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Women Principals of Jewish Secular High Schools in Israel: Access and Progress

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Loyola Marymount University, dlebental@yahoo.com

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Women Principals of Jewish Secular High Schools in Israel: Access and Progress

by

Dana M. Lebental

A dissertation presented to the Faculty of the School of Education,

LOYOLA MARYMOUNT UNIVERSITY

in partial satisfaction of the requirements for the degree

Doctor of Education

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Loyola Marymount University
School of Education
Los Angeles, CA 90045

This dissertation written by Dana M. Lebental, under the direction of the Dissertation Committee, is approved and accepted by all committee members, in partial fulfillment of requirements for the degree of Doctor of Education.

July 15, 2013
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Date

Dissertation Committee

_____
Elizabeth Reilly, Ph.D., Committee Chair

_____
Martha McCarthy, Ph.D., Committee Member

_____
Helen Sobehart, D.A., Committee Member

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DEDICATION

I would like to dedicate this story to the men and women who have been successful in leading schools both in Israel and around the world.

I would also like to dedicate this story to my students, past, present and future.

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ABSTRACT

Women Principals of Jewish Secular High Schools in Israel: Access and Progress

By

Dana M. Lebental

This quantitative investigation focused on women high school principals at Jewish secular schools throughout Israel. Despite challenges, Israeli women have succeeded in obtaining over half of the principal positions at Jewish secular high schools, but the degree to which there is equal gender access to leadership roles in the school system remains unclear. This study examined whether there was clustering of women in high school principal positions in certain geographical areas, the process by which these women obtained principal positions, what obstacles the women overcame, and an analysis if respondents differed by district in terms of their career paths, career breaks, and military experiences. This study showed that although women are in principal positions in equal or greater numbers as men depending on the region, women had a different path than men to obtain this role. The key findings in this research were that 89.5% of women principals were able to return at the same level prior to taking a career break and that 31.8% of female principals had male mentors.

CHAPTER 1

INTRODUCTION

Background

The concept of educational leadership, specifically the leadership provided by the principal of a school, informs attitudes toward principals throughout the world, regardless of these leaders' gender, religion, or culture (Kouzes & Posner, 2007). For example, Marzano, Waters, and McNulty (2005) discuss the vital role that principals and leaders play in school achievement, although they do not specifically discuss the role of women as school leaders. Research shows that there are two main factors preventing the movement of women into leadership positions: the difficulty in achieving a balance between work and family obligations and the lack of sponsorship/mentoring (Coleman, 2002). Despite these challenges, Israeli women have succeeded in obtaining over half of the principal positions at Jewish secular high schools (Addi-Raccah, 2006a). Jewish secular high schools serve over 54% of the Israeli students and are public high schools that both male and female students of Jewish heritage attend. These high schools are most similar to high schools found in other developed countries and therefore serve as the population from which I selected the sample. This dissertation focused on the experiences of women high school principals at Jewish secular schools throughout Israel in qualifying for and maintaining their positions in leadership.

Gaining its independence in 1948, the State of Israel passed the State Education Law of 1953, which established five types of schools. Israel's Ministry of Education oversees the state's secular educational schools, state religious educational schools, recognized but unofficial educational schools, exemption educational institutions, and Arab schools (Katz, 2010a), all of

which receive governmental funding. This study focused on the Jewish secular high schools included among the state's secular educational schools because these school have the greatest number of students, teachers, and staff; are similar to the American education system; and represent the only type of education in Israel that is co-ed. Therefore, this type of school is most similar to high schools in other countries.

Israeli education compares favorably to those of other developed nations as identified by the United Nations (Oplatka, 2006), and most closely to those in the United Kingdom and the United States. In 1948, it was able to choose and modify parts of other educational systems that it wanted to replicate. The majority of the education system in Israel is modeled after the United Kingdom. Similar to the United States, Israel, a multi-cultural country with large populations from Ethiopia, Europe, and the former Soviet Union, has many school principals that were raised in households from different countries and backgrounds, with the common feature of religion, regardless of gender. A 2000 study by the Israel Central Bureau of Statistics found that 77.8% of all Jewish secular primary and secondary public school teachers were women, while only 55.5% of the principals in these schools were women (Addi-Raccah, 2002). Israeli researchers (e.g., Addi-Raccah, 2006a & 2006b; Goldring & Chen, 1994; Oplatka & Hertz-Lazarowitz, 2006) have examined some issues associated with women principals in secular public high schools, but they have not examined the issue of gender since the 1999/2000 census data was collected. The present study updates and contributes to the knowledge base regarding gender in education by determining the number of high school principal positions, the gender distribution in these positions, and the educational levels of the leadership at the Jewish secular high schools that are the predominant type of high school in Israel. This study further contributes to the literature on

gender in educational leadership in Israel by examining the process by which women educational leaders obtained their positions and any obstacles they overcame to become principals.

Problem Statement

Israel's Jewish secular high schools have the greatest number of teachers and students in the country. While there is almost equal gender representation among Israeli teachers and staff in Jewish secular high school leadership positions, a closer look at the distribution of staffing could determine if there are geographic areas where one gender or the other is more prevalent, suggesting that one gender is preferred over the other. If there is no clustering, the data may suggest that women have equal access to principal positions at Jewish secular high schools in Israel, which is unique for educational leadership around the world including countries such as the United States, Great Britain, and Australia (Blackmore, 1999; Coleman, 2009, 2002; Fuller, 2009; Grogan & Shakeshaft, 2009; Shakeshaft; 1999).

Another issue associated with Israeli principals is the range of paths taken in becoming a principal at the Jewish secular high school level. This study may elucidate any obstacles that women had to overcome to obtain a principal position. Some of these barriers could include a cultural script, interrupted career development, limited mobility, or lack of confidence (Oplatka & Hertz-Lazarowitz, 2006).

Purpose of the Study

The purpose of this study was to examine the geographic distribution of women principals in Jewish secular high schools and to analyze the means by which women were able to obtain high school principal positions in these schools. This research examined whether there is

clustering of women in high school principal positions by documenting their geographical location to determine if this plays a role in the number of women principals in a region. The study also analyzed the means by which current women high school principals in Israel attained the role of principal in order to find any barriers that women had to overcome to obtain these positions. Examining the geographical location of women high school principals and examining the distribution of women principals in Jewish secular high schools may help educational leaders and policy makers confront or avoid barriers to success.

Significance of the Study

With this study, I intend to contribute to the international knowledge base of research on women in educational leadership positions by first determining the geographical location of women high school principals in Israel and then examining how these women secured their positions as high school principals. Internationally, women are the minority in all educational leadership roles (Coleman, 2009, 2002; Fuller, 2009; Grogan & Shakeshaft, 2009; Shakeshaft; 1999). If women in Israel are able to obtain equal access to leadership roles, then they may have broken the glass ceiling. This could provide justification for further studies on how women have been able to access these roles. The study provides insights for university leadership preparation programs in Israel, for women practitioners who aspire to school administration, and for policymakers. Knowing how women successfully obtained principal positions may help the next generation of female leaders; this research, combined with the stories of successful female principals, may help future generations confront or avoid obstacles to their success.

Conceptual Framework

This research was conducted through the lenses of feminist theory, similarity-attraction theory, and leadership theory. Feminist theory can be defined as "absolute equality of the sexes, accept[ing] sharing of childcare and all other forms of work, accept[ing] freedom of sexual behavior, and accept[ing] multiplicity of gender forms as being plain common sense and the ordinary basis of civilized life" (Connell, 1987, xii).

Similarity-attraction theory states that communication between people of the same gender is easier and helps foster relationships of trust and reciprocity, therefore making gender a link in "sponsorship" for administrative positions (Addi-Raccah, 2006a, p. 293). One of the biggest obstacles to women becoming principals is the lack of role models in the form of experienced women principals (Coleman, 2002, 2011; Fuller, 2009; Addi-Raccah, 2006a) since according to this theory, men in administrative positions will sponsor the mobility of others who have their own demographic characteristics. If more women are in leadership positions, the theory suggests that more women will then be recruited into future leadership positions. The second part of this research looked specifically at the process through which women were able to obtain leadership positions.

Leadership theory is defined as "the ability of an individual to influence, motivate, and enable others to contribute to the effectiveness and success of the organizations of which they are members" (House, Hanges, Javidan, Dorfman & Gupta, 2004, p.15). Lumby & Foskett (2008) later added that leadership also interacts with and contributes to the community and that a leader does not work or live in isolation, but works as part of a group to move the entire community forward toward a common goal.

In this conceptual framework, a principal works with the community to lead the school and the community. The principal ensures that their gender does not affect a position that they accepts or any position that they are recommended for. In addition, the principal encourages both genders to take leadership roles, so both genders can model behavior as a leader and mentor future leaders.

Research Questions

The following research questions guided this quantitative study:

1. How are women principals of Jewish secular high schools in Israel geographically distributed?

2. How did women principals of Jewish secular high schools in Israel obtain their educational positions?

3. What are the obstacles that women principals of Jewish secular high schools overcame to obtain their educational leadership positions?

4. How do men and women principals of Jewish secular high schools differ by district in terms of their career paths, career breaks, and military experiences?

Research Design

I replicated some aspects of Fuller's 2008 investigation on women principals (called "headteachers" in Great Britain, the location for her study). Her study examined Great Britain's educational employment opportunities by using public documents to tabulate all the headteachers in the country and determined, based on name, if the headteacher was male, female, or undetermined. She then distributed a modified questionnaire that Coleman had

developed in 2002 (Fuller, 2009). I obtained permission to further modify the questionnaire and to give attribution to Coleman (2002). (See Appendix A). The questionnaire used for this study was based on Coleman's model, which I had converted into a more fully quantitative questionnaire. This questionnaire also asked for more demographic detail about specific locations of principals, in addition to information about how the position of principal was obtained. Finally, the questionnaire was distributed in Hebrew.

Using public documents, I first tabulated all the principals at the Jewish secular high schools and made a geographical comparison by gender among the six districts in Israel. I then obtained permission from the Chief Scientist at the Ministry of Education in Israel to distribute the questionnaire to Israeli teachers. Next, I distributed a letter to school principals that contained a link to the questionnaire, which was available online. The letter was distributed to all principals, regardless of gender, to ensure that any conclusions drawn were not country specific but were indeed gender specific.

Limitations of the Study

The small country in which this study took place may limit the generalizability of the findings to women high school principals of other countries. Also, due to the response rate being 24%, the strength (power) of the results may be limited (Cohen, 1992). There is also a self-selection bias since the entire population was included in an invitation to participate in this study and principals could elect whether or not to complete the survey. In addition, the entire country of Israel faced periodic shelter-in-place during bombings over the period of time the survey was made available and it is uncertain the degree to which this national instability affected response

rates. Finally, while do hold Israeli citizenship, I was born in the United States and it is unclear the degree to which this affected the principals' responses or response rates.

Delimitations of the Study

I limited this study to Jewish secular high school principals in Israel. As such, it did not represent all high school principals in Israel, and cannot be generalized to non-secular schools; however, the findings may be relevant to all school leaders. The method of sampling was quantitative in nature and provided few opportunities for participants to answer the survey with individual responses. In addition a postal letter was sent with the link to the survey on the paper for the principals to type into their web browser and this could have limited the number of participants.

Assumptions

I assumed that the questionnaire was translated into culturally relevant Israeli educational concepts and into standard Modern Hebrew that would enable all principals to be able to understand and thus participate in the survey. In addition, I assumed the list of Jewish secular high schools, provided by the Ministry of Education, was accurate. I further assumed that all participants provided honest and accurate information in their survey responses. Finally, I selected to include men in this study based on the assumption that they will reflect the norm with regard to career experience, career path, career breaks, and barriers to career.

Definitions of Key Terms

- Arab public schools: Public schools that teach Arab heritage and Arab history in addition to the core subjects; governed by the Department of Arab Education within the Israeli Ministry

of Education and receiving all funding and staff from the Ministry of Education (Katz, 2010a).

- Educational Leadership: "The ability of an individual to influence, motivate, and enable others to contribute to the effectiveness and success of the organizations of which they are members" (House et al., 2004, p.15) in addition to "interacting and contributing to the community" (Lumby, Walker, Bryan, Bush & Bjork, 2009, p.157); leadership that occurs in an academic setting and is central to having educational outcomes to develop people with the appropriate knowledge and skills (Bush, 2003).

- Feminist theory: A theory that sees "absolute equality of the sexes, accept[ing] sharing of childcare and all other forms of work, accept[ing] freedom of sexual behaviour, and accept[ing] multiplicity of gender forms as being plain common sense and the ordinary basis of civilized life" (Connell, 1987, xii)

- Jewish religious schools: Public schools that "employ about 22% of the teachers in the Jewish population, are characterized by a religious-Zionist commitment . . . [teach] a traditional and conservative ideology" (Schwarzwald, 1990, as cited in Addi-Raccah, 2006a, p. 301), are single sex, and train the women to become traditional mothers and wives (Addi-Raccah, 2006a).

- Jewish religious woman: A traditional woman of the Jewish faith who is characterized by a religious-Zionist commitment.

- Jewish secular schools: The largest group of public schools that "employ the majority of the Jewish teaching force (about 63%), serving a socially heterogeneous population that holds liberal attitudes" (Addi-Raccah, 2006a, p. 301) in Israel.

- Jewish secular woman: A woman of the Jewish faith who holds liberal attitudes toward religious traditions.

- Leadership: The ability to inspire and motivate people (Lumby & English, 2010).

- Leadership style: "The traits, behavioural tendencies, and characteristic methods of a person in a leadership position" (Dictionary of Business and Management, 2009, p. 325).

- Minister of Education: The governmental department head in Israel who determines the degree of state funding, governance arrangements, and implementation of national curriculum.

- Ministry of Education: The government branch that is responsible for educational curriculum, examinations, and teacher certification (Katz, 2010a).

- Prime Minister of Israel: The head of the Israeli government; chosen by the President of Israel from the Knesset, which is Israel's governing body elected by the people (State of Israel, 2009).

- Principal: The leader of a school who must hold a Master's Degree in educational administration or a diploma from a two-year school principal training program, and have at least 5 years of teaching experience (Addi-Raccah, 2006a). In this project, the principal oversees schools with grades 9 to 12, or high schools, which teach students, aged approximately 14 through 18. It is the role of a leader at an individual school (Lumby, 2011a) an alternative to the term "headteacher" which is largely used in the UK and Israel.

- Similarity-attraction theory: The theory that communication between people of the same gender is easier and helps foster relationships of trust and reciprocity, therefore making gender a link in "sponsorship" for administrative positions (Addi-Raccah, 2006a, p. 293).

Organization of the Study

Chapter One introduces readers to current research and includes: an introduction; a problem statement; the purpose of the study; the significance of the study; a conceptual framework; four research questions; the research design, limitations, and delimitations; definitions of key terms; and an explanation of the organization of this study.

Chapter Two presents a literature review, which includes information about who the women are in education, educational leadership, and educational leadership positions in Israel. It also includes a summary of women in educational leadership positions in Israel. In addition, it discusses leadership, leadership theories, the roles of gender, the impact of gender in leadership, and traditional barriers faced by women in leadership roles. Then it discusses the context of the geography of Israel and the Israeli education system.

Chapter Three discusses the methodology of this project, including the context, participants, measures, and the analytical plan, as well as a discussion of the types of questions in the questionnaire.

Chapter Four discusses the results of the document analysis and questionnaire, identifies any clustering of women geographically, compares women educational leaders' experience gaining their positions with the experiences of men by comparing the two genders' paths to leadership roles, and examines obstacles they faced.

Chapter Five concludes the study with a discussion of study findings and offers implications for these findings, as well as makes recommendations for further study. References, appendices, and tables follow this chapter.

CHAPTER 2

REVIEW OF LITERATURE

Introduction

As both the world and academics change, more women are taking leadership positions in schools and colleges. In many countries, the number of women leading schools as principals has increased significantly. Whatever their gender, principals need to address the challenges provided by the next generation of students (Leithwood & Riehl, 2003). New generations of leaders must not only be instructional leaders, they must also be transactional leaders: leaders who set goals, clarify desired outcomes, exchange rewards, and recognize accomplishments in order to take education to the next level in helping more students access the curriculum (Fullan, 2001). Unfortunately around the world, leaders at high schools have not progressed or diversified at the same rate as their students. In 2007-2008, 71% of secondary principals in the United States were male (Israeli Central Bureau of Statistics (IES), 2012). The majority of educational leaders are white, middle-class, and male (Blackmore, 1999). Israel has increased the number of female principals at Jewish secular high schools to 56%, suggesting that women have access to the position of principal; however, the mere statistic does not help to explain what this might mean. Are women principals in Israel married? Do they have children in their home? Is this their second career?

The following literature review addresses the background of women in Israel, women in educational leadership positions, and women in educational leadership positions in secondary secular Israeli schools. It also reviews what leadership is, different leadership styles, the obstacles that need to be overcome to obtain leadership roles, the theories of leadership,

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similarity-attraction theory and feminist theory, and finally, a description of the Israeli educational system.

