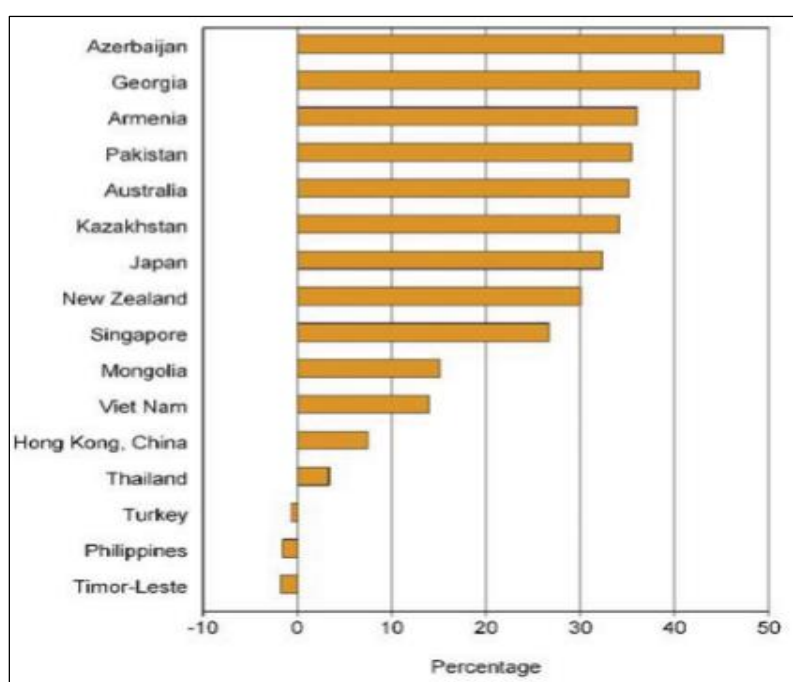
Since 2002 there has been an increase in the rate of employment in Asian countries, on average 1.3% per annum, and from the early 1990s the rate of female employment in these countries has been slowly increasing. A 2013 report published by the United Nations Economic and Social Commission for Asia and the Pacific (UNESCAP) that addresses women's empowerment in Asia and the Pacific, stated that despite all the economic growth attained by these countries, women are still considered as underrepresented and lagging behind in the economic field. Since 2002, female employment rates have increased from 62% to only 65%. Even among sub-regions there are variations in the rate of female employment: North and Central Asia has the rate of over 90 females employed for every 100 males, while South and South-West Asia has over 37 females employed for every 100 males. However, when looking at the rate of the gender gap among employers in Asian countries and comparing it to the global average rate, a great increase is happening in the Asian countries, from 22.6% in 2002 to 30.5% in 2012, which is more than the global average of 23.5%.

The gender wage gap is one the obstacles facing women in Asia in general. Figure 7 shows the gender wage gap for selected Asian countries, including East Asian countries, Japan, China and Mongolia. It can be seen from the figure that women still earn less than men. Among

the East Asian countries included in the figure, Japan has the highest gender wage gap with more than 30%, next is Mongolia with almost 15% followed by China (Hong Kong) with the percentage of less than 10%. UNESCAP also referred to some of the factors that might play a role in increasing the gender wage gap. These are: (1) women's interrupted work style (the need for women to work for certain hours in a day to take care of their children or working in a part time job), (2) the underrepresentation of women in managerial positions and (3) all sorts of gender discrimination practices (promotions, training programs etc.). Furthermore, it is important to realize that:

the assumption that the gap would narrow and be eliminated with increased economic and social development does not hold true. Labor markets do not operate gender neutrally, that is, with equal opportunities and equitable outcomes for men and women. Rather, they are shaped by prevailing social norms and customary divisions of work (World Bank, 2012).

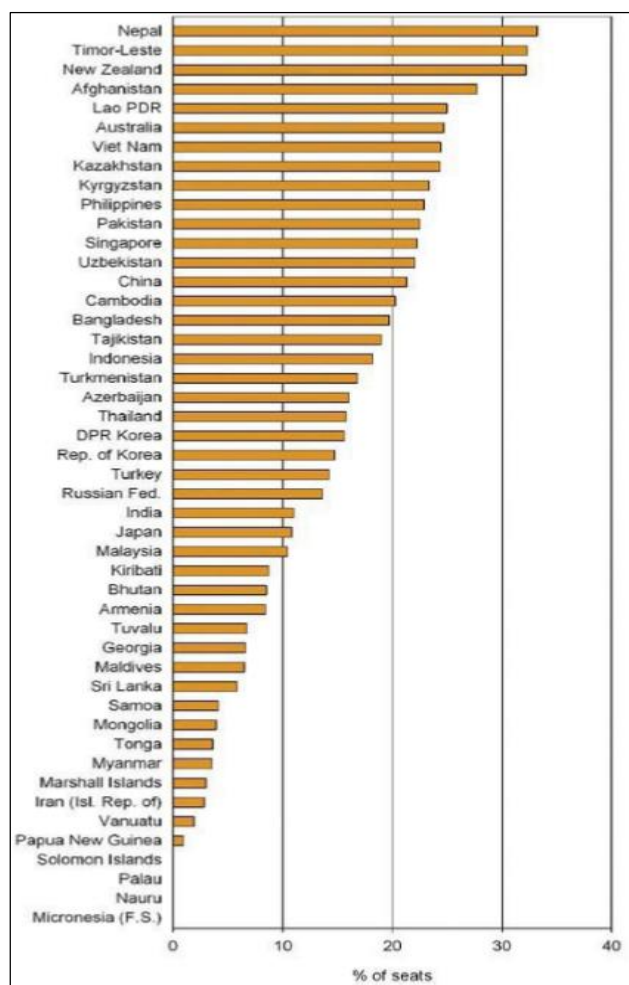
Figure 7: Gender Wages Gap for Selected



Source: UNESCAP, 2013.

In terms of women's participation in national and political leadership positions, in 2012, none of the East Asian countries was among the top three Asian countries attaining more than 30% of women's political representation, which is considered as a percentage measure for achieving changes (UNESCAP, 2013). Figure 8 demonstrates the rate of women's participation in parliaments in selected Asian countries, including some East Asian countries such as Japan, Korea, Mongolia and China. Among Asian countries, only three countries were able to reach and exceed the 30%. These were Nepal with 33.2%, Timor-Leste with 32.3% and New Zealand with 32.2%. Other countries are not far from reaching the target, such as Afghanistan with 27.7%, the Lao People's Democratic Republic with 25%, Australia with 24.7%, Vietnam with 24.4% and Kazakhstan with 24.3%.

Figure 8: Women's Participation in National Parliament



Source: UNESCAP, 2013.

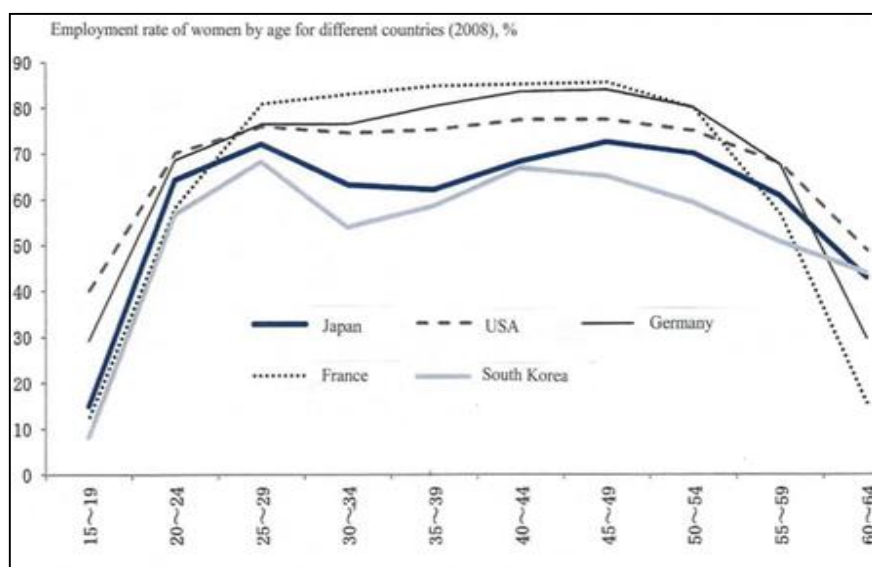
In the case of Japan, the country is still facing the challenge of refreshing its stagnant economy in the wake of the 2011 earthquake and tsunami; since this time, the country has been struggling to fulfill the cost of rebuilding the affected areas by the devastating phenomena. Unlike before, it has become necessary for Japan to make best use of its under-utilized resources, i.e., women. Indeed, according to a report published in 2013 by the International Monetary Fund (IMF), there are clear advantages to involving women in the workforce; if Japan raises the number of women in the labor market to a level similar to that established in G7 countries, this could increase the gross domestic product (GDP) of Japan by up to 5%.

There are several reasons behind utilizing women, which can be listed as follows. First, the World Bank, the World Economic Forum and the Organization for Economic Co-operation and Development (OECD) all agree that educating woman can bring about a lot of advantages for the country as a whole and its economy (Matsui, 2013). As the Japanese counselor for gender equality analysis, Shizuka Takamura, states “women will be in the front line as the greatest potential to move Japan forward” (Takamura, 2012). Second, in Japan, 70% of working women quit working after the birth of their first child. If the country’s female employment rate matched that of males (80%), the workforce would gain 8.2 million employees and Japan’s GDP could be boosted by up to 15% (Cooper & Hagiwara, 2012). According to Kathy Matsui, the chief strategist at Goldman Sachs Tokyo, who has looked at the role women can play in Japan’s economy ever since 1999, “Japan is lagging in growth because it is running a marathon with one leg” (Rousseau, 2013). Japan must start tapping its most underutilized resources, which is women. Third, as Japan is facing the issue of low birth rates and an aging population, Fuster’s (2005) study has proved that there is a positive association between working women and high birth rates. In fact, the working age population of Japan is predicted to shrink by about 40% by 2050, affecting the economy of Japan. Fourth, gender diversity is a significant way of improving performance and reflecting the needs of the market (Curtis, Schmid & Struber, 2012).

With regards to the gender gap, Japan is marked as having the second largest gender gap among the OCED countries. According to the 2013 World Economic Forum’s gender report, Japan ranked 105th out of 136 countries. Indeed, Japan’s gender gap is increasing year after year. It ranked for 2010, 2011, 2012, and 2013 at 94, 98, 101 and 105, respectively. For this reason, the government of Japan is identifying the significance of closing the gender gap by involving many women in the workforce. The Prime Minister of Japan, Shinzo Abe, has recognized that women are indeed the greatest aspect of growth, labeling his idea as *Abenomics*.

Many other experts stated the term *Womenomics* along with Minster Abe's term. Kathy Matsui created the term *Womenomics* in 1999 and it mainly refers to the idea of attracting more women into the workforce for growth purposes. Japanese women are considered as being highly educated, however they are more likely to quit their jobs after having children. According to a 2012 World Bank report, almost half of Japan's population, about 51%, is women; 60% of them worked before getting married, and 62% of them stop working after having their first child. Japan's female worker participation rate is considered as being the lowest among other OECD countries, compared to 64% in Germany, 68% in America, and 75% in Norway (Bystricky, 2013).

In Japan, other facts related to the process of empowering women, and which play a tremendous role in it, are the issues of childbirth, child raising and childcare. The reality is that in Japan there are few universities or organizations that provide childcare facilities, extended school care services, or even flexible and negotiable working hours. Many women face lots of challenges when it comes to the decision of whether or not to go back to work after the birth of their first child. Figure 9 displays women's employment rate by age in Japan, South Korea, USA, France, and Germany. Unlike the USA, France and Germany, Japan and South Korea represent a strange curve shaped similar to the letter 'M'. The ages of 20 to 24 and 45 to 49 represent the two-drop periods of the figure. Japan's unusual M curve shape explains that a majority of women might be leaving their jobs right after getting married or having their first child, and they might be coming back to work after their children grow up.

Figure 9: Employment rates of women by age (international comparison).

Source: OECD database “LFX by sex and age”, 2008.

In every aspect of life, be it family, house chores, hobbies and other interests, work-life balance is becoming an essential issue. The phrase “work-life balance” began to be used in 1986 and it was mainly related to the fact that many Americans preferred to focus more on their work place while deciding to neglect their family, friends and free time life (Yadav & Rani, 2015). Lately, the meaning of the phrase has changed (Hudson Highland Group, 2005). This shift occurred because taking care of children was in fact not the only non-work burden on the shoulder of workers, but rather the phrase can be related to any other activities or obligations that do not require payment, and it can refer to different types of workers ranging from female and male, singles, couples and married people, parents and non-parents. Moreover, study, travel, leisure, charitable work, or sports are all life style behaviors that cannot be detached from one’s employment.

According to Hudson (2005), work-life balance “does not necessarily [mean] to dedicate an equal [amount] of time to rewarded work and non-paid roles. The word in its broadest intelligence is defined as a suitable level of attachment or ‘fit’ between the numerous

roles in a person's life. However, women's work commitments may be negatively affected by the possibility of having conflicts between the several tasks in one's life (Carlsen & Derr, 2003).

Work-life balance is regarded as being a considerable matter in every kind of employment. It is also considered as a challenging issue facing women as employees. Glenda (2005) referred to the concept of balancing between work and life as "precarious at best, and often elusive". Typically, women with qualified professions and high ambitious careers have a tendency to struggle balancing between their professional demands and family needs (Cho et al., 2014). Delina and Raya (2013) studied the many factors and challenges that women may encounter in balancing their professional and career life. The study showed that in all areas including women's career sectors, age, the number of children and spousal career type, achieving a work-life balance is extremely hard for a working married woman. In general, the study pointed out the significance of attaining a work-life balance and its necessity in achieving life enjoyment, fulfillment and happiness.

As for the case of Japan, the phrase work-life balance was introduced in 1989 when Japan's fertility rate attained a postwar low level of 1.57. At that time in developed countries, the population fertility rate level was roughly around 2.08. Since the mid-1970s, Japan started to experience a lower fertility rate below 2.0, and this was at a time when the birthrate was declining (Ikezoe, 2012). According to the 2012 National Institute of Population and Social Security Research Report, in 2005 Japan's postwar fertility rate was recorded as 1.26, and continued recording a low rate of 1.39 in 2011. As a way to deal with the low birthrate issue, in 1994 the Japanese Government, represented by the Ministry of Education, Ministry of Health and Welfare, Ministry of Labor and Ministry of Construction, collectively published the "Angel Plan" report. The plan stated the main reasons behind low birthrates, which are couples' tendency towards late marriages and declining fertility. Furthermore, the main factors behind

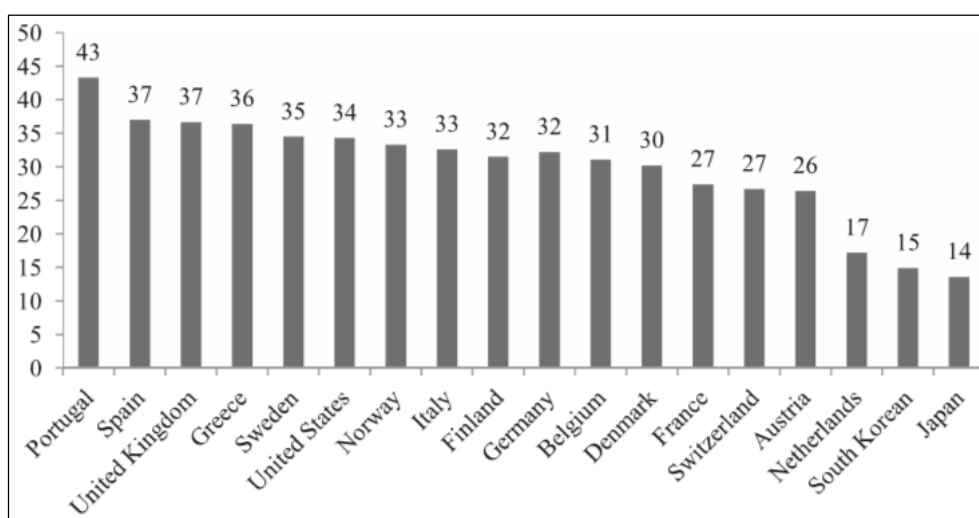
the occurrence of these reasons are females' desire to pursue higher education, their desire to work in a way of achieving self-realization, and the idea of the difficulty of achieving a balance between work, households and child rearing. Furthermore, regarding the significance of balance and child rearing, the plan stated, "Considering the importance of child rearing as a function of the family, child rearing support measures in family life will be strengthened to ensure that this function is not lost. This will include creating an environment for creating a gender equal society in which men and women will share housework and childcare" (Ikezo, 2012).

Following the publication of the 1994 plan, in 1997 the then Ministry of Health and Welfare published a report under the title "Basic Ideas on a Decrease in the Number of Children: The Society of Decreasing Population, Responsibility and choices for the Future" (OECD, 2012). The report stated various ideas that might tackle low birthrates in the future. Among the ideas was the correction of the awareness of gender-based roles within society, and adjusting one's practice on placing work as the top priority in one's life. Furthermore, in 2002, the Ministry published a plan based on these ideas labeled "Plus One Measures to Halt the Declining Birthrate". This plan took a huge step by announcing an amendment to working styles, especially to those of men. Following the publication of these policies and plans, a formulation of a work-life balance charter including action plans, was announced in 2007.

Regarding the conceptualization of the phrase work-life balance, the term balance might be recognized either objectively or subjectively. In terms of subjectively identifying balance, gender plays a big role in this way. According to Cho et al. (2014), "There may be a sociocultural assumption that balance is good while imbalance is bad, and this assumption would affect women's perception of being balanced in some way". Thus, it is highly

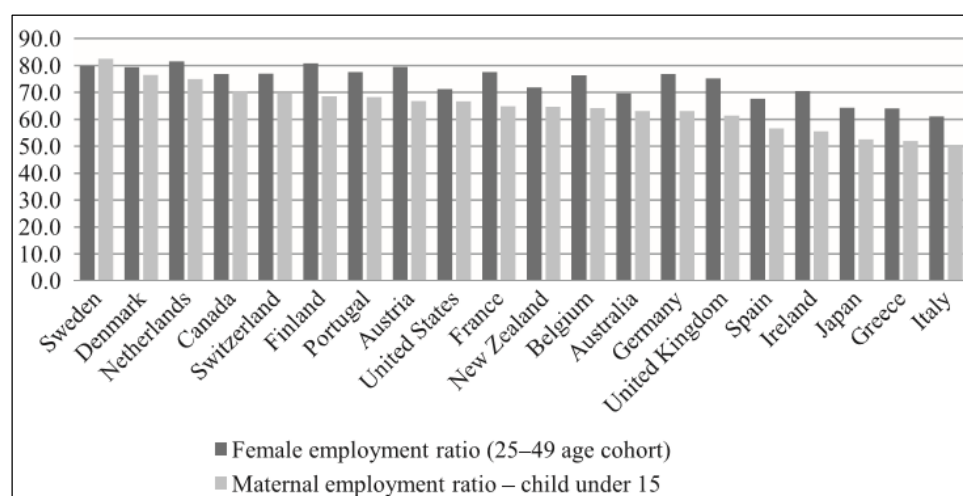
recommended that the phrase work-life balance should be looked at from the social limitations of a particular framework.

Abe's (2013) study aimed at answering the question of as to why Japan's gender gap is so persistent by comparing the situation of Japan with that of Spain and the US. The study argued that although Japanese women face challenges with work life balance the government is trying to provide many reconciliation polices addressing this issue; however, there are many other challenges facing Japanese women and the government should be addressing other issues besides that of work life balance. Such challenges include discrimination, the absence of affirmative actions, the limitation of contraceptive options and the educational system, which "does not serve as a venue for younger women to overcome some of employer discrimination by building stronger resumes" (Abe, 2013). Furthermore, the study argued that Spain and Japan share the same conditions of labor market inflexibility (full time employment), long working hours, low involvement of men in housework and weak childcare infrastructure. However, Spain was able to educate its women "to advance into high status occupations to a much greater degree than Japanese women" (see Figure 10) (Abe, 2013). Moreover, the study used the experience of the US in advancing the situation of women and compared it to that of Japan. The situation of Japanese women is starting to change, while in the US this change started back in the 1970s and achieved a great advancement for women. Thus, as a result of the above challenges, Japanese women's empowerment remains slow and their social advancement lags behind that of other nations.

Figure 10: Ratio of Women among Researchers/ Scientist.

Source: Abe, 2013.

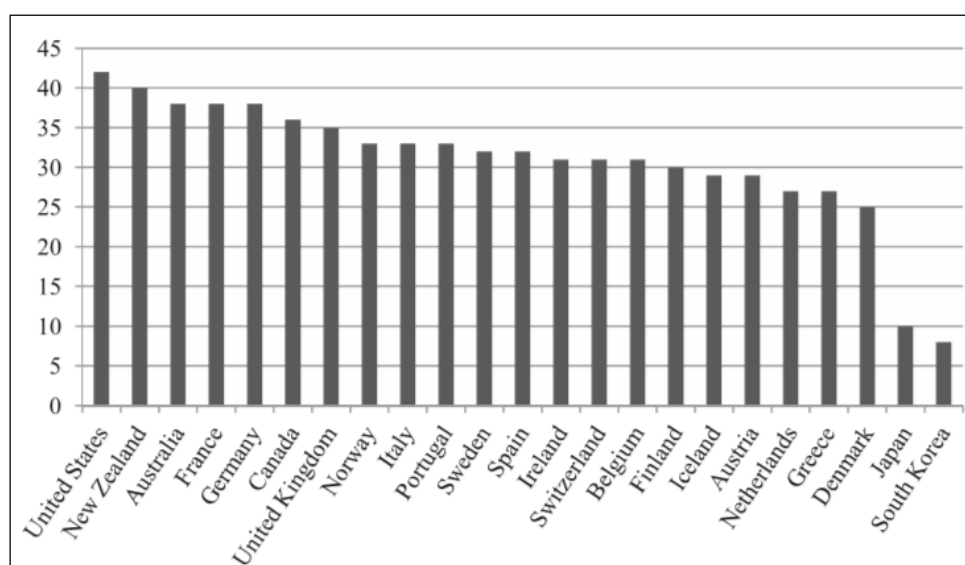
When it comes to the Japanese employment rate, one can notice the lower rate Japanese women experience in comparison to other industrialized countries (see Figure 11). The figure shows women's rate of employment in selected countries according to two criteria: (1) the employment ratio of women between the age of 25 to 49, and (2) the employment ratio of mothers with children under the age of 15. Japanese women's ratio is almost similar to the ratio of women in Southern Europe, and much lower than other European countries.

Figure 11: Maternal Employment Rates in 2008.

Source: OECD, 2011.

The ratio of Japanese women holding high leadership positions is extremely low. South Korea's situation is very similar to that of Japan. In order to clarify the lower rate that women experience in both Japan and South Korea, Figure 12 compares the two countries with other selected industrialized countries in terms of the ratio of women managers, government officials and politicians. It is clear from the figure that women's situation in English speaking and Nordic countries is far higher than in Japan and South Korea. Furthermore, one can notice that the situation of women occupying high positions in English speaking countries is also higher than that in Nordic countries, which are known for their intensive efforts towards gender equality by ranking near or at the top of every gender equality table and their successful work life balance policies (Svensson & Gunnarsson, 2012).

The number of Swedish women in management positions differs from the private to the public sector. As for the private sector, women managers represented 28% in 2011, and for the public sector, women represented a percentage of 64% of management positions. Thus, the situation of these countries might be far better than that of Japan, however, even countries such as Sweden struggle from obstacles preventing women from holding leadership positions (Hegedus, 2012). According to Michaëla Blomquist, a CEO for an organization specialized in the equality in the private sector, "Sweden is supposed to be the most equal place in the world, but it's not" (Hegedus, 2012).

Figure 12: Ratio of Women in Managers, Government Officials and Politicians.

Source: United Nations Human Development Report, 2008.

One might think that women in Japan have control over house and family issues as they tend to stay in the house after giving birth to children and quitting work. However, this impression tends to be wrong, according to the International Comparative Survey conducted by the Japanese Cabinet Office in 2002 (see Table 4). In fact, in comparison to women in other countries, women in Japan have less power over domestic issues when it comes to decision-making. In comparison to other countries, more than 35% of people in Japan think that wives and husbands share decisions with 47% of the decisions being made by the husband.

Table 4: Public Opinion Survey on Family Decision Making.

	Husband	Wife	Husband and Wife	Entire family	Others	Don't know
Japan	47.0	6.5	35.7	5.5	2.0	3.3
R Korea	20.1	16.7	60.5	1.9	0.0	0.8
Philippines	18.5	6.6	70.7	2.3	0.5	1.5
USA	16.8	6.6	71.1	3.0	0.6	1.9
Sweden	10.1	2.9	68.5	10.9	7.6	0.0
Germany	11.4	2.3	74.7	3.4	1.4	6.8
UK	10.7	4.9	78.4	1.9	0.2	3.9

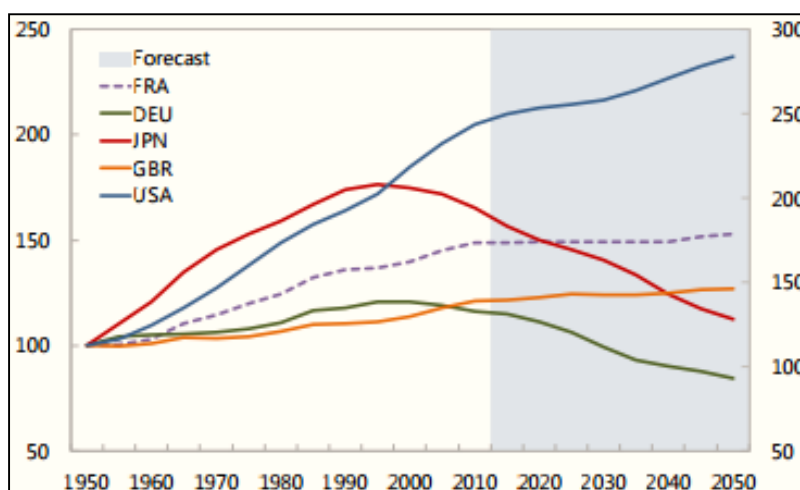
Source: MOFA, 2014.

The idea of culture has various meanings. One way to describe the culture of a specific

country is by referring to its knowledge and innovative criteria such as music, drama, customs, art and many others. Culture can also be referred to as the beliefs and traditions of a society, whether it's related to religion or the way of life (Schalkwyk, 2000). The 1982 World Conference on Cultural Policies in Mexico City presented an ongoing definition of the term culture as “the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or a social group. It includes not only arts and letters, but also modes of life, the fundamental rights of the human being, value systems, traditions and beliefs” (UNESCO, 1982). In many ways, culture has a great impact in forming the notions, ideas, styles and concepts of management and leadership in different organizations in a particular society (House, Wright & Aditya, 1997; House et al., 1983).

Japan as a developed country from the East, Japan is in fact the only non-Western country in the G7 group, which might make its experience unique in this field (Horioka, 2012). Furthermore, acknowledging the cultural context of Japan is unique in the way that the majority of studies concerning women's management and leadership has been conducted in Western countries (Cho et al., 2014). Moreover, Japan is considered to be an aging society that is “aging in fast forward” (Anderson, Botman and Hunt, 2014). According to World Health Statistics (2014), Japan is recognized as having among the top 10 highest life expectancies, with Japanese women having the longest life expectancy in the whole world at 87 years and 80 years for Japanese men. Around the early 1990s, the Japanese working-age population started to decrease, and the generation of 1947 to 1949 started to retire in 2007 (see Figure 13). For that, Japan might be a model to cope by other Asian countries including Korea and Taiwan, which might be not far behind Japan in terms of the economic and social cost of a rapid grow as well as later decline in the population (Steinberg & Nakane, 2012).

Figure 13: Working-age population (1950-2050) (index 1950=100).



Source: IMF, 2014.

Japanese society and culture has been largely shaped by various influences, including Confucianism, Feudalism (Samurai's morals), and Buddhism. The combination of these three systems of teaching pretty much formed women's position in society. As Confucians have a tendency to refer to the past as a "golden age" to look for morals and ethics from Confucianism teachings, they often search for solutions that might enhance a specific issue in the present. The fact is that Confucianism left a great impact on modern Japan; at least part of Japan's modern success can be referred to this traditional system of teaching (Hendry, 2003). Thus, "Contemporary Japanese [...] are still permeated with Confucian ethical values. Confucianism probably has more influence on them than does any other of the traditional religion or philosophies [...] almost no one considers himself a Confucianist today, but in a sense almost all Japanese are" (Reischauer, 1977, p. 214). One can witness the great impact Confucianism left on Japanese society by the following features including group value, be it family, friends, or society as a whole, over individual value, males' superior position over that of females, and a strong form of hierarchy within society (優子, 2008; Sugano, 2005).