Women in Israel

There are three main classifications of women in Israel: Jewish religious, Jewish secular, and Arab (this includes adherents of both Muslim and Christian faiths). The difference between the Jewish religious women and the Jewish secular women is that the Jewish religious women keep most religious traditions, such as modest dress and separate seating from men, while the Jewish secular women are more progressive and adaptive to modern societies. Israel considers itself progressive in advancing the status of women, with 45.44% of the labor force being women (Israel Ministry of Foreign Affairs (MFA), 2003). Women have been able to hold high positions in the government, including prime minister, Supreme Court justice, and member of the Knesset, Israel's governing body. In 1998 the Authority for the Advancement of Women helped pass a law to monitor, promote, coordinate, and encourage women's employment in the federal government and local authorities (MFA, 2003; Werczberger, 2001).

Women earn 57% of all academic degrees in education in Israel, and 56% of all doctoral students are women, which suggests that women have access to education (MFA, 2003). Most of the women obtaining degrees and finding employment are secular Jews who are not restricted to the traditional roles and responsibilities of religious Jewish women or Arab women. Many Arabs and religious Jews support cultural roles for women that do not promote leadership or higher education to the same degree that these are promoted for women who are secular Jews. For example, according to the Israel Central Bureau of Statistics (as cited in Addi-Raccah, 2006b), Arab women represent 5.1% of high school principals, Jewish religious women represent 24.5%

of principal positions, and Jewish secular women make up 79.9 % of the principal population at their representative schools according to the 1999/2000 teaching staff survey (ICS, 2000 as cited in Addi-Raccah, 2006b). This statistic suggests that despite the 1998 law implemented to improve the status of women nationwide, Arab women were not progressing at the rate of their Jewish secular counterparts 4 years later. This could imply that the Arab culture and Jewish religious culture place more of an emphasis on traditional gender roles, while Jewish secular culture supports the advancement of women outside of traditional roles.

Women Leaders in Education

In order to understand the concept of women in educational leadership positions, it is important to understand both the definition of diversity and leadership in education and the history of why women may not seek positions as leaders in education. Several researchers write that there are many reasons why women avoid taking educational leadership positions and why educational leadership positions are not being offered to women (Blackmore, 1999; Blackmore, Thomson, & Barty, 2006; Oplatka, 2006; Shakeshaft, 1999). Since the 1980s, documented evidence that women are outnumbered in senior positions in education has been discussed internationally (Shakeshaft, 1987; Blackmore, 1989). Cultural norms, gender roles, and self-selection are some of the barriers to women pursuing education leadership positions (Oplatka & Hertz-Lazarowitz, (2006).

Blackmore, Thomson, & Barty (2006) analyzed 38 interviews with principals in two Australian states, Victoria and South Australia. They found five major themes in the interview process: dependence on the written application, experience versus potential, preferred applicants, panel competency, and inconsistency of decisions. Although the ratio of women to men was

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almost equal in these regions, the principalship was a "closed circuit of masculinist reproduction" (p. 312). They found that men would replace men for the role of principal in the schools. In schools in which women were principals, the assistant principal was male, so the male could take over as principal when the women moved on. While it was "not uncommon" (p. 312) for there to be all-male leadership teams, there was no mention of any all-women leadership teams. Blackmore et al. (2006) concluded that current selection processes for principals in Australia are no longer adequate, as they select educational leaders through a masculinist reproduction succession plan. The authors believe that radical shifts need to be made.

In addition to the Blackmore et al. (2006) study, Oplatka (2006) reviewed 13 English-language papers in peer-reviewed journals looking at women in educational administration within developing countries. Oplatka defined "developing countries" as outside of Europe or North America and "ruled by Europeans for a long time, their economies are more agricultural based, and they are usually characterized by high birthrates, high mortality rates, high levels of poverty, and large gaps between the rich and the poor" (p. 605). The four exceptions that Oplatka listed were Australia, New Zealand, Japan, and Israel, which he considered developed. Oplatka stated that "understanding the particular barriers to women's advancement or access into educational leadership positions in developing countries might contribute to the development of career strategies for career promotion that are compatible with the organizational and social contexts in these countries" (p. 607). The key findings in this research were that barriers to women in educational leadership positions included strong family obligations, leadership styles, and career experiences.

Two leading women researchers in the field of women leaders in education are Jacky Lumby and Marianne Coleman (2007) who reflected on defining diversity in leading education in two studies. The first study, *Leading Learning*, investigated leadership and its development in the United Kingdom from 2003 to 2004; this mixed-method study examined ten cases in which educators expressed their views on what forms of leadership were prevalent at ten school sites in which the results identified diversity as key elements of leadership. The second study was a ten-year analysis of different surveys given to headteachers (principals) in the UK looking at the relationship between gender and leadership. One of the key findings was that gender impacts the perceived experience of the headteachers.

A school leader works with a staff and faculty of different backgrounds, religions, ethnic groups, languages, sexual orientations, gender identities, and educational backgrounds in both the UK and Israel. It is very important for a school leader to work "for and with diversity" (Lumby & Coleman, 2007, p. 1), meaning that although school leaders are always surrounded by people who are different from themselves, they are all working toward the common goal of educating others. It is important for a leader in education to be able to deal with diverse populations, since that leader interacts with staff members, district members, and community members on a regular basis in order to address the needs of the diverse student population.

In summary, there are many reasons why women avoid taking educational leadership positions and self-select out of educational leadership positions. There are inconsistencies in the hiring and interview process that can discriminate against women. In addition, the ability for a principal to be well versed within diverse populations is important in dealing with cultural norms, gender roles, and leadership styles.

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Cultural Norms

In both developed and developing countries, it is the cultural norm for women to not pursue professional leadership positions since they have major responsibilities in their home lives. As a result, the reasons most often given for discriminating against women in filling leadership roles include childcare and domestic responsibilities (Coleman, 1996, 2007, 2011; Fuller, 2008, 2009); these responsibilities are stereotypical female roles. Many women who have taken on educational leadership positions have taken on the increased responsibilities in addition to their family responsibilities. Due to the additional responsibilities associated with leadership roles, many women self-select out of these positions. Moreover, some women suffer "cultural sanctions," such as reduced chance for marriage, by obtaining or pursing leadership roles (Arar, 2010; Oplatka & Hertz-Lazarowitz, 2006). Oplatka (2006) found the most common barriers for women in "developed countries" (p. 608) include cultural scripts and male dominance in educational administration, which is the reason why some women choose not pursue educational leadership roles (Oplatka, 2004, p. 608).

Oplatka (2004) examined 27 feature-length articles published in English language journals in educational administration and in comparative education on the context and characteristics of principals in developed and developing countries. One of the findings was that "the cultural scripts underpinning this position [of principal] appear to present societal constructions of the right leadership style" (p. 440). The principal position has limited authority, especially in centralized educational systems where the authority is further up the bureaucratic system. A proposed policy implication Oplatka suggested was that principals need more autonomy to focus on teaching improvements, which needs to take place at the school site.

Coleman (1996) interviewed the population of female headteachers (N=5) in one English shire county whose numbers were similar to the national average of female headteachers in other shires. The key findings mentioned in these interviews included the challenge of overcoming clear overt discrimination and dealing with family-career conflicts. Some of the overt discrimination mentioned in the interviews included women recalling being interviewed while a member of the interview panel cleaned his pipe and then proceeded to clip his fingernails. Another headteacher remembers getting a letter stating that although she was an excellent candidate the panel had to "interview men only" (Coleman, 1996, p. 320). In terms of family conflicts, all were married to other professional educators (p. 326), so their partners understood the "pressure they were under" (p. 327). Of the principals that were interviewed in this study, three had children, and only one of those principals took a break from her career and for a short maternity leave.

In additional research, Coleman (2007) distributed a survey in 1996 to all women headteachers in England and Wales (670 headteachers) and then a second survey to 670 male headteachers in 1998, which represented 25% of male headteachers for that region.. Coleman repeated the survey in 2004 with women and men headteachers, contacting 490 of each gender. The key findings from all of the surveys included "overt and covert discriminations against women at the time of appointment" (p. 385), that women lacked confidence, and that women struggled in balancing family and career.

Fuller (2009) counted the women (1007) and men (2268) headteachers listed in the *2005 Educational Authorities Directory* and made a geographical comparison of the proportion of headteachers by gender. Later Fuller interviewed 18 headteachers in Birmingham. The findings

showed that a total of 29.8% of secondary headteachers were women and the distribution varied

across the regions, from 41.1% women headteachers in the London Boroughs to 17.2% women

headteachers in Wales. Some of the key findings of the interviews included discrimination

during the selection process, complications in work-life balance due to long working hours, and a

need for mentorship of women headteachers.

Arar (2010) interviewed two Arab women principals in Israel. The findings from these

two case studies showed that strong families can produce women who push against cultural

norms. The women made statements such as "I am not the Arab man's dream" (p. 325) and "I

stole it from the men" (p.325). They both showed influence over others at young ages and

wanted to make a difference in their communities. Both women were leaders in an environment

where the culture had a bigger impact on their ability to lead as opposed to gender, also known

as a "cultural construction of gender differences" (Arar, 2010, p. 327).

Some of the key issues related to women in educational leadership include removing

barriers through legislation and "good practices"; however, this will not overcome the cultural

influences (Lumby & Coleman, 2007, p.44). Goldring and Chen (1994) use the example of

Israel, in which the majority of principals in Jewish schools are women, but the power lies not in

the principalship but in the level above it, which is predominately male. The contrast to that

would be in the Arab schools in Israel, where "teaching is [a] relatively prestigious job" (Lumby

& Coleman, 2007, p.45); therefore, the majority of teachers are men (Addi-Raccah & Ayalon,

2002 as cited in Lumby & Coleman, 2007, p.45).

In summary, both developed and developing countries have the cultural norm that women

should not assume a role in educational leadership. In order to abide by the cultural norm,

authority in education is not at the school site, but at levels above that are male dominated, therefore making it more acceptable for some women to hold a position in educational leadership.

Gender Role

A women's role is no different in educational leadership positions than in other leadership roles in society. "In order to be successful public citizens, women must also be successful private citizens. Thus, if questions arise about the effectiveness of a woman in fulfilling her traditional role, then assessments of her professional performances are affected" (Fox, 2007, p. 263); given this, some women will self-select out of leadership roles because the stereotypical male role is considered to be more aggressive, ambitious, and assertive and is aligned more closely with the role of a leader (Connell, 1995). The stereotypical female role is nurturing, caring, and sensitive and more aligned with the role of a mother or caretaker, not a leader (Connell, 1987). Some women want to be leaders; however, because of gender roles, they do not pursue these positions.

In 2007, Elesser and Lever (2011) placed a study on MSNBC.com; 60,470 volunteers took the survey about ranking their boss. The results found a cross-sex preference for gender of boss. The finding from this study showed that there is a minimal bias when the participants evaluated their own boss. The results did show that participants did not see a woman as the ideal boss. Even participants currently had a female boss and did not have a bias against her; they did show a preference for a male boss. The reason given for preferring a male boss was women's lack of potential for management. This is related to gender leadership and shows a similar trend as what is being seen in educational leadership. In educational leadership, the characteristics of

an ideal personal manager or principal has feminine traits, yet in general the ideal manager or principal is male due to 'necessary' masculine traits, believed to be required for success in the job.

Fuller (2009) recommended that local educational authorities review equality policies (p. 30). A woman who has the ability to perform leadership roles should be able to have equal opportunities to accept these roles. Women should be able to pursue educational leadership positions if women are indeed equal to their male counterparts. However based upon Role Congruity theory, women will suffer because they are stereotyped as "possessing less potential for leadership than men" (Elesser & Lever, 2011, p.2). Role Congruity Theory "predicts that female leaders suffer two types of prejudice: descriptive and prescriptive" (Elesser & Lever, 2011, p. 2) Descriptive prejudice occurs when a female is stereotyped as having less potential for leadership, while prescriptive prejudice occurs when a female is evaluated less favorably. Women can either conform to a traditional gender role or adhere to leadership behaviors; the latter can result in them being considered unfeminine and evaluated negatively. Since women have been trained to fit into their cultural roles and stereotyped as appropriate for only certain positions, it is hard to overcome societal pressures to overcome these stereotypes and roles.

The conflict between stereotypical gender roles for men and women requires women to justify their leadership management style (Oplatka & Hertz-Lazarowitz, 2006). In order to prove to both women and men that women can handle the position of leading others (as mentioned in Elesser & Lever, 2011), women leaders must make decisions that benefit the entire school, which is how feminist education leadership has emerged (see for example: Grogan & Shakeshaft, 2011; Lyman et al., 2005; Lambert & Gardner, 2009).

Leadership Style

According to Carli and Eagly (2007), leadership style defines a range of behaviors that have consistent meaning as opposed to a fixed set of behaviors. Women exhibit more of a transformative leadership style than men, meaning that women tend to concentrate on an overall vision (Carter, 2012). Grogan and Shakeshaft (2011) found that women who are successful in early educational leadership provided a narrative, rather than a command and control approach, and focused their attention on relationships, encouragement, protection, and support.

Lumby (2011b) argues that when women are appointed to a position of leadership, they bring different qualities to the role than men do (Coleman, 2002; Lumby, 2011b). Women leaders use a style that is empathetic and supportive; some refer to this a mothering style (Lumby et al., 2011a; Rhode & Kellerman, 2007). However, when women give priority to work over family, they can draw disapproval from the community, while a man giving priority to work over other commitments is seen as providing leadership (Lumby, 2011b).

Lumby (2011a) interviewed 54 headteachers (principals) in South Africa as part of a pilot study to explore how gender and other factors influence women's access to the headteacher role. Lumby's study found that over half of the 54 female headteachers self-reported a mothering or nurturing style of leadership. In 29 of the cases, women used a mothering style for self-improvement, to overcome social problems, and to gain social capital at the workplace. This style can be a technique to improve society and position women for beneficial leadership positions because it is a conscious choice to show commitment and challenge circumstances (Lumby, 2010).

While the South African study suggested that the mothering style of leadership is beneficial to women educational leaders, three Israeli scholars' research has suggested otherwise. Addi-Raccah (2006a) examined gender inequality in internal leadership positions at schools that had women as principals (n=254). She found that there were two categories of women educational leaders: women who acted as role models and symbols and women who did not appoint other women.

The first category of women appointed other women to leadership roles and acted as change agents by promoting other women and mentoring them into leadership roles (p. 293). These women provided an opportunity for women to learn how to be leaders.

The second category of women, those who were not effective in promoting women into leadership roles, adapted to masculine leadership styles and the dominant culture (Addi-Raccah, 2006a). These women had adopted dominate male behaviors, both culturally and managerial (Grace, 1995 as cited in Addi-Raccah, 2006a). Some women principals found it necessary to *justify* their management style to others or use a masculine style of leadership (Oplatka & Hertz-Lazarowitz, 2006). Grogan and Shakeshaft (2011) commented when looking at the world of school administration that a "woman should act like a man if you want to be taken seriously, but if you do act like a man, you aren't going to be long in the job" (p. 83). One of the findings from Addi-Raccah's (2006a) research showed that all men in principal positions surrounded themselves with other men in leadership positions and promoted men into leadership roles. Not surprisingly, Addi-Raccah's findings also showed that under male leadership, women were under-represented in advancement to administrative positions. In addition, many women do not promote other women.

Addi-Raccah (2006a) analyzed a study by the Israel Central Bureau of Statistics in 2000 (N= 63,886 teachers and school administrators, n= 254 principals). This study examined the similarity attraction theory and did find that their principal's gender affects teachers' access to administrative positions. This study found that female school leaders had more "diversified behavior to other women than male school leaders had to men" (p. 312). That is to say, men as principals were consistent in supporting other men's movement up the hierarchy, while women did not always do as good a job of promoting other women. In addition, Addi-Raccah (2006a) noted that a woman's ability to sponsor and support other women was dependent on social power and on a principal's ability to challenge the traditional male-type jobs, which was the case for women principals in Jewish secular schools.

In summary, these studies suggest that women and men have different leadership styles. Women practice a more transformative leadership style that could be interpreted as mothering but is not always consistent in sponsoring other women for leadership roles. Men, on the other hand, consistently supported other men such that male teachers could always find sponsors and mentors to help them move up the hierarchy, while some women had difficulty finding a mentor because most men and many women were disinclined to sponsor them.

Women in International Education

Internationally, women represent the minority in education positions and a small minority in educational leadership roles. For example, only 29.8% of the teachers in Tanzanian secondary schools were women—some with degrees and some without—while only 10% of the country's deans were female in 2007 (Bandiho, 2009). In Uganda, as of 1988, only 7% of girls attended secondary school, while as of 2007, 18% of public secondary schools had women principals

(Kagoda and Sperandio, 2009). In England in 2006, women held 31% of secondary principal positions and tended to hold more leadership roles in urban areas than in rural or suburban ones (Coleman, 2009). Grogan and Shakeshaft (2009) found that in the United States, women held 75% of all teaching positions in K-12 education, yet held only 44% of all principal positions and only 18% of all superintendent positions. So, although education is often considered to be a woman's occupation, and women make up the majority of teachers, a much smaller percentage of women hold educational leadership positions in the United States or around the world (Sobehart, 2009).

Women in Israeli Educational Leadership

Addi-Raccah (2005) studied minorities and women in educational leadership positions in Israel. Her investigation, focusing on the 1999-2000 Central Bureau of Statistics data (n=25,769), showed that most leaders were part of a homogenous population—ethnically dominant men—that was not reflective of the diversity of schools. She argued that women and members of different ethnic groups, both male and female, experienced the same discrimination, specialization, and or path into leadership positions (Addi-Raccah, 2005; Shakeshaft, 1987). Lumby (2011b) provided a critique of methods used to study gender in educational leadership including the definition of equality, which is "sometimes" defined as an equal ratio, when equality might be better defined as the percentage equal to the local population. In this form of equality, the percentage of women principals in a system should be the same percentage of women as teachers, since the requirement to become a principal is based on a minimum of five years as a teacher in addition to specialized certification (Shakeshaft, 1999). Addi-Raccah (2005) argued that "organizational culture is related to the exclusion of women and minorities from high

rank positions" (p. 71). As discussed above, an international concern is the under-representation of women in educational leadership (Ortiz, 1982; Shakeshaft, 1987, 1999; Addi-Raccah, 2005). However, although scholars state that organizational culture supports the exclusion of women from leadership positions in Israel, 54% of high school principals at Jewish secular schools in Israel are women (Addi-Raccah, 2006a), which is abnormally high for women in any type of leadership role.

Goldring and Chen (1994) have identified three trends that led to the feminization of the role of principal in Israel and which could explain why 54% of high school principals at Jewish secular schools are women (Addi-Raccah, 2006a).These trends include an increase in prestige for women holding these positions (and a decrease in prestige for men), educational system reform, and union prioritization of better working conditions over higher salaries (Lumby, 2011b; Goldring and Chen, 1994). Principals in Israel are members of the teachers' union, which has been known to sacrifice salary raises for better work environments including fewer teaching hours (Goldring and Chen, 1994). They found a drop in prestige for the role of high school principal from 91.1/100 (100 being most prestigious job) in 1974 to 66.4/100 in 1989 (Goldring & Chen, 1994). One researcher posited that the declining prestige encourages men to seek jobs outside of education (Gibton, 2011).

Gibton, Sabar and Goldring (2000) developed a list of autonomous schools (N=100) in which 50 randomly selected principals were interviewed to see "how you view your job as a principal" (p. 197). The first main finding of the research showed an uncertainty about whom to report to. The principals had an opportunity to make changes to the school as they felt were needed for their community, and some of these principals found this a "threatening situation" (p.

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203) because of the uncertainty in the school's leadership. A second finding was that the government was trying to push centralized projects into the core curriculum; instead of providing money to the school to implement the project, each one came with its own staff, described as the "good guys who teach interesting things and don't punish" (p. 204). This caused problems with how the school functioned and created a divide between the students and staff. The third finding was that principals were now being looked upon as community leaders who were expected to have ideas about social issues, educational philosophies, and policy; these growing "uncertainties and pressures worry the principals" (p. 205). The centralization of education allows for the power in education to be at the top of the system, encouraging men to move up the power system (Addi-Raccah, 2002); in contrast, decentralizing education would allow the power and authority to remain at the school site.

Eleven years later, Gibton (2011) authored a policy analysis of Israel's major education acts between 1953 and 2010. In addition, the author looked at committee reports between 1990 and 2010 and scientific studies on education policy in Israel from 1995 to 2010. The major findings of this study were that Israel has two governing systems of education. One system is formal and utilizes central curriculum and finances. The second system is informal, which allows schools to be independent sites of delivery of information; this allows strong principals to run strong schools, benefiting their communities, students, and families. It also allows weak principals to run weak schools into the ground with no support (Gibton, 2011), which was a previous concern (Gibton et al., 2000). Israel has moved from a mono-culture and mono-curriculum to diverse schools with diverse curriculums, an approach that decentralizes education. Part of decentralizing education is removing the hierarchy along with the prestige that is

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associated with the hierarchy. Educational system reform dramatically affected the feminization of Israeli principals. A significant cut to the National Education Budget between 1981-1986 (Goldring, 1992) as a result of a recession led to a power shift from the national level to local schools in regard to the allocation of resources; the budget cut allowed for schools to make decisions on how to spend money, while previously the country had a uniform education spending policy. Prior to the budget cut, the Department of Curricula Development in Israel developed all curricula and resources and provided a uniform curriculum to all schools. However, from 1981-1986, the National Educational Budget was reduced and financial responsibilities were moved to school site principals. This budget cut extended all principals' authority, autonomy, and discretion and obligated them to assume leadership roles (Eden, 1998). This caused an educational philosophy shift "from unit (the single curriculum) to diversity, and from equity (or integration only) to quality (such as special programs for gifted students)" (Goldring & Chen, 1994, p. 177). This shift allowed principals to make decisions that benefited the local schools and addressed the individual needs of students and teachers, regardless of gender.

Additionally, the Teachers' Union, representing both principals and teachers, fought for budget allocations for better working conditions, such as reducing teacher hours, rather than salary increases. By reducing teacher hours, teachers could have "comfortable condition[s] to raise their children" (Goldring & Chen, 1994, p. 179), with the average teacher working 80% of a full-time position. The Teachers' Union is part of the Labor Party and has negotiated a tradeoff designed to allow a middle-class workforce to enter teaching: comfortable conditions to raise a family at a relatively low salary. This lowers the political power and prestige of educators, which

helps feminize the profession and encourages men who want political power to enter other fields (Goldring & Chen, 1994; Lumby, 2011b). The union has as its priorities better work environments for educators and part-time employment so women teachers can balance life concerns and career responsibilities. Unions of more masculine-dominated professions such as engineering would have as priorities salary increases for the employees so as to better care for their families (Goldring & Chen, 1994).

Based on a Teaching Staff Survey in 1999, Israel's Jewish secular public high schools employed 79.9% female teachers and 61.7% female principals (Israel Central Bureau of Statistics, as cited in Addi-Raccah, 2006a). This ratio shows that women are moving into teaching positions and then have the opportunity to move into principal positions. These percentages drop when staffs at religious Jewish and Arab high schools are included in the statistics. Arab public high schools have only 39.1% female teachers and 5.1% female principals, while Jewish religious schools have 24.5% female teachers and 63.9% female principals, partly due to single sex schools allowing for more women to be principals at all girl schools. (Israel Central Bureau of Statistics, as cited in Addi-Raccah, 2006a). The opportunity for female teachers to be promoted into leadership positions is not equal when the three types of schools are compared, as shown in Table 1.

Table 1

Percentage of Women Teachers and Principals in Israeli High Schools

	Jewish secular public high school	Jewish religious public high school	Arab public high school
Teachers	79.9%	24.5%	39.1%
Principals	61.7%	63.9%	5.1%

Note. Adapted from Addi-Raccah, 2006a, p. 53; data based on the 1999/2000 Teaching Staff Survey.

There is a huge discrepancy between the Arab public schools and Jewish secular or Jewish religious schools because of the labor market in Arab communities. In Arab communities, teaching is considered a high-status position that commands a good salary; therefore, there are more males in the classrooms and the pipelines to become principal. The Arab schools, which tend to be self-segregated from Jewish communities, are therefore protected from competition with Jewish men and women for both teaching and principal positions (Addi-Raccah, 2006a).

As of 2005, Israel had made minimal formal requirements for the principalship, which has created more opportunities for women to move into formal leadership positions (Addi-Raccah, 2005, 2006a, 2006b). These formal requirements include a master's degree in educational administration or a diploma from a principal training program (Addi-Raccah, 2006a), in addition to a minimum of 5 years of teaching experience. However, discrepancies in access to educational leadership positions still exist at the different types of schools.

Leadership

The traditional or male view of a leader is a person who practices modeling the way, inspiring a shared vision, challenging the process, enabling others to act, and encouraging the heart (Kouzes & Posner, 2007). Peter Northouse (2007) would call that a power relationship that requires a process, an influence, group context, and goal attainment. (Northouse, 2007). Both authors cite each other in their work repeatedly. Female scholars approach the notion of leader less from the individual's practice and more from the perspective of the process involved in leadership (Grogan & Shakeshaft, 2011; Lyman et al., 2005; Lambert & Gardner, 2009).

Lyman et al. (2005) found four common themes in leadership: collaborative decision making, pushing the bureaucratic boundaries, claiming power through politics, and living and leading from values. According to Lyman et al., (2005), "Leadership studies have generally not included women or failed to point to women leaders as role models who could, even should, be emulated by leaders of both genders" (p. 1). I have therefore chosen to use Lyman, et al., perspectives on leadership theory since their themes have been supported and defined by other women scholars as important attributes of women educational leaders (Kellerman, 1999; Kellerman & Rhode, 2007, Grogan & Shakeshaft, 2011; Marshal & Oliva, 2006).

Collaborative Decision Making

The notion of collaborative decision making emphasizes the importance of collaboration and strengthening others to develop competence by reinforcing the motto "there is no 'I' in team." As long as there is trust, working together can create more buy-in and collaboration (Glickman, 1998). The leaders who embody this exemplary practice acknowledge people's area of expertise and understand that the strengths of others are necessary to move an organization

forward. This is important in educational leadership because everyone at a school holds a unique position and has to work with others toward a common goal. Linda Lambert (2002) found that the function of leadership must be to engage people through the conditions for learning and form common ground about teaching and learning. Recognizing everyone as a valuable member of a team, a good leader allows for more input from team members to make the organization as effective and efficient as possible (Lambert, 2002).

Emphasizing the importance of envisioning the future and enlisting others in a common vision, a shared vision is the first step in the Discretionary Behavior model (Savelyeva & Lee, 2012), which is a feminine style of leadership. The leaders who embody this exemplary practice imagine the possibilities and "begin with the end in mind" (Covey, 2004, p. 95). These are the leaders that typically reflect on the path and apply it to the future in order to prevent the same mistakes and move the organization forward by working together with a moral focus (Sergiovanni, 2000). A leader does not need a formal position; it is someone who can engage others in mutually agreed goals (Kellerman, 1999). Fullan (2001) states, "If you don't treat others well and fairly, you will be a leader without followers" (p. 13). This leadership practice is important because education requires many people to work together in order to move education forward. Leadership is the process of mutual learning of all school members (Savelyeva & Lee, 2012; Lambert, 2002). Practices in the classroom, academic achievement of students, and parental involvement at the school level require that all stakeholders work together toward a common goal; otherwise education will not take place.

Pushing the Bureaucratic Boundaries

The concept of pushing bureaucratic boundaries emphasizes the importance of looking outward for ways to improve and of taking risks. Leaders who embody this exemplary practice typically do not like the status quo and are determined to change it by mobilizing people to tackle tough problems (Herifertz, 1994). Leaders that challenge the process make something happen. This is important in educational leadership because students are not always performing at the levels that are desired. By challenging the process, educators, principals, teachers, parents, and all stakeholders can find ways to improve the educational system; progress can be seen in small wins, which helps motivate everyone to more wins.

Claiming Power through Politics

According to Holvino (2007), all women think about power; they may be confused and torn about how to talk about it, but they always think about it. Women associate traditional power with masculine power, meaning power over something or someone one (Grogan & Shakeshaft, 2011; Holvino, 2007). It is important to look at individuals and organizations, and move forward as a group. This is critical in educational leadership because it creates conditions and an environment for success for all. Students want to learn when they know they can learn. Teachers want to teach when they know that the students want to learn. Principals want to lead a school in which teachers want to teach and students want to learn. By recognizing contributions and celebrating victories it shows the community and stakeholders that what the principal and teachers are doing matters and is improving the lives of students. Ideally, everyone wants to be a participant of that system. So the power comes from individual responsibility (Holvino, 2007).

Living and Power from Values

This theme emphasizes the importance of leaders clarifying values and aligning their actions with shared values. Feminist leaders "value the collaboration of shared leadership" (Lyman, Ashby, & Tripses, 2005, p. 31). Leaders who embody this exemplary practice understand the importance of mentorship and guide teachers to work in groups toward a common goal. Margaret Wheatley (1999) has said that a "leader's task is first to embody these principles—guiding visions, sincere values, organizational beliefs—and then to help the organization become the standard it has declared for itself" (in Lambert, 2002, p. 39). If our leaders have the same values as ourselves, then the educational community is more apt to follow that leader to work together to achieve any goal.

It is important to note these are themes in leadership and leaders can potentially dictate the places they will occupy in the educational system. All these exemplary themes need to take place simultaneously.

Educational Leadership Styles

While examining the theories of educational leadership, it is crucial to note that individual men and women lead in different manners and therefore fall into different areas of theoretical leadership approaches. This review focuses on the perspective of feminine and masculine leadership style, sometimes known as feminine male or female, and masculine male and female. For example, a male principal may have a predominately feminine leadership style. Reilly (2006) states, "The path to ethical leadership begins and ends with reflection" (p. 166), which fits the description of a feminist leader—the feminist leader being a creative, evaluative, and out-of-the-office type of leader (Fuller, 2009). The feminist leader is not gender specific

(Connell, 1987), but is a leader who is inclusive and collaborative. This is different from the masculine leader, who leads from a hierarchical point of view that places him at the top and determining the goals for everyone involved. Linda Lambert (2002) adheres to a feminist leadership approach in stating that "leadership, like energy, is not finite, not restricted by formal authority and power; it permeates a healthy culture and is undertaken by whoever sees a need or an opportunity" (p. 43). The feminist leadership style is vital to collaboration, as it allows for all stakeholders to not only contribute, but also to provide opportunities for stakeholders to lead from any chair (Zander & Zander, 2000).

It is important to note that masculine and feminine leadership styles do not necessarily reflect the gender of the leader; however, a society's belief regarding the social roles affects the allocation of gender in leadership positions (Emrich, Denmark, & Den Hartog, 2004). Every society is different, and the type of leadership varies from a masculine style that regards recognition and advancement as important to a feminine style that rewards cooperation and caring. Traditionally, schools promote a top-down leadership style (Savelyeva & Lee, 2012), which limits opportunities for change in schools and is very masculine in terms of leadership style. According to Coltrane (1992), "Societies that are relatively unconcerned with demarcating men from woman are less common than those concerned with affirming men's masculinity," (cited in Emrich et al., 2004, p. 343). Because of this, we see more of a masculine style of leadership in education.

Addi-Raccah and Chen (2000) found that women principals in Israel scored very high in caring and participative leadership style, which are both feminine leadership styles. Another Israeli researcher, Oplatka, found that women principals in Israel "who began their principalship

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with a democratic leadership style experienced a transition to a more directive style" (2006, p. 22), suggesting that in the end, a masculine style of leadership predominates in Israeli schools with both male and female principals.

It is also noteworthy that men and women use different leadership styles once they obtain a position of leadership. Grogan and Shakeshaft (2011) have identified five approaches that women leader's use that could distinguish the leadership styles of the two genders. They argue that women leaders tend to use relational leadership, leadership for social justice, spiritual leadership, leadership for learning, and balanced leadership (Grogan & Shakeshaft, 2011). Women can use all of these leadership styles at different times when they feel it is appropriate and tend to use the styles exclusively.

Relational leadership speaks about how "women's conception[s] of power are closely tied to the importance they place on relationships" (Grogan & Shakeshaft, 2011, p. 7); essentially, women refer to accomplishing goals through the help of others or working as a team, which is a consideration behavior since it is needs subordinates' participation (Johanson, 2008). In Johanson's study (2008) "respondents clearly endorsed the assertion that the well-documented consideration dimension of leadership behavior is indeed considered feminine" (p.788). In other words, this type of leader considers the needs of others. Ideally, people on the team would work together, with the concept of power being with each other instead of over each other. Women use this leadership style typically when making decisions in which they want input from others.

Some women lead for social justice; these leaders are working to change the status quo by being innovative in addressing the specific cultural and socio-economic needs of everyone. For example, in a school setting, leaders would work with the student body to ensure that all

students have access to the curriculum (Lyman, Strachen and Lazaridou, 2012). This type of leadership style can also be referred to as a *moral* or *servant leadership* approach (Grogan & Shakeshaft, 2011). Servant leadership is informed by feminist scholarship, and is an approach in which teachers work to level the playing field in a socialist manner (Reynolds, 2011). There is a feeling that if the teachers do not save the students, then no one can save them. Women who use this leadership style typically feel that the "power of making a difference lies in the collective approach" (Grogan & Shakeshaft, 2011, p. 12).

Spiritual leadership is the way in which some leaders find personal strength to connect to the greater world. It is often a way to communicate their passion in the hope of stimulating others. Spirituality is often a driving force behind women who believe in social justice; they model behavior and inspire others because they have found their personal strength and want to share it with the greater world. Women who use this leadership style are typically highly motivated to make change (Grogan & Shakeshaft, 2011).

Leadership for learning puts "instruction and learning at the center of the leadership mission, [an approach in which] women are likely to push for instructional chances that improve learning" (Grogan & Shakeshaft, 2011, p. 18). Women who use this leadership style typically encourage experimentation and creativity with instructional approaches. These leaders are very resistant to a top-down approach and have a specific focus on teaching and learning.

Balanced leadership refers to a balance of personal and professional responsibilities; women who are balanced leaders seem to lead well when both of these areas are stable. This type of leadership reflects on the importance of managing the home prior to managing the work

environment. Women who use this leadership style typically reference their mothers as role models: Women who were able to balance everything (Grogan & Shakeshaft, 2011).