This culture and tradition of Japanese society is believed to be rapidly changing

nowadays. Indeed, Japan is becoming more modernized in conjunction with swift economic growth, which has increased the percentage of women holding higher education backgrounds, advanced their standard of living in society, as well as increased government attention on women's abilities and made use of them in the labor market. In Japan, women's empowerment became the central concern to the success of Minister Abe's 2013 economic growth strategy of *Abenomics*, which is the idea of allowing women to "shine". More women have entered the workforce in 2015 under the government's pro-women policies. There has been a huge awareness and change towards the attitude of including more women in the workforce. However, Japanese culture and tradition still strongly takes place in terms of family structures and duties.

In November 2011, the Japan Institute for Labor Policy and Training (JILPT) conducted a survey exploring the situation of Japanese households with children under the name the "National Survey of Households with Children". The survey found out that 22% of Japanese women quit their career right after getting married just because they think that this is what they generally should do; it is a kind of Japanese custom. Moreover, in the childrearing period, more than 60% of women had temporarily left their career and returned, or at least had the desire to go back to work. 56% of those women are from highly educated backgrounds. Culture can play a big role in producing such results. In 2013, the National Institute of Population and Social Security Research conducted the "National Survey on Family"; 45% of women strongly believed that after getting married husbands should work outside of the home, while wives should stay home and take care of the house. Furthermore, in the same survey, 77% of married women believed that "Mothers should not work but should concentrate on childcare until their child is about three years old".

According to a 2014 survey conducted by the Meiji Yasuda Institute of Life and

Wellness, about 40% of respondents still believe that husbands should work full time while wives should stay at home (JIJI, 2014). The respondents who favored the idea were 39.3% male and 43.0% female. Changes are happening gradually. As Kathy Matsui the Japan strategist at Goldman Sachs said, “Things don’t change overnight. At the minimum, we first need to get more women into the workforce [...] Where progress is most needed is boosting female representation within managerial/leadership ranks” (Lewis, 2015). The above studies and surveys linked to Japanese women’s conditions might provide a helpful view to further study the situation of women in Japanese higher education management and leadership in a society where cultural obstacles, gender stereotypes, gender discrimination, community demands and burdens still play big role.

Indeed, the above studies related to women’s empowerment in the East Asian region showed many important facts, data and statistics. The majority of the studies focused on women’s empowerment and representation in the economic and political sectors. Now, in order for education to be considered a great factor for empowering women and supporting them to occupy high management and leadership positions, there is a need to study the representation of women in higher education management in various institutions, which is the main theme for this research.

Summary

This chapter showed the literature studies related to women’s empowerment according to different sectors and regions. In terms of women’s empowerment by sectors, studies related to women’s empowerment in the political, economic and educational sectors were examined. Furthermore, in terms of the regions, studies related to women’s empowerment in North America and Europe, Arab and Islamic world, and East Asia were presented. Studies represented in this chapter showed a big deal of facts, data, and statistics. The majority of the

studies focused on women's empowerment and their representation in the economic and political sectors. And as education consider to be a great factor for empowering women and supporting them to occupy high management and leadership positions, there is a need to study the representation of women in higher education management in various institutions, which is the main theme for this research.

Chapter Three:

Research Design and Methodology

Introduction

This study was conducted through using the qualitative research design and case study method of analysis. The elements discussed in this chapter will presented as follow. The elements include, overview of research problem and purpose, research questions, research hypotheses, research theoretical framework, data collection, instrumentation of population and sample. The data collection method of both Saudi and Japanese cases will be provided.

Problem and Purposes Overview

At the global level, women still consider unrepresented in high positions in many sectors including political, economic, social, and educational (the Global Gender Gap Report, 2015; Kaul, 2012; Hawala & Qutob, 2007). Saudi and Japanese women still considered underrepresented in high managerial and leadership positons (Abdullah, 2008; Halawani, 2002; UNESCAP, 2013; World Bank, 2012). Most of the studies exploring the issue of women's empowerment look at it from a political, economic and social perspective, only few studies explored women's educational empowerment particular in university management positons.

The study aims to clarify and compare the current situation of women in Saudi and Japanese higher education management, by looking at the obstacles that might affect their presence in management and leadership positions in several universities. In the same time, a proposal system for improvement is designed, based on study findings along with the Islamic

tools in order to empower women in the field of university management in both countries. In particular, the study aims to:

1. Explain the challenges, opportunities and limitations experienced by women in the academic field before climbing into middle management position.
2. Describe the experiences of those women in regards to dealing with different roles and responsibilities.
3. Investigate the management and leadership experiences of women in Saudi and Japanese universities.
4. Suggesting a set of recommendations and designing a system proposal for improvement, using research results as to advance the situation of academic women leaders and managers in Saudi and Japanese universities.

Research Questions

The interview questions were established based on the research study questions. As this research followed the qualitative data collection method, these questions worked as a guide for accomplishing the study. As presented in Chapter One, the research questions are as follows:

1. What is the current situation of women in Saudi and Japanese university management?
2. What are the challenges that affect the presence of women in Saudi and Japanese university management?
3. What are the current supporting factors for women in the field of higher education management field in universities of both countries?
4. What are the strategies that might empower women in Saudi and Japanese university management?

Research Hypotheses

As presented in Chapter One, the research hypotheses are as follows:

1. In comparison to the representation of women in American or European higher education management, the representation of women in Saudi and Japanese higher education management is weak.
2. Among the supporting factors for women's higher education management is the support of Saudi and Japanese governments for women's empowerment. This is in line with the needs of the labor market.
3. Issues related to childcare system, working hours' structure, and culture are challenges that face women's empowerment in higher education management.
4. Having women's universities that are lead and managed by women is an effective strategy that offer women with more empowerment opportunities.

Research Theoretical Framework

Before looking at the framework of this research, it is important to understand and challenge the assumptions existed in various traditional educational theories related to gender's diversity and equity. This task is considered difficult because not all educational theories' assumptions are clear and visible. Thus, understanding the concept of *Embeddedness* is required in order to understand, criticize, and interpret the traditional educational theories (Gosetti & Rusch, 1995). To best explain the concept of *Embedded Assumptions*, examples will be used to close-up the meaning behind this concept. In explaining this concept, Gosetti & Rusch (1995) used the example of footprints inerasably left in wet cement and which will be lasting forever; likewise, our experiences, images, what we learned and many other conceptions

and impressions will be all embedded in different sectors of our lives. And as the foundations of our societies and cultures are consisting of traditions, norms, ideas, theories, notions, concepts, and practices, these footprints of our embedded assumptions will act as a foundation for our society and culture. These footprints over time will become vague and we will be looking and accepting them as natural and normal. Moreover, those assumptions will be deeply embedded to the extent that we are not be able to see them anymore when looking at the world. And thus, we reach the point of not being able to recognize what is the right and normal from what being constructed by the society. It is possible that we might question these assumptions, however, the lenses that we usually use to look at our life are framed by these embedded assumptions which prevent us from deeply think about them. For example, one of the assumptions and values which we accept them as normal is what Smith refer to it as “the universal application of the male experience to our understanding of the world.” (1987). According to him this concept of embedded assumptions is described as (p. 19-20):

The concern, interests, and experiences forming “our” culture are those of men in positions of dominance whose perspective are built on the silence of women (and of others). As a result, the perspectives, concerns, interests of only one sex and one class are represented as general ...[and] a one-sided standpoint comes to be seen as natural [and] obvious.

The concept of women’s development was deeply embedded in our notions and constructed according to men’s perspective (Gilligan, 1982). The ideas of Freud, Piaget, and many others were deeply embedded in every aspect of our life and we accepted them as natural and normal, while their ideas are far from stating true facts about life or human condition. What we should be concerned about is the ability of these embedded assumptions or what we can call “the dominated leadership culture”, to be continually forming the reality in which we live

at (Gosetti & Rusch, 1995). House (1983) proved the domination of these embedded assumption in our lives by our actions of selecting certain matters to be included or excluded from certain stories or debates, believing in certain ideas as true even with the availability of indications to the contrary, and seeing some beliefs as normal and clear. The only way to unearth these deeply embedded assumptions and make them visible is through using different lenses. When saying different lenses, it came from the point that usually we tend to use one common lens to look at our world and cultures as well. While we know that one pair of glasses does not fit all. Thus, using multiple lenses help us view subjects such as women's leadership from a more than one way, which might unearth embedded assumptions and challenge and changing them if needed to. There are two powerful lenses for viewing embedded assumptions; a feminist and a privilege lens.

One of the powerful lenses that might explore the embedded assumptions and challenge the customs of women's empowerment; the theoretical feminist lens. Using this lens will provide us with the chance to view the world, society, and culture from a woman's perspective (Gosetti & Rusch, 1995). Moreover, this feminist lens helps women to unearth what Smith (1987) refers to as the "fault lines"; those lines exists in between the traditional knowledge and their way of telling women what they experience, and the true experience in which women face daily in their lives. The fault lines were occurred when Smith discovered that women are actually learned to work in areas where they did not make or played a role in constructing them. Thus, women in such areas are considered as strangers, at least from their point of view. According to Collins, women with such characteristics of being able to see the fault lines and experiencing a landscape in which they feel strangers, "they are having a foot in two worlds; the center and the margins ... as outsiders within." (1991). In a way, "[women] not only experience a different reality than the dominant group, but also provide a different

interpretation of reality.” (Collins, 1991). The role of a stranger and the fault lines provided women with chances to discover and challenge traditional ideas and beliefs.

There are several characteristics associated with the Feminist theoretical framework: (1) the methodology uses gender as the base for research’s analysis, (2) it takes into account the experiences of women, and (3) it identifies women’s behavior in the frame of social settings (Hesse-Biber, Leavy & Yaiser, 2004; Reinharz, 1992; Vaccaro, 2011). Flax (1993) identifies several assumptions related to the feminist theories, emphasized as follows: (1) men and women have different experiences; (2) women’s oppression is not a subset of some other social relationship; and (3) oppression is part of the way the structure of the world is organized ... and this historical force ... is patriarchy. (p.81).

Alongside the Feminist theoretical framework’ characteristics and assumptions, it might hold several indications. one of the indications is that the Feminist theoretical framework might be reflecting the Western perspective as Feminist theories are mostly written by Western’s scholars. Certainly, worldwide, women experience suppression in different forms of education, career and many others. Different cultures and customs holds different female identities. Mostly all cultures are based on a patriarchal social system, where men have control and power over women. However, worldwide, Western culture, mainly the United States, is the one predominant, where it enforces both positive and negative messages on other countries on the world. Mainly these messages are transferring through the media. Thus, these kind of theories might not be entirely suitable for all cultures. Another indication is that these Feminist theories might be written a long time ago. Indeed, they might be old, however, some of them still suit well with modern times’ feminist issues. The most important fact when looking at these theories, is when implemented or used they match the culture.

Using the Feminist theoretical framework helps us to look at women's issue from women's perspective, which indeed help in knowing the reality and aspirations. However, this is not enough in addressing the issue in a comprehensive method. Occasionally, when addressing women's issues in the community, one need to include in addition to women's perspective, the perspective of men and other members of the society as well. As women's empowerment will benefit the whole society. Thus, embedded assumptions can be also seeing through a third lens; the Islamic rules-based system lens. Among the most popular applications in today's world are Islamic Economic System or Islamic Financial System (IMF). Those are worldwide famous banking systems following Islamic laws "Sharia". This system is being implemented in different banks around the world including; in Mizuho Bank in Japan (Mizuho Bank, 2014). Thus, this proves that both Muslims and non-Muslim can benefit from this Islamic system (Musa, 2015). Therefore, such as the Islamic Methodology was and still able to succeed in the economy it is possible as well to succeed in other areas.

The research will be framed out by understanding the Islamic rules-based system, which can be fully understood by looking at the Holy Quran and the Hadith (the sayings of prophet Muhammad (PBUH)). Islam is a system of life that covers all aspects of human's life, including; the political, social, economic, and educational aspects (Sadiq, 2014). It is essential to study Islam from its main sources, not from sources that would like the world to understand it the way they desire. Indeed, following these Islamic rules and tools paves the way to societal development in different sectors. Now days, many conventional development theories realize the important of operative rules and consider them as the foundations of institutional structure. Ignoring or denying Islamic rules and its effective role in development is resulting from the lack of knowledge of Islam's principles and tools, which as a result created a gap between its true vision and genuine practice. According to Askari, Iqbal, Krichene, and Mirakhor: "the Quran presents clear rules of behavior (institutions) for a balanced, holistic development of the

individual and of the collectivity, these have been ignored, or poorly understood, represented and practiced.” (2014).

It comes to some people’s mind when they hear "The applying of Islamic Law", the application of sanctions and limitations. In fact, this kind of understanding holds wrong implications, Islamic law covers all aspects of life: including the life of individual and community as a whole (Albaleda, 2015). According to Al-Baleda, “Islam is: faith and worship, creating legislation and a way of life.” (2015). There are many obstacles preventing the correct implementation of Islamic law in today’s societies (Al-Baleda, 2015; Shuweir, 2009). There are internal obstacles, including; ignorance of the right way of applying Islamic laws, and ignorance of the understanding of these laws and their ability in keeping pace with modern time’s requirements. Moreover, there are international obstacle, including; the intervention and control of Great Western countries in the political systems of Muslim’s countries. Another kind of obstacle is connected to the role played by the media in today’s world, whether it is positive or negative.

Data Collection, Instrumentation and Population and Sample

The research will be conducted through following several methods: first, recent secondary data will be examined whenever is possible. Second, qualitative method will be used through performing in-depth interviews with men and women occupying higher managerial positions at various universities. The approach of qualitative research draw attention to people and environments as to understand the way people build an understanding of a specific problem or phenomena (Creswell, 2009; Maxwell, 1996; Schwandt, 2007). The interview process was organized according to the research questions, which were based on the research questions of the study. Following this structure for the interview process helped the researcher and the interviewee staying organized, and covering the entire research questions themes of the study.

Thus, this organized structured process will help keeping data organized in the time of coding and analyzing them.

Comparative analysis of successful case studies of women empowerment in higher education institutions will be delivered. In particular, the study aims to spot the light on the Islamic and Japanese perspective by analyzing women's higher education management situations in Saudi Arabia and Japan. Based on the results of the comparative analysis, a proposal system for empowering women in Saudi and Japanese universities will be designed. With regard to the design of the proposal system, the research applied the work design method. This method was proposed by Nadler for designing tasks in the early stages (Nadler, 1967). Subsequently the break through thinking method was developed from the work design method. However, the work design method is still helpful for solving several problems and for system design (Nadler and Hibino, 1998).

In terms of choosing Japan as a case study when examining the situation of women management in Japanese universities, two reasons stated as follows; first, Japan as a developed country from the east is the only non-western country in G7 that might make its experience unique in this field (Horioka, 2012). Second, Japan nowadays is considered being an aging society, which is growing older quicker than anywhere in the world. Projections of the population show that population's share over age 65 will increase from 9 percent in 1980 to 36 percent in 2040. Furthermore, thirdly, Japan might be a model to cope by other Asian countries including Korea and Taiwan, which might be not far behind Japan in terms of the economic and social cost of a rapid growth as well as later decline in the population (Steinberg & Nakane, 2012).

As for choosing Saudi Arabia, several reasons are listed. First, Saudi universities are considered in a leading position among Arab universities in various international universities

ranking. Second, Saudi Arabia considers being the center of Arab and Islamic worlds as a country holding the two Islamic Holy Cities; Makkah Al-Mukaramah and Al-Madinah Al-Munawarah. Moreover, Lastly, Saudi Arabia is intensely focusing on empowering women in various areas of the society, including the area of higher education institutions.

There are many reasons for comparing Saudi Arabia with Japan in this context. First, in order to give a deep and thick description of the phenomenon, case study research method is used in accomplishing this research (Merriam, 2001). In doing the case study, it is important that the researcher develop familiarity with the phenomenon, have empathy with the people involving in the situation, and carefully consider the different meanings related to the case study which may occurs during the study (stake, 2010). Thus, in writing the findings of the study, the researcher followed the above outlines in order to produce a deep description of the research. The researcher's interest in this research is visible in acting as the main tool for collecting and analyzing data (Merriam, 2001). Throughout the research process, researcher's values, perspective, and experiences were visible. In addition, this research was guided by researcher's personal feeling of the phenomenon, including the existing of sensitivity issues. The researcher has studied in higher education institutions in both countries. From the researcher's experience, the researcher has observed the management system of the institutions and noticed that the women in these institutions are not in authority positions. Even if they exist in such positions, they do not hold major responsibilities. These responsibilities were given to men instead.

Second, the researcher believes that comparing the situation of women's empowerment in higher education management in Saudi Arabia and Japan and addressing their challenges together could be most beneficial to overcome both countries' challenges. According to Hofstede's cultural dimensions (2001), both countries are close in their measurements.

According to Podrug, Pavicic and Bratić, there is a relationship between decision making process and cultural background. They explained the relationship by stating that, “decision-making process depends on cultural background and choice of “the right way” - decision-making style is dependent on values and beliefs of people involved into the decision-making process.” (2006).

When studying cultures, it is important to understand that, one management practice does not fit all cultural environments. Thus, it is highly required to study the core of the culture in order to avoid undesirable consequences. Hofstede view culture as: “the collective programming of the mind which distinguishes the member of one group or category of people from another” (2001). In order to study the differences between cultures in decision making, Hofstede (2001) did a multicultural study in 50 countries and 3 regions. Hofstede cultural dimensions describe the preferences of a culture in regards to five dimensions. Although these cultural dimensions do not sum up all the differences between cultures and countries. However, they sum up a great share of the differences. According to Hofstede (1980), cultures fall within each dimensions two extremes: Low power distance versus high power distance, Uncertainty avoidance versus accepting uncertainty, Individualistic versus collectivist, indulgent versus restrained, long term versus short term orientation, and Masculinity versus feminist.

Although Saudi Arabia and Japan have a strong contrast when it comes to religious practices and beliefs, the true Islamic religion is the most appropriate of all religions to offer methods that will help overcome challenges that obstruct women’s empowerment and the health of the society as a whole. Figure 14 shows the projected positions of Saudi Arabia and Japan on the six dimensions based on Hofstede’s report. From the researcher’s perspective, two of Hofstede’s cultural dimensions are strongly linked to the progress of the issue of women

empowerment in Saudi Arabia and Japan including; uncertainty avoidance versus accepting uncertainty and individualistic versus collectivist. Both dimensions are explained as follows:

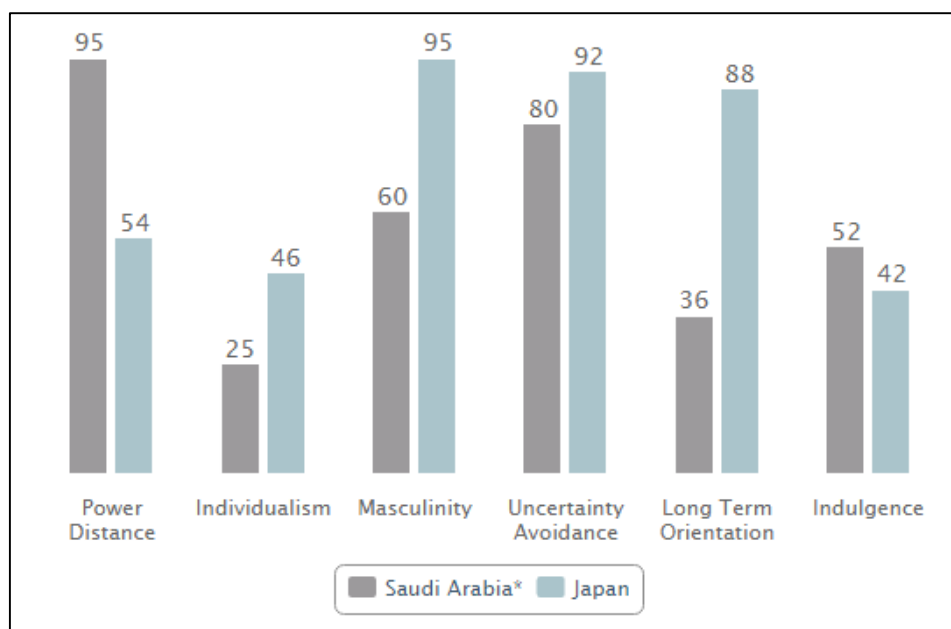
Uncertainty avoidance versus accepting uncertainty: this dimension measures the, “the extent to which the members of a culture feel threatened by uncertain and unknown situations” (Hofstede, 2001). In other definition: “Uncertainty is a state wherein outcomes and conditions are unknown or unpredictable. Some people are more comfortable with uncertainty than others, and the degree to which individuals participate in certain behaviors to stay in comfortable situations is called uncertainty avoidance.” (Hofstede, 1980). In Hofstede measurement index (Figure 14), countries with lower score in the chart shows that people are more comfortable with uncertainty and ambiguity and are able to accept risks. On the other hand, countries that represent high score, tends to show more stability, firmness, planned rules and cultural norms, and less comfortable with risks. In the figure, both Japan and Saudi Arabia shows high scores in uncertainly.

Individualistic versus collectivist: this dimension measures the strength of the ties between people in one community. It measures individualism as “a society in which the ties between individuals are loose – everybody is expected to look after him/herself and his/her immediate family only”, and measures collectivism as “a society in which people from birth onwards are integrated into strong, cohesive in-groups, which throughout people’s lifetime continue to protect them in exchange for unquestioning loyalty” (Hofstede, 2001). In individualistic society, people tend to look at them selves and their direct family only, while in collectivistic society, people belong to a big group. A high score shows a weak connection between the people on the community, whereas a low score shows a strong tie between the people. Thus, both Japan and Saudi Arabia shows a higher score in being a collectivist society and a low score in being

an individualistic society. In case of Japan, one can classify Japan as “collectivistic by Western standards and ... as Individualist by Asian standards.” (Hofstede, 2001).

Studying the empowerment of women in higher education management in Saudi and Japanese universities is important in many ways. It is especially important when it comes to the collectivist societies where women do not see it appropriate to create a positive change for themselves. This action might affect women’s belonging to the society. Being a collectivist society will lead the existing of having high uncertainty avoidance. The high score on these dimensions are indications that development will not happen easily. Though Hofstede does not talk about male and female equality issues, it is a well-known fact that most managerial positions in Japan and Saudi are controlled by men.

Figure 14: The projected positions of Saudi Arabia and Japan on Six dimensions based on calculations done in by G. Hofstede, 1991.



Source: Hofstede (2001).

In case of spotting the light on the higher education level rather than the other educational levels, there are several reasons; One, higher education system considers playing a significant role in offering sustainable growth and development to the society through producing and spreading knowledge, and that “with the advent of the 21st century, higher education is facing unprecedented challenges consisting in the increasing importance of knowledge as a crucial motor for development as well as challenges from information technology and communication” (The World Bank, 2012). Two, the important of higher education is shown in the way it can be directly linked to the labour market (Fasih, 2008).

Furthermore, as for focusing on women in the issue of higher education management, reasons are listed as follows; One, the World Bank, World Economic Forum and the OECD agreed that educating women is good for the economy of the society (Matsui, 2013). It will help sustain the development of the society. The Japanese counselor for gender equality analysis; Shizuka Takamura consider women in the context of Japan: “as the greatest potential to move [the country] forward.” (Takamura, 2012). Two, in Japan, 70 percent of working women stop working after the birth of their first child. the fact that, if Japan’s female employment rate matched that of males (80 percent), the workforce would gain up to 8.2 million employees and Japan’s gross domestic product could be boosted by up to 15 percent (Cooper & Hagiwara, 2012). In reality, Japan is lagging in growth because it is running a marathon with one leg. It must start tapping its most underutilized resource, which is a woman. Three, as Japan is facing the issue of the low birth rates, a study proved that there is a positive association between working women and high birth rates (Fuster, 2005). Four, gender diversity is significant in a way of improving performance and at the same time reflecting the need of the market (Curtis, Schmid, and Struber, 2012).

The Case of Japan: Data Collection

In order to understand the situation of women in higher education management in Japan, the researcher conducted in depth-semi-structured interviews with ten Japanese women leaders and managers who were selected purposefully. Interviews took place at reasonably formal and informal settings, which was believed to generate more genuine feedback to the questions. Some of the characteristics of those women include the following: (1) occupying high senior positions in Japanese higher education institutions, (2) facing obstacles and challenges balancing work and family, (3) sharing long time experience and knowledge, (4) married, and (5) raising children. The women were interviewed and selected from different positions in different higher education institutions in Japan. Table 5 shows details of the names, positions, and institutions of the interviewees. Among the interviewees were three university presidents, four university department directors, two deans, and one university vice president. Semi-structured interviews were conducted following the purposive and snowball method (Creswell, 2013). Interviews were mostly conducted face to face in the interviewees' offices in their universities. Interviews mostly took around one hour and were recorded.

Table 5: Interview Participants in Japan.

Name	Position Rank	Institution
Dr. Mariko Bando	President	Showa Women's University
Dr. Emiko Mizunuma	Director, Graduate TESOL Program English Academic Program	Temple University Japan Campus
Ms. Chie Kato	Associate Dean, Enrollment Management	Temple University Japan Campus
Ms. Etsuko Katsu	Vice-President International/ Professor at the School of Political Science and Economy	Meiji University
Dr. Yasuharo Ishizawa	President	Gakushuin Women's College
Ms. Sachiko Yamano	President	JICE
Ms. Hideko Sumita	Administrative Director	Keio University
Ms. Kimiyo Watanabe	Dean of School of International Liberal Studies	Waseda University
Dr. Kazuko Shiojiri	Director of Institute of International Exchange and former vice rector of Tsukuba University	Tokyo International University

Source: Made by the researcher, 2016.

The qualitative tool is considered as being significant in gathering deep and factual data. Interviewees shared their views regarding women's empowerment in Japan, supporting factors and challenges of women's empowerment, the concept of balancing between work and life, cultural perspectives on the issue of women's empowerment, and strategies. Using a thematic analysis approach across all participants, in order to reach common themes in their insights regarding women's higher education management in Japan, represented the data analysis of the research.

As for the method of performing the interviews, the researcher kindly asked each participant via email if they would attend the interview. The respondents were asked to provide interviews on some pre-selected topics/issues and they were also asked to give free comments,

and any general information that they thought was significant with regard to the research topic.

The Case of Saudi Arabia: Data Collection

Similar to Japan, as to understand the situation of women empowerment in higher education management in Saudi Arabia, and with the intention of gaining more insight regarding several questions that emerged from the analysis and to investigate various issues that were not covered in the data and documents, a semi-structured in-depth interview was carried out. As for the method of performing the interviews, similar to Japan, the researcher asked each participant via email if they would attend the interview. The respondents were asked to provide interviews on some pre-selected topics/issues and they were also asked to give free comments, and any general information with regard to the research topic.

In order to deeply understand the situation of women in higher education management in Saudi Arabia, a case study methodology is conducted in Dar Al-Hekma University. This case study method provides an in depth understanding of a specific program and movement in a specific period of time and location, and it is especially helpful when the boundaries between the phenomenon and its frameworks are not distinctive (Stake, 2006, 2010; Yin, 2003). Moreover, there are several kinds of data collection procedures related to the method of case study, including studying different documents, doing observations, and exploring and describing other's views and perspectives regarding occurrences cannot be witness by the researcher (Creswell, 2009; Stake, 2006, 2010; Yin, 2003). However, it is important to understand that the method data collecting through case study, is in fact an iterative process in a way of leading to many other source of data and thus require other methods to be involved in the study (Merriam, 2001).

The researcher conducted semi-structured interviews with nine Saudi women leaders and managers who were selected purposefully. The characteristics of the Saudi women

included in the research sample are similar to that of the Japanese women; (1) occupying high senior positions in Saudi higher education institutions, (2) facing obstacles and challenges in balancing work and family, (3) sharing much experience and knowledge, (4) married, and (5) raising children. The women were interviewed and selected from different academic departments in the higher education sector at Dar Al-Hekma University. Table 6 shows the details of university interview participant's names and positions. Among the interviewees were two department deans, three department directors, one coordinator, one manager, one teaching assistant, and one university vice-president. Semi-structured interviews were conducted following the purposive and snowball method (Creswell, 2009). Interviews were mostly conducted face-to-face in the interviewees' offices in the university. Interviews mostly took around 30 minutes and were recorded.