Although women in educational leadership positions are found to employ the aforementioned leadership styles, most women principals learn to adopt a leadership style that adapts to a male culture and preserves cultural norms (Addi-Raccah, 2006a; Oplatka & Hertz-Lazarowitz, 2006). Because "women's gender identity is defined in traditional terms" (Moore, as cited in Addi-Raccah, 2006a, p. 301) and the role of a principal is seen more a "religious mission" than a "professional job" (Moore, as cited in Addi-Raccah, 2006a, p. 301) researchers see that women from different cultural backgrounds often have to struggle against the dominant culture to obtain leadership roles. Culture both influences and is influenced by education (Lumby & Foskett, 2008). It should be noted that the hierarchy in Israel (from high to low) is structured as follows: Jewish man, Jewish woman, Arab man, and then Arab woman. Although Israel's public education has both Arab and Jewish schools, women from different cultural backgrounds have to fight different battles against the dominant culture in order to obtain leadership roles. One of the reasons that Arab women do not have equal access to leadership positions is because they are fighting against both the dominant culture and gender, and to maintain the Arab culture is more important than gender equity (Addi-Raccah, 2006b).

Obstacles for Women

The Organization for Economic Co-operation and Development (OECD)'s report found that world-wide, women are underrepresented in the business sector and are concentrated in fields such as education (OECD, 2012). The 2011 report on teachers in the U.S. found that 84% of teachers are female. So, because women are concentrated in education, we might expect them

to dominate at all levels in education. The data on elementary and secondary education from the U.S. National Center for Educational Statistics (NCES) show that in the 2007-2008 school year, 28.5% of secondary, or high school, principals were women. It could be assumed that more women would have leadership roles, since they are the dominant gender in education.

Few women aim for and achieve educational leadership positions for a variety reasons, including lack of confidence, discrimination, socio-economic factors, social factors, school structure, professional stereotypes, and resistance to any change (Wilson, 1997). Coleman (2002) also includes women's relationships with their partners and career and family balance. Yet, despite numerous challenges women have managed to obtain leadership positions, although their numbers continue to lag far behind those of men.

Motivation

Because men and women aspire to educational positions for different reasons, it is quite possible that the motivations of Israeli women affect their educational destinations. Wright, Baxter, and Birkelund (1995) stated that "women choose not to seek authority because of family responsibility" (p. 407); on the other hand, Shakeshaft (1987) argues that "most women enter teaching to teach, but most men enter teaching to administer" (p. 87). Moreover, family responsibilities frequently control women's time and energy and can prevent them from influencing others outside their family, specifically in an educational institution, and this in turn may directly affect how a woman cannot be promoted since they have chosen their family over the school they teach in. However, Oplatka (2006) identified cultural scripts, latent discrimination, and male dominance as the main reasons for a lack of women in educational leadership positions, contradicting the theory that their own levels of motivation influence the

place female educators will occupy in the educational hierarchy. These findings lead to the notion that "women do not want to lead the way their male role models lead" (Grogan & Shakeshaft, 2011, p. 41). Women are striving to find a balance between family responsibilities and professional success and "balanced leadership includes the notion that women are better able to perform their educational responsibilities if they have found ways to manage their home duties as well" (p. 23).

Glass Ceiling and Self-Selection

The term "glass ceiling" was first used in 1984 as a metaphor to represent inequities faced by women (da Costa Barreto, Barrento, Ryan, & Schmidt, 2009). This metaphor emphasizes the notion that women are being discriminated against for well paying, senior leadership roles (Crosby-Hillier, 2012). Women lack the social capital needed for "specific human capital investments. . . .which relate positively to earnings" (Johnson & Scandura, 1994, p. 264). In Israel "a glass ceiling exist for women, particularly in the education and civil service fields" (American Association of University Women, 2011). So in order for women to break this stereotype, they must break the glass ceiling (Bendl & Schmidt, 2010). Bendl and Schmidt (2010) define a glass ceiling as a "metaphor for describing discrimination in organizations over the years" (p. 614). Many women who have found themselves in educational leadership positions feel that they did so by chance, and they had no intentions or ambitions for that role (Oplatka, 2006), while others felt a need to lead and/or fight (Arar, 2010). Either way, women do not feel that the role of leadership is an option. These two extremes have women at times critical of other women:

For feminists, focusing upon women and leadership means it is difficult to cast

aside the very category we seek to critique. It risks making women *the* problem

in educational leadership rather than problematizing the concept of leadership

itself relative to wider dominant power/gender relations. Not surprisingly, the

benchmark for leadership remains white, middle-class, heterosexual and male.

(Blackmore, 1999, p. 6)

Blackmore (1999) argued that for many men, "strong women are difficult and dangerous because

they trouble dominant masculinities and modes of management by being different" (p. 3). Since

dominant males find these women a threat, they opt to place men in leadership positions to

control the situation.

In analyzing the data from Israel's Central Bureau of Statistics in 2000, Addi-Raccah

(2005) found that the gender differences in Israel's secular school system was as if "women face

a glass ceiling and men encounter a glass escalator" (p. 233). So women who want the positions

cannot move into roles of leadership with higher prestige and salary, while men who lack this

desire fall into roles with increased salary and prestige. Women could be experiencing a

psychological glass ceiling that is shaped on gender-based socialization and internalizing a

gender ideology (Kellerman & Rhode, 2007). Fewer women apply for principal positions

because of fear of failure, lower self-esteem, or lack of awareness of the promotion system

(Oplatka & Hertz-Lazarowitz, 2006). This fear prevents some women from considering

leadership roles and explains why other women "fall" into roles of leadership, since they had no

plans to become formal leaders: "Unlike their male counter parts, women appear less willing to

engage in self-promotion or assertive behaviors, or seem less willing to take risks that will propel

their leadership roles" (Crosby-Hillier, 2012). The psychological glass ceiling undermines women internal desire to secure leadership roles.

Mentorship

Mentoring has been identified as important to support and develop women (Coleman 2011, 2008; Lumby & Coleman 2007; Brown, 2005) through sponsorship, coaching, challenging work assignments, and on the job trainings (Johnson & Scandura, 1994). Women and minorities need help in navigating the system in order to obtain success; this ability to navigate is an individual's social capital (Coleman, 1996), which allows women and minorities to network within a community in order to obtain desired outcomes or a job promotion. A mentor can help someone obtain that social capital, as "traditional mentoring consists of a person in a position of power that can teach, encourage, and facilitate the advancement of a protégé" (Mendez-Morse, 2004, p. 562). Studies show that a protégé tends to be the same gender and race or ethnic group as the mentor (Ortiz, 1982; Mendez-Morse, 2004; Kellerman & Rhode, 2007). One of the reasons why mentorship is important is to help navigate the system and have an advocate to help you advance (Lambert, 2002; McCarthy, 2009; Jackson & O'Callaghan, 2009). Since women have just recently broken into education leadership, it is important to mentor the next generation into these vital roles.

Analyzing mentoring relationships, Brown (2005) looked at 91 female principals at different independent colleges and found that 56% had primary mentors and 64.4% served as mentors to others: "Female administrators should seek and prepare the next generation of female leaders" (Brown, 2005, p. 660), and women should take the initiative in seeking their own mentors. The main findings for this research were that mentorship is crucial for the advancement

of females into leadership positions. It is also crucial to seek same sex mentors. Although men are willing to take on women mentors, it is important for women to have multiple mentors (Brown, 2005; Johnson & Scandura, 1994). A man's mentorship of a woman can create problems for her, since "attributions of sexual innuendo or a father-daughter relationship often taint the cross-gender mentoring relationship and dilute the relationship's effectiveness" (Johnson & Scandura, 1994, p. 264). The woman's professional advancement may face others' critique or concerns, thus limiting mobility.

Feminist Theory

The definition of feminist theory I used for this project is that it is an "absolute equality of the sexes, accept[ing] sharing of childcare and all other forms of work, accept[ing] freedom of sexual behavior, and accept[ing] multiplicity of gender forms, as being plain common sense and the ordinary basis of civilized life" (Connell, 1987, xii). If true gender equality existed, then women would be able to move into leadership position at the same percentage that they hold teacher positions. Feminism "strives to describe oppression, elaborate on its causes and consequences, and suggest ways in which all related human suffering can be identified, resisted and overcome through awareness and social reform" (Dentith & Peterlin, 2011, p. 37). One could use this position to argue that if 75% of the teachers in a country are women, then 75% of that country's principals should be women as well. Despite the fact that women dominate as teachers world-wide, the benchmark for educational leadership generally remains as stated previously: "white, middle-class, heterosexual, and male" (Blackmore, 1999, p.6). Women need to challenge this benchmark and redefine leadership through a feminist theory lens so that women are not viewed as the problem, but rather as providing characteristics that are valuable in a leadership

role. Blackmore argues that the concept of leadership needs to have a wider lens in regard to dominant power and gender relations. In other words, women need to stop justifying their leadership behavior and take ownership of it in order to move the field beyond white, middle-class, heterosexual males.

Larusdottir (2007) interviewed 10 headteachers, five female and five male, to analyze their value orientation through professional incidents. The researcher found that the dominant discourse, in this case masculine, affected the headteachers actions. The masculine discourse wanted efficiency and effectiveness, while a feminine discourse would consider relationships and democratic procedures as priorities. Coleman (2002) found that the collaborative approach, which is labeled as feminine, is favored by both male and female headteachers, but because it is a change in discourse, it is not embraced be either gender (Larusdottir, 2007).

Similarity-Attraction Theory

Similarity-attraction theory states that communication between people of the same gender is easier and helps foster relationships of trust and reciprocity, therefore making gender a link in "sponsorship" for administrative positions (Addi-Raccah, 2006a, p. 293). Addi-Raccah elaborated on similarity-attraction theory by applying it to the school setting. In 2006, Addi-Raccah conducted her research in Israel using a survey distributed by Israel's Central Bureau of Statistics in 2000 (N=63,886). This theory suggests that men in administrative positions will sponsor the mobility of others who share their demographic characteristics. The majority of school leaders in Israel are a homogenous population consisting of men of privilege (Addi-Raccah, 2005; Shakeshaft, 1999). The similarity-attraction theory would posit that more women in leadership positions should allow for more women being recruited into future positions. Addi-

Raccah argues, "Once women reach a critical mass in school administration, they have the power to make a unique contribution to educational administration and challenge the dominant culture of school leadership by showing concern for gender issues and adopting practices that might reduce inequality" (2005, p. 297).

Shakeshaft (1999) states that "women and minority candidates are certified in much larger numbers than they are chosen for administrative positions" (p. 100), because as Coleman stated "men in decision-making positions tended not to be supportive of the idea of women in leadership roles, maintaining that the demands placed upon them as wives and mothers would make it difficult for them to shoulder leadership responsibilities" (2009, p. 9). One of the reasons it is imperative for more women to move into leadership roles is to provide additional sponsorship for future women educational leaders.

Israeli Education

This section provides context for the investigation and describes the background of Israeli education. Compared to most countries, Israel is very young; it established its independence from Great Britain on May 14, 1948. Israel was then free to create its ideal educational system by reflecting on other educational systems. Israel's first prime minister, David Ben-Gurion, and the founders of Israel established a national policy that said, "State institutions, such as the state education system, serve as social melting-pots and agents for the promotion of integration of the different religious, cultural, and ethnic groupings in Israeli society" (Katz, 2010a, p. 326). Knowing that the population of Israel would be varied, the country sought to establish an educational system that was forward thinking and that promoted a culture of unity. Israel's educational system is very similar to the United States and England's educational systems, in

terms of staffing and curriculum, yet it has been able to increase the diversity of educational

leadership at the high school level so that the percentage of women holding principal positions in

Jewish secular schools in Israel is significantly higher than in the United States or England.

Israeli society is divided into many categories based on religious, political, and cultural

differences. Religious divides exist between Jews and Muslims, Jews and Christians, and

religious and secular Jews (Katz, 2010b). The political divide includes capitalism on the right,

which has established territories, and socialism on the left, which has relinquished territories.

Additionally, there is the cultural divide of the majority Jewish population, which consists of

Sephardic Jews, who come from Arab or Muslim countries in the Middle East, and Ashkenazi

Jews, who come mainly from Europe and North America (Katz, 2010b). All these differences

provide for a country filled with rich diversity, and public education in Israel provides a forum

where in theory everyone can come together. Whether there is greater integration in practice (the

stated goal), however, or less because of the many types of state-sponsored education that de

facto separates citizens by religious interests is a subject for a different inquiry.

Because the country became uniquely diverse shortly after the declaration of Israel's

independence, two important educational legislations were established: the Compulsory Learning

Act of 1949 and the National Education Act of 1953. These two Acts developed a three-tier

public education system. Tier 1 consists of National Formal Schools (NFS); NFS includes three

types of schools: Jewish secular schools, Jewish religious schools, and Arab schools (Gibton,

2011; Israel Ministry of Foreign Affairs, 2010). NFS make up the majority of schools in Israel

and receive full funding and staffing from the state. The second tier includes small, independent,

ultra-orthodox Jewish educational institutions that receive limited, if any, funding (Gibton,

2011). The third tier consists of Recognized Schools (RS), which include various combinations of vocational and academic schools that are secular or religious and include Arab Christian schools and Arab Muslim schools (Gibton, 2011). These different types of schools are all publicly funded and given power by Article 11 of the National Education Act. This act allows these schools to have access to materials, staffing, and funding from the government. The Minister of Education determines the degree of state funding, governance arrangements, and implementation of the national curriculum. The Compulsory Education Act of 1953 also determined a curriculum that was to be studied "in toto, in all schools, in the same manner, with the aim of achieving uniform standards" (Shapira & Hayman, 1991, p. 278). This was to ensure that all students, regardless of their religious or cultural background, would receive an equal education (Shapira & Hayman, 1991).

In summary, then, the five types of schools in Israel are:

1. Jewish secular educational schools: These "employ the majority of the Jewish teaching force (about 63%), serving a socially heterogeneous population that holds liberal attitudes" (Addi-Raccah, 2006a, p. 301)

2. Jewish state religious educational schools: These "employ about 22% of the teachers in the Jewish population, are characterized by a religious-Zionist commitment and a traditional and conservative ideology" (Schwarzwald, 1990 as cited in Addi-Raccah, 2006b). These schools are single sex, and train the girls to become traditional mothers and wives (Addi-Raccah, 2006b).

3. Arab public schools: These schools are separate from the Jewish schools and enrol almost 25% of Israel's students.

4. Recognized but unofficial educational schools: These are part of the ultra-orthodox Jewish school system, which is only partially funded by Ministry of Education and which holds complete autonomy over its curriculum and school organization (Addi-Raccah, 2006a).

5. Exemption educational institutions: These are private schools or different non-profit organizations; some are associated with the Greek Orthodox, Catholic, or Anglican churches.

The government serves the greatest number of students in Tier 1 (which includes numbers 1 to 3 above) and includes part of the tier that will be further analyzed in this study.

The three main categories of Tier 1 schools that are fully funded by the Ministry of Education are: (1) Jewish secular; (2) Jewish religious; and (3) Arab education. Although the State of Israel provides all the funding for these schools, the Arab educational system falls under the Department of Arab Education, which is a different governing body from the Ministry of Education in Israel (Katz, 2010a). Because of the parameters of tradition and religious norms, Arab women have less "social power," so the division of the systems allow for more women to obtain positions in education. Addi-Raccah (2006a) found that the "differences among the three educational systems are more significant than the gender differences within each school system" (p. 307). As in the Arab sector, schools in the Jewish religious sector have patriarchal norms and conservative, traditional values (Addi-Raccah, 2005); these factors led me to focus on Jewish secular schools in this research which most resemble those of other developed nations.

In analyzing the data from Israel's Central Bureau of Statistics in 2005, Addi-Raccah (2005) found that there were great differences between the religious schools and the secular

schools in addition to patterns of gender stratification (see Table 2). Addi-Raccah's findings

showed that human capital and professional resources were different for men than for women.

The exclusion of women increases as a woman moves up the educational hierarchy (p. 233),

therefore reinforcing different routes to leadership based on gender.

Table 2

Ministry of Education Schools Chart

	Tier 1	Tier 2	Tier 3
Types of Schools	National Formal Schools (NFS)	Jewish Orthodox	Recognized Schools (RS)
Examples	Jewish secular schools, Jewish religious schools, and Arab schools	Small, independent, ultra-orthodox educational institutions	Various combinations of vocational and academic schools that are secular or Jewish; they include Arab Christian schools, Arab Muslim schools, and private schools
Funding	Full	Limited, if any	Different for each school; determined by Ministry of Education
Staffing	Full	None	Different for each school; determined by Ministry of Education

The Ministry of Education, a branch of the Israeli Government, employs all public school staff, including principals and teachers at all Tier 1 schools. This research will examine only Jewish secular schools, which account for about 68.3% of the teaching staff and 54% of all students in Israel (See Table 3). These schools maintain intervention programs, such as an interpersonal communication program, promotion of gender equity, and empowerment of women in society (Addi-Raccah, 2005). The Jewish secular schools are also co-educational institutions in which both males and females attend together, unlike other Tier 1 schools.

Table 3

Tier 1 Student Population at Primary and Secondary Education Level

Type of School	Secular	Religious	Arab
Amount of Students	900,000 pupils	260,000 pupils	260,000 pupils
Percentage of Students in Israel	54%	18%	18%

Note. Tier 1 schools educated 90% of students in Israel. Table adapted from Speinzak, D., Bar, E, Segev, Y, & Levi-Mazloum, D, 2004

As shown in Table 3, Tier 1 schools educate close to 90% of all of the students in Israel, of which 54% attend Jewish secular schools. The Jewish secular schools are divided into pre-primary (ages 2-5), primary (grades 1-8), and secondary education (grades 7-12). The Israeli government provides free and compulsory education for ages 5 through 15 (Sprinzak et al., 2004), and offers free, but not mandated, education in the form of kindergarten for children ages 2-5, and high school for children ages 15-17. Students and their parents can decide to end school attendance after Grade 8, or age 15. These families tend to send their children to a primary

school that ends at Grade 8. The decision whether to continue is based on the family's need for

the student to work or the student's desire to learn a trade or to prepare for the university.