Table 6: Interview Participants in Saudi Arabia (Dar Al-Hekma University).

Name	Position Rank
Dr. Muna Karim	Assistant Professor / Teacher Leadership Program Coordinator
Dr. Sanaa Askool	Dean of Students/ Assistant Professor
Ms. Lamees Bashawri	Director - Development and Alumni Relations Department
Ms. Ehsan Abul Hamayal	Manager - Registration Office
Dr. Ghadah Fakieh	Vice President for Institutional Advancement/ Acting Dean of the Hekma School of Education & Applied Sciences/ Assistant Professor
Ms. Huda Abdulraqib	Director - Human Resources Department
Ms. Kholoud Al Madani	Director- IT Department / Head of the Systems & Application Unit
Ms. Sarah Attas	Teaching Assistance of the Law Department
Dr. Effat Fadag	Dean, Dar Al-Hekma School of Design & Architecture/ Acting Chair of Interior Design Department.

Source: Made by the researcher, 2016.

Anticipated Ethical Issues

During the study, serious ethical issues were not expected to occur. The case study

resulted in important information regarding the institutions and academics and their views, opinions, and experiences. A detailed research outline was sent to each institutions' research center as to receive the institutions' study consent. Later on, after receiving the institutions' approval, an invitation email was sent to each participant, including a brief outline of the purpose of the study. Participant indicated their voluntary involvement in the study by replying to the emails that was sent to them.

Throughout the research process confidentiality and anonymity of the universities and its participants will be ensured. The research will be complying with the Data Protection Act 1998 and with the Ethical Guidelines for Educational Research from the British Educational Research Association 2004 (the Data Protection Act 1998). Furthermore, the entire data collected during the interviews were tightly and securely kept in digital and physical sites.

As for the arising of some information with sensitive issue during interviews and analysis, the research dealt with these kind of information with care and caution. The arising of these kind of information was expected by the researcher, as this research depend on studying case studies and at the same time explore participants' views, opinions, experiences and insights regarding the research problem.

Summary

In this research, a qualitative data collection method was used and well fitted to the research topic of study. The concept of women's empowerment in higher education management include various and diverse actors from various higher education institutions. It is important to study this concept from the actor's experiences and perspective to further understand this concept and the aspects related to it. This chapter discussed the research design and methodology, specifically looking at research theoretical framework, the cases of Saudi Arabia and Japan in terms of viewing both case's data collection method, instrumentation, and

sample. furthermore, the research ethics were as well presented in this chapter.

Chapter Four:

Analysis of the Data

Introduction

In this chapter, analysis of research main findings regarding the empowerment of women in higher education management in Saudi Arabia and Japan will be presented. The key purpose of the research is to examine the current situation, supporting factors, challenges, and strategies for empowering women in Saudi and Japanese universities. To accomplish this purpose, a qualitative data collection method is used. The researcher interviewed a number of managers, and head of departments in Saudi and Japanese universities. Further, the research will be providing recommendations to various players in order to enhance women's empowerment in university management positions in both countries. Moreover, a proposal system will be designed based on comparing the findings resulting from both countries. Thus, the analysis of data in this chapter will be presented in two sections; the case of Japan and the case of Saudi Arabia, including presenting the case study profile of Dar Al-Hekma University. Following that, a discussion of the two cases will be discussed.

Analysis of Data

This part of the research describes and examines the research findings for the case of Japan and Saudi Arabia. The researcher provides a description of the findings from the in-depth interviews conducted with a number of participants following the thematic analysis approach. The questions of the interview were based on the research questions, which is as stated in chapter one as follow:

1. What is the current situation of women in Saudi and Japanese university management?
2. What are the challenges that affect the presence of women in Saudi and Japanese university management?
3. What are the current supporting factors for women in the field of higher education management field in universities of both countries?
4. What are the strategies that might empower women in Saudi and Japanese university management?

The participants of the study share the following characteristics: (1) occupying high senior positions in Japanese higher education institutions, (2) facing obstacles and challenges balancing work and family, (3) sharing long time experience and knowledge, (4) married, and (5) raising children. Furthermore, findings will be viewed within four themes according to the research question: (a) current situation, (b) supporting factors, (c) challenges, and (d) strategies. Indeed, the entire analysis themes are related to women's management in higher education in Japan and Saudi Arabia.

Analysis of Data: The Case of Saudi Arabia

This section presents the main findings resulting from interviewing nine participants in Dar Al-Hekma University in Saudi Arabia. First, as the case of Saudi Arabia will be focusing on one university, an outline of the university's profile, including universities' history, vision, mission, and structure, is presented as to gain a deep understanding of the Saudi case study. The findings of the research are organized and presented in relation to the research questions of the study.

An Outline of Dar Al-Hekma University's Profile

Dar Al-Hekma University is a leading women's higher education institution in Saudi Arabia. It is a non-profit institution and was established in 1999. On the 15th of January 2014, Dar Al-Hekma officially became a university under the Royal Decree No. 957. The name of the university is translated into English as the wisdom house. It functions under the umbrella of the Ministry of Education and it's a member of the Council for Higher Education Accreditation (CHEA) in the United States. It is located in the city of Jeddah, the second largest city sited on the Red Sea coast of Saudi Arabia, as well as a traditional doorway to the holy cities of Makkah Al-Mukaramah and Al-Madinah Al-Munawarah.

Dar Al-Hekma University has strongly committed itself to the highest standard of creativity in education following a strong vision and mission. The university works through its academic programs to produce highly accomplished and skilled women, bringing about a positive change for themselves, their society, and humankind as a whole. These changes must be framed in a way of pleasing "Allah" God Almighty. Along with the vision that Dar Al-Hekma seeks to accomplish, the university views its mission to produce skilled women, leaders and entrepreneurs. According to Dr. Suhair Al-Qurashi, the president of the university, upon graduation "graduates are empowered with the knowledge and skills and [are] enthused with passion, compassion and integrity." (Dar Al-Hekam, 2016). Furthermore, the values of the university circle around three significant aspects: righteousness integrity in a way of achieving personal liability for its students and workers, knowledge in a way of appreciation of learning and teaching, and fairness in a way of supporting diversity and harmony.

The educational model that Dar Al-Hekma University was constructed upon mainly follows the form of liberal art colleges using pioneering international class curriculum, which is reinforced by extracurricular activities. The educational model comprises national, regional,

and international experiences. At the university, English is the medium of instruction. The university consists of eleven different programs in the four following departments: Business, Design and Architecture, Education and Allied Sciences, Law and International Relations. Throughout the different departments, Dar Al-Hekam University is dedicated to achieve two significant aspects: providing its students and workers a solid and healthy sense of identity along with respecting the local culture and traditions, and preparing them to be able to be positively proactive in today's interrelated world.

Dar Al-Hekma Univerisy has been achieving outstanding successes and accomplishments throughout its history. In December 2013, the university ranked among the top 10 employers in Saudi Arabia in terms of providing a supportive environment for diversity, talent and creativity. Moreover, the university offers a Master of Arts qualification in the department of International Relations, which is the first and only one in Saudi universities. The degree was launched in 2013 and the curriculum was built in collaboration with Tufts University, specifically with the Law and Diplomacy department.

The findings resulting from the interviews are as follow:

Finding 1: The current situation of women empowerment in Saudi higher education management

Studying the current situation of women's empowerment in Saudi higher education management by interviewing specialists in Dar Al-Hekma University has contributed several results, which can be summarized as follows.

The current situation of women's empowerment in Saudi higher education management is certainly enhancing and changing day-by-day. Saudi society has begun to have awareness and understanding of the abilities and skills of women. Huge transformations are happening

for women in Saudi Arabia. From women occupying political positions in 2013, to permitting women to officially practice their lawyer duties with official licenses in 2014. Nevertheless, women are still lagging behind and continue to face challenges to attain management positions in different sectors of society. Women represent only 16% of the national workforce in Saudi Arabia. There is still a glass ceiling, which is not written about, and, at the same time, there are several obstacles ahead of women preventing them from being promoted to top positions. In fact, in Saudi Arabia, men are developing and creating policies in the country. Although the government is supporting and making lots of efforts as a way to increase the number of women in management and leadership positions, Saudi society is still considered to be a men related world and the involvement of women in this world is considered to not be easy, but at the same time possible.

Gradually, change is coming for the status of women in Saudi society and, more specifically, in higher education institutions. The situation of women workers has improved, especially with the implementation of numerous significant laws, which provide women with more rights. One of these new laws is the movement of appointing powerful, intelligent, and influential women in the *Shura* Council of Saudi Arabia. These women played and are still playing an extremely important role in delivering the voice and need of women in Saudi society.

The presence of women universities provided support for women to occupy high ranks and positions in the university and society as well. Women's universities do not only advantage women alone, but rather all society in relation to economic prosperity, civic health, or even an engaged community. Furthermore, one of the ways to develop and release women's potential is through education, particularly higher education. Indeed, among the objectives of the Saudi development plan is to provide women with an influential role in the industry's development

through their participation in higher education; this is one of the country's ways to encourage Saudi women to become active members in economic, social and cultural development.

Along with studying the current situation of the empowerment of women, it is essential to acknowledge Saudi women's desire to be promoted to leadership and management positions. Mostly, Saudi women have ambitions and desires to be in leadership positions. Recently, with government support, many opportunities have been given to women in Saudi Arabia. Acknowledging the desire of women to be appointed to management positions in the academic sector is rather difficult. This subject depends on several factors, including each woman's responsibilities and her own way of thinking. Women with children might reject the idea of holding such high positions, as it would increase the number of duties and responsibilities on their shoulders. In this case, it is important to have familial or institutional support. Women who still hold onto the traditional way of thinking that women should stay at home and men should go to work might also reject the idea of occupying high positions in universities. However, one out of the nine participants in this study explained her idea to reject being in such high positions in the university. According to her, in universities every faculty member would like to be an expert or specialist in her/his own field. Thus, some faculty members tend to avoid being in management positions. In general, for many academics, being in a management position is good, but it should not be an objective in itself.

Establishing the King Abdallah Scholarship Program (KASP) has been recognized as adding a significant value to the Saudi higher education sector in general, and Saudi women specifically. Through this program, the Saudi government, represented by the Ministry of Education, has been sending thousands of Saudi students from both genders to gain their education abroad in various specialization fields following the national, regional, and global development needs. Moreover, the program seeks to enable students to continue their studies

in various levels of education: Bachelor, Master, Doctorate and fellowship degrees. Furthermore, KASP's countries of study are classified into three parts: Arabic Countries, Countries designated in the Custodian of the Two Holy Mosques External Scholarship Program, and other countries. Hence, the KASP program is considered to be the largest scholarship program in the history of Saudi Arabia in terms of the number of students studying abroad, as well as the diversity of foreign countries, where Saudi students study, associated with this program (SACM, 2007). Although, a huge part of this program's plan is to support Saudi women's status in the society as well as to open the way for them towards contributing to the economic, cultural, and social development; still, the number of male students within the program exceeded that of women, as they did in level of study and countries of study.

Finding 2: The supporting factors in the process of empowering women in Saudi higher education management

This part of the analysis studies the supporting factors for women's empowerment in Saudi higher education management following the Appreciative inquiry method (Cooperrider & Whitney, 2001). Several results were shown through the interviews, which can be reviewed as follows.

An important role of the director of the organization or the university is to care about the development of women. It is the director's role to value the employees and make them feel as though they exist and are important. The director of the institution should have faith and believe in their employees and let them chase after what they believe is right and advantageous for the institution. Therefore, one can make a difference, one can achieve his/her dreams, and one can grow and evolve. Every woman should know that she has the right to share her thoughts and ideas in the institution. In other words, women be heard and recognized by the institution as a whole and the director specifically. Moreover, women occupying management or

leadership positions in the university or any other institution should provide help and support to develop people working with them in the early stages of their employment. The idea of formulating budgets for professional development for every worker in the institution, which is performed by Dar Al-Hekma University, demonstrates the support provided by the university to the workers in order for them to develop and grow. They should be priorities. For example, managers and leaders may consider the idea of involving young women employees in significant work meetings and tasks. Different universities and institutions should consider focusing on empowering women in their development plan.

To achieve or promote the work-life balance among employees of the university, the system should involve set of procedures as a way of providing support for employees; it is highly important to implement and help them achieve a work-life balance. The majority of the participants defined the concept of work-life balance as assorting priorities, putting family at the top of their list of priorities. Moreover, Dar Al-Hekma University provides lots of opportunities for its employees and especially for the working mothers to achieve a work-life balance, from fun activities and competitions between staff and faculty members to different types of sports, day care centers for different ages, counseling, and massage sessions. There is a sense of appreciation and flexibility provided for working mothers and for being a woman above all.

The chance to be exposed and work in an international organization or community is really beneficial and supportive for empowering and developing a woman. According to one of the interview participants, when a woman gets the chance to work in an international institution, she will get to see and plan things differently and, accordingly, the outcomes will be different. One of the participants mentioned her previous experience in working at a national and international level institution called the Qatar Foundation and compared it to her work

experience in King Abdullah University for Science and Technology (KAUST). According to her, her experience in the national and international institution was richer than that gained in KAUST in terms of the development and empowerment that she received for herself in those institutions.

Another supporting factor for empowering women in Saudi higher education management is spreading a sense of awareness towards supporting women among members of society. It became known and understood that women are looked at as more active and stronger than men in many different areas of society. In the case of Saudi institutions, women should take the opportunity of the need for them to occupy leadership and management positions in universities. There is a huge lack of women's presence in such senior positions. Furthermore, the flexibility of working hours is realized as a huge supporting factor for the process of empowering women in higher education management. In fact, flexibility might depend on the person himself/ herself. Furthermore, it is extremely important that every woman consider the idea of taking the opportunity of the help provided to them by people around them, including family members, friends, neighbors, ...etc. All of the participants agreed that familial support is the most important support factor in empowering women. According to a participant: "if there is an opportunity for people to help you, let them help you". Every woman needs to support herself from deep inside and challenge herself.

Another supporting factor for empowering women in Saudi higher education management is the presence of monitors and mentorship. Although the idea of having monitors and mentorship has only been recently implemented at Dar Al-Hekma University and other institutions in Saudi Arabia, it is extremely essential for every worker to have one. Other ways of supporting women workers at Dar Al-Hekma University is through the "Khomasiat Dar Al-Hekma". Every other Thursday, Dar Al-Hekma University holds sessions under the label

“Khomasiat Dar Al-Hekma”, referring to the word Thursday in Arabic. These sessions represent lectures and talk circles around different subjects needed by women in general. As for youth support, aged from 8 to 18 years, the university holds a youth support center from their early ages.

Women’s desire and ambition to reach leadership and management positions can be seen as a supporting factor towards empowering women in Saudi higher education management. In general, Saudi women are known for having high ambitions towards occupying higher positions. According to one participant, Saudi women have potential, determination, will, and strength that makes them achieve many different goals. They can accept challenges and achieve a balance between work and private life.

Finding 3: The challenges to the process of empowering women in Saudi higher education management

This part of the study has attempted to demonstrate the challenges and obstacles that might occur when empowering women in Saudi higher education management. The results obtained by the researcher through the analysis of the interviews, are represented as follows. The majority of the interview participants agreed that the major challenges facing Saudi women in the process of empowerment in higher education management are: lack of support from the national outlook (government) and the spouse, the lack of monitors and mentorship, and the lack of role models.

One of the challenges to the process of empowerment women in higher education management in Saudi Arabia is the lack of support from the national outlook (government) and the fact that the concept of female development is not clearly planned by the national outlook. There might be a gap between the ideas or plans for women’s empowerment with the implementation of them in the behavior of educational institutions. The Saudi government is

represented by the Ministry of Education and has introduced some kinds of actions to reduce burdens and provide support for women in Saudi Arabia. However, the implementation of these actions is rather limited. Moreover, the lack of financial aid can be considered as a big obstacle in terms of implementing the actions and maintaining them.

The lack of spousal support for women's careers is considered a great challenge standing in the way of women's development in the Saudi higher education management. The idea of the husband's participation and involvement in family workloads and childcare is changing; however, it is limited and rare. The Saudi society segregates man from woman in terms of sharing household responsibilities. In fact, the majority of husbands in Saudi society do not know how to provide support and help for their wives.

Balancing work and private life is a big challenge that faces working women all over the world. Saudi women, like any other women around the globe, need to work both outside in the workforce and in the home as well; this is considered to be an obstacle for some women, especially if there is a lack of support provided for them. Women occupying management positions in different sectors of the society will need to attend various social events at different times and days of the week. One of the participants described the work responsibilities as a second family for her and she needs to achieve a balance between her two families. Thus, partner and family-member support is extremely essential. Although in recent years the level of Saudi husbands' and fathers' involvement in household workloads and childcare has changed considerably, it is still low and limited in comparison to other countries. Furthermore, leadership and management positions are believed to be very demanding and difficult jobs, especially when it comes to the challenge of achieving a balance between private life and management positions.

The belief of a woman's need to work in the house and men to work outside it is represented in two different opinions by participants. Some agreed that the Saudi society still holds on to this belief. Thinking that Saudi women still feel pressure to take care of their house, children, and husband at the same time. Women feel that they should stay at home, even though they hold high educational and ambition levels or degrees, or any professional certificates. This concept is spread even among women themselves. In fact, the key factor behind solving the problem of women's participation in the workforce lies in changing the men and women oriented mind-set. On the other hand, some of the participants considered these kinds of beliefs as already overcome by society for a long time, since 1984. It all depends on the woman and her way of respecting her culture and religious teaching in a proper way. In a way, the individual is the one creating his/her own obstacles.

It is strongly believed by a number of participants that challenges do not exist but are rather created by women themselves. According to one of the participants, "challenges are not real, but rather invented by women themselves". The majority of participants agreed that Saudi women are characterized as being strong and capable of handling tasks and that is why they might already be dealing with the challenges without the fact of considering them as such. They might be inventing or searching for challenges to test themselves.

Finding 4: The strategies for empowering women in Saudi higher management.

This part of the study attempts to represent the strategies for empowering women in Saudi higher education management. The results obtained by the researcher through the analysis of the interviews are represented as follows.

The development of managers in higher education sectors should be planned and monitored by different people and departments. It can be achieved with the support provided from the national outlook or the human resource department at certain universities. Those

significant areas can play a huge role in succession planning, career path, or talent management planning in a way of selecting and head-hunting people, especially women at various age levels, with high potential and ambition to be in high management positions. This process can be done by the institution itself or on behalf of the Ministry of Education. Along with significant planning, in the development of women in the management of higher education, the concept of monitors and mentorship in Saudi universities should be implemented in a wide range of higher education institutions in Saudi Arabia. Mentors can play an important role in providing support and can guide other women entering the organization or institution. They can be role models and great helpers.

Appointing more women to decision-making positions is important; they can influence policies and accordingly influence performance. Increasing the number of women in leadership and management positions is considered a strategy towards empowering women. In some companies, managers play a big role in supporting and encouraging the promotion of women into such positions. Moreover, several studies have proven that institutions that promote as many women workers as possible help boost the profits and productivity of that institution. Furthermore, as a way to increase the number of women in management and leadership positions, women should have mentors and mentorships to help and encourage them, especially when they are coming back to work after maternity leave. Although women are considered capable of accomplishing work, they tend to quickly give up lots of opportunities. While, on the other hand, men are considered far more resilient in this case. Thus, encouraging women is greatly needed in order to provide them with the power and support they need. This goal can be achieved through raising awareness in society of the significance of appointing more women in leadership and management positions.

It is necessary to provide sustained lectures and workshops towards specific goals as a way of empowering and developing women in Saudi higher education management for different age levels, including young women (15 -20 years), in order to help women, grow and develop themselves in various areas of life. Those lectures and workshops should be open for all members of society and for different age groups. Women should be raised to know how to think critically, know themselves, know what they need and how to get it. Furthermore, providing women with training programs while they are in early education is an effective strategy towards empowering women into holding high management positions in Saudi higher education. At the same time, On the Job Training (OJT) is considered significant. This experience can be different from one person to another. It is also not considered as a gendered issue, but rather an issue for both men and women. In fact, female universities can play a great role in the strategy towards supporting women's intellectual and talent developments.

Analysis of Data: The Case of Japan

This section views the main findings resulting from interviewing ten participants in different Japanese universities as to gain an understanding of women's empowerment in higher education management. The research findings are presented and organized according to the research questions of the study.

Finding 1: The current situation of women empowerment in Japanese higher education management

Studying the current situation of women's empowerment in Japanese higher education management throughout interviews with specialists has contributed several results, which can be summarized as follows.

The current situation of women's empowerment in Japanese higher education management is certainly enhancing and changing day by day. Japanese society has begun to have awareness and understanding of the abilities and skills of women. During the Olympic Games, more female Japanese athletes won gold medals than male athletes. Nevertheless, women are still handicapped and continue to face challenges to attain management positions in different sectors of Japanese society. The total number of managers in management positions in Japanese corporations or educational institutions is in fact highly limited. Indeed, the government is supporting and making lots of efforts as a way to increase the number of women in management and leadership positions. However, Japanese society is still considered to be a male related world, and the involvement of women in this world is considered to be not easy, but at the same time possible.

There are many female workers in Japan, but not in management and leadership positions. In some jobs such as nurses and child cares the majority of the workers are women, who are appointed in leading positions. However, 66% of primary school teachers are women: about two third of the teachers. They all have the same higher education background, but still only 70% of the heads of primary schools are women. Many of the women who choose teaching jobs are smart and capable. There is still a glass ceiling, which is not written about, and at the same time there are several obstacles ahead of women preventing them from being promoted to top positions. In the last ten years, Japan is changing the system to encourage more women to be heads of schools and different institutions. Furthermore, there are significant differences among different prefectures within Japan. Each prefecture has its own educational system. For instance, Tokyo and Toyama prefectures consider having more women as heads of primarily schools than any other prefectures in Japan. Some prefectures have less than 10% of women occupying top management and leadership positions. As such, one issue considered significant in enhancing the situation of women is financial aid.

The situation of female workers has improved especially with the implementation of the law that gives all female workers equal opportunities. In the case of business corporations, women have been progressing quite well. But, in higher education institutions the process is rather slow. Unfortunately, in some universities such as Waseda and many others, statistics prove that they still have more male managers than female ones. Indeed, universities have different governance systems. Generally, professors and faculty members in universities are equal and they have their own duties and research. There is less competition and this also depends on the field. For example, in Keio University there is a large body of humanity and science studies where each professor writes their own research and usually interacts less with outside business. In fact, it is not important in universities whether men or women lead the institution. The most important factor is to provide excellent and good quality knowledge to students. Furthermore, women's universities are considered more peaceful and more focused when it comes to university management and leadership.

In the case of promotion, the type of thinking varies between private and academic sectors in Japanese society. The academic sector does not necessarily circle around promotion, but rather mainly encourages its members to produce more research and excellent work. In fact, faculty members of both genders working in the academic sector do not desire to occupy managerial and leadership positions. Furthermore, it has been illegal to discriminate against others, especially with the implementation of the promotion law. Yet, in universities many regulations are considered extremely vague and unclear. In a way, universities still prefer having more male professors than female professors. On the other hand, promotions in the private sector are considered tremendously important and essential for both genders. In general, in different sectors men are being promoted more easily than women. However, nowadays even the promotion of men is becoming difficult because recently in Japan the number of non-regular workers accounts for 38% of the whole workforce. Thus, it is even harder for men to

compete with others, and in that case men will find themselves struggling to join prestigious higher education institutions. However, it is still challenging for them to follow the job-hunting process in the 4th year of their graduate studies.

Along with studying the current situation of the empowerment of women, it is essential to acknowledge Japanese women's desire to be promoted to leadership and management positions. Recently, with Minister Abe's support, many opportunities have been given to women in Japan. Acknowledging the desire of women to be appointed in management positions in the academic sector is rather difficult. This subject depends on several factors including each woman's responsibilities and her way of thinking. Women with children might reject the idea of holding such high positions, as it would increase the amount of responsibilities on their shoulders. In this case, it is important to have family or institutional support. Women who still hold onto the traditional way of thinking that women should stay at home and men should go to work might as well reject the idea of occupying high positions in universities. However, normally Japanese women working at universities tend to avoid such high positions for two reasons. First, in universities every faculty member would like to be an expert or specialist in her/his own field. Thus, faculty members tend to avoid being in management positions. Second, faculty members might believe that they do not have enough experience to be in such a high position. In general, for many academics being in a management position is good, but it should not be an objective in itself.

Finding 2: The supporting factors in the process of empowering women in Japanese higher education management

This part of the analysis studies the supporting factors for women's empowerment in Japanese higher education management. Several results were shown through the interviews, which can be reviewed as follows.

Universities consider playing a big role in supporting the empowerment of women in Japanese higher education management. They are considered as being good places for women to work in Japan. In universities, being active and getting promoted is somehow becoming much easier than it used to be. Recently, and particularly in the last five and six years, the Ministry of Education, Culture, Sports, Science, and Technology (MEXT) is continuing to push universities to implement the process of internationalization. Thus, it is a good time and chance for women to be in management positions in international programs within the university.

Every university is seeking reforms and quality assurance. There are three important areas for university reforms: education, research and social responsibility. As part of university reforms in all three areas, diversity is considered to be extremely significant. Indeed, increasing the number of female workers in management positions represents a way of supporting diversity. As a result, universities are changing the number of women workers and the number of female vice presidents is increasing.

Another supporting factor for empowering women in Japanese higher education management is the sense of awareness towards women in Japanese society. It became known and understood that women are looked at as more active and stronger than men in many different areas of society. Furthermore, the flexibility of working hours is realized as a huge supporting factor for the process of empowering women in higher education management. In fact, the flexibility might depend on the person. Usually, university professors have to teach at least five times a week, other than that they get to spend their time on accomplishing their research.

Finding 3: The challenges to the process of empowering women in Japanese higher education management

This part of the study has attempted to represent the challenges and obstacles that might occur when empowering women in Japanese higher education management. The results obtained by the researcher through the analysis of the interviews, are represented as follows. The majority of the interview participants agreed that the major challenges facing Japanese women in the process of empowering them in higher education management are: the lack of day care, childcare centers and other services, the long and inflexible working hours, far working places, male-female income differences (gender earning gap), and many others.

Another challenge facing the empowerment of women is Japan's elderly society and the decreasing number of children. Thus, it is considered extremely challenging, especially for private sectors, to survive in these circumstances. Furthermore, leaving a marriage is seen as a big challenge facing the empowerment of women in Japanese management of higher education. The number of unmarried men and women is in fact increasing day by day. The idea is that, if a woman is working, getting promoted, receiving a good salary, and eventually building self-confidence in her abilities and skills, she will possibly reject her marriage. Indeed, in Japanese society some women positively avoid marriage for the sake of their work. Japan is facing a decrease in the marriage rate as a result of the decline in men's' wages. Thus, both women's desire to get married and the non-married male ratio is also declining. As a result, a decrease in the child birth rate has occurred in Japan.

Balancing work and private life is a big challenge that faces working women all over the world. Japanese women need to work both outside in the workforce and in the home as well; this is considered to be a big obstacle for them. Women occupying management positions in different sectors of society will need to attend various social events at different times and days of the week. Although in recent years the level of Japanese husbands and fathers' involvement in house workloads and childcare has changed considerably, it is still low and

limited in comparison to other countries. Furthermore, the fact is that leadership and management positions are believed to be very demanding and difficult jobs, especially when it comes to the challenge of achieving a balance between private life and management positions. Thus, this has created negative campaigns against those high positions and made them less desirable to Japanese women.

Another challenge is that Japanese society still holds on to the belief that women need to work in the house and men have to work outside. Thus, Japanese women feel pressure to take care of their house, children, and husband at the same time. They feel that they should stay at home, even though they hold a high educational level or high degree, or any professional certificate. This concept is spread even among women themselves. In fact, the key factor behind solving the problem of women's participation in the workforce is behind changing the male oriented mind-set.

The lack of role models is a further challenge facing women's empowerment in higher education management. In universities in general, the number of full time male professors is more than the number of female professors. There are some improvements in terms of women's representation in humanities and social studies departments. However, women's representation in other departments such as law, medicine, science, technology, economics, and mathematics (STEM) fields, is far lower than men's representation. These departments are considered to be highly significant to every society. Thus, generally women in Japanese universities lack the presence of good, positive, attractive, or visible role models. Japanese women need to have such role models occupying higher management and leadership position to inspire their future career plans.

There is a gap between the ideas or women's empowerment plans and the implementation of them in the behavior of educational institutions. The Japanese Government

has started to introduce some kinds of actions to reduce burdens and provide support for Japanese women, however the implementation of these actions is limited. Moreover, the lack of financial aid can be considered as a big obstacle in terms of implementing the action and maintaining it. Furthermore, some policies can be implemented and used against women. For example, for a long time Keio University has implemented a positive and good childcare system. Legally, the minimum maternity leave is six weeks before bringing the child and eight weeks after the delivery of the child. However, according to Keio's system childcare leave can be extended up to three weeks. Although the length of the leave's period is considered generous, if this happened and a women delivered her next child she would be away from her work for up to six years, which is considered a long period of time to be away from her work. As a result, some women consider the possibility of quitting their work. In the case of promotion, if the woman happened to be away from her work for 6 years, it would be like starting from the beginning. Thus, women will be far behind men in the case of promotion.

Finding 4: The strategies for empowering women in Japanese higher management

This part of the study attempts to represent the strategies for empowering women in Japanese higher education management. The results obtained by the researcher through the analysis of the interviews are represented as follows.

One of the strategies for supporting and empowering women is the Japanese Government's projects and policies. Since 2012, the Japanese Government, headed by Prime Minister Shinzo Abe, has been supporting the involvement of women in the workforce. In recent years, Prime Minister Abe and his cabinet are seeking methods to improve the situation of the economy by empowering women and allowing them to shine in different sectors of the society, including universities and private cooperation. The government considers women as an engine towards improving the Japanese economy. Prime Minister Abe has called for an

Abenomics or *Womenomics* plan and included it as a significant pillar policy among his economic growth approaches.

As a strategy to promote work-life balance and working hours' flexibility, in early July 2015, government employees started the early-working system announced by Prime Minister Abe. Workers can start their work between 7:30 a.m. and 8:30 a.m. and continue working until 5:00 p.m., in order to take care of their households and spend time with their families. In other ways, universities recognize family and children issues as private affairs, which they should not interfere with. Those issues are considered as the faculty members' full responsibility.

Increasing the number of women in high leadership and management positions is considered a strategy towards empowering women. In some companies' managers play a big role in supporting and encouraging the promotion of women into such high positions. Several studies have proven that institutions that promote as many women workers as possible help boost the profits and productivity of the institution. Other institutions might implement the Employment Quota System. Furthermore, as a way to increase the number of women in management and leadership positions, women should have mentors and mentorships to help and encourage them, especially when they are coming back to work after childcare leave. Although women are considered capable of accomplishing work, they tend to quickly give up lots of opportunities. While on the other hand, men are considered far tougher in this case. Thus, talking and encouraging women is greatly needed in order to provide them with the power and support they need.

In Japan, the government always respects the independence and autonomy of universities. Women must take the initiative of the change and the government must support this direction and effort. In terms of universities, they are considered independent in the sense of accomplishing their own plans and actions. Generally, universities might share similar goals

for appointing women in leadership and management positions. However, at the same time, each university might follow its own plans. For example, Nagoya and Tohoku universities are recognized as being highly advanced in the sense of following their own plans and actions in promoting gender equality. Many university executives should understand and be aware of the importance of having more women in leadership and management positions. However, universities, especially national ones, unfortunately do not have the tendency to adapt to the changes. Furthermore, Japanese universities are not considered as important as industrial institutions. Universities' recognition is second after business institutions.

Providing women with training programs while they are in their early education is an effective strategy towards empowering women into holding high management positions in Japanese higher education. At the same time, On the Job Training (OJT) is considered significant. This experience can be different for one person to another. It also not considered as a male/female issue, but rather it is an issue for both genders. Furthermore, Japanese women's universities are proven to be places providing complete training for only women. Universities with single educational systems are declining in Japan, as many students are transferring to co-educational systems. In fact, female universities can play a great role and strategy towards supporting women's intellectual and talent developments. Those children of universities should survive and encourage more women to be involved.

Discussion

This section of the research presents a discussion of the findings that resulted from the interviews conducted in Japanese and Saudi universities. The discussion will be presented in a comparative method. This method is considered an old method of research. It has been use in almost all fields of Scientific studies. According to Azarian (2011), comparative research method "helps create an ordered perception of this reality, i.e. an organized way to see it in one

way rather than in many other alternative ways.”. The set of criteria that can be used to compare and contrast the two cases’ finding are as follow: women’s empowerment current situation in Saudi and Japanese higher education management, the supporting factors, the challenges, and the strategies. Studying the supporting factors of a phenomena consider to be important in a way of looking at the positive actions done in this matter. The supporting factors follow the Appreciative Inquiry method. This method suggests that: " Affirmative topics, always homegrown, can be on anything the people of an organization feel gives life to the system. As a rule of thumb most projects have between 3-5 topics. Words like empowerment, innovation, sense of ownership, commitment, integrity, ecological consciousness, and pride are often articulated as worthy of study. " (Cooperrider & Whitney, 2001, p.6). The reasons behind comparing the case of Saudi Arabia with Japan in this subject is as follow:

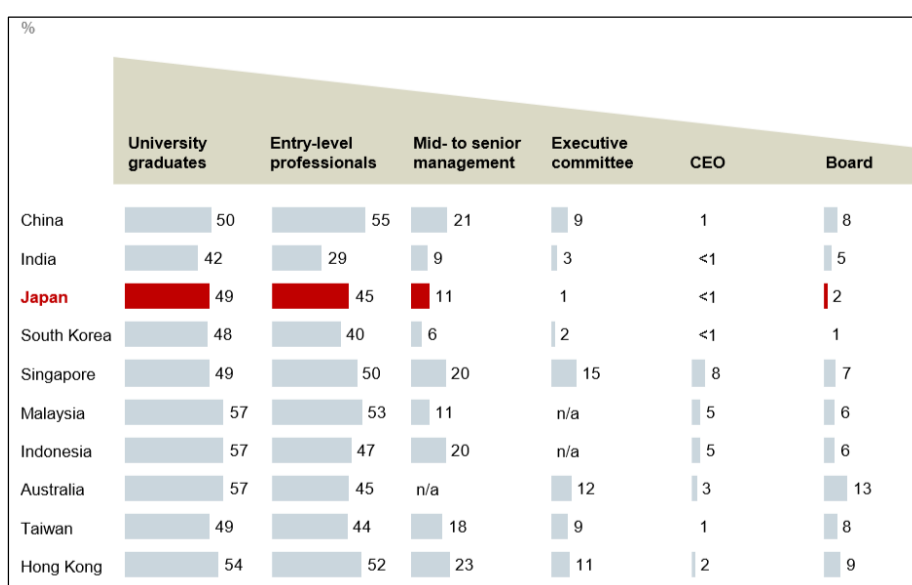
1. As a model for other neighboring countries in the region: Saudi universities are considered in a leading position among Arab universities in various international universities ranking. Japan might be a model to cope by other Asian countries including Korea and Taiwan, which might be not far behind Japan in terms of the economic and social cost of a rapid grow as well as later decline in the population (Steinberg & Nakane, 2012). In addition, Japan as a developed country from the east is the only non-western country in G7 that might make its experience unique in this field (Horioka, 2012).
2. The Percent of National Parliament Seats Held by Women: As both countries located in Asia, Saudi Arabia exceeded Japan in terms of having a higher number of women representative in the National Parliaments; Saudi Arabia (19.87 percent), Japan (9.47 percent). Thus, comparing both countries following the above mentioned criteria, and constructing the proposal system might benefit Japan in this area of the actions that should be done to raise the number of women in parliaments.

3. National long term plans dedicated for empowering women: both countries established a national plan in order to support and empower women. Saudi Arabia's 2030 vision, and Japan's 2020 *Abenomcis*.

The Current Situation of women empowerment

The situation of women's empowerment and representation in both countries; Saudi Arabia and Japan, still lags behind and encounters major obstacles. For the case of women in Japan, women still represent lower rates compared to men. The study reached this finding while looking at Fortune 500 companies. It found that only 60% of the companies include 2-3 or more women in their top-level positions. This situation is hardly improving, and the change is taking about 0.5% a year. Japanese women leave their career by the time they reach the childbearing age (see Figure 15), and 11 percent of them occupy management positions.

Figure 15: Japanese women step off the career ladder during their prime child-bearing years and occupy few senior leadership roles.



Source: McKinsey Global Institute, 2014.

According to the Japanese labor ministry, in 1995, there were around 20 million employed women in Japan, accounting a percentage of 39% of the total employees. In 2013, there were around 24 million employed women, accounting for 43% of the total employees (Aoki, 2015). However, in comparison to men, the percentage of regular working women is extremely low. As in 2013, In the 39% of employed women, 50% of them are non-regular workers, while on the other hand men account for 80% of regular workers. There are several actions and laws companies were asked to achieve in order to enhance the situation of women. Among the requirements of laws to the companies is to analyze the current situation in the area of women in management positions. These kind of laws are required to be achieved by companies with 301 or more employees. There are many companies supported the promotion of women in the workforce by established several family friendly environments. For example, a famous Japanese company called Suntory Holdings Ltd, encouraged its male employees to take child-rearing Leave. As if 2014, a total of 66% male employees took the leave and supported women in the workforce (The Japanese Ministry of Health, Labour and Welfare website).

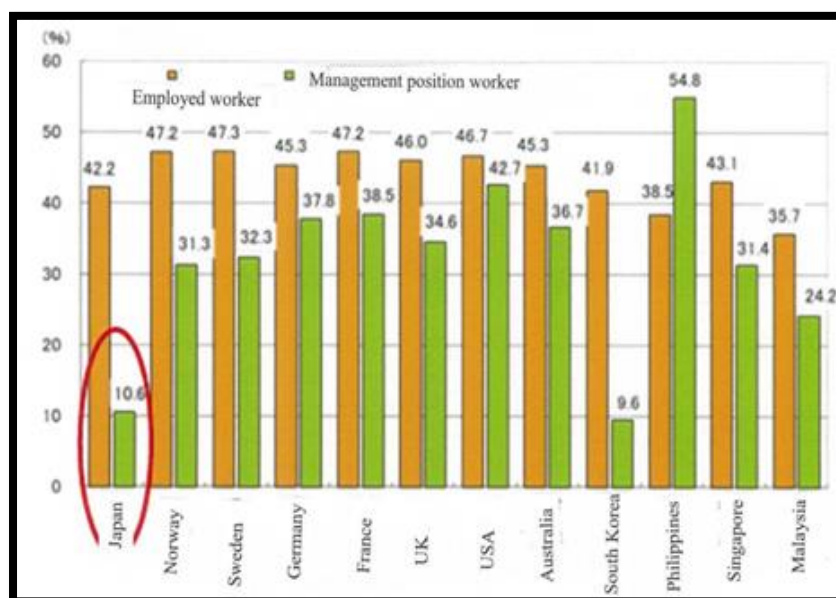
In terms of the role played by the Ministry of Labor in Saudi Arabia, set of laws and regulations has been issued in a recent guidebook contains women's work requirements in the labor force. The Ministry of Labor 2014 guideline report included many of the laws concerning women's work regulations in general. Examples of laws concerning the following aspects: conditions pertaining to the organization of women's work in terms of its premises, the mechanics of women's work and working hours, sanctions mandated by women's work and support to women through training and rehabilitation. With regard to work life balance, the report mentioned some laws including: first, working women have the right to maternity leave for a period of four weeks prior to the date likely to deliver the baby. Following that a period

of six weeks subsequent to the delivery. Determined and approved by Doctor facility, or by a medical certificate certified by the health authority. Second, during the interruption of the work in maternity leave, the employer must pay to working women equivalent to half of the salary if they have working experience of a year or more. The employer must pay to working women equivalent to full fare, if the working women have a working experience of three years and above. The employer must pay working women half of their wages during annual leave. Third, the employer shall provide full medical care for working women during pregnancy and childbirth. Fourth, the right of a working woman upon returning to work following maternity leave to take (for the intention of breastfeeding her child) a period of rest not exceeding an hour per day. Fifth, the employer is not permitted to issue the separation of warning or dismissal during the maternity leave. Sixth, create a place where a sufficient number of Nannies are available to take care of working mother's children under the age of six years old. The above regulations are ones concerning work life balance in the Ministry of Labor recent report for women's working regulations.

In order to further understand the position of women in management level, Figure 16 demonstrates the ratio of women in management positions in an international comparison (Iwata, 2014). Overall, according to Japan Institute of Women's Empowerment & Diversity Management report, the ratio of women as management position workers compared to the ratio of women as employed workers is low, with the exception of the Philippines. Indeed, the Philippines lead Asia with its high rate of women in management positions. As for the case of Japan, women workers in management positions account for only 10.6%, placing the country, along with South Korea in the lower ranks of the other countries included in the figure. Moreover, the demographic changes happening in Japan (the low birthrate) will definitely impact the workforce and Japan's population is expected to decline down to 32.3 percent by 2060. Thus,

there is an urgent need for utilizing women and involving them in the workforce more than any other time.

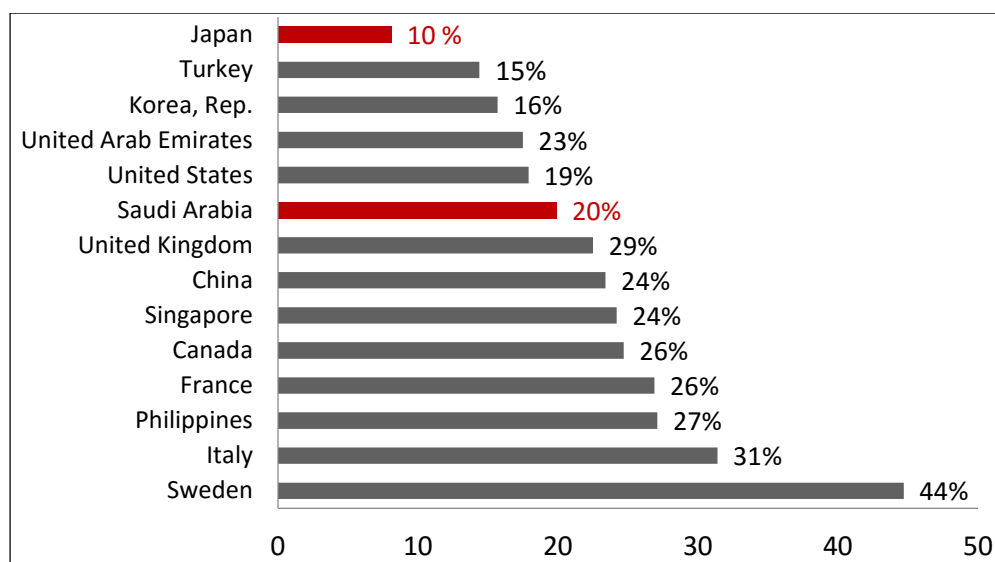
Figure 16: Percentage of women in management positions (international level).



Source: Iwata, 2014.

The presentation of women in national parliaments in Saudi Arabia and Japan is low compared to other countries (see Figure 17). Women's proportion of seats in national parliaments in Japan faced a slow progress from being 7% in 2000 to 10% in 2015. As for the case of Saudi Arabia, women's representation in national parliaments improved from being 0% the period up to 2012 and surprisingly raising to 18% in 2013 and 20% in 2015. Thus, Saudi Arabia is showing a huge improvement in the way of involving more women in the decision making process of the country.

Figure 17: Proportion of Seats held by women in national parliaments (%)



Source: World Bank data base (2015).

As for the current situation of women legislators, senior officials and managers in Saudi Arabia and Japan in comparison with other countries, both countries show a low representation of women (see Table 7). The situation of women legislators, senior officials and managers in Japan is higher than that of Saudi Arabia. In Japan women represent a percentage of 11%, while Saudi women represent 9.2%. Compared to other countries, the representation of women in both countries is low and slow.

Table 7: Female legislators, senior officials and managers (% of total)

Country	2007
Philippines	57.6
United States	42.7
France	37.8
Canada	36.9
United Kingdom	34.4
Italy	33.5
Sweden	31.6
Singapore	30.5
Egypt, Arab Rep.	11.1
Saudi Arabia	9.2
Korea, Rep.	8.8
Turkey	8.6
United Arab Emirates	NA
Japan	11
China	NA

Source: World Bank data base (2013).

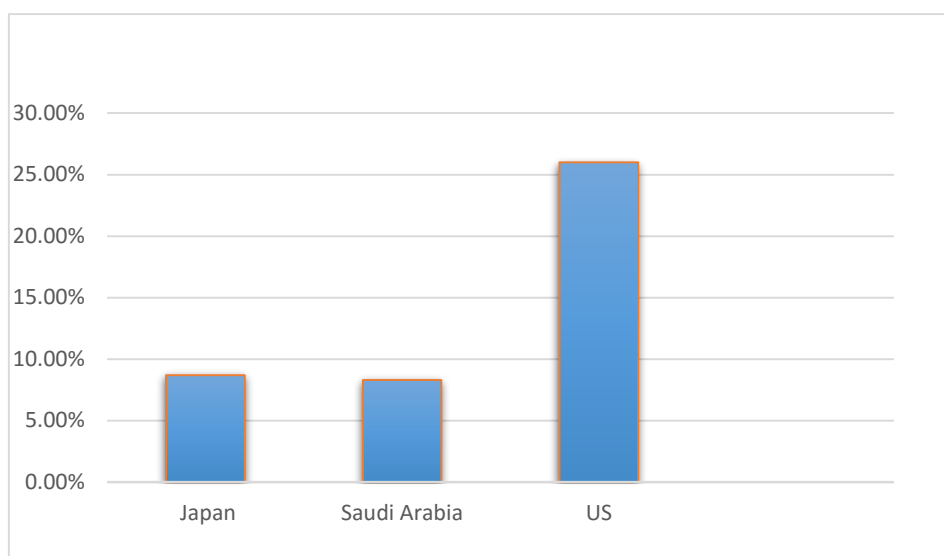
In terms of the representation of women in ministerial positions in Saudi Arabia and Japan, Table 8 shows the percentage compared to other countries. Unfortunately for the case of Saudi Arabia, up to 2016, women are underrepresented in such positions. Whereas for the case of Japan, women represent 11.8% in ministerial positions in the country. Comparing the situation of Japan with other European and English speaking countries, shows the low representation of women in such positions. However, according to the table, Japan share similar representation of women with China and Korea.

Table 8: Proportion of women in ministerial level positions (%)

Country	2012
Sweden	52.2
United States	27.3
Canada	26.9
France	20.8
United Arab Emirates	18.2
Philippines	18.2
United Kingdom	17.2
Italy	16.7
Japan	11.8
China	11.5
Korea, Rep.	11.1
Egypt, Arab Rep.	10.3
Turkey	4
Singapore	0
Saudi Arabia	0

Source: World Bank data base.

Looking at statistics that demonstrates the positioning of women in the Japanese higher education sector proves that women still need to work harder to achieve gender equality. Indeed, among 746 higher education universities in Japan, women leaders account for only 8.7%; the majority of these women leaders are functioning in either vocational institutions or female colleges (see Figure 18). As for the case of Saudi Arabia, among the 10 private universities, 2 universities (women university) are led by women. Among 26 public universities, only 1 university (women university) is led by a woman. In total there are 36 universities in Saudi Arabia, women leaders accounts for only 8.3% (see Figure 18). Although, women in Saudi Arabia and Japan represent higher percentages in terms of holding higher education certificate (see table 9). Women in both countries represent a high percentage of 40.9% (Japan) and 39.9% (Saudi Arabia). Furthermore, in the latest 2014 Gender Gap Report, specifically where it spotlights the percentage of senior executive and deans and the gender distribution of professors and administrative management, one might see that Japanese universities are at the bottom of the ranking. In fact, of the G20 countries, about a quarter, contain fewer than 10% women leaders. Among the G20, Canada is considered as having the most women public leaders at 45%. Until recently, no country in the world has entirely tackled the issue of women's shortage in leadership positions by utilizing 50% or even more women leaders (Crane, 2013).

Figure 18: The Percentage of Universities led by Women in Japan, Saudi Arabia, and US

Source: Constructed by the researcher: date collected from MOE and World Bank, 2016.

**Table 9: Labor force with tertiary education, female
(% of female labor force)**

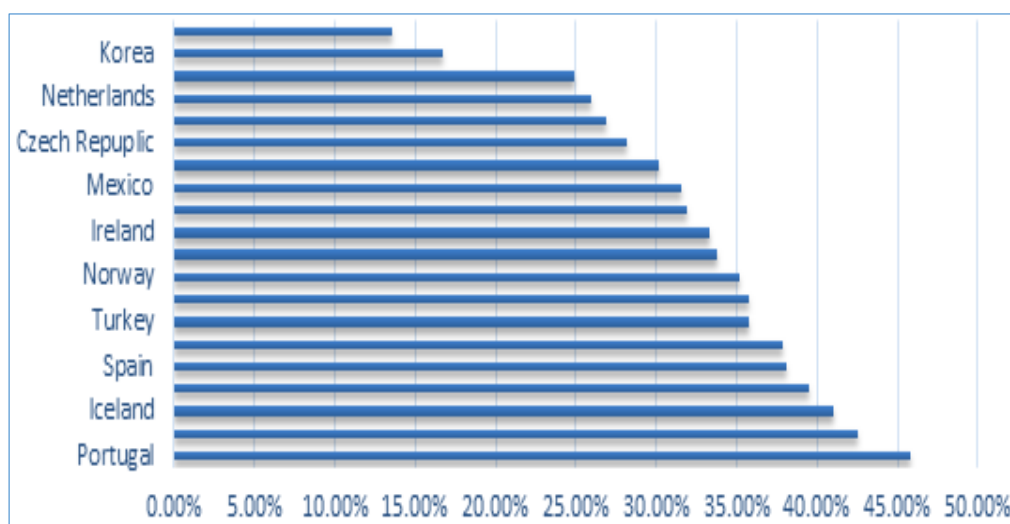
Country	2009
Canada	*51.9
Japan	*40.9
Saudi Arabia	39.9
Sweden	37.2
United Kingdom	35.9
Philippines	*34.7
France	34.7
Singapore	27.5
Egypt, Arab Rep.	25.6
Italy	21.5
Turkey	20.9

Source: World Bank data base.

In terms of the proportion of Japanese women in university teaching faculty members, Japan is facing a chronological change. Indeed, Japanese women faculty members teaching in universities account for 21.8%, and the percentage has been increasing in recent years.

According to Kawai (2010), “Various efforts have been made, such as setting up a childcare center on campus, encouraging female faculty members to take maternity leave or child-raising leave, and promoting the introduction of the female faculty members’ tenured track system to be financed by the Special Coordination Funds for Promoting Science and Technology. Supported by these measures, the environment has been improving. Nevertheless, when compared to other countries, the percentage of female researchers does not seem to have improved as much as expected”. However, from an international view, when we address the position of Japanese women as faculty members and researchers, Japan’s performance is surprisingly low (see Figure 19). In Japan, female university researchers account for 13.6%, which is considered to be a low percentage if one compares it to the proportion of Europe 27 women researchers at 33%.

Figure 19: Number of female researchers as a percentage of the national total in OECD countries in 2010



Source: Iwata, 2014.

As for the case of Saudi Arabia, the current situation of women in Saudi Arabia in general, and specifically in Saudi higher education management, might be seen from different

perspectives. Looking at various media and social networking sites focusing on Saudi women and their positions in society, one can see and receive the impression of the dark and negative images posted about them. Most of these institutions and sites mainly focus on the status of women in Saudi Arabia in regards to the biggest obstacle facing Saudi women, which from their point of view, is the driving ban issue. Unfortunately, these channels spotlight one issue while neglecting the other existing positive aspects for women in Saudi society.

Indeed, the images of Saudi Arabia, especially women, in the west are far from positive, or true to some extent. This can be caused by the stereotype of Saudi women in the western media. A majority of western academics and scientists had changed the wrong images they used to hold for Saudi Arabia, which are gained through media channels, after visiting and experiencing life in Saudi Arabia. Those kinds of attitudes towards having a wrong image about Saudi women come from a lack of knowledge and understanding. Furthermore, there are lots of books, studies and articles written in non-Arabic languages about Saudi women from foreign perspectives (Kelly & Breslin, 2010; Barker, 2015). Many of these types of studies are seen more like propaganda campaigns against Saudi Arabia. There is a clear gap between the reality of women's status in Saudi Arabia and the false images and stereotypes represented in different media houses, studies, and social networking sites. Thus, there is a need to accomplish joint research covering global and local aspects in order to fill this gap.

In the context of higher education management, Japanese and Saudi women's desire towards occupying leadership and management positions has different directions. According to all the participants of the interview, Saudi women in general are characterized by having excitement and ambition towards occupying senior leadership and management positions. Whereas, on the other hand, all Japanese participants agreed that Japanese women do not have the desire to occupy high managerial and leadership positions in different sectors of the society,

but more specifically in universities. The researcher agrees that it is important that women hold this kind of attitude of having a desire to be in high positions, and as this type of women are looked at as high achievers and successful. Further, having such women is realized as a good way towards empowering women in the society. However, there are questions about the extent to which these women with high ambitions are fully aware of the huge responsibilities laying on the shoulders of a leader and manager and whether there is enough awareness of the kind of responsibilities and accountabilities that are required from the leader. In order to create a balance in such issues, it is extremely essential for women to understand and to be aware of not only the positive side of leadership positions, but also the negative side of these positions. Having excitement alongside awareness is what women should do to be in such high positions, rather than having excitement for the sake of excitement itself.

Ambition has to be accompanied with psychological and practical preparations for these positions. As a result, these preparations will lead to the presence of more outstanding women leaders. One can take the example of the most influential and successful entrepreneurs of all time such as Henry Ford, Oprah Winfrey, Bill Gates, Steve Jobs, and many others. Although entrepreneurs might be recognized as the most successful people in the world, at the same time, many of them went bankrupt. When talking about women's empowerment, it is significant to learn from role models with good experiences and achievements. However, at the same time, it is more essential to study the unsuccessful experiences so that people learn and are psychologically ready for holding the responsibility of such high positions. Thus, the bottom line is that one should perform like a leader before actually being one.

Supporting Factors for Empowering Women

The Saudi and Japanese government are offering several fundamental approaches to empower women. On the 26th of September 2013, specifically at the 68th session of the General Assembly of the United Nations, Prime Minister of Japan Shinzo Abe clearly touched upon his idea of the “the power of women”. PM Abe stated that “the government of Japan will cultivate the power of women as the greatest potential for the growth of the Japanese economy, and further strengthen cooperation with the international community as well as assistance to developing countries with the belief that creating "a society in which women shine" will bring vigor to the world” (MOFA, 2013). Empowering women has been stated as a significant aspect of Japan’s “third arrow” Revitalization Strategy, or what it’s referred to as “*Abenomics*”. Another basic approach of the government occurred when Japan’s foreign ministry issued the first world assembly for women. The three-day assembly was intended to draw global attention to the efforts of Japan in empowering women. At the assembly, PM Abe stressed the importance of improving cooperation between Japan and the international community, with regard to building a better society that empowers women and achieves gender equality. He is willing and doing his best “to make Japan a country where the women are the brightest in the world” (Kakuchi, 2014).

Japan has achieved several initiatives in women’s empowerment and gender equality. PM Abe’s serious desire to establish an environment where women can shine and the belief that raising the participation rate of women in the labor market to equal that of men might play a great role in flourishing Japan’s economy. According to Kathy Matsui, the chief equity strategist at Tokyo Goldman Sachs Group, involving more women might expand the economy by up to 12.5%. Furthermore, in April 2013, the Japanese Government stated a goal of having at least 30% of women in different leadership positions covering the public and private sectors,

including higher education and research areas by the year 2020. PM Abe has clearly made “*Womenomics*” the driver of Japan’s future growth strategy. Working women’s ratio has increased over the last two decades. According to the Japanese Ministry of Health, Labor and Welfare (Kaneko, 2014), the number of female workers has increased from 20 million in 1995 to 24 million in 2013. As for the percentage of women workers of total employees, women accounted for 39% in 1995 and 43% in 2013. In fact, non-regular female workers represented more than 50% of the total percentage of working women in 2013, in comparison to 39% in 1995. However, currently in 2016, with five more years to reach the governmental goal, as yet only 11% of today’s managers in Japan are women. When compared to working men’s percentage, women’s situation is severe. Male regular workers accounted for 80% in 2013.