Table 4

Jewish Secular Schools, 2002-03 School Year

	Pre-Primary	Primary Education	Secondary Education
Amount of Students	315,000	771,000	342,000
Percentage of Students at this type of school for this age level	77%	97%	96%

Note. Adapted from Sprinzak, et al., 2004

Although anyone can open a school, all schools require a certification, and the Jewish

secular schools are staffed through the Ministry of Education. Principals in the Jewish Secular

schools are required to have at least five years of teaching experience, have held a leadership

position in a school such as curriculum coordinator or assistant principal, have an academic

degree with a specialization in administration, and are deemed professional in regard to

possessing "knowledge, skills and technical competencies in administrating education" (Addi-

Raccah, 2005, p. 223). This is to ensure that the principals have gained expertise leadership

(Addi-Raccah, 2005; Chen, 2000). The principals report to the superintendent of their district,

who reports to the Minster of Education. The Prime Minister appoints the Minister of Education,

who changes with every prime minister's cabinet, or approximately every three years. Since 1949, Israel has had 20 ministers of education, three of whom have been female.

<h3 style="text-align:center">Conclusion</h3>

The concept of leadership is changing. Principals are the leaders at a school site, and they have an important role in leading schools to ensure that all students are able to access an education. Historically, women around the world have had to overcome many obstacles to become school principals, including lack of confidence, socio-economic factors, social factors, and concerns about career-family balance (Fuller, 2009; Wilson, 1997; Oplatka, 2006; Addi-Raccah, 2005). This literature review addressed women in Israel, women in educational leadership, women in international educational settings, and women in educational leadership in Israel.

This literature review also examined the issue of leadership and ideas about leadership from a masculine lens (Kouzes and Posner, 2007) that have been adapted by females in a feminine work environment (Addi-Raccah, 2005). There are many obstacles that women have had to overcome in order to obtain the positions in educational leadership (Shakeshaft, 1999; Oplatka, 2006; Fuller, 2008), although some have successfully overcome these obstacles. Lyman, Ashby, and Tripses (2005) found four common themes in leadership that have been supported and defined by other women scholars as well as adopted and implemented by female leaders. Other theories that play a role in women attaining educational leadership roles are feminist theory as defined by Connell (1987), in which women may break the glass ceiling and have equal access to positions, as well as similarity-attraction theory by Addi-Raccah (2005), which posits that people are likely to sponsor those who most closely resemble their own

characteristics; in other words, men are more likely to sponsor men than women, and women are more likely to sponsor other women than men. These theories suggest how and why women are able to obtain roles in educational leadership. The chapter concluded with an overview of Israeli education to provide context for the investigation.

CHAPTER 3

RESEARCH METHODOLOGY

Introduction

Through all the challenges of developing an education system in Israel and their role in its development, Israeli women have succeeded in obtaining over one-half of the educational leadership positions at Jewish secular high schools (Addi-Raccah, 2006a). This study used a quantitative approach to compare women's experience in obtaining high school principal positions in Jewish secular schools throughout Israel with the experience of men in the same system. This study examined whether there were any barriers to women's success in becoming educational leaders as well as their strategies for overcoming these barriers. Both women and men participated in this study to ensure that any results obtained would not be country specific but gender specific. The men were used as a comparison to women with regard career experience, career paths, career breaks, and barriers to careers.

This study is a replication of several aspects of Fuller's 2008 investigation on women principals; this in-depth study examined the geographic locations of women principals, called "headteachers" in England and Wales, to see if there was any clustering of women principals in certain geographic areas. Fuller's study was two-fold: The first phase examined the distribution of women in headteacher positions throughout England and Wales using public documents. In the second phase, Fuller examined these countries' educational employment opportunities by using a questionnaire modified from the survey found in Coleman's 2002 investigation.

Because "statistical surveys provide a useful starting point in describing the under-representation of women in educational management and leadership" (Fuller, 2008, p. 101), this

research added a statistical analysis that examined the data collected via an on-line questionnaire. The questionnaire was a Fuller-Coleman hybrid.

Using Fuller's methodology, in phase one, I examined the distribution of women in educational leadership positions at Jewish secular high schools throughout Israel. First, all principals were tabulated and, based on name, whether the principal was male, female, or undetermined. With this information, a geographical comparison was made among the six districts in Israel—Jerusalem District, Northern District, Haifa District, Central District, Tel Aviv District, and Southern District—to locate any clustering in the gender of principals in a particular district. The educational structure was examined to see if it was designed to provide equal access for both genders, if only certain districts allowed equal access, or if there was a preference for one gender over the other in a district.

In Phase Two, I sent a letter that included a link to an online questionnaire to all high school principals at Jewish secular schools, both male and female. The questionnaire focused on how the principals obtained their position and was based on Coleman's model (2002), which looked at all of England and Wales through a mixed-method questionnaire. Coleman distributed her questionnaire to all female headteachers in England and Wales and later distributed a survey to an equal number of male headteachers. The questionnaire used in this survey was distributed to the entire population of Jewish secular high school principals in Israel, both women and men. I obtained permission to modify the questionnaire and to give attribution to Coleman. (See Appendix G.) The questionnaire used for this study is provided in Appendix A. The data from this questionnaire provided more demographic detail on how principals attained their positions of

educational leadership in the Israeli school system and allowed the experience of men and women to be compared.

Scope of the Study

It was important in this study to allow school leaders to reflect on the process of becoming principals and to articulate the leadership challenges they faced in obtaining those positions. This study had a dual purpose. First, by learning the geographic location of all principals, it attempted to determine whether there was clustering of women as principals at Jewish secular high schools in Israel. That is to say, I wanted to establish whether women principals are distributed equally across all six districts in Israel or if they are concentrated in certain areas. This information also provided insight into whether or not there was a lack of equity in leadership positions, defined as women having equal access to obtain the position of principal.

Second, the study attempted to uncover any barriers these women faced in obtaining their current positions as principals at Jewish secular high schools in Israel: different districts in Israel might provide different challenges to aspiring women principals at the school sites and within the communities.

Both goals, delineating the location of women principals and identifying the barriers they face, were achieved when the principals voluntarily responded to the questionnaire (Miller, 2010). This approach attempted to offer a better understanding of how women were able to attain the role of principal in their districts.

Restatement of the Problem and Purpose

By first examining the geographic location of women principals at Jewish secular high schools, I was able identify the path the principals took and the barriers they faced in obtaining their leadership roles, which showed differences depending on their district. Clustering was documented and indicated that there is not equal access to leadership positions in all parts of Israel as a result of localized barriers to women's access to education leadership positions.

Access to the public official repository of information on all schools in Israel allowed an accurate representation of the entire population of Jewish secular high school principals. Attitudes and subjective individually identified perspectives towards principals' roles were collected via surveys that were sent to the entire population of high school principals. Because the entire population was given the opportunity to answer the survey, there was no issue of random sampling representation, and some results could be carefully generalized from the sample to the entire population. Yet, because answering the survey was voluntary, self-selection bias was present, and results should be evaluated accordingly.

Research Questions

The following research questions guided this quantitative study:

Research Question 1: How are women principals of Jewish secular high schools in Israel geographically distributed?

Research Question 2: How did women principals of Jewish secular high schools in Israel obtain their educational positions?

Research Question 3: What are the obstacles that women principals of Jewish secular high schools overcame to obtain their educational leadership positions?

Research Question 4: How do men and women principals of Jewish secular high schools differ by district in terms of their career paths, career breaks, and military experiences?

Methodology

The instrumentation and methods used for this study included a public document review of all the public high schools in Israel and a questionnaire that was available online to all principals at Jewish secular public high schools. The questionnaire was distributed to both male and female principals to ensure that any correlations made are gender specific and not position- or Israeli specific, and a comparison between principals' experiences enabled me to make recommendations aimed to improve the representation of women in principal positions at Jewish secular high schools. In addition, the questionnaire was also distributed in Hebrew, the native language of Israel.

Statistical Geographic Analysis

To evaluate the extent of women's representation in principal positions in Jewish secular high schools in Israel, I conducted a search of all high schools in Israel (ninth through twelfth grade only) to determine those that are Jewish and secular, and generated a list of Jewish secular high schools (grades 9 through 12) using Israel's Central Bureau of Statistics, which is public domain (Central Bureau of Statistics, 2012). I then manually entered this list into a spreadsheet to include the name of the school, the school identification number, the name of the principal, the location of the school, the school fax, and the school phone number. These data were identified for 406 schools, and the Chief Scientist at the Ministry of Education in Israel confirmed the schools to be Jewish secular high schools.

These data are only accurate for the day the list was generated, January 1, 2013, because according to Cohen and Manion (1994), gathering data at a "particular point in time with the intention of describing the nature of existing conditions" (as cited in Fuller, 2008, p.83) is essential to understanding the clustering of, and barriers to, female principals in Israel. The database of schools and principals can change at any point; the data used were those which were available on this particular day. The principals change every year, or have the potential to change often, so the data used were accurate when they were obtained from the public domain on January 1 and confirmed via phone call in late January 2013. The principals were then identified as male, female, or 'unknown' based upon the commonality of the name and access to the school. Two native speakers ensured accuracy of the commonality of the names.

The number and proportion of women and men principals were calculated using an Excel spreadsheet, first for the entire country and then for each of the six districts individually. Finally, a geographical comparison of the districts based on the proportion of women principals in the six districts was completed. In addition, each of the six districts is different from the others in both religion and population. Israel's statistical abstract divides the religions into Jewish, Muslim, Christian or other and the population is then divided into "Jews and others" or "Arab" by district (Central Bureau of Statistics [CBS], 2006).

Jerusalem is the capital of Israel and contains the holiest sites for Judaism and Christianity, in addition to the third holiest site for Islam, with a population of 851,400 people, 68% being Jewish, 28% Muslim, and 2% of the inhabitant Christian (CBS, 2006).

The Tel-Aviv district is Israel's largest city and first modern city. It is known for its nightlife and cultural centers; in addition it is home the international airport of Israel. The population is 1,119,000 people, of which 94% are Jewish (CBS, 2006).

The Haifa district is referred to as Israel's "mixed-city" (Israel Experts, 2013) because of the quantity of Jews, Christians, and Muslims that live together in co-existence proudly. Haifa also contains one of Israel's seaports and the Bahia Gardens, which is recognized as a world heritage site by UNESCO. It is the smallest district with regard to population with 858,000 people of which 71% are Jewish, 19% are Muslim, and 2.5% are Christian (CBS, 2006).

The Central district is home to a number of agricultural communities and is in between the large cities. A lot of suburban sprawl from Tel Aviv and Jerusalem overflow into the Central district making it the largest district with 1,649,800 people and 88% of population being Jewish (CBS, 2006).

The South district contains both Be'er Sheva, which is a highly populated city that contains one of the top Universities in Israel, and Eilat, which is the city on the Red Sea, one of the most beautiful SCUBA diving locations in the world. In between those two cities is undeveloped desert with a total district population of 1,002,400 people (CBS, 2006) and 78% of the population is Jewish.

The North District includes the Sea of Galilee and the Golan Heights. It has a population of 1,185,400 people and is the 2nd largest district in Israel (CBS, 2006) of which 44% of populations is Jewish, 37% is Muslim and 7% are Christian.

Online Questionnaire

A questionnaire allowed a large group, in this case over 400 principals, both male and female, to provide detailed information quickly by responding to a short, concise query that was focused on analyzing specifically how these principals obtained their educational leadership positions. Because questionnaires can be presented in an identical fashion, researcher bias can be reduced and a comparison between the genders can be made. However, although questionnaires can provide objectivity, they can also be inflexible: It can often be impossible to clarify responses, with reviewers incorrectly interpreting some answers. In addition, the questionnaire was in Hebrew, the national language in Israel. A private translator who was an Israeli-born, native Hebrew speaker was hired to translate the questionnaire from English to Hebrew and to translate any comments or responses into English from Hebrew. Even with a great deal of crosschecking for cultural and language considerations, it is possible that some misinterpretation could have occurred.

Using Coleman's (2002) questionnaire as a model, I elected to focus on her questions concerning how women obtained principal positions, what barriers women overcame, and which strategies women used overcome these barriers. I made some modifications to Coleman's questionnaire by eliminating most of the questions that were open-ended and converting most to multiple-choice options. By doing this, the questionnaire became easier for respondents to recognize an answer and clearly understand what information I was seeking, allowing them to respond in a manner that could be analyzed quantitatively. By having a multiple-choice questionnaire, the response rate was increased, since most respondents did not have to invest

time or energy that is normally required when responding to open-ended questions that may require some thought to answer (Granoff, 2012).

There was room for additional comments following some of the questions and at the end of the questionnaire. If respondents had more to contribute, or more input to give regarding their position in the school and the barriers they overcame to achieve their position, there was an "other" box; this box served as an option for respondents who felt that there were no appropriate choices provided to answer in more detail. All of the open-ended responses were transcribed and translated by a private translator who was a native-born Israeli who spoke Hebrew as his first language. Unfortunately the quantity of open-ended responses were limited and most of the responses were able to be re-categorized, for instance when asked what subject they previously taught, a principal responded "chemistry" and I was able to classify that as "science." In short, little new information emerged from the open-ended questions. The conclusion of the questionnaire thanked all respondents for participating and asked them if they would be interested in participating in an interview phase, should this happen. The bottom of the questionnaire gave credit to Coleman, the originator of the questionnaire.

The questionnaire was generated in both Hebrew and English through an online program, Qualtrics, although only the Hebrew version was made available to the Israeli high school principals. This made it easier for the respondents to answer the questions and return the questionnaire. Moreover, because all additional comments were typed, it was easier to decipher any open-ended responses. The questionnaire program was set up to analyze the responses automatically. There were four main sections of the questionnaire covering the following four general questions: Where is their high school located in Israel? How have they obtained their

educational positions? What barriers have they had to overcome to obtain principal positions? Which strategies or career decisions did they use to help obtain the role of a principal at a high school? These sections corresponded with my four research questions.

Validity and Reliability

Borg (1981) stated that the major task of a researcher is to find tests that provide consistent measurements of the variables. Utilizing Coleman's questionnaire, a measurement that was previously administered in England, helped ensure that the questionnaire provided consistent measurements and provided additional data sources for consistency and objectivity of the questions. A third-party Israeli statistician reviewed the questionnaire to ensure that the questions asked answered the research questions.

Questionnaire Test

After Coleman's questionnaire was converted to a more quantitative approach with fewer open-ended questions, it was then tested in English with six school administrators in California to ensure that it was formatted correctly. The responses from the testers resulted in minor formatting changes but no substantive changes to the content of the questions. The third-party Israeli-born, Hebrew-speaking statistician helped to arrange the questions to ensure that participants had appropriate answer choices and that the order of the questions would not bias the questionnaire. Then, an Israeli-born, native Hebrew speaker translated the questionnaire and I input it into Qualtrics. The statistician reviewed the final, Hebrew-version of the Qualtrics questionnaire for accuracy of question reliability and accuracy of translation.

Data Collection Procedures

I obtained permission from the Chief Scientist at the Ministry of Education in Israel to distribute the questionnaire (see Appendix H). The Chief Scientist provided a letter of permission to distribute with the letter that had the link to the online questionnaire for the principals. The inability to use email per the Ministry of Education for the invitation may have limited participation. The first contact with the principals was an introductory letter from me explaining the purpose of the questionnaire and to request participation (see Appendix B). The letter stated that only I would have individual access to the data collected and that participants' personal information would be removed from any publications and from the raw data source at the end of the research project or by December 31, 2015, whichever date came first. The questionnaire link that was used to conduct this study was listed on the cover letter that was mailed to each principal, both male and female. Each principal received one reminder phone call or email asking them to complete the survey and another copy of the link via mail, email, or fax. I had difficulty gaining access to participants and to the Chief Scientist during the period of data gathering because of military actions between Israel and Hamas that led many schools and the Ministry of Education to close intermittently and to compel citizens to seek protection in shelters. The questionnaire took between 10 to 20 minutes to complete and consisted of 42 questions and was only accessible online.

Data Analysis

Responses to the questionnaires were extracted to an Excel data set, and the Statistical Package for the Social Sciences (SPSS) software was used for the data analysis. Descriptive

statistics were used to determine any clustering of principals by gender in the different districts and to summarize the quantitative results from the questionnaire. An analysis was presented for each research question using narrative, tables, and graphs, as appropriate.

The questions used in the questionnaire linked to research questions 2, 3, and 4 and a specific theoretical framework (see Table 5). The questions addressed only research questions 2, 3 and 4 because research question 1 relied on public information that I obtained from the Ministry of Education website.

Table 5.1

Association Between Research Question 2 with the, Theoretical Frameworks, and Questionnaire Questions (How did women principals of Jewish secular high schools in Israel obtain their educational positions?)