The Japanese Government is supporting working women by issuing policies such as the following laws: The 1985 Equal Employment Opportunity (EEO) Law, which came into effect in April 1986. This law disallows any type of gender discrimination with regards to hiring, promotion, recruitment and job obligation. Another law is the 1991 Child Raise Leave (CRL) Law, which permits every working woman to enjoy up to 18 month’s paid leave in order to take care of her child. Another significant law is the Basic Law for Gender-Equal Society of 1999. Within this law, Article 8 under the Responsibility of the State matter declared in the Gender equality report published by the Japanese Cabinet Office “the State is responsible for the comprehensive formation of a Gender-Equal Society (including positive action) pursuant to the basic principles of formation of a Gender-Equal Society prescribed in Article 3 to 7” (2006). Moreover, Article 10 under the Responsibility of Citizens, emphasized that “Citizens shall make efforts to contribute to the formation of a Gender-Equal Society in all areas of society, including workplaces, schools, the local community and the home, pursuant to the basic principles” (The Gender Equality Bureau, 2011).

In terms of Japan's efforts in empowering women in higher education universities, there are several initiatives. For example, in 2006 the Ministry of Education, Culture, Sports, Science, and Technology in Japan (MEXT) launched a special program. The program was designed to finance unique projects for supporting female researchers in research institutions and universities. Moreover, the project tended to improve the situation of female researchers facing challenges including childcare, nursing and many others. Ten institutions were included in the project for the duration of three years. The project aimed to hire research assistants that could support researchers in childbirth or childcare, support knowledge regarding career events and socializing, and many other actions. Another example of universities efforts in empowering women is the Hosei 2030 project. It is a long-term vision supporting diversity promotion committees for both genders, involving child rearing and caring for elderly people.

A further example of some of the significant initiatives advancing women's position and supporting women in Japanese universities is the Shinagawa Proposal issued in 2014 by the Association of Pacific Rim Universities (APRU). The proposal consists of 45 significant research universities representing 16 countries. The aim of the proposal is to advance women's situation in Japanese universities. The proposal involves several suggestions listed as follows:

1. Increasing the number of women in high managerial positions including researchers and faculty members, in Japanese universities.
2. Supporting the plan of increasing the ratio of women in leadership positions up to 30% by the year 2020.
3. Issuing clear guiding principles for universities that might help in supporting the progress of women. For instance, a clear guideline that would support promoting women's issues at the university.
4. Annually screening, mentoring and tracking the progress of women's situation in the universities.

5. Offering several beneficial programs, which aim at supporting women's development.
6. Urging Japanese universities to spotlight more clearly on several issues affecting women in universities, such as all kinds of harassments, promotion, isolation and many others. Furthermore, universities should create strict policies with regard to dealing with such issues.

One of the recent and big supporting factors for empowering women in Saudi Arabia is the kingdom's vision of 2030. Saudi women, and their social and development role, in society are mentioned clearly in the vision. Within the vision, under the action of providing equal opportunities for both genders, it is stated that, "with over 50% of our university graduates being female, we will continue to develop their talents, invest in their productive capabilities and enable them to strengthen their future and contribute to the development of our society and economy" (The Kingdom Vision, 2016). Additionally, among the vision's goals by 2030, is raising the participation of women in the workforce from 22% up to 30%. Moreover, many forums and conferences are held in different areas of Saudi Arabia focusing on women's empowerment in the workforce. For example, at a recent forum focusing on empowering women held at the Riyadh Chamber of Commerce and Industry (RCCI) in May 2016, the Deputy Labor and Social Development Minister, Ahmed Al-Humaidan, highlighted women's achievements and challenges in the workforce. Although the existence of such public gatherings concerning women's issues, such as the above mentioned forum, along with the kingdom's vision 2030, are considered huge supporting factors for empowering women, in comparison with the royal decrees announced during the reign of the previous monarch, King Abdullah, empowering women, particularly in occupying leadership and management positions in higher education, was not clearly mentioned. However, we cannot compare a ten years' period of the reign of King Abdullah to one year of King Salman's reign.

In addition, the Ministry of Education under the Saudi government provides many assistances and motivational efforts to encourage the Saudi student to pursue education after high school. These assistances come in the form of tuition-fee-free education and monthly stipends. In addition to covering the basic expenses, merit-based stipends exist for academically advanced students. Merit-based scholarships exist for students that choose private institutions. This form of assistance helps avoid one of the main problems highlighted in the literature of higher education, that is the student's financial burden/ students' expenses. Students debt is one of the main financial burdens carried by students in higher education. In 2014, The Economist reported that US student debt rose to \$1.2 trillion (Trading Economics, 2016). Therefore, the existence of this kind of financial support for Saudi women can play a big role in allowing them the chance to educate themselves and enter the workforce without any additional expenses.

Although the Japanese and Saudi government is introducing many new policies and laws for supporting women's status in society, it is believed that government support is not enough in every area, and is not sufficient as well. In fact, the efficiency of those new regulations depends heavily on many factors. According to the participants of this study, one of the factors that can affect the implementation of the laws is financial aid from the government. One of the participants recalls one of the big projects announced by the government addressing women and gender equality schemes for enhancing women's capability in several university academic fields. However, three or four years later after announcing the scheme, the governmental project was halted, as there was not enough financial aid from MEXT. Another factor that can prove the efficiency of the new laws is the willpower, attitude and mindset of employers of both genders. According to PM Abe, "The idea that men are at the center has somehow become entrenched in our country [...]. We need to bring about a major change in society to break through that" (Reynolds, 2014).

It is noticeable that in both countries, there is a gap between “the announcement” and “the implementation” of the new laws, meaning that policies are available, but might not being applied by the universities to some extent. Sometimes the new policies that theoretically announce support for women will actually be in a way that can work against them. For the case of Japan, according to a participant, “for a long time, the university has been implementing a positive and good childcare system. Legally the minimum is for six weeks before delivering the child and eight weeks after delivering the child. But in my university system, we can extend this time up to three years. In terms of caring of the child, this system is considered very generous, but if that happened and the women have their next child she will be away from work for six years, which is considered a long time to be away from work. As a result, some people might think of quitting work. Furthermore, in case of promotion, if you are away from work for six years, it will be like starting your work from the beginning. So, women will be way behind men

Reliance on childcare and daycare centers vary from Japan to Saudi Arabia. In comparison to Japan, women in Saudi Arabia do not struggle that much when it comes to childcare and daycare centers. In Saudi Arabia, there is a total dependency on the help of maids who comes to Saudi Arabia from different countries around the world, the majority comes from Philippian, Indonesia, Ethiopia, Sir Lanka and other countries. Indeed, the existence of maids and drivers, in addition to the good economic situation that Saudi Arabia enjoys, has played a supportive role for women workers and their way of achieving a work-life balance. However, this situation might not be available for women workers in other countries such as Japan, where women struggle to find a proper childcare centers to register their children. By 2012, PM Abe declared new policies in order to support women and make them shine. According to Ms. Bando, PM Abe declared this step mainly to achieve good Japanese economy status, rather

than achieving gender equality. The 2015 World Economic Forum Gender Gap Index ranked Japan in terms of gender equality as 101th out of 145th, which dropped from 105th in 2013.

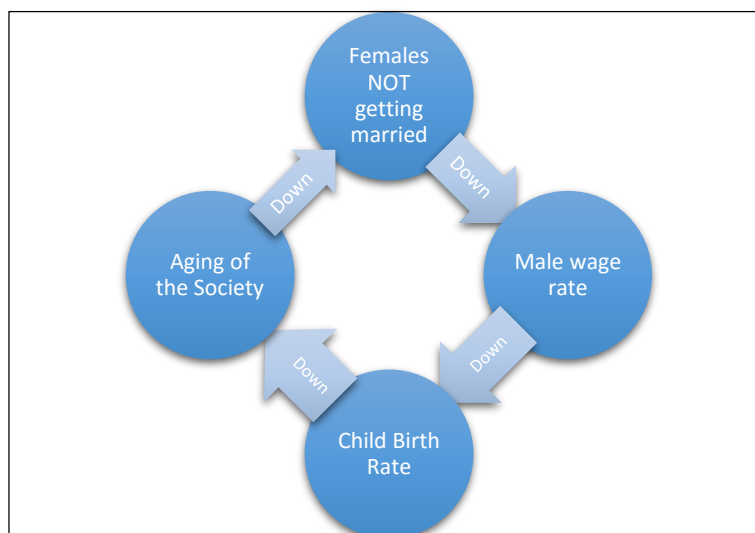
While it is extremely significant for Japanese and Saudi women workers to have maids, many psychologists and family doctors warn of the negative affect of relying too heavily upon them. According to Dr. Abdulrahman Al-Salih, “A family with little children who relies heavily on a housemaid is depriving itself of enjoying the feeling of raising a child and equipping him/her with the important social skills needed from an early age. Let us not forget that such thing will have a negative impact on our children because they will be raised to depend on others to get things done for them and attend to their desires and wants” (Saudi Gazette, 2016). Thus, having maids plays a big role in supporting women in Saudi Arabia towards empowering them and allowing them to occupy leadership and management positions. However, relying too much on them might negatively affect Saudi society, the family, and the individual.

Challenges for Empowering women

Although Saudi and Japanese government are performing many efforts in supporting the positions of women in the society, however, these efforts are not specifically issued for the purpose of empowering and supporting women themselves, but generally for the purpose of unleashing and enhancing, the economic situation of the country. The fact that Japan’s population is shrinking in size, there is a real need for women to enter the workforce now more than ever. However, along with the entire efforts that have been made by the government, there are still many challenges to overcome in order to utilize and empower women. Generally, Figure 20 demonstrates the situation of Japanese society in terms of the main challenges facing women’s empowerment constructed by the researcher upon participants’ view. In the figure, the percentage of females losing the desire to get married is actually increasing, as a result of

the increasing in the desire of women to continue working and gain promotions. The male wages rate is also decreasing. Thus, as a result of the lower marriage rate, the child birth rate is also lessening in Japanese society, which will lead to an aging Japanese population.

Figure 20: The situation of Japanese society in terms of the main



Source: By the author based on the interview's participants responds.

Questioning the degree of realism for Saudi and Japanese government's plans and polices is required and important. According to an article published in Japan times magazine, "how effective the new law will be depending heavily on the determination and mindset of employers" (Aoki, 2015). In the case of Saudi Arabia, in the vision of 2030 empowering women, particularly in occupying leadership and management positions in higher education was not clearly mentioned. However, supporting and empowering women in general and reinforcing the idea of the need for women to enter the workforce was emphases in the vision. As for Japan, in 2013, the Japanese Government established the goal of increasing the ratio of women in leadership positions by up to 30% in various sectors of society by 2020. Although the government, represented by PM Shinzo Abe, is supporting women through various and different strategies, there are, however, many concerns regarding to what extent these strategies

and policies are realistic and achievable. In other words, it might be quite challenging for many organizations and institutions to follow up some of PM Abe's plans. With regard to Japanese universities, the idea of appointing 30% of women in leadership positions by 2020 is considered to be a challenge. The implementation of this plan greatly differs between companies and higher education institutions. Compared to companies, the decision making process, and the employment and promotion system in universities are different in so many ways, specifically in the research area. Workers in each area require particular context, history, skills, knowledge and many other requirements. According to Ms. Maiko Bando, the President of Showa University, the goal of having 30% of women in leadership positions by 2020 faces lots of criticisms. Some looked at it as "not promising enough", and that the percentage of women should reach 50% before 2020. On the other hand, others considered it as "an unrealistic goal". Indeed, Japan suffers from the absence of women in the workforce. Nevertheless, Ms. Bando believed that the Japanese labor market might have many women workers once different Japanese organizations recruit new university graduates and offer support to them.

Other critics went further with their views with regards to the government's 2020 goal of appointing 30% of women in leadership positions. They went to the point of adjusting the goal and questioning the ability of setting a midterm target for having 30% of women in leadership positions. For instance, Japan might set a goal of having 20% of women by the year 2020 instead of having 30%. According to Dr. Naohiro Yashiro, the President of the Center of Economic Research in Japan, no one can label Japan as a direct (A) model. Moreover, presently in 2016, there are only five years left for Japan to fulfill this target. Currently, the ratio of women occupying senior positions is only just exceeding 10%. The question is, therefore, how can Japan further push and support this ratio in order to reach 30% in just five years. Like Ms. Bando, Dr. Yashiro expressed doubt about the achievability of this goal. However, he suggested several ways to achieve this goal by 2020. He believed that, although many Japanese

leaders and managers do not look at this goal as reasonable, changing current employment practices might play a role in increasing the ratio of women in leadership positions and more importantly reaching the goal.

The Japanese Government's plan of appointing 30% of women in leadership positions by 2020 is indeed questionable in regards to its do-ability among several companies' executives. To accomplish this goal, the Japanese Ministry of Labor and Welfare has been encouraging different companies to create their own future plans, targets, and visions in order to achieve women's empowerment in the economic sector. Many chief executives representing various well-known companies in Japan have heavily rejected this action. Companies and institutions' representatives showed their opinion by having a positive attitude towards empowering women in Japan. However, they refused to look at the government's plan as mandatory to their company or institution. They believed that those kinds of actions and efforts for empowering women cannot and should not be determined just by numbers. Certainly, the government has a great role in achieving goals, however, it is not enough for government to just take a decision and draw a plan with a goal without creating an initialization and an implementation plan (Kubota & Ando, 2014). For example, six years ago, Saudi Arabia declared the goal of appointing Saudi women as members in the Consultative Assembly of Saudi Arabia, also known as *Majlis AL-Shura* or the *Shura* Council. This action is considered revolutionary in Saudi history. Appointing these women was accomplished following an initialization process in the Saudi community as a whole and after that the decision has been made.

The culture and the position of women in the society is another challenge both Saudi and Japanese women struggle with in their way to empowerment. Saudi and Japanese societies still until now hold on to the idea that a woman's place is in the house and man's place is at

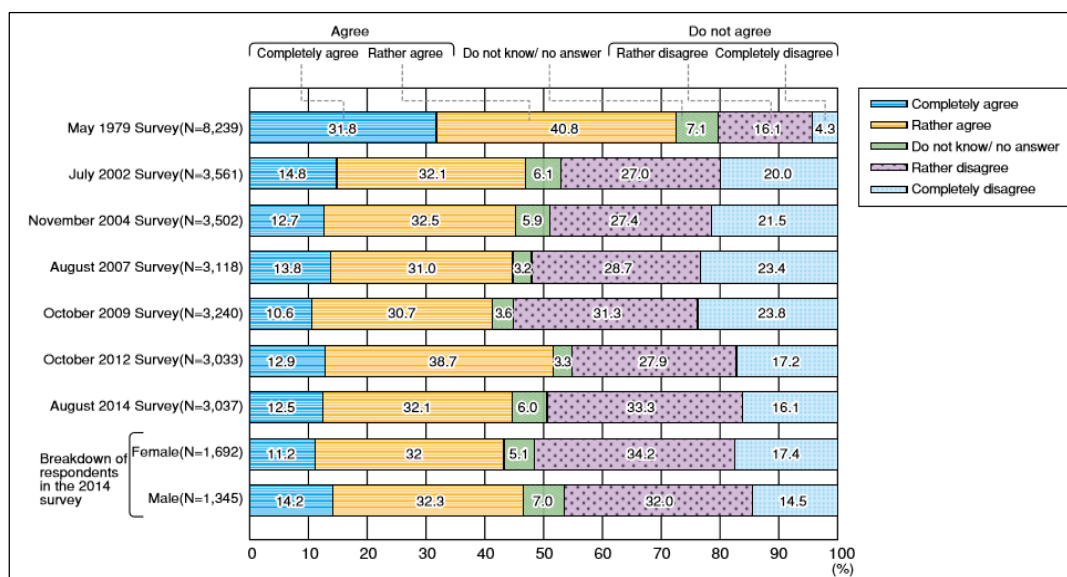
work. Regarding people's attitude towards the traditional image of Japanese women as housewives and men as workers, the Japanese Cabinet Office conducted a survey to figure out people's responds (see Table 10 & Figure 21). In 1979, more than 70 percent of the respondents agree with the statement. Following in 2004 survey, and for the first time from conducting the survey, the rate of the people who opposed to the statement was 48.9 %, which outnumbered the rate of the people who agreed to the statement (45.2 %). Following next in 2007 survey, there had been an increase in the rate of the people who opposed the statement with 52.1 %. following that in 2009, the rate of men opposing the statement outnumber that of men supporting it with respectively 51.1 % to 45.9 %. As for the 2012 survey, the rate of men supporting the statement outnumbered that of men opposing it with respectively 55.1 % to 41.0 %. Though in 2014, the rate of men supporting and opposing the statement became equal with 46.5 %.

Table 10: Public Opinion Survey on Gender-Equal Society.

1) Regarding the Concept Of "Men At Work And Women At Home"					
Year of survey	Agree	Partly Agree	Partly Disagree	Disagree	Don't Know
1992	23.0	37.1	24.0	10.0	5.9
1997	20.6	37.2	24.0	13.8	4.4
2002	14.8	32.1	27.0	20.0	6.1
2004	12.7	32.5	27.4	21.5	5.9
2007	13.8	31.0	28.7	23.4	3.2

Source: MOFA, 2014.

Figure 21: Public Opinion Survey on Gender-Equal Society.



Source: MOFA, 2014.

In the case of Saudi Arabia, and more specifically the issue of women's driving in the society, Saudi women lack the right to drive. Adel Aljubair, the Saudi Minister of foreign Affairs, at the 2016 Munich security-council, confirmed that women's issues, such as the issue of driving, is not a religious issue but rather it is a societal and cultural one. He clearly stated that, "when it comes to issues like education, this is not a religious issue, it is a societal issue. But we deal with it. We went from no schools for women in 1960, to universal education today, where 55% of college students in Saudi Arabia are women. I can give you another statistic, but it will embarrass me as a Saudi male. More than 60% of graduate students in Saudi Arabia are women. Some of our top doctors, engineers, lawyers, and business people are women" (Arabnews, 2016). He further stated that Saudi women shine in their life and the issue of driving will take some time. Issues of Saudi women are gradually evolving, and are just like the issues of any other countries in the world.

The problem is that women's issues in Saudi Arabia often get confused with Islamic beliefs and teachings. Safaa Rajkhan (2014) discusses the issue of women driving in her master's degree dissertation. She believes that this is a traditional and cultural matter that

should be looked at not only from a human rights perspective, but also it is a religious and legal right that should be provided for women in Saudi Arabia. From a human rights perspective, Suhaila Zain Al-Abidine, an Islamic affairs researcher and a member of the Human Rights Association mentioned that Islam did give women rights, and driving is one of the rights. Further, Saudi Arabia has signed the agreement of non-discrimination against women. Thus, the right of driving and movement should be part of this agreement. Legitimately and religiously, in the Prophet Muhammad's days (peace be upon him), women used to ride camels and horses. The prophet said, "the best women among the camel riders are the righteous women of the Quraysh" [Al-Bukhary and Muslim] (Sahih Muslim, 2016). Moreover, women used to attend wars with men and used to provide care for them. As a matter of fact, cars provide mobility in a similar way to animals and there is no legitimate explanation for preventing women from driving a car. Being in a car is more conservative than riding on camels and horses. Conservatism is an important value in the Saudi society. Thus, the issue of women driving is not a legitimate or religious one, but rather a social one. From the writer's perspective, this issue will resolve over time.

The Saudi government's stand and action towards the issue of women's driving in Saudi Arabia, it is still not enough. In an interview with Crown Prince Mohammed bin Salman, published in the Arab News 2016 edition, the freedom of women in Saudi Arabia has been supported by the government. The government support for women came from the belief that Islam granted rights for women, which they have yet to attain. According to him, the main problem for the driving ban is not connected with official religious authority, but the problem is, in fact, with the people who misrepresent, as well as misunderstand, the religion and, as a result, prevent women from taking their full rights approved to them by Islam. He explained that the Saudi government "look at citizens in general and women are half of this society and we want it to be a productive half" (Arab News, 2016). Although the government is showing

their full support and awareness of women's lack of rights in Saudi Arabia, from the public's point of view, women are still suffering a lot from the issue of transportation and mobility in many ways. The Saudi society, especially Saudi women, is suffering from the increasing number of fatalities on the roads, and the increasing number of jobs lost by women due to their inability to arrange transportation. At this time, it seems that it is apparent that there is no immediate solution for the issue surrounding women's self-transportation.

Women's self-esteem is another challenger that might encounter women and prevent them from reaching high management and leadership positions. As mentioned in the supporting factors section in this chapter, Saudi women tend to have a stronger desire to be appointed in high positions than Japanese women regardless of the disadvantages and advantages of this high desire. Indeed, Japanese women's self-esteem and personal obstacles are among the challenges faced by women in Japan. They are considered as being important factors in every woman's professional working life. Keeping careers and located in high leading positions are not only related to issuing policies, but at the same time it also related to individual barriers. Examples of such individual barriers that might affect the progress of Japanese women in their career life, and some of these barriers can be applied on the Saudi case, are as follows:

- Japanese women do not have enough self confidence in their abilities (Bando, 2014).
- The effect of traditional and cultural ideas: Japanese culture still holds on to the idea that a "successful mother is better than a successful career woman". Indeed, Japanese women's status in society might not be high enough; however, the status of mothers or housewives is much higher than the status of working women.
- Japanese women do not have enough experience of occupying senior leadership positions. At the same time, Japanese men do not have enough experience of working with women occupying senior positions.

- Japanese women are not given the opportunity to occupy high leadership positions in organizations, which might be related to the mindset of men.
- The Japanese evaluation system in organizations is mainly based on input, rather than output. In other words, the work system cares more for the duration of work duties performed by employees rather than the work itself. The idea is that the longer you stay and work in the organization the better. This is considered as being impossible for women with children and other outside work responsibilities. Thus, in general, Japanese men work far longer in organizations in order to demonstrate their work commitment.

As for the concept of work-life balance, it is considered to be a challenging issue for the majority of women workers worldwide. Naturally, women with career ambitions have to struggle achieving a balance between their professional work demands and family needs. According to one of the participants, “It is very difficult to separate work and family life; women with both have to make a good scheme of their day and time.” Besides, the possibility of having conflicts in making a balance between both sides of one’s life might have a negative impact on one side. Groysberg and Abrahams’ study (2014) identified that the most difficult aspect of managing work-life balance for women executives was related to the concept of meeting traditional and cultural anticipations for mothers. In the study, women executives considered the following work standards as the most valued ones, as compared to men: personal accomplishments, love for their career, earning the respect of others, and making a change. On the other hand, women executives placed less value on organizational development and achievement, and lifelong learning.

Achieving work-life balance is considered to be possible if women marry the right partner. Having a helpful and supportive partner is significant for every woman in the way of attaining work-life balance. According to Sherry Sandberg “the most important career decision

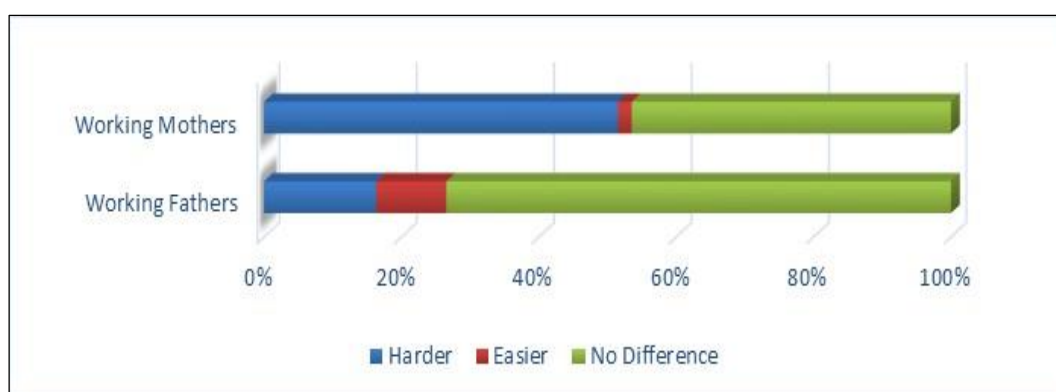
you're going to make is whether or not you have a life partner and who that partner is" (Groth, 2011). Lisa Jackson, the administrator of the Environmental Protection Agency, delivered a speech addressing Princeton students and alumni. In her speech she was asked about her career and family life management. She simply answered the question by pointing at her husband, who was sitting with the audience and referring to him as her work-life balance.

The concept of work-life balance has become popular in Saudi Arabia and Japan. With the existence of the act of Karoshi in the Japanese society, meaning death by overworking, Japanese people have begun to realize the importance of implementing some kind of work-life balance in their lives. According to Ms. Yoshie Komuro, the CEO of Work-life balance Co Ltd located in Tokyo, "The economic downturn is an ideal opportunity for Japanese companies to focus on work-life balance since it gives everyone a chance to reconsider their traditional working style. Men and women can no longer divide their working lives and private lives without creating some sort of balance" (Fujimoto, 2009). Ms. Komuro's company specializes in offering consultation services to employees from different organizations on how to achieve work-life balance. Moreover, it also offers a commuter system called "armo" which provides support for returning employees after maternity, childcare and sick leave. She believes that work-life balance is significant for men and women alike.

Having a work-life balanced system in one's life is harder to define for women than it is for men. Regardless of gender equality progress in recent years, women still continue to hold the heavier burden regarding balancing work and family. According to the Pew Research Center Survey published in 2013 (see Figure 22), 51% of mothers with children aged 18 and under and 16% of fathers stated that working while taking care of a family made it tougher for them to progress in their work (Parker, 2015). Furthermore, young working mothers between the ages of 18 to 32 are the ones experiencing greater challenges to their career. In the same

survey, 58% of young working mothers stated that they are experiencing some kind of challenges to get ahead with their work. On the other hand, only 19% of working fathers stated that they are having challenges advancing their career.

Figure 22: Working Women and Work Progress: Percentage of workers with children under the age of 18, who stated that being a working mother or father makes it difficult for them to progress in their work



Source: Parker, 2015.

The issues of valuing work over family or vice versa are considered arguable and vague as it depends on the person. Anne-Marie Slaughter's famous article under the title "Why Women Still Can't Have It All", published in 2012, stated that "Regardless, it is clear which set of choices society values more today. Workers who put their careers first are typically rewarded; workers who choose their families are overlooked, disbelieved, or accused of unprofessionalism" (Slaughter, 2012). Furthermore, women can have it all, basically by introducing some kind of changes to their work and family system. In other words, women can achieve a work-life balance by taking full control over their schedule. For example, Licia Ronzulli is an Italian member of the European Parliament who took her daughter to work with her from being 44 days old. By doing this, she proved that women can work and take care of her family at the same time. Moreover, what she represents is a symbolic sign for supporting women's right in terms of balancing work and family life.

Fathers have an important role in supporting working mothers to achieve work-life balance. There should be a true partnership between mothers and fathers in taking care of their children. In 2006, the Japanese Benesse Corporation conducted a study addressing working mothers and fathers and to what extent fathers are involved in taking care of their children. The study found out that only 18% of fathers in Tokyo said they played almost every day with their children, compared to 28% in Seoul, 40% in Beijing, and 40% in Shanghai. As for Japan, this low percentage of fathers' involvement might be related to the issue of long working hours of the Japanese work system. Although, the Japanese Government introduced many policies as to improve fathers' participation in housework and childcare, it is still limited. According to a government survey conducted in 2006, Japanese fathers with children under the age of six spent only an average of one hour a day on housework and childcare: 30 minutes on each. In comparison to Sweden, Germany and the United States, Japanese fathers spent about one third of the amount of time that fathers in these countries spent with their children. Furthermore, the Nippon Broadcasting Association conducted a study in 2005 to look at women and men's participation in housework and childcare. As demonstrated in Figure 7, women spend more time (an average of 4.26 hours a day) doing housework and taking care of children, compared to men (1.38 hours a day). Lately, Japanese government has been issuing several policies encouraging fathers and husbands' participation in child care along with mothers. Suntory companies law of father child-leave shows a good example for government effort in supporting working women.

Even though the Japanese government is trying to support working women by issuing several policies, women still suffer from holding different responsibilities ranging from work to home. Undoubtedly, policies play a role in changing and enhancing the situation and making it better for women to enter the labor market. Studies prove that countries with the most generous childcare policies have some of the highest rates of working women. For example, in

Sweden they have a comprehensive parents' leave system, which sustains the childcare system and has a strict policy for shortening working hours for women. As a result, 90% of women return to work after giving birth to their child. As in Asia, specifically Japan and Korea, women say that challenges such as child rearing, households, and long working hours prevent them from entering the labor force.

Many working women might face issues concerning their return to work after maternity and childcare leave. One of these issues is the fact that these women are returning to work find someone else filling their place, which makes them think that they can be replaceable. Another issue that many women might face after returning to work is being pressured by questions regarding their commitment and enthusiasm to their work after coming back. Moreover, if women are transferred to different departments, they might eventually become depressed. Thus the university or institution has to offer different kinds of support to such women and to think of ways to help women who desire to go back to work. In fact, it is important to understand that for most women, going back to work after taking a leave is a difficult choice.

The centralization and decentralization of the education system in Saudi Arabia and Japan differ and play a role in empowering women. In contrary to Japan, Saudi Arabia has a strong centralized role represented by the ministry of education towards Saudi universities. The whole Saudi educational system is highly centralized and responsible for directing and controlling universities both public and private. On the other hand, Japanese universities have a great degree of flexibility and control without relying so much on the MEXT. The fact is that universities in Japan are considered independent. In other words, universities share the same goal of appointing women in leadership positions, however each university has their own plans and actions. For example, Nagoya University is recognized as being highly advanced in empowering women by following their own action plans to promote gender equality. One

respondent stated that in Japan, the government always respects the independence or autonomy of the university, and that women must take the initiative of driving change and that the government must support this action. However, the Japanese system is more sensitive to the change of circumstances. Unfortunately, universities, especially national ones, are not so keen to adapt to the change.

Centralizing and decentralizing the educational system of a country is an important action towards affecting the efficiency of the universities and the educational system as a whole. From the writer's point of view, having such a strong centralized system might cause many challenges. Introducing some degree of decentralization might, in fact, empower individuals, including women, and at the same time help universities to be more reactive to the needs of women and society as a whole. Moreover, having complete power over universities from the top (the Ministry of Education) seems impossible and slow when responding to the universities' needs. For example, it took Dar Al-Hekma University 15 years to receive the university status and approval from the Ministry of Education in Saudi Arabia, since its establishment in 1999. Especially after the merger of the Ministry of Higher Education with the Ministry of Education in 2015, decentralizing Saudi universities will provide women with more opportunities, and thus empower and encourage them further.

The lack of role model is another challenge for Saudi and Japanese women in their way to empowerment. Although Saudi and Japanese women are considered well educated, they are still underrepresented in senior leadership positions in universities and other sectors. In the case of Japan, according to MEXT, 2012 statistics show that women occupied only 8.7% of management and leadership positions among 746 Japanese universities. Generally, those women are working at women's colleges and vocational schools. Thus, university executives should understand the importance of having more women in leadership positions. She

explained that the Japanese system is more sensitive to the change of circumstances. Unfortunately, universities, especially national ones, are not so keen to adapt to the change. Moreover, Japanese women faculty members do not have enough good, positive, or attractive role models in universities. She stated that, “we have many negative role models instead, and we need to have positive role model.” The fact is that many women might have the ability to lead and manage; however, having negative information might hinder them. As there are few women in senior managerial positions, women generally do not have the ability to clearly evaluate themselves and to know whether they actually have what a job needs for them to become managers. Few women are ahead of them and so there is no opportunity to compare with anyone. Thus, women in this situation need to be forced to occupy such high positions, and then they can identify themselves and understand the situation. On the other hand, universities have to support those women with whatsoever they need to accomplish this work.

Strategies and Recommendations for Empowering Women in Saudi Arabia

Both Saudi Arabia and Japan shared the following strategies regarding the empowerment of women in higher education management in Saudi and Japanese universities:

1. Encouraging networking opportunities and training programs that might help to keep women motivated and improve their skills.
2. Offering training and networking programs for women working in universities in order to encourage them to occupy senior management positions. Those programs can play a role in building up one's experiences and skills.
3. Developing social infrastructures, that can assimilate a big number of children, in universities as a way of offering support for women workers in areas concerning childcare and after-school care facilities.

4. One of the effective strategies that might play a big role in supporting women's empowerment is having a gender equality office in higher education institutions. Such offices are responsible of the tracking the progress of women in the university. For example, Kobe University in Japan established such an office, along with its measures, goals, action plans, and implementation structure (Kobe University Gender Equality Office website).

Summary

Empowering women in higher education management differ from country to another. This research study women's empowerment in the management of Saudi and Japanese universities through looking at the following aspects, including the current situation of women empowerment, the supporting factors for empowering women, the challenges women might encounter while struggling to be empowered, and the strategies for empowering women in this particular country. The case of Saudi Arabia, represented by Dar Al-Hekma University, and the case of Japan, represented by different universities, were discussed in this chapter. A comparison method was used for comparing the Saudi and Japanese cases, as to gain a deep understanding of the situation of women's empowerment in management positons in both country's universities. Furthermore, a proposal system design will be created according to the result of the comparison between the two countries.

Chapter Five

Women Status in Islam

Introduction

This chapter focuses on women in Islam. The chapter starts by presenting facts and information on the different statuses of women within the pre-Islamic era and after Islam was introduced. In Islam the Holy Quran (the words of Allah, God in Arabic) and Hadeeth (the saying of Prophet Muhammad (Peace be Upon Him (PBUH))) are considered the main important resources for guiding Muslims, men and women. Misconceptions on the role of women in Islam can be clarified using the Holy Quran and the Hadeeth. The chapter ends with tools suggested by the author taken from the Islamic life system that is guided by the Islamic laws and regulations.

Overview of Women's Position in Islam

Women in Islam are granted with a high status and position. Protecting women's rights is one of the important issues of concern in Islam. More than fourteenth centuries ago, Islam granted women a decent status. Indeed, this did not happen for women as a result of any kind of pressure or threat, but because of Islam's truthfulness.

Islam granted women a special status through several important events that occurred throughout the history of Islam. Indeed, the first martyr in Islam was a woman called Sumayyah bint Khabat, who was identified as being among the greatest women Companions and amongst the first seven people who accepted Islam (Ghadanfar & Al-Mubarakpuri, 2001). The first

person who believed in the message of Prophet Muhammad (PBUH) was a woman called Khadijah bint Khawaylid, who stood by the Prophet in the most difficult period of his life and was known as the greatest supporter of Islam in its early stages. Moreover, there is a whole chapter in the Holy Quran entitled Nisaa, which is the Arabic word for women in English that discusses issues related to women. In addition, just before the death of the Prophet Muhammad (PBUH), he recommended that his nation treat women well, specifically in his last speech, *Khwtbat Alwadaa*.

In the eyes of Allah, the Arabic name of God in English, a person is not valued or honoured according to his/her wealth, colour, race, possession, language, intelligence, position, or body strength, but by his/her conscious of Allah (Ghadanfar & Al-Mubarakpuri, 2001; the Noble Qur'an). The Holy Quran states the way person is valued in the eyes of Allah: "O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other)). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)" (the Noble Quran 49:13). Furthermore, Allah in the Holy Quran linked the act of righteousness performed by believers, whether they are men or women, to the granting of a good life; "Whoever does righteousness, whether male or female, while he is a believer, we will surely cause him to live a good life." (the Noble Quran 16:97), and "whoever does righteous deeds, whether male or female, while being a believer, those will enter Paradise." (the Noble Quran 4:124).

In terms of religious obligations and rewards, both men and women are equal in the eyes of Allah. There are many verses in the Holy Quran showing the similarity of men and women in terms of Allah's command; "And whoever does righteous deeds, whether male or female, while being a believer, those will enter Paradise and will not be wronged, [even as

much as] the speck on a date seed” (the Noble Quran 4:124). Islam’s five pillars and obligations include prayers, fasting, zakat (charity), pilgrimage are required similar obligations from both men and women, excepting small differences depending on their nature.

In contrary with Christianity, Islam does not hold woman responsible for the action of Adam and Eve eating from the forbidden tree. Adam and Eve did not obey Allah and felt ashamed of their actions. They asked Allah for his forgiveness and He forgave them. Islam loves the person who turns to Allah and ask for His forgiveness constantly. Allah says in His Holy book of Qur’an, “O my servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful.”; and "He that doeth good shall have ten times as much to his credit: He that does evil shall only be recompensed according to his evil: No wrong shall be done unto them." (the Noble Quran 39:53). These quotations therefore show that Islam rejects the notion of original sin and the idea that humans are born sinners and so responsible for the actions of Adam and Eve.

It is not that Islam blames just Eve, for both of them are blamed as every person has his/her own will (Seda, 2002). In fact, the Holy Quran does not blame women or punish them in any way, including pregnancy or childbirth, as Christianity believes in reaction to Adam and Eve’s act. In addition, in the Holy Quran there is no statement mentioning that the first woman created by Allah is less worthy than the first man. Instead, in the Holy Quran, both Adam and Eve were equally guilty of sin by eating from the forbidden tree and not obeying Allah’s order. Both were treated equally by Allah by taking them to earth. Moreover, both were forgiven equally by Allah by the time they asked for His forgiveness.

Misconception Regarding Women in Islam

Muslim women are often being faced with misconceptions regarding their position in Islam, which has recently been the central theme of many discourses. These misconceptions

either result from traditional practices, which often get mixed up with Islamic beliefs, or simply result from prejudices and biases. In fact, Islam condemns any kind of oppression whether it is of women or all humans. Different media channels around the world play a big role in spreading negative stereotypes of Muslims that have no factual basis. As a result, it helps building misconceptions about Islam and specifically Muslim women.

The following section presents some of the widespread societal misconceptions on women in Islam. Misconceptions are usually created when information about the concept is missing or incorrect. Academic articles are usually peer-reviewed and based on intense research. On the other hand, misconceptions are created through sources that are not trusted and are usually transferred through unreliable resources, like social media or word of mouth. For these reasons, the researcher preferred using resources that do not follow the regulation used in authentic regulations for ethical academic research.

AskIslam, Answering-Christianity and American Thinker are websites that act as social platforms for discussions about Christianity and Islam. One of the main goals for these websites is to provide believers from both faiths with information, so answering inquiries and misconceptions. The researcher used the misconceptions provided by these sites to add to the argument assuring the reader of the authenticity of these widespread misinformation.

On the other hand, Islam did indeed grant women with great rights, values and positions similar to those granted for men. In fact, Muslim woman have many rights in Islam, including the right to obtain education, to work and earn money, to obtain her own property, to keep her own maiden name after getting married, to state her opinion and to be heard, to choose her life partner, to get divorced, to get custody of her children after being divorced and to receive full requirements and supplies from her father and brothers until the day she gets married. It is important to realize that by the time Western women were struggling to get their right to vote

in political elections, from the beginning Muslim women were actually given these rights without facing any struggle.

There are many misconceptions related to the position of women in Islam. Many studies, especially those written by non-Muslims scholars, have presented women's position in Islam according to a false and ignorant understanding of the teaching of Islam, which is mainly based on the Holy Quran, and the Hadith (Ali, 2006; American Thinker; AskIslam; Spencer & Chesler, 2007). The following sections will present the most common misconceptions about women's position in Islam. Each misconception will be examined, challenged and answered using verses from the Holy Quran and the Hadith in order to prove its invalidity.

One of the misconceptions of women's position in Islam is the viewing of women as unequal, or in a lower degree than men in presenting men as superior and better than women. This kind of conception comes from the misunderstanding of many Quranic verses, including the verse which states that, "Divorced women shall wait concerning themselves for three monthly periods nor is it lawful for them to hide what Allah hath created in their wombs if they have faith in Allah and the Last Day. And their husbands have the better right to take them back in that period if they wish for reconciliation. And women shall have rights similar to the rights against them according to what is equitable; but men have a degree over them and Allah is Exalted in Power Wise." (the Noble Quran 2:228).

Many non-Muslim scholars, including the famous Christian scholar Dr. James Arlandson, would use this verse to argue that Islam grants husbands (men) with a higher degree over their wives (women). Usually, they have a positive reaction to the first part of the verse stating that both husbands and wives have similar rights. However, they tend to negatively understand the other part of the verse negatively, arguing that the status of womankind in Islamic societies has been challenged and in an inferior position.

In respond to the previous misconception, we should study the complete verse shown in the Holy Quran. Firstly, many non-Muslim scholars have misinterpreted this verse by thinking that this verse refers that men are a degree above women in terms of their status, which the term status did not occur in the verse (Arlandson, 2012). However, if they meant ‘authority’ by saying ‘status’, then this might be correct. Indeed, men are giving the full responsibility by Allah to protect, support, and provide all that is needed by women. Now, a woman can indeed share this right of authority, however, it will be too much of a burden to handle with all the other responsibilities that she might have.

Secondly, this type of make authority over women is not only mentioned in the Holy Quran, for even the New Testament has declared this authority. In Colossians 3:18 of the New Testament, it is mentioned that, “Wives, submit yourselves unto your own husbands, as it is fit in the Lord.”, and in Corinthians 11:3: “Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God.” (Bible Hub, 2004-2016). However, if the meaning of the term “status”, which non-Muslim scholars used in their misinterpretation of the verse, is meant to humiliate women before men, then it is better to look at the different verses of the Holy Quran where it shows the position of men and women as claimed by Allah.

In the Al-Ahzab Chapter, Allah stated that, “For Muslim men and women, for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity, for men and women who fast, for men and women who guard their chastity, and for men and women who engage much in Allah's praise; for them has Allah prepared Forgiveness and a Great Reward.” (the Noble Quran 33:35). Moreover, “Allah hath promised to believers, men and women, Gardens under which rivers flow to dwell therein and beautiful

mansions in gardens of everlasting bliss. But the greatest bliss is the Good Pleasure of Allah: that is the supreme felicity.” (the Noble Quran 33:72), and “their Lord hath accepted of them and answered them: "Never will I suffer to be lost the work of any of you be he male or female...” (The Noble Quran 3:195). Thus, all the above Quranic verses demonstrate that, in the eyes of Allah, men and women are equal, which proves the invalidity of their claims.

The mistaken idea of seeing Muslim women as slaves and inferior to their husbands. Misconceptions regarding the superiority of men over women in Islam comes from the following verse from the Holy Quran: “Men are managers of the affairs of women because Allah has made the one superior to the other.” (the Noble Quran 4:34). In replay to this misconception, it is important to view the complete verse that was used to support this mistaken idea. It is saying in the Holy Quran that, “Men are (meant to be righteous and kind) guardians of women because God has favored some more than others and because they (i.e. men) spend out of their wealth. (In their turn) righteous women are (meant to be) devoted and to guard what God has (willed to be) guarded even though out of sight (of the husband). As for those (women) on whose part you fear ill-will and nasty conduct, admonish them (first), (next) separate them in beds (and last) beat them (lightly). But if they obey you, then seek nothing against them. Behold, God is most high and great.” (the Noble Quran 4:34). Indeed, there are several indications resulting from the verse above; firstly, men are considering superior to women by their physical ability in protecting women; Secondly, although Islam permit women from controlling their own wealth, men can be responsible as well for handling the economic requirements of women.

There is a false belief and misconception that women are oppressed in Islam, especially when it comes to the subject of hijab. There is a misconception of viewing it as a form of women’s suppression and believing that women are forced to cover by their fathers, brothers,

and husbands. The fact that the hijab is not an indication to a piece of clothing per se, but it is a representation for behavior and manner. Actually, women who wear the hijab do not consider it as preventing, hindering or stopping them from living the normal life every other women lives. The hijab commanded by Allah for Muslim women in the Holy Quran, "O Prophet, tell your wives and daughters and the believing women to draw their outer garments around them (when they go out or are among men). That is better in order that they may be known (to be Muslims) and not annoyed." (the Noble Qur'an 33:59). Other than obeying the command of Allah and receiving His blessings, there are several advantages for women from wearing the hijab, listed as follows:

1. Purify women's heart and mind.
2. Protect women and their dignity.
3. State women's femininity.
4. Define women's intelligence, rather than only their looks and appearance.
5. Express women's independence and freedom of choice.
6. Define women's liberty.
7. Build women's self-esteem and self-respect.

Misconceptions are created through misinformed channels, using evidence from the Quran the author to clarify these misinformed ideas. Another source that could help clarify the existing misconceptions are comparing between women in the pre-Islamic ancient societies and the status of the women after Islam was introduced and implemented.

Women in Ancient societies

In this section of the research, women's position in ancient society are presented. Starting with the position of women in ancient Athens, Hinduism, and the pre-Islamic period.

The Status of Women in Ancient Athens

This section covers the status of women in Ancient Athens, which spread to whole over Europe (Gomme, 1925; Pomerory, 1975). There are thousands of resources that showed and discussed the status of women in ancient Athens. Among the information written about women in this period of history, Eve and Pandora are two of the most famous women within their existing different faiths. Pandora was the first woman who was sent down into the world with a box containing all kinds of misery and evil. The moment the box was opened, the world was filled with evil and sorrow. Eve is another example that exists in many religions. There are several varied stories and one famous one describes Eve as the Temptress. In the story, Eve tempted Adam to eat from the forbidden tree, and was the reason for their removal from a life of comfort and happiness. Some faiths have described the Eve's alleged actions as the reason behind the burden of the Original Sin which as a result has to be shared by the entire human race. Although the existing stories contrast in their description of Eve's nature, she nevertheless has an impacting effect on more than one faith. In contrast, some existing religious ideologies neglect the importance of women within the faith altogether.

The Status of Women in Hinduism

Within the Hindu faith, it is observed that no independent life exists for a woman (Tiwari, 2009). For example, one of the main rules for completing a marriage contract is that the bride's family must present a significant amount of money (Dowry) to the groom to show their gratitude for accepting to marry their daughter. The belief within the Hindu faith is that a woman is a lower standard creature (woman). Another act of belief showing the low status of the women is found in the Sati Women. Women only deserve to live as long as their husbands do, indicating the sole role of a married woman is to serve their husbands. When their husbands die, his widow is sentenced to death and the value of her life becomes non-existent. During the

burning of the husband's corpse, the widow must jump into the fire and end her non-valued life.

There are different opinions and beliefs on women's deserved status in the different faiths and belief systems. Variations exist between religions and even within one faith. However, it has been observed that the Islamic religion has given a clear detailed description of the status of women and men.

The Status of Women in Pre-Islamic period

To get a clear picture of the impact of Islam on the women of the society, I will first describe the status of women during the pre-Islamic period. As with Hinduism, females associated with low status are recognized as a source of shame. One of the most famous habits that was practiced at that time was female infanticide (Bashatah, 2013, p. 40). Families during the Pre-Islamic period practiced the custom of burying newborn females. This was done to avoid the shame that a female newborn will bring to the family.

There are several other practices that indicate the disrespectful low status of women. For example, in Syed's book on the Position of Women in Islam (2004), the author lists many harmful actions that were practiced against women at that time. For example, several men could share one wife, men were allowed to divorce their wives an unlimited number of times and widows were considered an inheritance right for the deceased's son (Syed, 2004, p. 30-31). Women in the Pre-Islamic age suffered from the de-valuing practices that society projected on them. Right up to the Pre-Islamic era, ancient societies displayed several signs of immoral practices against women. The following section explains how Islam's concepts brought righteousness and justice to the society through omitting and changing corrupt practices.

The Implementation of Islamic Tools for Empowering Women in the Modern World

Islam is a system of life, which covers the entire sectors of the life of a person, men or women. In the Holy Quran, it is mentioned that, “. . . Indeed, there has come to you light and a clear book from Allah; with it Allah guides him who fill follow His pleasure into the ways of safety and brings them out of utter darkness into light by his will and guides them to the right path.” (the Noble Quran 15:16). In this comprehensive system of life, there are set of Islamic tools for empowering women, including ensuring rights through law, modifying regulation to accommodate women’s needs, segregating gender, educating and developing abilities, reinforcing women’s value within the society, and familiarizing of successful role models. Each tool will be examined and introduced from an Islamic perspective supported by verses from the Holy Quran, and sayings from the Hadith. Next, the researcher will discuss the way of implementing these tools in the modern world.

The Islamic Tool: Ensuring Rights through Law (Islamic Law).

The Islamic system of life is defined by laws and regulations. These laws and regulations embody Islamic ideologies from the Holy Quran and the Hadith, guaranteeing and insuring that women and men receive their deserved rights.

The implementation of all human rights is controlled through laws and regulation created by a pro-active government. The US Women’s Rights Movement in 1884 is a great example that shows how a revolution was needed in order for laws to be created ensuring that women could gain the rights that allowed them to work. Although those women knew that they had rights, they understood the need for laws and regulations that control and guide the society to implement those rights. However as indicated in the previous sections, there are many instances throughout history where women were not aware of their rights and needed to be shown that they were valued and deserved respect. Islam has provided a holistic life system

insofar as it has allowed the needs and rights of people to be fulfilled and implemented in what has followed.

Muslim women have been giving many rights through Islamic laws and regulations. In terms of the economic right, Islamic law allows Muslim women to fully control their own properties from buying, selling, investing, renting, ..., etc. There are giving this right even though they are rich. However, a woman can be a co-provider to her husband under her full permission. This right has been stated in the Holy Quran, "For men is a share of what they have earned, and for women is a share of what they have earned." (the Noble Quran 4:32), and "O ye who believe! Ye are forbidden to inherit women against their will. Nor should ye treat them with harshness, that ye may Take away part of the dower ye have given them, -except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity. If ye take a dislike to them it may be that ye dislike a thing, and Allah brings about through it a great deal of good." (the Noble Quran 4:19).

Women are giving a financial security by Islamic law, which is more than what are giving to men. Women have the entire choice of seeking or not seeking employment in order to earn her living. Men, including fathers, brothers, and husbands, are the ones responsible for providing women's needs. In case of being divorced or widow, Islamic law provides several financial guaranties for women, including being completely financially supported by men; in case of pregnancy, they have the right to be completely financially supported by the father until the birth of the child; and if having children, then they must be completely financially supported for every child.

In case of the modern world, the existing of laws and regulations allows more women to be empowered in different sectors of the society. For example, Saudi women have benefitted from their guided religious culture and manage women-only academic institutions. In

comparison, men usually managed Japanese female-only academic institutions. The presence of such opportunities has resulted in experienced role models that can help others follow in their footsteps.

The Islamic Tool: Modifying Regulation to Accommodate Women's Needs

Under Islam's umbrella, men and women are treated with equity and justice. Allah stated in His Holy book of Quran, "Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so - for them Allah has prepared forgiveness and a great reward." (the Noble Quran 33:35).

As they both have differences in their creation, capabilities, roles and responsibilities, the rights and limits for them might vary. In fact, the ideology of Islam views women and men as members of a family, they are compatible as a pair having fair but not equal rights. They have different roles and responsibilities that, if performed together, provide an environment that runs smoothly. Islam provides the laws that help keep this balance. For example, men receive twice as much women in inheritance. However, this occurs because usually men hold the complete responsibility of being the breadwinners of their family. However, this law will change according to the wife's situation; that is, the percentage of how much she receives from the inheritance differs if she becomes a widow with or without a child or children. Another example of modified regulation is evident in the five required daily prayers, women who are going through their menstrual cycle are excused from praying because of the physical pains they endure during that time.

The concept behind modifying Islamic rules and regulations to accommodate women's needs can be implemented in our modern times by providing fair working regulations for women. Women should be allowed to complete their required domestic work while because women have work/life responsibilities. Moreover, when it comes to women's work, it is important to take into account the consideration of the production (the output), not the number of hours (the input)

The Islamic Tool: Segregating Gender

Islam emerged to give the pre-Islamic family life clear rules to help create a family that is supportive and nurturing. Segregating genders in Islam supports women's natural need to feel secure, safe and supported. Women are allowed to sit freely with her husband and family members that can never be her husband, which allows for peaceful social environments. Following the Islamic regulations set for gender segregation ensures the absence of threats that result from unethical relationships and from discomfort that comes from feelings like jealousy and fear.

In the modern world, segregated educational systems are appearing gradually in our academic environments. The literature is still deciding whether these systems work or not. However, the advantages reported indicate higher academic success of students in single-sex schools in comparison with other students in regular schools. In terms of the significant of having women's universities based upon a single-sex system in today's world, there are lots of benefits. According to Creighton, the president of Mount Holyoke College, one of the oldest women's colleges in the world, women's colleges play a major role in forming the history of women's education as well as driving women forward everywhere in the world. Furthermore, while in today's world women are no longer barred from the previously male-dominated

academy such as Harvard University and many others, women's universities or colleges, including Mount Holyoke College, still function in many places in the world.

Although, several women's institutions become co-education or close every year, some of them stubbornly carry on as single-sex institutions. For example, there used to be 300 women's colleges in the United States, however, today this number is less than 60, and it is decreasing year by year. Nevertheless, those small numbers of surviving women's institutions, which serve a small proportion of female university or college students, produce a significant number of professional and overrepresented students. Moreover, women's universities or colleges provide several opportunities for women such as, "the availability of successful role models and mentors; a full array of leadership experiences; encouragement to participate in traditionally male-dominated fields such as math, science, and engineering; and pedagogical and curricular innovations that meet the learning needs of women." (Purcell, Helms, Rumbley, & Altbach, 2005). They also promote women's intellectual as well as creative capacities to prosper in creating an academic environment of women's own, which works as "an alternative small public sphere" (Creighton, 2011). Thus, regardless of women's universities' small size as well as their dwindling numbers, they have had a strong effect on the community as well as the position of women.

Segregation can also be used for the same reasons that it is implemented in the Islamic life system. Women-only train carriages on trains in Japan have been a great help for women looking to avoid the dangers and threats associated with incidents of harassment. In the *Independent* news, Richards commented his experience of trying the women-only train carriages in Tokyo: "Instead of acting as though we live in a sexism-free utopia, perhaps we should implement this sensible strategy that will actually make women safer." (2015). He further mentioned that, recently the percentage of sexual harassment accidents occurs in trains

in Britain reached a record number and a percentage of 25%. Thus, gender segregated is helping and protecting them.

The Islamic Tool: Educating and Developing Abilities

The Pre-Islamic era is known as the time of Jahilyeeya, when roughly translated means ignorance. Islam came and encouraged education and emphasized its importance by linking education to worshipping Allah. Islam greatly encourages its followers, both men and women, to search for enlightenment through knowledge. It grants the person who looks for knowledge a higher position of respect. Learning is an essential part of the Islamic life system, when the Prophet (PBUH) was illiterate and the first word that he heard from Allah was "IQRA." (the Noble Quran 96:1), which means "read" in Arabic. Allah says in the Holy Quran, addressing both men and women: "Those truly fear Allah, among His Servants, who have knowledge." (the Noble Quran 35:28), and Prophet Muhammad (PBUH) said: "Seeking knowledge is mandatory for every Muslim." (Sahih Muslim). Allah sought his people to enlighten themselves, and the whole purpose of sending prophets was to teach and impart knowledge to the people, for the Prophet Muhammad (PBUH) said: "I have been raised up as a teacher" (Jawad, 1998).

Indeed, the effect that Islamic scholars had on the world can be seen today. Mariam AL Astrolabiya invented the astrolabe used as an astronomical and navigational instrument, today we use the modern astrolabe which is now known as the compass (1001 Inventions, 2012). It is also very interesting fact that the first university ever was created in the ninth century (859) by Fatima Alfasi (Um AlBaneen in Morocco and is named the Quaraouiyyine university. The university still exists to this day. (Alquaraouiyyine).

Islam greatly supports and calls for women's education in both social and religious domains. Women's education is considered as a significant measure towards boosting social

development. When it comes to the right to education, both men and women are equally seen to acquire it. There is no priority for men over women in this matter. In fact, neither the Holy Quran nor the sayings of the Prophet prevent women from seeking knowledge and education. As mentioned above, the Prophet was the first to encourage all Muslims, men and women, to learn and educate themselves. Thus, similar to men, every woman has moral and full religious obligations to seek knowledge to benefit herself and the society as a whole.

One can observe the Prophet's concern in women's education in the fact that he himself educated women along with men. He also encouraged his friends and followers not only to educate their women, but also educate their girl slaves. In addition, the Prophet's wives, especially Aisha, helped educate and spread knowledge among people. They were not only teaching women, as men were also among their students. Moreover, there was no limitation on women's field of choice for education. They were able to choose any branches of fields they desired to study (Bubshait, 2008).

As for the modern time, the growing number of students gaining higher education degrees is an indication that people are aware of its importance and benefits. However, supporting women with developmental educational and training opportunities targets specific skills required for her to work responsibly and so allow her to be more successful and therefore more satisfied and positive about her abilities. These results ensure the progress of herself and her work. Educational research is another way to use education to improve the lives of women. The research is an opportunity to help address issues that face working women and provide suggestion using theories and grounded field research.