Theoretical Framework	Questionnaire Questions
Leadership Theory	Q8 Is this your first principal position?
Leadership Theory	Q10 What other posts have you held?
Leadership Theory	Q11 Indicate your specialist subject area.
Similarity-Attraction Theory	Q12 At what stage of your life did you formulate a career plan that included principalship or deputy principalship?

Table 5.1 Continued

Theoretical Framework	Questionnaire Questions
Similarity-Attraction Theory	Q14 Please describe the most influential mentor you had in becoming a principal.
Leadership Theory	Q44 Please indicate which of the following qualifications you have.

Table 5.2

Association Between Research Question 3 with the, Theoretical Frameworks, and Questionnaire Questions (What are the obstacles that women principals of Jewish secular high schools overcame to obtain their educational leadership positions?)

Theoretical Framework	Questionnaire Questions
Feminist Theory	Q3 Gender
Feminist Theory	Q4 As a principal, have you ever found your gender to be an advantage?

Table 5.2 Continued

Theoretical Framework	Questionnaire Questions
Feminist Theory, Similarity-Attraction Theory	Q16 Throughout your career, were there times that you thought you would not achieve a principal position?
Feminist Theory	Q21 Of the interview panel that selected you as principal, approximately how many were men and how many were women?
Feminist Theory	Q22 Have you ever been aware of a sexist attitude towards you in connection with job applications or promotions?
Feminist Theory and Leadership	Q25 Will a person of your gender contribute more to an educational leadership position?
	Q32 Do you have children?

Table 5.2 Continued

Theoretical Framework	Questionnaire Questions
Feminist Theory	Q35 Apart from children, do you have responsibility for the care of other dependents including elderly relatives?
Feminist Theory	Q37 What is your marital status?
Feminist Theory	Q38 How much does your partner's income contribute to the family income?
Feminist Theory	Q 39 To what extend do you and your partner share domestic responsibilities, e.g., housework, shopping, cooking, washing, gardening, organizing holidays and social life?
	Q45 What is your religion?
	Q46 Where were you born?
	Q47 What is your age group?

Table 5.3

Association Between Research Question 4 with the, Theoretical Frameworks, and Questionnaire

Questions (How do men and women principals of Jewish secular high schools differ by district

in terms of their career paths, career breaks, and military experiences?)

Theoretical Framework	Questionnaire Questions
Career Paths	
	Q7 Years of appointment to present post
Leadership Theory	Q8 Is this your first principal position?
Leadership Theory	Q10 What other posts have you held?
Leadership Theory	Q11 Indicate your specialist subject area.
Similarity-Attraction Theory	Q12 At what stage of your life did you formulate a career plan that included principalship or deputy principalship?
Similarity-Attraction Theory	Q14 Please describe the most influential mentor you had in becoming a principal.

Table 5.3 Continued

Theoretical Framework	Questionnaire Questions
Leadership Theory	Q44 Please indicate which of the following qualifications you have.
Career Breaks	
Feminist Theory	Q18 Have you ever taken a break from education (e.g., child care, maternity leave, returning to school)?
Feminist Theory	Q20 If you had a career break, were you able to resume your career at the same level as before the break?
Military	
	Q27 Did you serve in the military?
	Q28 What branch were you in?
	Q29 What was your occupation?
Leadership Theory	Q30 Did you consider this a leadership role?

Institutional Review Board Requirements

Loyola Marymount University's Institutional Review Board (IRB) approved my application in November 2012. The "IRB is a committee that reviews proposed research with the aim to protect participants' rights and welfare" (Title Code of Federal Regulations, Part 45, as cited in Loyola Marymount University, 2012). The IRB staff members indicated that this study met the guidelines for approval of studies conducted with human subjects in international settings and approved the research. Potential benefits for the participants cited were: All participants would receive the results of the study for future-decision making at their school sites, and participating in the study might help the school principals in hiring their next principal, assistant principal, or other leader at the school. Possible risks for participants included the time required to complete the survey, and they might hesitate to participate since it involved an international researcher conducting research from abroad.

Participants were named individually or by school in the study. When completing the study, participants were asked to identify themselves by their school name. This was necessary for me to triangulate the data with each school's location and public data received from the Central Bureau of Statistics in Israel. Names of principals were not published and will remain anonymous and confidential. All data were kept on my password-protected personal laptop, and any printed data were kept in a locked file cabinet in my home office. Only my chairperson, committee members, and I had access to the data. When the study was completed, the data remained on file indefinitely for further analysis; however, all identifying individual information was removed and destroyed.

To further protect participants, I received authorization from the Israeli Ministry of Education's Chief Scientist prior to any contact with them. After authorization was received, a mailing went out to all the schools, introducing the study and the researcher in Hebrew, the official language in Israel, and included the address of the online questionnaire link. An e-mail was not allowed because the principals are not given e-mail addresses, so a postal letter was sent with the link to the survey on the paper for the principals to type into their web browser. The mailing also included a copy of the Israeli IRB approval from the Ministry of Education. In Hebrew, the first question in the questionnaire was an informed consent statement that explained that participants were about to take a voluntary questionnaire.

The qualifications and training that I received as a doctoral student at Loyola Marymount University include expertise and assistance from the chairperson of my committee and two additional doctoral committee members during research design, data collection, and evaluation. I completed the National Institutes of Health (NIH) web-based training course on "Protecting Human Research Participants" and successfully completed coursework in research methodologies. These qualifications have given me the expertise needed to survey school principals, to analyze public documents, and to analyze and report on the findings.

Since this research took place outside the United States, all research documents were translated into Hebrew, the native language, for the participants: the initial communication (Appendices B & C), the informed consent and questionnaire (Appendices D & E), and the Human Subject's Bill of Rights (Appendices F & G) were provided to subjects in Hebrew. Prior to distribution, a native Israeli reviewed all documents in Hebrew to ensure cultural relevancy

and to ensure all documents were properly translated. As well as permission was obtained from the ministry of education (Appendix H).

Summary

The data that were collected in this questionnaire are presented and analyzed in detail in Chapter Four. The data are organized using the research questions as a framework. These questions are: How are women principals of Jewish secular high schools in Israel geographically distributed? How did women principals of Jewish secular high schools in Israel obtain their educational positions? What are the obstacles that women principals of Jewish secular high schools overcame to obtain their educational leadership positions? How do men and women principals of Jewish secular high schools differ by district in terms of their career paths, career breaks, and military experiences?

These data will add to the growing knowledge of how women are able to obtain educational leadership positions. It will also allow for female principals to discuss their progress both personally and as a whole in striving for educational leadership positions.

CHAPTER 4

DATA ANALYSIS

Introduction

This chapter is divided into four parts based on the four research questions. Research question one addressed the geographic distribution of women high school principals in Israel. This question used public data to compare the gender of principals in Israel's six regions based on principals' names that are published online through a link provided by the Chief Scientist at the Ministry of Education in Israel (N=403). The second research question analyzed how high school women principals in Israel obtained their educational positions. The third research question analyzed the obstacles that women overcame to obtain these positions. The fourth research question analyzed whether respondents in the different districts had different experiences in terms of their career paths, career breaks, and military experiences. Research questions two, three and four utilized data that was obtained through a voluntary on-line questionnaire (n=104).

Context for Administration of Questionnaire

Timeline of Events

- June 2012: I contacted the Ministry of Education in Israel to inform them of my study and to request a list of Jewish secular high schools in Israel, a list of principals, and a list of their email addresses. The Chief Scientist at the Ministry of Education in Israel, who oversees all research, responded that they had this information and would be willing to provide it once the Ministry had received a copy of the online questionnaire and approval from Loyola Marymount University.

- October 2012: The online questionnaire was completed, translated into Hebrew, and approved by my Dissertation Committee to be distributed pending IRB approval.

- November 2012: Loyola Marymount University's IRB approved the study to be distributed. The Chief Scientist at the Ministry of Education in Israel began Israel's IRB process. (Following this communication, Operation Pillar of Defense occurred. Israel was under attack from Hamas, many schools closed down, and people moved into bomb shelters for protection. At this point I had difficulty in reaching the Ministry of Education.)

- December 31, 2012: Israel's Ministry of Education approved distribution of an email explaining the study and including a link to the online questionnaire.

- January 2, 2013: Letter of introduction with a link to the online questionnaire was printed and attached to the approval form from the Ministry of Education and mailed via post office to the 403 high schools.

- February 22, 2013: Data collection ended, with 104 principals responding to the online questionnaire (N=403, n= 104).

Research Question One: Distribution of Principals

This question investigated how the principals in Israel were distributed based on gender using the commonality of names to determine the gender. The original data was obtained through the Central Bureau of Statistics in Israel, a resource given to me by the Ministry of Education, which lists all 403 of the Jewish secular high schools in Israel and the name of the principals. After sorting the schools based on whether the principal was male or female, I then assigned each school to its region.
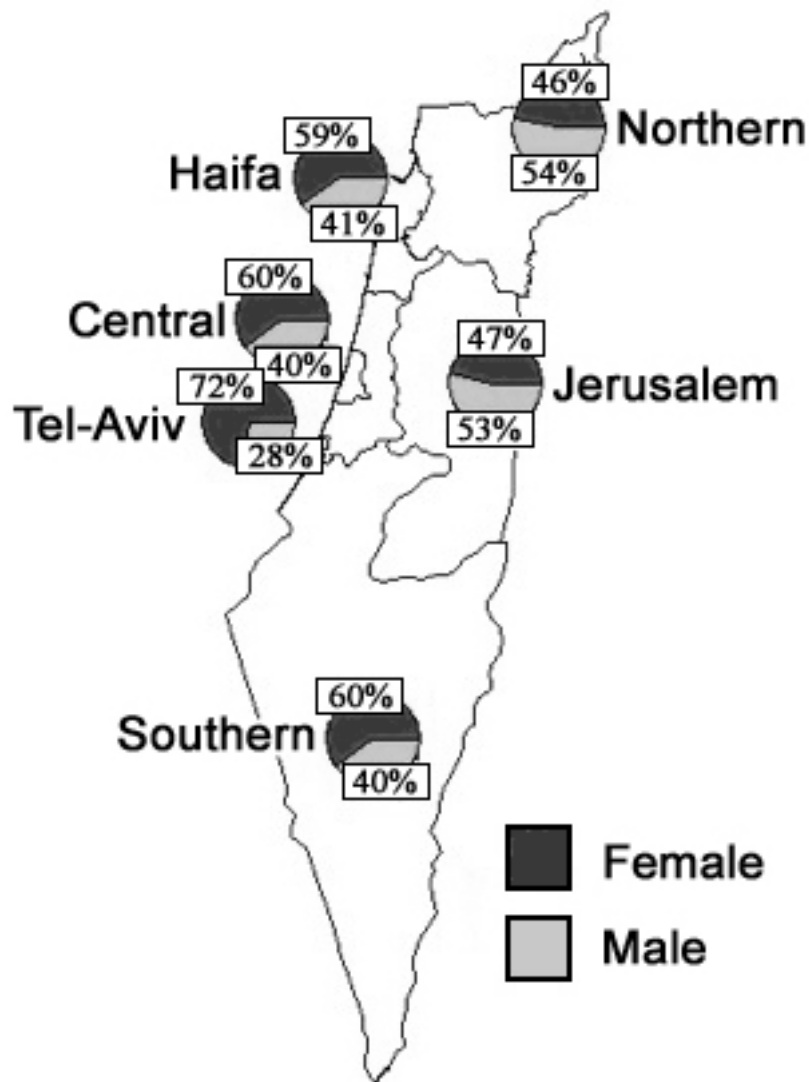
Figure 1. Map of Israel by district and percentage of principals by gender.

An analysis using the names of the principals of the 403 Jewish secular high schools in Israel did show a difference in the number of men and women principals in the country, with 59% (237) of the high schools led by female principals and 41% (166) led by male principals (see Table 6). A closer look at each district shows a strong clustering of women principals in Tel

Aviv, where 72% of high school principals are female (see Table 6). In the Southern District, Central District, and Haifa District, females lead two out of three high schools, while the Jerusalem District and Northern District have an equal distribution of male and female principals.

Table 6

Percent of Principals by Gender in Israeli Districts (n=403)

District	% of Females	% of Males	Total #
Jerusalem	47%	53%	43
Northern	46%	54%	56
Haifa	59%	41%	49
Central	60%	40%	115
Tel-Aviv	72%	28%	72
Southern	60%	40%	68
Total	59%	41%	403

All 403 principals received a mailing that contained the link to the questionnaire used in this study in addition to a follow up phone call or email asking them to participate. Of the 237 female principals of Jewish secular high schools in Israel, 33 (14%) participated in the questionnaire, while 30 (18%) of the 166 male principals participated (see Table 7).

Table 7

Gender of Respondents by District

District	# of female principals identified	# of female principals who completed questionnaire	# of male principals identified	# of male principals who completed questionnaire
Jerusalem	20	2	23	10
Northern	26	8	30	4
Haifa	29	6	20	3
Central	69	5	46	8
Tel Aviv	52	8	20	3
Southern	41	4	27	2
Total (n= 403)	237	33	166	30

Research Question Two

The second research question addressed how women were able to obtain high school principalships in Israel. The data were derived from the online survey questionnaire. Seven questions focusing on this research question were all voluntary, so the number of responses to each question varied. The questions were:

- How many years have you been appointed to your present post?

- Is this your first post?

- What other posts have you previously held?

- What is your subject specialty?

- At what stage of life did you formulate your career plan?

- Describe your most influential mentor in addition to what qualifications you have to become a principal.

Principalship. Eighty-two principals stated their gender on the questionnaire; 37 were male and 45 were female. Of the 82 principals that answered this question, 62.2% (n=51) said this was their first principalship, while 37.8% (n=31) said that this was not (see Table 8). Of the first-time principals, 56.9% (n= 29) were female and 43.1% (n=22) were male (see Table 8). The genders of principals who were not first-time principals were evenly divided (n=15 males and n=16 females). In addition, 31 principals previously held principalships. Ten had only one prior principalships, averaging 4.9 years at the school site and twelve principals had held two previous principalships averaging 7.5 years and eight principals had three or more principal positions.
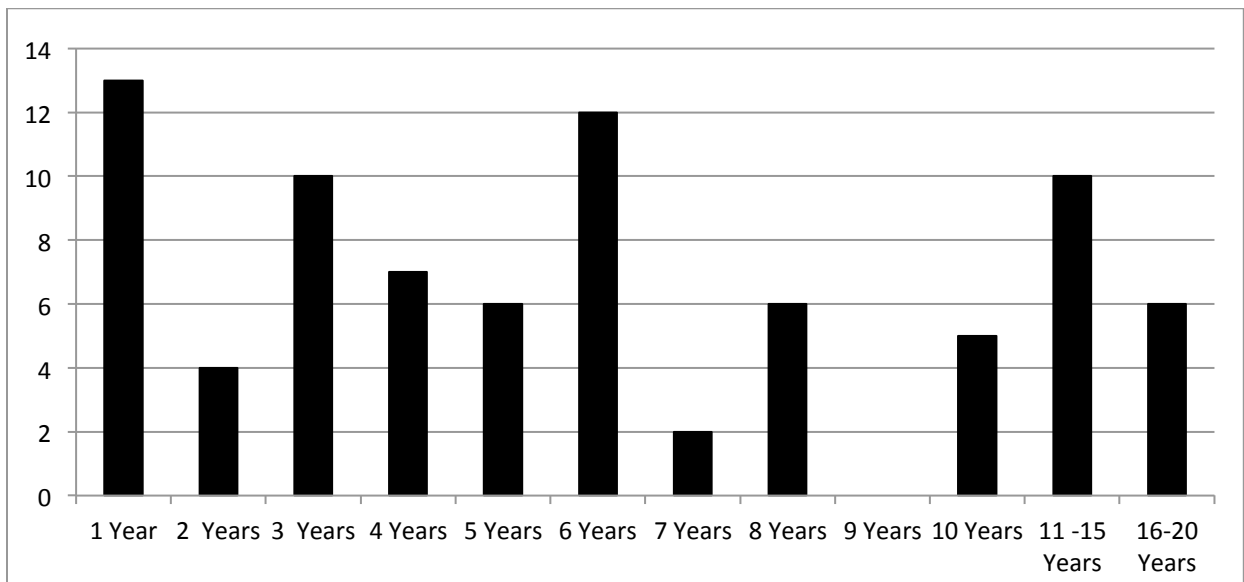
Figure 2. Number of years as principal for all respondents (n=81).

Table 8

Gender of First-time Principals (n=82)

	#of Male Principals	# of Female Principals
First-time principalship	22	29
Previous principalship	15	16
Total #	37	45

Leadership roles other than principal in Israeli high schools include acting principal, assistant principal, member of senior management, head of faculty, head of department, advanced skills, head of year (i.e., a high school grade level), and senior teacher. The acting principal is a teacher or administrator that holds the role while the principal is off site or on a temporary assignment. The assistant principal is second in the leadership hierarchy at a school site. The senior management team is a team made from categorical staff (e.g., secretary and custodian), certificated staff (e.g., teachers, department heads, school psychologists) and administrators (e.g., principal and assistant principal). The head of faculty is an elected position by the teaching body to represent the teachers' interests in meetings. The head of the department is also an elected teacher of a discipline that represents an entire department such as Math or Science. Advanced skills teachers develop, implement, and evaluate policies and practices to improve a school (Department of Education, 2012). Finally, the headteacher assists in overseeing and directing the planning and organization for children of that grade level (TES Connect, 2013).