The Islamic Tool: Reinforcing Women's Value within the Society

The Prophet (PBUH) emphasized in many Hadiths the importance of respecting women while recognizing and appreciating their efforts within their various roles. For example,

Prophet Muhammad (PBUH) mentioned, “The best of you are those who are the best to their wives, and I am the best of you to my wives.” (Sahih Muslim). As for the position of mothers, (PBUH) mentioned the greatness role of a mother by saying “Heaven lies under the feet of mothers” (Al-Bukhary), and promises the mother of three well raised girls a place in Heaven; (PBUH) says, "Whoever has three daughters whom he provides shelter for, supports and marries off, Paradise becomes absolutely binding for him." It was said, "What if they are two (daughters)?" The Prophet said, "Even if it's two." (Sahih Muslim). Furthermore, a man came to the Prophet (PBUH) and said, ‘O Messenger of God! Who among the people is the worthiest of my good companionship? The Prophet said: Your mother. The man said, ‘Then who?’ The Prophet said: Then your mother. The man further asked, ‘Then who?’ The Prophet said: Then your mother. The man asked again, ‘Then who?’ The Prophet said: Then your father (Al-Bukhari). Islam considers kindness to parents next to the worship of Allah, “Show gratitude to Me and to your parents; to Me is your final destiny.” (the Noble Quran 31:14). Moreover, The Holy Quran encourage the good treatment of Mothers, “And we have enjoined upon man (to be good) to his parents; His mother bears him weakness upon weakness.” (the Noble Quran 31:14).

Another example from the Hadith shows the importance of married women in a marriage indicating her role in supporting her husband to complete his faith by agreeing to become his wife. The Quran also has a chapter dedicated to women’s issues, this chapter is even called Sourat AlNisaa (which means women). The most exceptional example of reinforcement of a woman’s value in Islam is evident in the Prophet’s last speech (Khutbat Alwadaa: the farewell speech). In this speech he emphasized men’s role toward women in respecting and being kind to women, while not forgetting that they have rights that must be fulfilled;

Creating an awareness of the effects of women's roles and responsibilities will reinforce her value in the society and at the same time, ensure that she is recognized for her contributions. This can be done by giving value to women's voices and opinions by creating opportunities and positions where women can be a part of important decision-making processes within the organizations in which they are involved.

The Islamic Tool: Familiarizing of Successful Role Models

The Holy Quran and Hadith are full of stories of role models that teach morals and ethics by narrating their experiences. These narrations cover different issues within various parts of life. For example, the story of Mariam (PBUH) represents the benefits that result from the virtue of patience. The story of Khadijah bint Khawaylid (May Allah be pleased with her) shows how women have the ability to be successful in work and in life because she was a great business-woman and a supportive, loving wife to the Prophet PBUH. Stories that offer lessons in policy and management, like the story of Queen Balqis with Prophet Sulaiman (PBUH), have great, powerful and positive effects on the women who do not find many female role models in this area of life.

This tool is connected to the previous suggested method of creating awareness to reinforce women's value in the society. By recognizing the effect of her role, a woman can find positivity and confidence. On a larger scale, the act of creating awareness and familiarizing the society with successful role models increases social benefits by reaching and encouraging many women to be empowered.

Thinking about the weighing scale of deeds in the hereafter life

In the Holy Quran, Allah says: "Whoever does righteousness, whether male or female, while he is a believer, we will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do." (the Noble

Quran 16:97). The ends justify the means is a Greek saying that has been used as an excuse to justify the methods and actions used to reach a desire goal. This concept is nonexistent in Islam where the goals and the actions used to achieve the goals are both important. In Islam Allah ordered us to enjoy life (The actions to reach the goal) in order to enjoy the life hereafter (The goal). There is a Hadith that shows Allah's mercy on his people.

Work for your Akhera (Hereafterlife) as if you will die tomorrow and work for your Dunya (Current life) as if you will live forever. The Hadith points to enjoying both life and the afterlife. Depriving one's self of the pleasures of life is not accepted in Islam. Allah's blessings and gifts are his way of providing his people's life with mercy. (Smoking is also not accepted because it is seen as a destroyer of one's health (one of Allah's blessings) that should be enjoyed. In Islam, Allah's words are seen to be used as they are delivered because he is the only one who knows their benefit for the people. This leads us to one of the most important concepts in Islam, which is trusting Allah fully. In Islam this is called *Tawakul*. *Tawakul* is "relying on Allah after doing one's best." (Jabnoun, 2008). In some places it is described as God-Consciousness (Islamic Philosophy in South and South-East Asia. Companion Encyclopedia of Asian Philosophy, 2005).

Summary

This chapter has discussed various issues related to Women in Islam. The researcher has used several teachings in Islam to create tools that can be used in the modern time to increase the productivity of working women and help them overcome challenges that she may face. The Holy Quran and the Hadith have been used in several sections in this chapter as evidence on how the true practices of Islam can be used to solve the obstacles that women have faced during the Pre-Islamic era and the current challenges women face in these modern times.

Empowering women who are important members of the society can have positive results that effect not only the woman herself but bring benefits to society as a whole.

Chapter Six

Proposed System for Empowering Women in the Management of Universities

Introduction

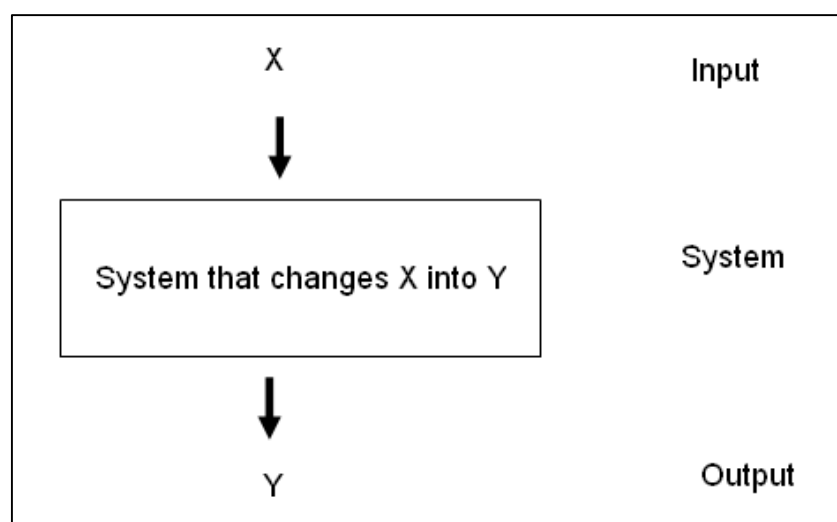
Based on the research's empirical findings and Islamic tools for empowering women presented in chapter five of the research, a proposal system was designed to enhance the situation of women' empowerment in Saudi and Japanese higher education management. The chapter will discuss the steps of designing a proposal system introduced by the Work Design Method created by Nadler (1966). Each step in the design will be individually examined in order to explain the whole proposal system.

Proposed System for Empowering Women at University Management

In creating the proposal system design, the Work Design Method was used. this method was projected by Nadler for the reasons of designing tasks in the primary phases of development (Nadler, 1966). This method is considered useful in problem-solving for various fields rather than for task designing per se (Kurosu, 2007). Following that, the Break Through Thinking method which was developed from the Work Design Method will be used (Nadler and Hibino 1998). This section presents the proposal system for empowering women in the management of universities in Saudi Arabia and Japan by following the work design method phases which includes: (1) problem definition, (2) keywords of the problem, (3) function expansion, (4) function selection, (5) decision with regard to output, (6) decision with regard to inputs and (7) proposed system design.

There are two approaches for problem solving included in the Work Design Method. First, the objective expansion which explains the designer's goal. Second, identifying outputs, and inputs of one of the chosen objectives, and thus starts designing the proposal system. Finally, the implementation of the designed proposal system. Figure 23 explain the two approaches included in the Work Design Method (Bukhary, 2008). In the figure, there are X (input) and Y (output). We would design the system that can make the output Y resulting from the input X. This model of system will be used in explaining the following sections of the chapter, which will discuss the different phases of the Work Design Method used in building the proposal system for enhancing women's empowerment in higher education management.

Figure 23: The Model of System that changes X into Y.



Source: Bukhary, 2008.

Problem Definition

Although there are enormous efforts for enhancing women's position in different societies, women around the world are still facing challenges in regards to maintain their positions and rights. To some extent, the situation of women in Saudi Arabia and Japan is no different from other countries in terms of the challenges that hinder them from advancing.

Challenges related to women's desire to be in high positions, work life balance, stereotyping, and many others. Indeed, women in Saudi and Japanese higher education management is a work in progress, However, women are still struggling with the underrepresentation in high management and leadership positions in universities (Abdullah, 2008; Bando, 2007; Halawani, 2002; Hawala & Qutob, 2007; Holt, 2013; Matsui, Suzuki, Tatebe & Akiba, 2014; the Global Gender Gap Report, 2015; UNESCAP, 2013; World Bank, 2012).

In comparison with the studies that tackled the issue of women's empowerment, most of these studies focused on the economic, social and political perspective. There are few studies that approached the issue of women's empowerment from a higher education perspective. This is particularly true at the university management level (Abdullah, 2008; Cooper & Hagiwara, 2012; Al-Awathi, 2002; Al-Barrak, 2005; Al-Hamuri, 2009; Al-Hussain, 2004; Alkotob, 1975; Al-Saliti, 2002; Al-Touif, 2014; Halawani, 2002; Hamdan, 2005; Hawala & Qutob, 2007; Kelly, 2009; Matsui, 2013; Rousseau, 2013).

The study's purpose was to gain a deeper understanding of the situation of women's empowerment in Saudi and Japanese higher education management. The study explored the following aspects, including current situation, supporting factors, challenges and obstacles, and strategies related to the topic of this study. Furthermore, the aim of the study was to understand and compare the above aspects between women managers in Saudi higher education institutions and the women in Japanese higher education management. This was achieved through understanding the obstacles that might affect the presence of women in university management positions. Following that, the study aims to design a proposal system to overcome and enhance the challenging situations of women based on two backgrounds; the Islamic tools discussed in Chapter five of this research, and the findings generated from this research. Before

designing the proposal system for the problem, it is important to identify the keywords of the problem.

Keywords of the Problem

The keywords of the study problem are as follows:

Gender inequality; Women underrepresentation; Lack of women's representation in leadership positions; Lack of women's participation in the workforce; and underpowered women in the management of universities.

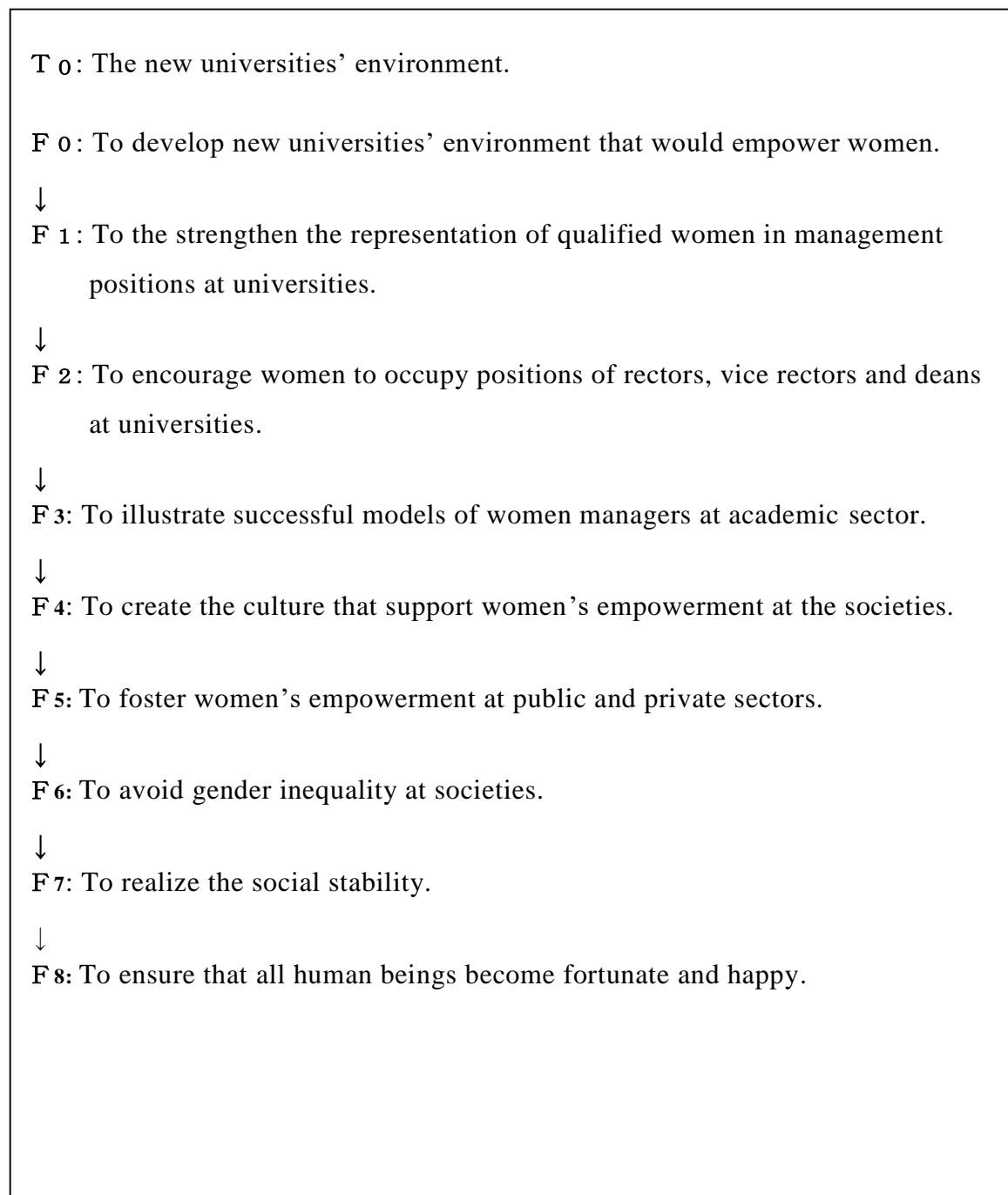
Function Expansion

This is the first approach of problem solving in the Work Design Method. In this step, objectives of the proposed system will be clarified by identifying each objective in the next stage of the function expansion. Figure 24 explain the steps of the expansion of a proposed system for women's empowerment at Saudi and Japanese higher education management.

According to the figure, "T0" is the main key to the system that aims to develop the new universities' environment that support the empowerment of women in higher education management. This is explained in the next functions by describing the nature of the new environment that would empower women. This will lead to strengthen women's representation in management and leadership positions at universities. As a result, it is expected to encourage and inspire more women towards occupying positions of rectors, vice-rectors and deans at universities. Therefore, it would be easier to illustrate successful models of women's managers at academic sector. Thus, this would create the culture that would support women's empowerment at the societies, which would as well foster women's empowerment at public and private sectors. Accordingly, this would help avoid the gender inequality at societies. Finally, these function steps will definitely lead us to the ultimate aim of the function expansion

included in the Work Design Method, which is the happiness of all human beings.

Figure 24: The Function Expansion of the Proposed System for Women's Empowerment in the Management of Universities.



Source: Created by the Researcher following the Work Design Method.

After explaining the third phase of the Work Design Method, which is the function expansion, the fourth phase, which is the function selection, will be examined and presented in the following section.

Function Selection

In this step, only one function is chosen for designing the system from the above function expansion's steps. The following function was selected for designing the proposal system:

F 1 : To the strengthen the representation of qualified women in management positions at universities.

It is necessary to mention that women's empowerment in higher education management of universities requires the various policies and actions that were discussed in previous chapters. However, creating an environment that supports the birth of qualified women managers for universities will require great improvements in the educational, social and legal systems. Which indeed, would encourage putting efforts on women's empowerment in both Saudi Arabia and Japan as well as other countries. As a result, societies and countries will be able to benefit more from empowered women in universities and other sectors. In general, other reasons behind choosing this function are as follows:

- Strengthening women's representations at universities' management levels, which will create opportunities for the birth of successful role models of women managers at the universities.
- Producing generations of students graduating from those universities that are managed by women, which will impose the idea of women as leaders in the societies.
- Existing of women leaders at universities will indeed encourage female staff and students to be leaders as well.

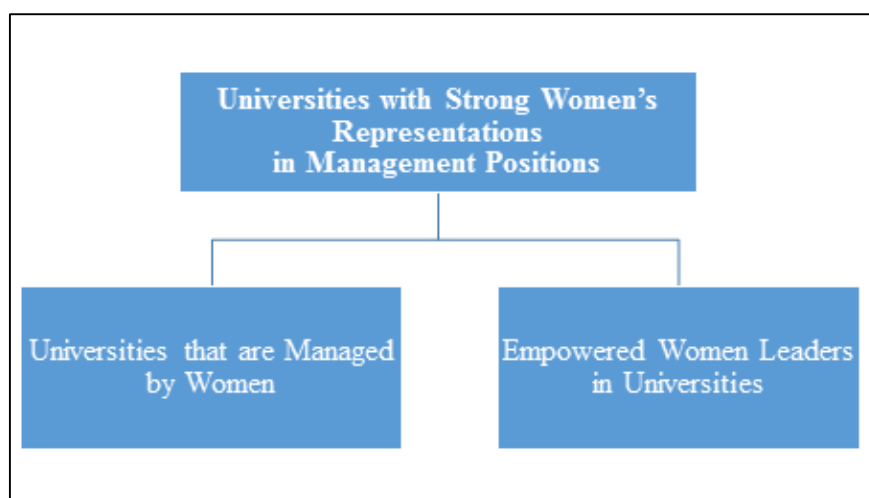
- Fostering the idea of women's empowerment at other sectors of the society as a result for the success of women leaders at the academic sector.

Selecting the function that will involve in the process of designing the proposal system for women's empowerment in higher education management is followed by the fifth and sixth phases of the Work Design Method, which will be discussed in the following sections.

Decisions of Outputs

Based on the above selected function of the proposal system design, the output process is showing in Figure 25. In the figure, the selected function of having universities with strong women's representation in university's management positions, produced two outputs; universities that are managed by women, and empowered women leaders in universities.

Figure 25: The Output of the Proposed System for



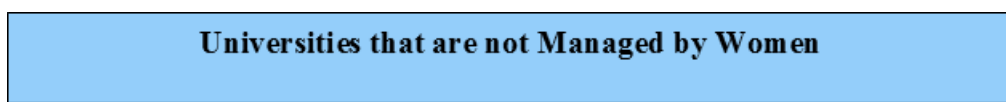
Source: Created by the Researcher following the Work Design Method.

Decisions of Inputs

In this section of the sixth phase of the Work Design Method, the input that have been decided to be part of the proposal system is chosen. According to Figure 26, universities that

are not managed by women will be involved in building the proposal system. Following this process, the last phase of the Work Design Method, which is the proposal system design, will be discussed and presented.

Figure 26: The Input of the Proposed System for Women's Empowerment

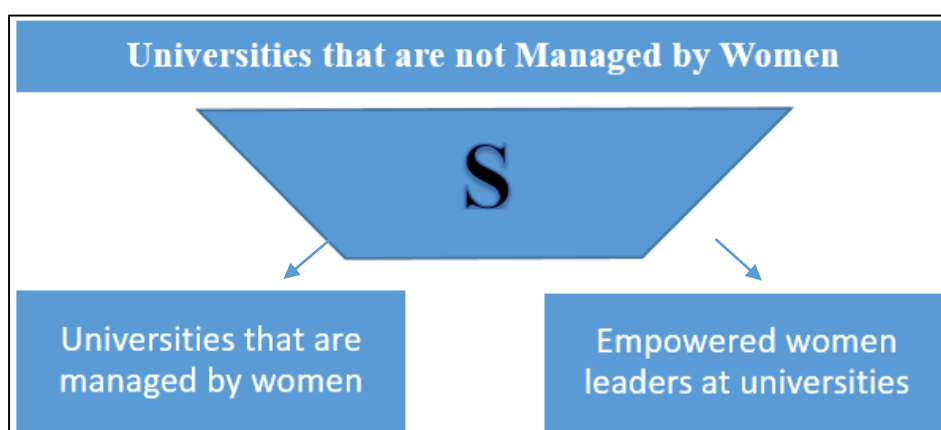


Source: Created by the Researcher following the Work Design Method.

Proposed System Design

This section will present the proposal system design built following the Work Design Method. Before building the whole system, Figure 27 shows the basic design of the proposal system for women's empowerment in higher education management. In this basic design, based on the above input (universities are not managed by women), the system aims to introduce the following outputs, including universities managed by women and empowered women leaders at universities.

Figure 27: The Basic Design for the Proposed System of Empowering Women



Source: Created by the Researcher following the Work Design Method.

Inserting the above input along with the whole other parts that create the proposal system is showing in Figure 28. Explanation of the proposal system's is showing as follows:

In sub-system 1 (Universities and colleges segregation System), it is proposed to apply a new law which assure that women's universities and colleges should be entirely managed and led by women. In light of the current situation of the existing of universities that are managed by men, and with the lack of qualified women in university management positions, the sub system 1 will foster the segregation of women's universities and colleges. This would not neglect the existing of co-educational academic institutions. However, sub-system 1 will support the movements of establishing new women's universities and colleges and at the same time, it will strengthen the representation of women in leadership positions in women's universities. Thus, as an output of sub-system 1, it is expected to have unqualified women managers and women's universities and colleges that are managed by unqualified women managers.

Historically, women in several countries of the world gained their higher education through women's universities or colleges modeled upon single-sex education. In the United States as well as the Philippines, those institutions were the only places a woman could access higher education. Although, in those countries the co-educational system has become the standard, women's universities still serve as a practical option. In other countries such as Middle Eastern and Indian countries, women's universities are the only choice for women to gain their higher education due to the cultures and customs of the societies. However, the point that most agree upon is that, "if not for the existence of women-only higher education institutions, significant numbers of women in many countries would not have the opportunity to participate in their respective higher education systems." (Purcell, Helms, Rumbley, & Altbach, 2005). Indeed, women's universities exist in almost all countries of the world; including Western, Asian, Middle Eastern and African countries. Some countries or regions, such as Latin America, Australia, and some parts of Europe, did not historically have women's

universities. However, those countries offered other forms of women-only organizations such as women's teacher training schools in South America.

In terms of the significant of having women's universities based upon a single-sex system in today's world, there are lots of benefits. According to Creighton, the president of Mount Holyoke College, one of the oldest women's colleges in the world, women's colleges play a major role in forming the history of women's education as well as driving women forward everywhere in the world. Furthermore, while in today's world women are no longer barred from the previously male-dominated academy such as Harvard University and many others, women's universities or colleges, including Mount Holyoke College, still function in many places in the world. Although, several women's institutions become co-educational or close every year, some of them stubbornly carry on as single-sex institutions. For example, there used to be 300 women's colleges in the United States, however, today this number is less than 60, and it is decreasing year by year. This trend is also visible in Japan. A number of women universities had transferred to co-educational system, such as Aichi Gakusen University, Kobe Yamate University, Otemae University, and many others.

Nevertheless, those small numbers of surviving women's institutions, which serve a small proportion of female university or college students, produce a significant number of professional and overrepresented students. Moreover, women's universities or colleges provide several opportunities for women such as, "the availability of successful role models and mentors; a full array of leadership experiences; encouragement to participate in traditionally male-dominated fields such as math, science, and engineering; and pedagogical and curricular innovations that meet the learning needs of women." (Purcell, Helms, Rumbley, & Altbach, 2005). They also promote women's intellectual as well as creative capacities to prosper in creating an academic environment of women's own (Creighton, 2011). Thus, regardless of

women's universities' small size as well as their dwindling numbers, they have had a strong effect on the community and the advancement of the position of women.

As for sub-system 2 (Academic management skills development system), it is proposed to develop the management skills of unqualified women managers. This can be done through introducing intensive courses addressing executives, and at the same time appointing well experienced advisors that will support new women managers. The idea is similar to what identified as "On the Job Training-OJT". Facing the challenges on the field would be the best practice of management. Moreover, offering developmental and training programs for women help increases women's desire to occupy leadership and management positions in universities. As a result of sub-system 2, the output would be qualified women managers and women's universities and colleges that are managed by qualified women managers.

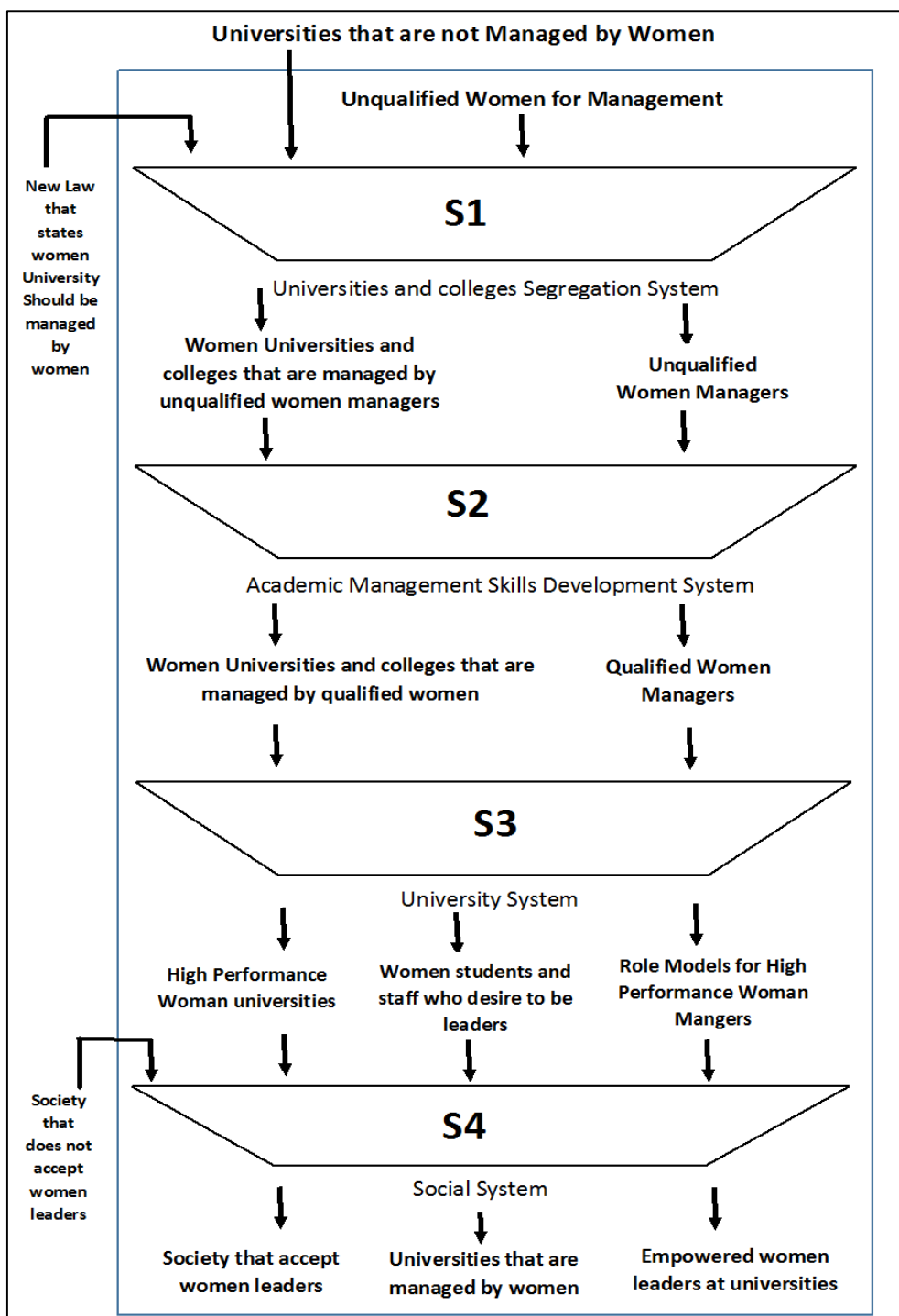
In terms of the sub-system 3 (University System), the real cases of women academic management are illustrated. Qualified women managers are expected to develop their institutions and rise the performance rate into high levels. The high performance refers to the quality of education, and the quality of graduates in the market. Furthermore, the research outputs and academic rankings are among the indicators. Needless to mention that this step will require a time, which might need a decade or more. The outputs are expected to represent role models for high performance woman managers, women students and staff who desire to be leaders and prestigious women's universities.

In sub-system 4 (Social system), the outputs of this sub-system are being introduced to the society. In today's world however, such outputs are still considered as undesirable and unwelcome to the society. Though when qualified women get the opportunity of occupying leadership and management positions, this will be a great evidence for showing women's capability and success in academic fields and other sectors. It is important to support women

in balancing between life and work in order for women to be qualified and able to occupy high positions in universities and other sectors as well. Indeed, women will be able to practice leadership and play an effective role in the stability of the society.

The final step included in the proposal system is expected to deliver the following societal reactions in relations to women's situation. The society in which the proposal system will be implemented, is expected to accept the concept of women leaders, to introduce universities that are entirely managed by women, and to empower women leaders in various universities.

Figure 28: Proposed Systems for Empowering Women in the Management of Universities



Source: Created by the Researcher following the Work Design Method.

The Relationship between the Proposal System Design and the Islamic Tools for Empowering Women

More than just a religion in itself, Islam is a comprehensive system of life, which produce a balanced way of living for individuals; men and women. It brings happiness and civilization as it provides solutions for different issues related to humankind. In fact, Islam assimilates all spheres of human life, just as different systems in one human body integrates to make one complete human being. Islam cared about all humanity including men and women alike. In this complete system of life and in relation to women's status, there are set of Islamic tools directed towards empowering women. As discussed in Chapter five of this research, those Islamic tools are characterized for their validity of use and implementation in different times and places. The tools are ensuring rights through law, modifying regulation to accommodate women's needs, segregating gender, educating and developing abilities, reinforcing women's value within the society, and familiarizing of successful role models.

There is a relationship between the above designed proposal system and the Islamic tools. Other than both instruments share the same main target of empowering women, there are indeed several other factors that were noticed between these instruments. It is noticed that, all Islamic tools are introduced and used in the designed proposal system in different stages and levels. Each tool is being represented in different sub-systems within the above shown proposal system in Figure 6.6.

As for sub-system 1, this part of the proposal system design deals with universities and colleges segregation systems. The Islamic tools that are visible and related to this sub-system are the tools of ensuring rights through law, modifying regulations to accommodate women's needs, and segregating gender. In terms of the relation between the Islamic tool of ensuring rights through law and sub-system 1, it is clear that in order for any system to be legitimate and authentic, the system has to be identified as an official law. As for the second (modifying regulations to accommodate women's needs) and third (segregating gender) Islamic tools and

their relations to sub-system 1, study after study proved the women's universities or colleges provide several opportunities for women including, providing successful role models and mentors, teaching leadership experiences; and encouraging women to participate in traditionally male-dominated fields. They also promote women's intellectual and creative capacities to prosper in creating an academic environment of women's own, which works as "an alternative small public sphere" (Creighton, 2011). Furthermore, women focus more on their needs and self-development when studying in a single-sex education (Huges, 2007). Indeed, segregating genders in Islam supports women's natural need to feel secure, safe and supported.

Sub-system 2 of the proposal system deals with academic management skills development and relate to the Islamic tool of educating and developing abilities. Indeed, Islam encourages its followers, both men and women to educate and enlighten themselves with knowledge. In Islam, education is in fact linked to the act of worshiping Allah (God in Arabic). The important of providing women with developmental educational and training programs shows in the way of allowing a woman to be more successful, and thus qualified and satisfied about her own skills and abilities. Besides, they can increase the desire of women to hold leadership and management positons.

sub-system 3 and 4 represent the same concept as the Islamic tools of reinforcing women's value within the society, and familiarizing of successful role models. Indeed, Islam raised the positon of women as an individual, a wife and a mother. Generating an awareness of the significant of women's roles and responsibilities in societies will strengthen women's value in the society. This will also ensure that women are recognized for their contributions and efforts. Thus, giving value to women's voices and opinions is essential through creating opportunities and positions where women can play a role in decision-making processes within

the organizations in which they are involved. Paving the way for as many women as possible to occupy leadership and management positions, will make the society familiar of successful role models.

Summary

This chapter explored the proposal system design using the Work Design Method created by Nadler in 1966. The proposal system was designed based on the empirical findings of the research, and the Islamic tools for empowering women discussed in Chapter five of this research. Each phase included in the proposal system were individually discussed and explained. After explaining each phase, the whole proposal system was introduced and studied. Later on, the relationship between the proposal system design and the Islamic tools were presented.

Chapter Seven

Conclusion and recommendations

Introduction

The study was set to explore the concept of women's empowerment in higher education management in institutions in Saudi Arabia and Japan. More specifically, the study examined women's empowerment in these countries from a set of aspects. The researcher studied the current situation of women's empowerment in order to gain a broader view of women's situation in management positions in Saudi and Japanese societies. Using Cooperrider and Whitney appreciative inquiry (2001), the researcher studied the factors that might support women's empowerment in both countries. Furthermore, the challenges and obstacles that women may encounter on their way to empowerment was examined by the researcher helped design the study's proposal system. The study has also sought to understand the strategies that have been used to reach empowerment within higher education institutions of both countries.

The general theoretical literature on the subject of women's empowerment; specifically, in the context of higher education management in Saudi Arabia and Japan, is limited. Most of the research covers economic and political point of views. These studies look at the differences between gender productivity in the work place and they also look at the importance of the presence of women's voice in decision making. Very few studies talk about women in education, however they usually focus on the effects of education and the significant on women's empowerment. Other studies focus on issues related to the Millennium Development Goals and gender equality. It is also significant to point out that most of the research points to the obstacles, challenges and negative factors that affect women's empowerment. Studies that

focus on the factors or processes that have been working to improve women's empowerment are very limited. This chapter presents the conclusion of the research. The researcher will present the main findings of study's summary and analysis. Finally, implications on theory and policy are presented and discussed. Before presenting the results it is important to review the background of the study in order to offer the above discussion.

Background of the Study

The presence of women in various economic, political, educational and social spheres of society is a necessary action to reach several advantages (Creighton, 2011; Jamal Al-Lail, 2010; King & Hill, 1993; Nazneen, Hossain & Sultan, 2011; Purcell, Helms, Rumbley & Altbach, 2005; United Nations, 2011; World Bank, 2012). Increasing the participation of women in the labor force improves the gender equality rate and sustain growth in the society. The increase then improves the economic and social situation of all individuals including the women themselves, and the society as a whole (Creighton, 2011; McKinsey & Company, 2014; Nazneen, Hossain, & Sultan, 2011; OECD, 2012; The World Bank, 2011; Folkman, 2011).

Women's empowerment helps create clear and large representations of women in various spheres of life. The term empowerment refers to many meanings. One of the meanings is allowing more women to take on leadership positions in society. Another meaning refers to applying this term to women to reduce the disparity between men and women. This is done either by building action plans that include targets, or by ensuring equal opportunities for both genders (Lord & Hutchison, 1993; The Cornell Empowerment Group, 1989; Oxford American Dictionary). Since the 1970s, many national, regional and international platforms have discussed women's empowerment, its significance and the methods used to overcome the challenges that women encounter (Markham, 2013; Nazneen, Hossain, & Sultan, 2011; the World Bank, 2012). Despite this long history, statistics and studies have showed that women's

empowerment is still a work in progress. Women still remain greatly underrepresented in different spheres of the society (American Association for University Women, 2003; Bando, 2007; Calizo, 2011; Dines, 1993; Hawala & Qutob, 2007; Holt, 2013; Kaul, 2012; National Center for Education Statistics [NCES], 2004; Ramsay, 2000; the Global Gender Gap Report, 2015; UNESCO, 1993; UNESCO, 2011).

There are many obstacles that lead to the underrepresentation of women in high leadership and management positions in different life's spheres (Alawathi, 2002; Al-Barrak, 2005; Al-Hussain, 2004; Al-Trawneh, 2010; Hoffman, 2011; Kaul's 2012; Kelly 2009; The Global Gender Gap Report, 2011). The two main obstacles that lead to underrepresentation of women are the historical and/or cultural obstacles (Al-Awathi, 2002; Al-Saliti, 2002; Glazer and Slater, 1987; Hoffman, 2011; Kelly, 2009; Nidiffer, 2000; Shihabi and Azam, 2003; Solomon, 1985). Other obstacles include the absence of politically mandated rules and regulations that support women in exercising their right to leadership roles (Alawathi, 2002; Anderson & Eswaran, 2009; Hashemi, Kandpal, Baylis & Kuenning, 2012; Kaul, 2012; Rahman & Rao, 2004; Schuler & Riley, 1996; the World Bank report, 2013).

Challenges are evident for most women around the world. So although the challenges for these women differ in level, they are still the same. In terms of women that are facing obstacles and challenges, the situation of women in Saudi Arabia and Japan is no different from other countries. Like most women around the world, Saudi and Japanese women face issues related to underrepresentation and inequalities (Abdullah, 2008; Abe, 2013; Al-Touif, 2014; Halawani, 2002; Matsui, Suzuki, Tatebe & Akiba, 2014). Even with all the governmental initiatives directed to empowering women, they are still underrepresented in different sectors of the society. Compared to studies that focus on the economic, social and political perspective, very few studies approach the issue of women's empowerment from a higher education

perspective. This is particularly true at the university management level (Abdullah, 2008; Cooper & Hagiwara, 2012; Al-Awathi, 2002; Al-Barrak, 2005; Al-Hamuri, 2009; Al-Hussain, 2004; Alkotob, 1975; Al-Saliti, 2002; Al-Touif, 2014; Halawani, 2002; Hamdan, 2005; Hawala & Qutob, 2007; Kelly, 2009; Matsui, 2013; Rousseau, 2013).

To accomplish this study, a qualitative case study methodology was used. Interviews were conducted with several Saudi and Japanese university personals occupying leadership and management positions. The purpose of the study was to gain a deeper understanding of the situation of women's empowerment in the management of higher education in Saudi Arabia and Japan. Furthermore, the study explored the current situation, supporting factors, challenges and obstacles, and strategies related to the topic of this study. The objective of the study was to understand and compare the current situation between women managers in Saudi higher education institutions and the women in Japanese higher education management. This was done through understanding the obstacles that might affect the presence of women in university leadership positions. The study aimed to design a proposal system based on an Islamic perspective to overcome the challenging situations. To summarize, the objectives of the study was to:

1. Explain the challenges, opportunities and limitations experienced by women in the academic field before they enter into middle management positions.
2. Describe the experiences of the previously mentioned women that relate to issues that deal with different roles and responsibilities.
3. Investigate the management and leadership experiences of women in Saudi and Japanese universities.

4. Create a set of recommendations and design a system proposal for improvement using research results. This step hopes to improve the situation of academic women leaders and managers in Saudi and Japanese universities.

In particular, the study sought to answer the following questions:

1. What is the current situation of women in Saudi and Japanese university management?
2. What are the challenges that affect the presence of women in Saudi and Japanese university management?
3. What are the current supporting factors for women in the field of higher education management field in universities of both countries?
4. What are the strategies that might empower women in Saudi and Japanese university management?

After exploring the study background, the main empirical findings of the study are presented below. This is followed by theoretical and policy implications of the research. Next, the researcher will offer implications for to higher education institution's managers, leaders, decision makers, and academics practice directed who play a role in shaping and supporting the empowerment of women.

Empirical Findings

The main study findings are chapter specific and were summarized within the following empirical chapter: (Analysis of the Data). This section will present the empirical findings that answers the study's research questions.

- 1. What is the current situation of women in Saudi and Japanese university management?**

Women's empowerment in different sectors of Saudi and Japanese societies is a work in progress. Women in both countries still consider underrepresented in economic, political, social, and educational spheres.

Japanese women tend to leave their careers when they reach the childbearing age. In general, only 11 % of Japanese women occupy managerial positions. There is an enormous need to involve more women in the workforce as a result of the demographic change related to low birthrate. Japan's population is expected to decline down to 32.3 % by 2060. This will leave a negative impact on the workforce of Japan. All the Japanese participants in the interviews agreed that Japanese women have a humble desire to occupy high managerial and leadership positions in different sectors of the society. However, there is an urgent need for utilizing and involving women in the workforce more than any other time. The higher education sector does not differ from the other sectors in terms of the low representation of women.

As for the case of Saudi Arabia, women are working hard to get their rights and reach high leadership and management positions in the society. Participants of the interview described Saudi women as women who accept challenges and hold a great deal of excitement and ambition towards occupying senior leadership and management positions. However, their situation in the society is still a work in progress. Saudi women are still lagging behind men in almost all sectors of the society. There are many challenges and obstacles that hinder Saudi women from closing the gap between women and men representation in high leadership and management positions.

2. What are the current supporting factors for women in the field of higher education management field in universities of both countries?

Exploring the supporting factors for empowering women in higher education management of Saudi and Japanese universities was inspired by the "Appreciative Inquiry"

method. This method is known as “the act of recognizing the best in people or the world around us; affirming past and present strengths, successes, and potentials; to perceive those things that give life (health, vitality, excellence) to living systems to increase in value.” (Cooperrider & Whitney, 2001).

Indeed, women’s empowerment in higher education management in Saudi and Japanese universities might be achievable due to several supporting factors. One of the main supporting factors for women in both countries is the government’s initiatives and policies supporting the advance of women in the society.

In the case of Japan, government offers support for women in various ways. One example is the government’s Revitalization Strategy, which referred to as *Abenomcis*. The Prime Minister has clearly made “*Womenomics*” the driver of Japan’s future growth strategy. As part of this strategy, the government created the goal of appointing 30% of women in leadership positions covering public and private sectors, including higher education and research areas by 2020. Moreover, The Japanese Government has been issuing policies addresses working women, such as The Equal Employment Opportunity (EEO) Law in 1986, the Child Raise Leave (CRL) Law in 1999, the Basic Law for Gender-Equal Society of 1999, and many others. Special projects and programs directed to support women were initiated by the Ministries of Education, Culture, Sports, Science, and Technology in Japan (MEXT).

In Saudi Arabia, one of the recent governmental initiative for empowering women in Saudi Arabia is the Kingdom’s vision of 2030. Education plays a big role in advancing and empowering women in the society. The Ministry of Education under the Saudi Government provides assistance and motivational efforts to encourage Saudi students to continue their education after graduating from high school. One example of these efforts is providing the

Saudi female and male student with tuition-free education, monthly stipends, merit-based stipends and merit-based scholarships.

3. What are the challenges that affect the presence of women in Saudi and Japanese university management?

Women in Saudi and Japanese higher education management encounter many challenges and obstacles on their way to empowerment. Despite the geographical distance between Saudi Arabia and Japan, both countries share common challenges. One challenge they share is related to the realism of the Saudi and Japanese governmental plans and policies that address women's issues. Another challenge shared is related to the cultural stereotype of women's positions in the Saudi and Japanese society. The two countries also share issues related to the work life balance, and the absence of role models that inspire and encourage other women.

In addition to the common challenges shared by Saudi Arabia and Japan, there are some challenges that are not shared between both countries. In the case of Japan, there are challenges related to low marriage rate, low childbirth rate, women's self-esteem and self-confidence, and elderly care and childcare infrastructures. As for the Saudi challenges, there are issues related to the decentralization of the educational system, the deprivation of major women's rights such as the issue related to women driving.

4. What are the strategies that might empower women in Saudi and Japanese university management?

There are main strategies shared between Saudi and Japanese participants on the issue of women's empowerment in higher education management. One strategy is that women in

Saudi and Japanese universities are exposed to more networking opportunities offering them new information and support. Another strategy is to offer training programs that motivate and develop their skills. Offering support for women workers concerning childcare and after school care infrastructure is also a helpful strategy.

Theoretical Implication

The study's contributions and implications using the research questions enrich the literature with an understanding of women's empowerment within the higher education management in Saudi Arabia and Japan. The findings of the research create further understanding of the subject in different ways.

First, there are several studies that discuss the empowerment of women in industrial, political, and social sectors (Chapman, 1993; Cooper & Hagiwara, 2012; Eyben et al., 2008; Kabeer & Natali, 2013; Kandpal, Baylis & Kuenning, 2012; Markham, 2013; Thomson & Graham, 2010; United Nations, 2013; Wu, 2013). Existing studies that cover the empowerment of women in the educational sector discuss the strong role of education in empowering women in different sectors of society. However, very few studies address the higher education management sector (Jamal Al-Lail, 2010; Creighton, 2011; King & Hill, 1993; Rashid & Abu-Dawlah, 2002; Purcell, Helms, Rumbley & Altbach, 2005). Universities have a role in creating and shaping the culture of a society that empowers women in leading positions. This role supports creating new values within the society that support and encourage accepting women as leaders in other sectors as well.

Second, the study supported and reinforced university efforts that implement policies that offer equal opportunities for both gender. This was done by using the *Appreciative Inquiry* method (Cooperrider & Whitney, 2001). The study provided an understanding how women could reach empowerment through identifying their roles as women managers. This can

provide further knowledge and increase the research database within the education arena. The study can encourage and empower several other women to consider themselves occupying management positions once they have the required knowledge and skills.

Third, there are sets of national and global plans that assist women in the workforce and within their leadership positions. Japan's national plan includes a set of efforts intended to increase women's representation in leadership positions up to 30% by 2020 in different social fields, including higher education (Takamura, 2012). As for Saudi Arabia, the government set up the Saudi vision of 2030, which includes the need for supporting Saudi women in different sectors of the society. The global plan of the 2011-2013 United Nation women strategic report stated that the action goals that result in increasing women's leaderships and participation in several fields. While the report covers the period between 2011 and 2013, it is motivated by longer term goals of 2017 (United Nations, 2011). Thus, this research plays a role in supporting women in higher education management by studying the situation of women's empowerment and designing a proposal system that will better and enhance the situation.

Fourth, there are studies that highlighted the issue of women's empowerment in higher education sector in different countries, however this study offers a new point of view by comparing the situation of women's empowerment in higher education sector in Saudi Arabia and Japan. As a result of this comparison, a proposal system is designed to improve the situation of women's empowerment in Saudi Arabia and Japan.

Policy implications

Through the empirical findings of the research the researcher found two specific policies with extended theoretical reinforcements. One of the policies is the gender segregation policy that should be implemented with the idea of supporting the existence of women's universities and reinforce their role in empowering women.

Another policy implication is the policy that support women's management in women's universities. Having a policy that states that women's universities should be only lead and managed by women creates many opportunities for women to take leadership and management positions. Thus, this policy strongly supports the increase of women empowered presence.

Evaluation of the Study Hypotheses

The results of checking the research hypotheses are stated as follows:

Hypotheses 1) In comparison to the representation of women in American or European higher education management, the representation of women in Saudi and Japanese higher education management is weak.

The result of the study showed that women in Saudi and Japanese higher education management still struggle because of the lack of representation in different sectors of the society, including higher education sector. Women still lags behind men and encounters major obstacles and challenges. In terms of women's desire to occupy such high positons, responds from Saudi and Japanese participants is different. In the case of Saudi Arabia, women have a great ambition and desire to fill such high positons, however, in the case of Japan, women have a humble desire towards occupying high positons. All these findings assist the validation of this hypothesis.

Hypotheses 2) Among the supporting factors for women's higher education management is the support of Saudi and Japanese governments for women's empowerment. This is in line with the needs of the labor market.

Saudi and Japanese governments are supporting women's empowerment by establishing many policies and initiatives. An examples of such initiatives is the Japanese Government's Revitalization Strategy, which referred to as Abenomcis, and the Saudi

Government's Vision of 2030. Although the Saudi and Japanese government are performing enormous efforts in supporting women, there is a gap between the announcement of such policies and plans and their implementation. Based on these findings, this hypothesis is considered as validated.

Hypotheses 3) Issues related to childcare system, working hours' structure, and culture are challenges that face women's empowerment in higher education management.

Women in both Saudi and Japanese higher education management encounter some major challenges and obstacles. Some of them are commonly shared between both countries, while others differ. Women in both countries are struggling mainly because of the nature of their cultures and traditions. Furthermore, childcare infrastructure and working hours' scheme are other obstacles facing Japanese women and Saudi women at different levels. Based on these findings, this hypothesis is validated.

Hypotheses 4) Having women's universities that are lead and managed by women is an effective strategy that offer women with more empowerment opportunities.

According to the findings of this study, there are many strategies for empowering women in Saudi and Japanese higher education management. The main strategies that were mentioned by study's interview participants are providing women with networking opportunities, childcare infrastructure and training programs. Furthermore, in the stage of building the proposal system for supporting and enhancing the situation of women, the researcher included the policy of women's univariates being lead and managed by only women. This policy might indeed open doors for many opportunities for women. Based on the above findings, this hypothesis is recognized as validated.

Recommendations for further research

During the study, many implications for practice presented from the findings of the study. Those implications are directly addressing higher education institutions' leaders, managers and other stakeholders who are concern with the development and progress of the institutions. These recommendations are presented as follow.

- Creating a long-term plan concerning Saudi Arabia and Japan's work-life balance policies as a way to support women of all ages and with all levels of skills. The need to provide a proper supportive workplace culture, procedures, and measures that encourage work-life balance.
- Encouraging networking opportunities and training programs that might help in keeping women motivated and honoring their skills.
- Forming a society that embraces diversity by welcoming more women at work as leaders. Spreading the awareness that the country needs more women managers by providing opportunities for women, which will lead to business innovation and enhance competitiveness in global markets. Saudi and Japanese societies and individuals should be able to understand the need for involving more women in institutions as a way to enhance the productivity and the diversity of the institution.
- Setting up a list of participating institutions with specific objectives, then tracking and following up their progress. Both governments should consider taking affirmative actions against institutions that fail to offer rational opportunities and salaries to both genders. Creating a clear vision, timetable, and deadline for university projects targeting the empowerment of women.

- Reconsidering the traditional working idea, which favors long working hours and considers it as a desirable feature. The need to consider the productivity of a person more than the duration of their working hours.
- Highlighting the achievements of women occupying leadership positions.
- Spreading awareness of the need for women to be more confident about one's own abilities.
- In the case of Japan, allowing more foreign workers to access the country in order to operate child and elderly care facilities, as well as to support domestic duties. According to the Ministry of Health, Labor and Welfare's 2007 data, the percentage of foreign workers in Japan is less than 2.24%. Japan only allows foreigners with certain visas such as diplomats, investor or business managers to sponsor foreign domestic helpers, and not allowing Japanese or permanent citizens from employing foreign domestic assistance.
- Considering the importance of imposing the quota system in higher education institutions. The need to assure a firm number or ratio of positions to be occupied by women. Having a large number of women in quota to share views, ideas, experiences, and thoughts is considered as being essential.
- Developing social infrastructures in universities as a way of offering support for women workers such as areas concerning childcare and after school care facilities.
- Cooperating with the media in order to spread the awareness of women's empowerment among members of Saudi and Japanese societies. Particularly by focusing on the way empowerment can improve the role of women in the society and the institution as well. It is important that different members of the society, including the families of university students, understands and acknowledges this process.

- Establishing research centers of excellence dedicated to women's empowerment studies at Japanese universities.
- Having a ministry for women and child affairs concerning issues related to women and childcare.
- Establish a university position under the name "Gender Equality Managers".

Looking at these recommendations, it is highly significant to understand that none of these recommendations will change the situation by themselves. Furthermore, Reasons to avoid implementing them will hardly ever to be found. However, obstacles are controllable and fully depend on the manager and the leader of the workplace. In other words, whether the manager or the leader is exposed to shifting their norms and models regarding the workplace.

Based on what the researcher has observed during the research journey, the future studies might cover the following areas:

- It would be beneficial to conduct a research focusing on the prestigious academic programs that might be offered to women in order to develop their skills and abilities. This kind of research will support women and prepare them for taking leadership and management positions in different spheres.
- The need to conduct a research discussing the way to prepare the society for accepting the concept of women's empowerment and the way to offer support for women.
- As this study was accomplished through the perspective of academics, managers and leaders, it would be useful to conduct the same study by focusing on students' perspective.
- A further study is to conduct a research focusing on women's empowerment in different countries and other sectors.

Conclusion

The issue of women empowerment within managerial positions in higher education institutions is an important topic that has not been covered sufficiently in the literature. This paper looked at the issue of women empowerment within both the Saudi and Japanese higher education institutions. The researcher reported results of the comparison between the higher education institutions of the two countries in regards to women empowerment managers. The comparisons relied on narrations from the women managers. The women described factors that were supportive of their managerial career path and factors and experiences related to challenges and obstacles they faced during their journey. Results of the comparison presented experiences and factors that were shared by the two countries and others that were country specific. These challenges and obstacles along with the Islamic tools for empowering women helped the researcher design the study's proposal system. The women managers of the institutions also enriched the study by adding information on the strategies used to reach women empowerment and increase the number of women in higher education managerial positions. The chapter ended with theoretical and policy related implications.

In this chapter, the main findings of the study have been presented and discussed, including the background of the study. Theoretical and policy implications have been suggested, following by study recommendations addressing university's managers, leaders, decision makers and academics who play a role in supporting and involving in the process of women's empowerment in universities.

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Appendices

Appendix A: Invitation to Participate

Dear [Title] [Last Name],

I am Abrar Bar, a doctoral student in the School of Media and Governance Studies at Keio University in Tokyo, Japan. I would like to ask for your kind assistance with an important research project about a Comparative Study of Empowering Women in Management of Higher Education Institutions in Saudi Arabia and Japan: Current Situation Analysis and Proposal System for Improvement. In the case of Saudi Arabia, it will be my great honour to choose your University as a case study for my research as it is well known for its support for women.

The interview will take approximately 30 minutes and will be guided by a set of questions.

Throughout the research confidentiality and anonymity of the university and its participants will be ensured. I will be complying with the Data Protection Act 1998 and with the Ethical Guidelines for Educational Research from the British Educational Research Association 2004.

I am also attaching a consent form for your review. We will review this statement again in person prior to the interview, at which time I will ask for your signature.

The result of this research should comprise an insight of the process of women empowerment in the KSA. The study will be used to produce a big part of my PhD dissertation. The data and the analyses will also be used to produce articles, conference papers, as well as presented in conferences and lectures.

If you have any questions in relation to this project please do not hesitate to contact me at +966-56-165-8081, or contact me on abrarbar@gmail.com

Name _____

Position _____

Signature _____

Date _____

I have read the information about this study. By signing my name, I hereby represent my institution _____ to consent the participation in this study.

Thank you in advance for your cooperation.

Abrar Abdulmanan Bar

Appendix B: Informed Consent Statement

Abrar Abdulmanan Bar.
Keio University.
Graduate School of Media and Governance Studies.
Global Governance and Regional Strategy.
PhD Candidate.
Tokyo, Japan.
+966-56-165-8081
abrarbar@gmail.com.

11/04/2015.

Research Details

I am Abrar Bar, a PHD student in the School of Media and Governance Studies at Keio University in Tokyo, Japan. I would like to ask for your kind assistance with an important research project about **a Comparative Study of Empowering Women in Management of Higher Education Institutions in Saudi Arabia and Japan: Current Situation Analysis and Proposal System for Improvement**. I am interested in exploring the location of Japanese and Saudi higher education system in the process of empowering women in management of higher education in terms of examining the institutional and individual rationales and approaches. This is a very important study as it will seek out to evaluate Japanese and Saudi's institutional and individual attitudes towards the empowerment of women in management and leadership positions of Japanese and Saudi higher education system. Furthermore, it will present the potentials as well as the pitfalls of both countries in regard to addressing the empowerment of women. In the case of Saudi Arabia, it will be my great honour to choose Dar Al-Hekma University as a case study for my research.

As part of my research, I have to conduct interviews with staff and academics from different majors. This will require me having access to university records at careers center or registrar office. On the other hand, if this is not feasible I would like to ask a relevant contact person i.e. careers officer, to assist me in this process which would mean them informing potential respondents about the research and to ask for their participation. In terms of access to staff I will do this by contacting the respondents directly and will ask them if they know of any other members of staff who would be relevant to assist in the research. This method (snowballing) will also be used with the students and graduates referred to above.

In the case of Japan, so far I had the honour of meeting and conducting semi structured interviews with several distinguished persons such as:

1. Dr. Mariko Bando - Showa Women's University (President)
2. Dr. Emiko Mizunuma – Temple University Japan Campus (Director, Graduate TESOL Program English Academic Program)

3. Ms. Chie Kato – Temple University Japan Campus (Associate Dean, Enrollment Management)
4. Etsuko Katsu – Meji University (Vice-President International/ Professor at the School of Political Science and Economy)
5. Dr. Yasuhiro Ishizawa – Gakushuin Women's College (President)
6. Ms. Sachiko Yamano – JICE (President)
7. Ms. Hideko Sumita – Keio University (Administrative Director)
8. Ms. Kimiyo WATANABE - Kanda Gaigo Group/Sano Educational Foundation (Public Relations)
9. Dr. Keiko Sakurai – Waseda University (the Dean of School of International Liberal Studies)
10. Dr. Kazuko Shiojiri – Tokyo International University (the Director of Institute of International Exchange and former vice rector of Tsukuba University)

Throughout the research confidentiality and anonymity of the university and its participants will be ensured and all participants will be provided an informed consent form which outlines the purpose of the research and the nature and the length of their participation. I will be complying with the Data Protection Act 1998 and with the Ethical Guidelines for Educational Research from the British Educational Research Association 2004. Your participation in this project is voluntary and you have the right to withdraw from the study any time.

The result of this research should comprise an insight of the process of women empowerment in the KSA. The study will be used to produce a big part of my PhD thesis. The data and the analysis of the data will also be used to produce articles, conference papers, as well as presented in conferences and lectures. In any of these formats I reassure you that your identity and anonymity will be protected.