There was a difference ($p=0.24$) in the number of women who previously held the position of assistant principal: 13 when compared to six men (see Table 9). There was no

significant difference between the genders of those who previously held the role of acting

principal: 10 were male and 12 were female. There was also a difference (p=0.24) between the

genders of who held the role of Head of Year, with 12 being male and 27 being female. Other

posts that the principals listed were coordinator, manager of dormitories at a boarding school,

and homeroom teacher (see Table 9).

Table 9

Prior Leadership Position by Gender (n=82)

Prior Position	# of Males	#of Female	Total # of Responses
Acting Principal	10	12	22
Assistant Principal	6	13	19
Other member of senior management	21	35	56
Head of faculty/department	0	1	1
Advanced skills	3	4	7
Head of year	12	27	39
Senior teacher	17	15	32
Other	11	21	32
Total Responses	37	45	82

Specialty subjects. There was no significant difference in becoming a principal (p=0.60)

between the genders of those who taught in a specialist subject area prior. Overall, 59% of all

principals' specialty subjects were either the Humanities (36%) or Social Science (23%).
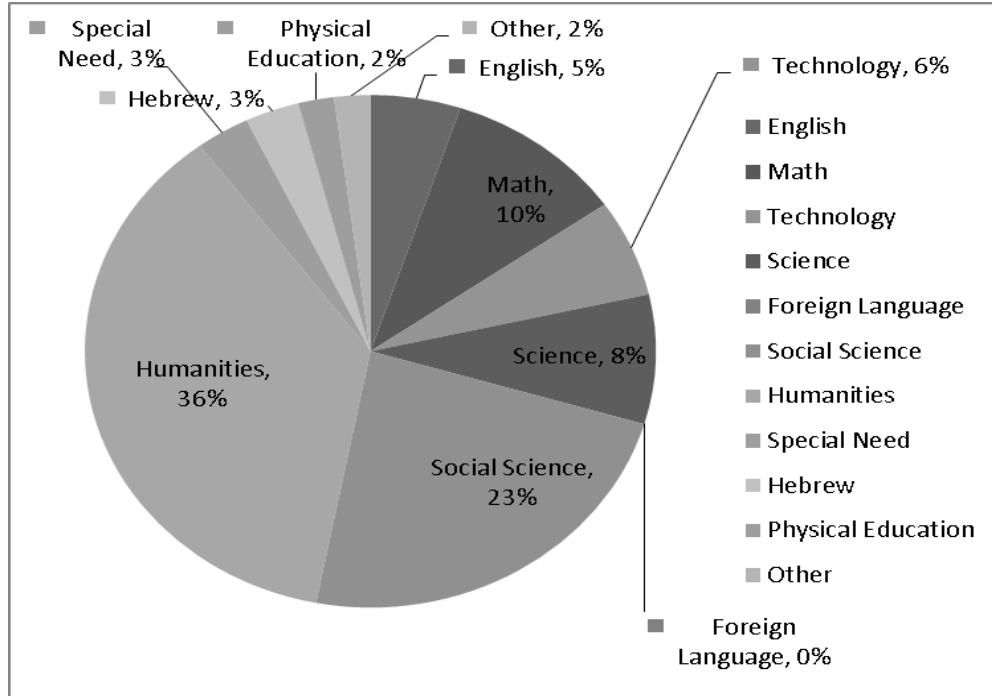
Figure 3. Specialty subject areas of principals (n=86).

Career plan. The majority of responding principals did not determine their career plans until they became teachers or gained a post of responsibility (see Table 10). There was a significant difference in when a woman formed a career plan, with 13% of the women (n=6) who answered the question stating that they "never developed a plan" and 35.6% of the women (n=16) stating that they developed a career plan "when they gained a post of responsibility." Some of the "other" responses were "over the course of their lifetime," another was "due to circumstances," and one was because of a "special military training unit."

Table 10

Life Stage of Career Plan Adoption by Gender

Stage of Life	# of Males	# of Female	Total # of Responses
Student in K-12	3	3	6
Student in higher education	5	2	7
Becoming a teacher	10	16	26
Gaining post of responsibility	12	16	28
Never	3	6	9
Other	3	2	5
Total #	36	45	81

Mentorship. There was a difference ($p=0.35$) between the genders when describing their most influential mentor. This question also allowed for multiple answers so the numbers vary for individual responses. Not all the principals stated the gender of their mentor: Of those answering this question, 21 principals said their mentor was male, while 11 stated that their mentor was female (see Table 11). In describing their mentor, 20 of the principals said their mentor was married, one had a mentor that was single, and 1 said their mentor was divorced or separated. Twice as many women (n=21) as men (n=11) claimed to have a mentor that was a previous principal. Also, twice as many women (n=9) as men (n=4) claimed their mentor previously taught them. The data showed that there were only seven men that said they had a male mentor and four men said they had a women mentor. Twenty-four men did not report the gender of their

mentor. Six women principals reported having a female mentor and fourteen women reported having a male mentor. Twenty-four female principals did not report the gender of their mentor. The descriptions of "most influential mentors" included:

- Volleyball coach

- Colleagues

- Personal friends

- "The movie *To Sir with Love*, which I saw when I was about 10, had a song that Lulu sang that still gives me chills. Also Jaime Escalante, who helped at risk youth. He was and remains my role model."

- My uncle, who was a beloved and adored principal.

Table 11

Description of Most Influential Mentor by Gender (n=80)

	Male	Female
Male	1	14
Female	5	6
Married	6	14
Single	0	1
Separated/divorced	1	0
Parents	5	8
Partner	4	11
Friend	2	3
Previous teacher	4	9
Previous principal	11	21
Other	3	2
Not applicable	12	8
Total #	36	44

Demographic Data. Of the 403 school principals who received the link to this survey, 104 agreed to take the survey. As with earlier questions, all the questions were voluntary, so the number of responses varied for each question. Of principals aged 36 to 45, 57% (n=12) were male and 43% (n=9) were female (see Figure 4). The number of female principals spiked at ages 51 to 55, when they consist of 39% of the female principals overall (see Figure 4). Most, 86.9%, of those responding had a master's degree, 27 out of 35 males and 39 out of 41 females. There was no significant difference between educational level and gender (see figure 5). Almost all respondents identified with the Jewish religion (75 of 76), although their birthplaces were more varied: 58 were born in Israel, 4 in Russia, 2 in the United States, 2 in Romania, 2 in Morocco, 1 in Poland, 1 in France, and 1 in Egypt.
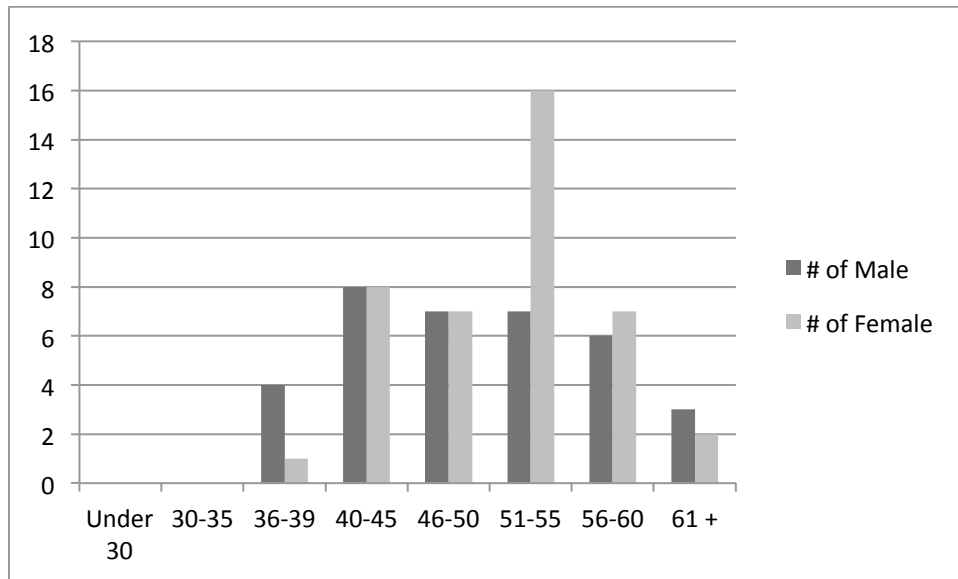
Figure 4. Age of principals by gender (n=76).
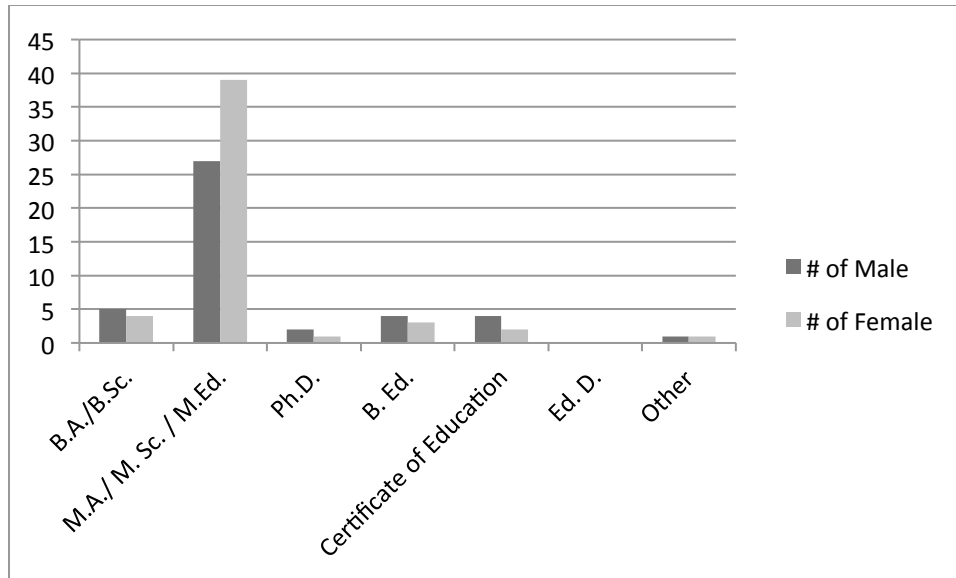
Figure 5. Educational background of principals by gender (n=76).

Research Question Three

The third research question asked about obstacles that women had to overcome to obtain their educational leadership positions. The questions asked about whether one's gender was advantageous, fears of not being able to obtain the role of principal, taking a break from education, the make-up of the interview committee, sexist attitudes, children, marital status, and family income. Again, respondents could skip questions, so the number of answers received varied.

Gender as Advantageous. Although there was no significant difference between answers that women and men gave as to whether they felt their gender was advantageous (see Figure 5), there was a significant difference in answers regarding whether there were times when they thought they would not achieve a principal position. Of the 86 principals that answered this question, 20 men indicated that they "never" (0% of the time) felt that they were not going to

obtain a role as an educational leader, while 10 women, or ___%, felt they were not going to

obtain a role (see Figure 6).

This question permitted an optional fill-in response regarding any advantages to a

respondent's gender. These comments are not disaggregated by the respondent's gender. Some

of these included:

- When I need empathy from staff, which is mostly female.

- People feel more comfortable with me because of my sensitivity, which I believe is a
  result of my femininity.

- When a situation calls for authority or dealing with physical threats from people or
  groups outside the school.

- I do not think about gender in my daily work with students or the staff, except for when
  working with various authorities, who perceive (male) principals as more important and
  thus, I believe would treat me differently if I were a man.

- Sometime it is easier for me to deal with male principals than women. A different
  viewpoint on various issues. A greater ability for empathy, to divide my attention and
  concentrate more.

- The feminine perspective on things is often different than the male perspective, including
  sensitivity that is vital to different areas.
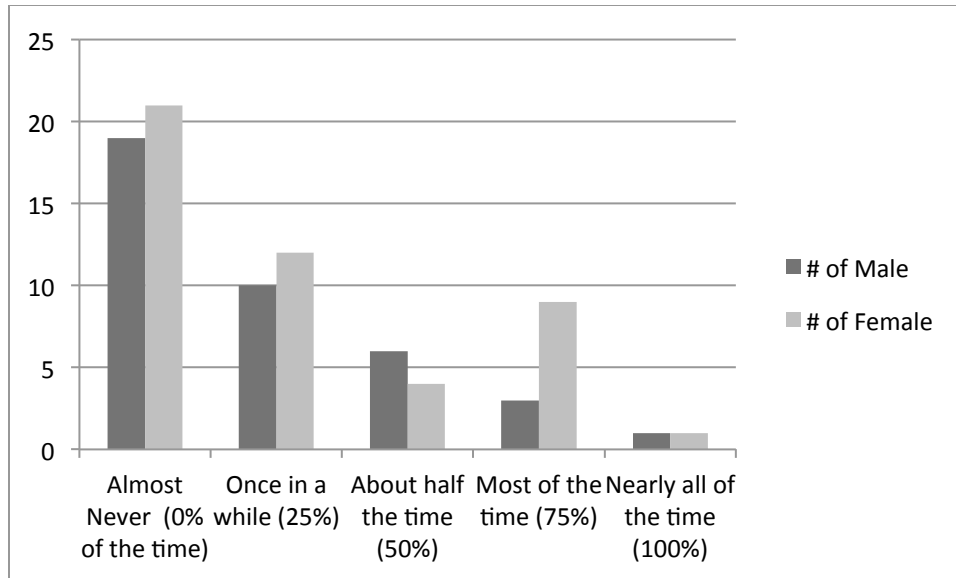
Figure 6. Has your gender been advantageous ? (n= 86)
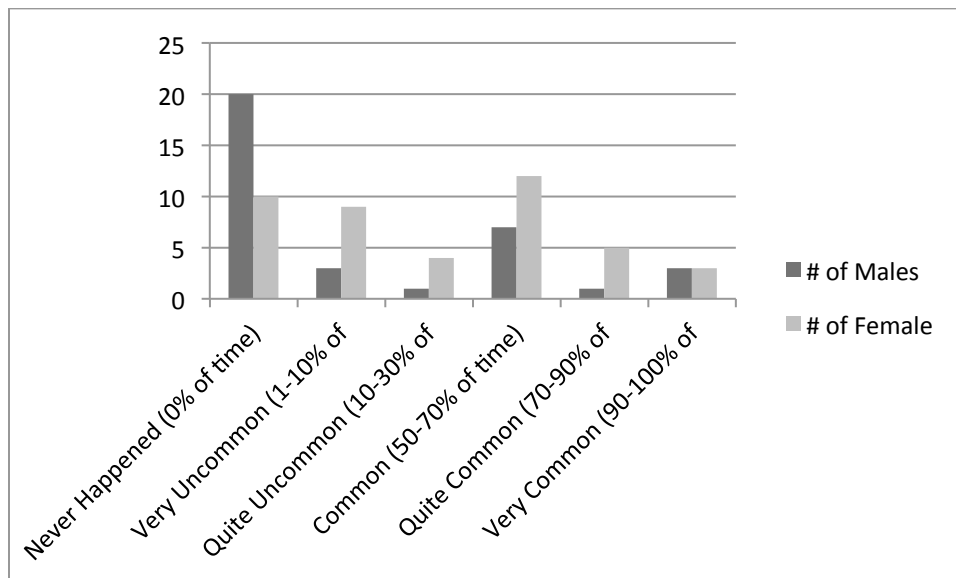
Figure 7. Were there times you felt that you would not achieve a principal position?

Interview Panel. Respondents were asked about their perceptions of the interview panel that vetted their application to become a principal. Of the 78 principals who answered this question, 32 principals remembered that there were more men than women on the interview panel, 30 remembered that there were more women than men on the interview panel, and 16 remembered that there were equal numbers of men and women on the panel. This question was based upon what the responded remembered. The only significant difference in responses was that 46.5% (n=20) of the women that answered this question remembered that there were more men on the panel, while 37.1% (n=13) of the men remembered that there were more men.

Sexist attitude. The questionnaire asked three questions that addressed this topic:

- Have you ever been aware of a sexist attitude towards you in connection with job applications or promotions?
- How did this sexist attitude affect your career?
- Will a person of your gender contribute more to an educational leadership position?

Of the 81 principals who reported awareness of sexist attitudes, 15 principals said they were aware of a sexist attitude, yet 66 said they were not aware of this attitude and there was no significant difference in responses between the genders. Furthermore, 83.6% (n=56) of the 67 principals said this sexist attitude was beneficial to their career, again with no significant difference in the responses between the two genders. Sixty-one of the 81 principals felt that there was no gender preference in contributing more to an educational leadership position, also with no significant difference between the genders.

In regards to gender contribution, of the 81 principals who answered this question, 36 were male and 45 were female. Twenty-eight percent (n=13) of the women answering this question felt that their gender contributed more than men did, while 14% (n=5) of the men taking the survey felt that their gender contributed more than women. None of the female principals felt that their gender contributed less, while 6% (n=2) of the males felt that their gender contributed less (see Figure 8). These comments are not disaggregated by the respondent's gender. Some of the responses to the question about whether a person of their gender would contribute more to an educational leadership position included:

- It had no influence or I have no idea

- The school where I am principal is part of a network that advances women

- In my opinion, gender does not have an influence; it is about abilities, skills, and sometimes organizational politics

- There were only professional considerations; I was competing against a man who didn't win the position
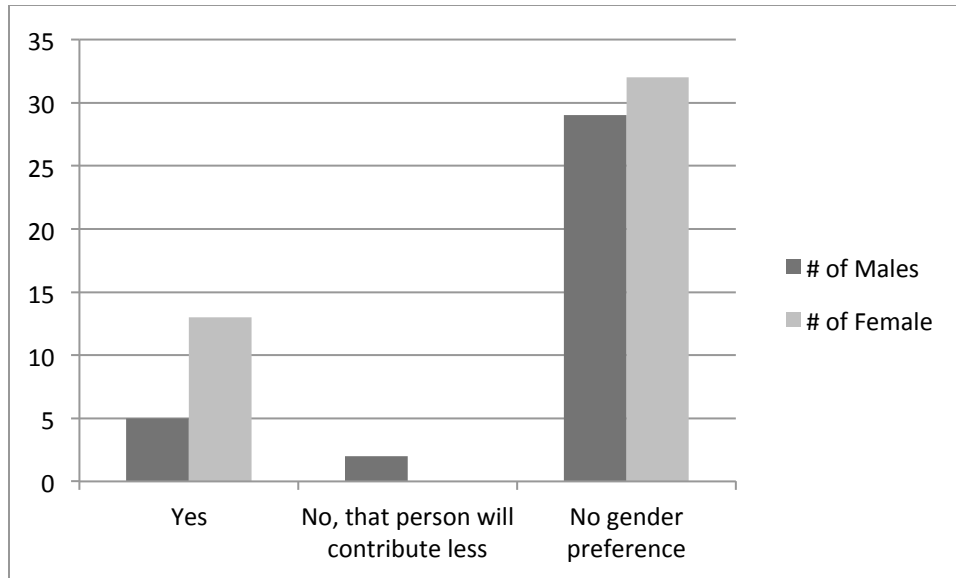
Figure 8. Contribution to educational leadership based on gender

Career break. There was a significant difference between the percent of women (66.7%, n=20) and the percent of men (33.3%, n=10) who took a break from a career in education (see Table 12). Of the 44 women answering the question, 20 women took a break from education and 24 of women never took a break from education. Of the women who did take a break, some marked more than one reason; 7 took the break for maternity leave, 10 for a return to school, and 10 for other reasons (see Table 13). Other reasons for a career break included working abroad, a municipal job, and sabbatical years. One hundred percent of the women who did take a career break responded that they were able to return to their career at the same level they held before the break (see Table 14).

Table 12

Incidence of Career Break by Gender (n=80).

	Male	Female
Yes, I have taken a career break	10	20
No, I have never taken a career break	26	24
Total #	36	44

Table 13

Reasons for Career Break by Gender (n=30).

	# of Male	# of Female	Total #
Long-term child care	0	1	1
Maternity/paternity			7
leave	0	7	
Return to school	4	10	14
Return to industry	1	0	1
Travel	0	0	0
Other	6	10	16
Total #	10	20	30

Table 14

Percentage of Principals Returning to Previous Employment Level After a Career Break (n=24)

	# of Male	# of Female
No change in employment level	8	17
Change in employment level	2	2
Total	10	19

Children and dependents. Of the 80 principals that answered this question, all had children, and 27 had children under the age of 14 (see Table 15). Twenty-eight principals had dependents other than their children for whom they cared; 19 of the women and 9 of the men had a dependent other than children. Sixteen principals indicated that they cared for parents or parents-in-law, including a 90-year-old father-in-law and a mother who survived the Holocaust.

Table 15

Distribution of Principals With Children Under 14

# of Children under the age of 14	# of Principals
1	9
2	15
3	2
4	0
5	1
Total	27

Marital status and family income. One of the 80 principals who answered the question about marital status and family income was single (defined as never married); 81.4% of the women (n=35) and 77.8% of the men (n=28) answering the question were married and living with a spouse. There was a significant difference between the percentages of women and men who answered that their partner made most (75%) of the family income; 27.9% of the women (n=12) and only 32.9% of the men (n=1) said their partner made most of the family income (see Figure 9). While 31.4% of the male respondents (n=11) stated that their partner made some (25%) of the family income, 7.0% of the females (n=3) said their partners made some of the family income (see Figure 9).
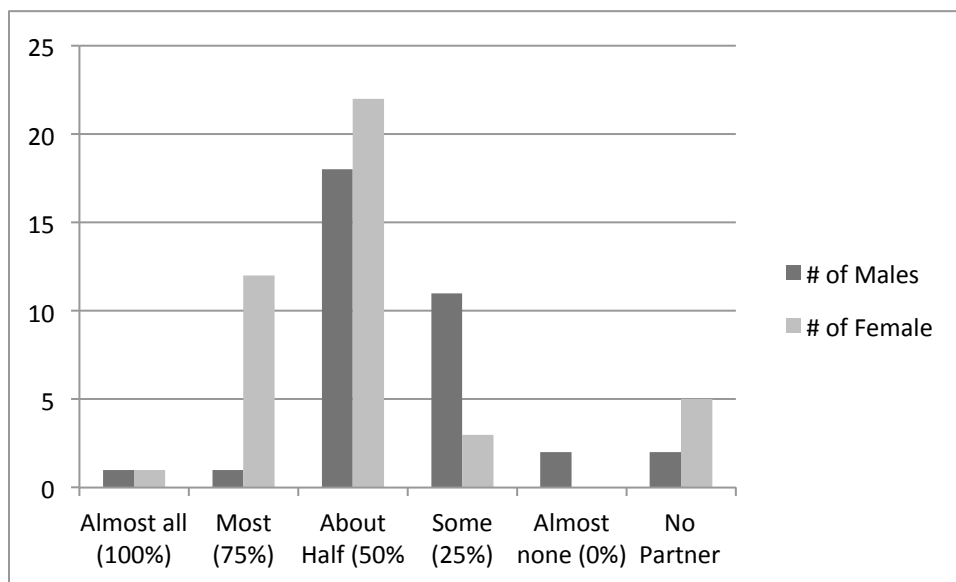
Figure 9. Amount of family income contributed by partner.

Research Question Four

The fourth research question asked respondents about their career paths, career breaks, and military experience. These data are organized here by district.

Career paths. Of the 82 principals that responded to the question about their career path, 29 women and 22 men who responded were first time principals (see Table 16). Sorting these responses by region revealed that there were more first time principals than veterans in all but the Central region, where the number of first-time principals and more experienced principals was almost equal. In the Southern region, 6 out of 7of the principals were in their first year.

Table 16

First-time principals in Israeli school regions (n=65)

	Jerusalem	Northern	Haifa	Central	Tel Aviv	Southern
First-time principal	8	9	5	6	9	6
Experienced principal	6	6	4	7	4	1
Total	14	15	9	13	13	7

There was a significant difference in the percent of women (28.9%, n=13) and men (16.2%, n=6) who had been assistant principal prior to becoming a principal (see Table 17). There was also a significant percentage difference for the Head of Year (lead teacher for each grade) position, with 332.4% (n=12) of men and 60.0% (n=27) of women (p=0.24) holding the post. At the regional level, there seems to be a significant difference in northern and central region of principals who have held roles on the senior management team prior to become principals compared to other districts although there was no gender difference between the districts (p=0.74).

Table 17

Posts Held Prior to Becoming Principal by District

	Jerusalem	Northern	Haifa	Central	Tel Aviv	Southern
Acting Principal	3	0	1	5	6	3
Assistant Principal	4	2	3	5	1	0
Other member of Senior Management Team	6	12	5	12	8	6
Head of Faculty/Department	0	0	0	0	1	0
Advanced Skills Teacher	2	2	0	2	1	0
Head of Year	4	9	4	7	5	6
Senior Teacher	7	6	3	6	4	3
Other (please specify)	3	6	5	5	5	2
Total	14	15	9	13	13	7

There was no significant difference between women and men regarding their specialist subject, nor was there any difference in the subject area expertise of principals by district.

Table 18

Subject Specialty Prior to Becoming Principal by District

	Jerusalem	Northern	Haifa	Central	Tel Aviv	Southern
English	0	0	0	1	2	0
Math	1	4	0	0	3	1
Technology	1	1	0	1	2	0
Science	0	2	0	1	0	1
Foreign Languages	0	0	0	0	0	0
Social Sciences	1	3	4	2	3	1
Humanities	9	6	5	3	4	3
Special Needs	1	0	0	1	0	0
Other	2	4	2	5	3	4
Hebrew	1	0	0	0	1	0
Total	13	15	9	13	13	7

There was a significant difference between men and women regarding when they had formulated a career plan (see Table 19); however, there does not seem to be a difference across the various districts. Of the 7 principals that did determine their career plan in higher education, 4 are now principals in Jerusalem. Across all of the districts, the majority of principals chose their career plan when becoming a teacher (26 out of 681) and when obtaining post of responsibility (28 out of 81).

Table 19

Point When a Career Plan Was Established by District.

	Jerusalem	Northern	Haifa	Central	Tel Aviv	Southern
As a student in K-l2	1	1	1	0	1	2
As a student in higher education	4	1	0	1	1	0
When becoming a teacher	4	5	1	5	5	3
On gaining a post of responsibility	2	6	5	4	4	2
Never	2	1	2	2	1	0
Other (please specify)	0	1	0	1	1	0
Total	13	15	9	13	13	7

Career break. As stated above, there was a difference (p=0.10) between the percent of women, 45.5% (n=20), and the percent of men, 27.8% (n=10), who took a break from education. Of the 80 principals that responded by district, though, there was no direct correlation between gender and district (p=0.67). There was no significant difference in the number of principals that took a career break by district (see Figure 10). There was not a significant difference of the reasons why a principal took a break either by gender or by district (see Figure 11).
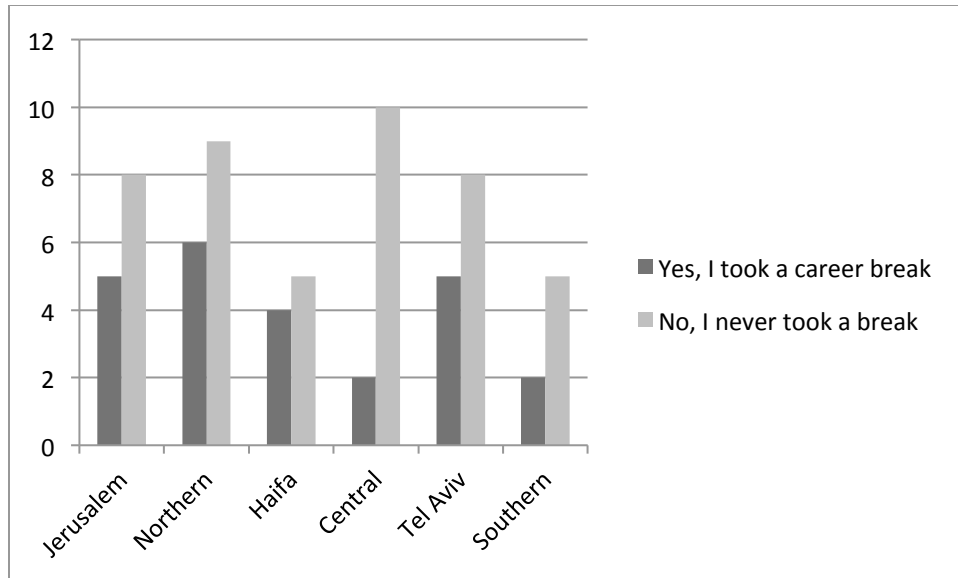
Figure 10. The number of principals who took a career break compared by district (n=80)
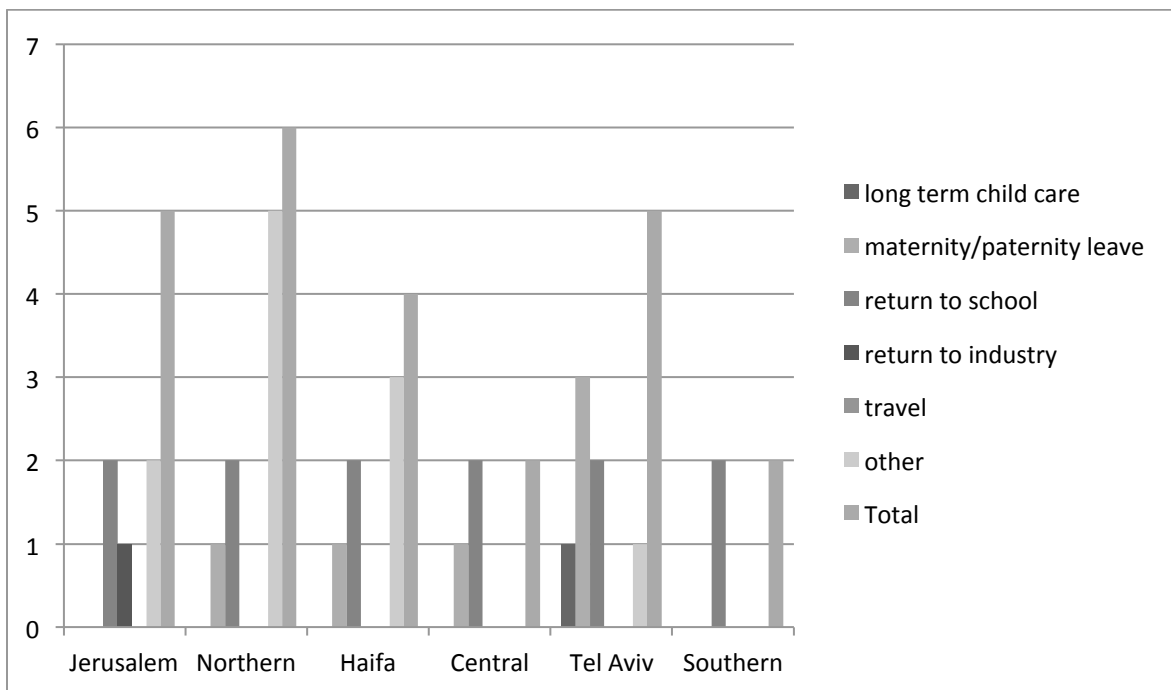
Figure 11. Reasons for career break by district (n=30).

Military. There was a significant correlation between serving in the military and obtaining leadership roles (p=0.01), although there was no correlation between leadership roles in the military with district (p=0.99) (see Figure 12). Over 70% of the principals in all six of the districts in Israel had served in a leadership role while in the military (see Figure 12). The Jerusalem district, Northern district, and Central district each had 10 principals of 56 principals in leadership roles who had held leadership positions in the military (see Figure 12).
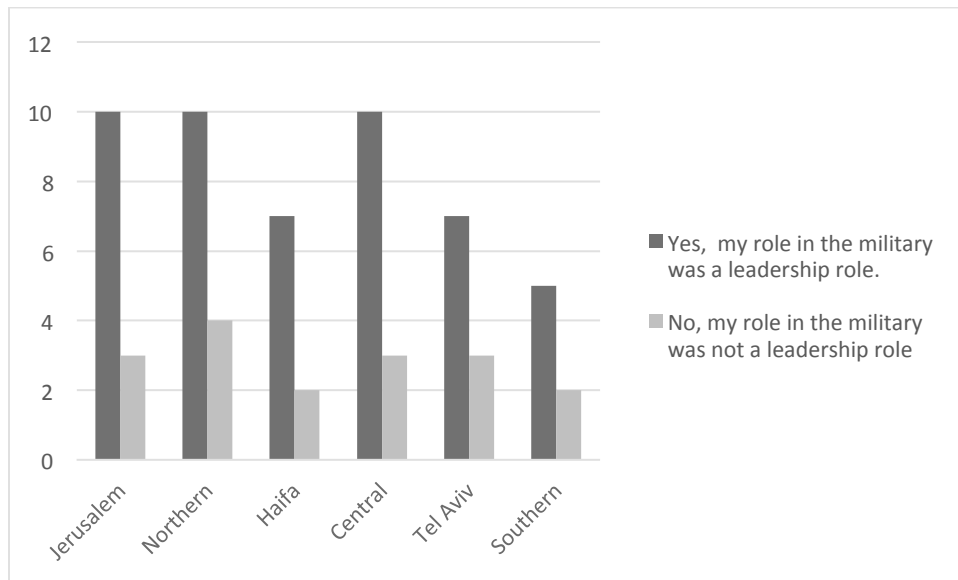
Figure 12. Number of principals who attended military and had a leadership role by district (n=77).

The Israeli military has many branches and all Israeli citizens, male and female, with the exception of the ultra-Orthodox, have two years of mandatory service. Of the principals that answered this question (n=66), most designated serving in the general branch or the infantry. The general branch includes an education corps, national (civic) service, a women's army corps, an engineering corps, and logistics. Those who responded that they served in the infantry branch

listed Nahal (fighting pioneer youth), combat unit, artillery, and chemical and biological warfare as their assignment. It should be noted that females are not allowed into combat units, but they can support and train combat units.

Table 20

Number and Branches of the Israeli Military (n=66).

Branch	Number
Intelligence Corps	5
Medical Corps	1
Air Force	9
General	16
Infantry	22
Navy	3
Armor Corps	4
Signal Corps	4
Total #	66

Final Comments from Principals

At the end of the survey, responding principals had the opportunity to offer any additional comments. The points made by those completing the survey can be summarized in the following four main points:

- In Israel, preschool, elementary, and high schools are controlled by women, both as teachers and administrators. I see the fact that I am a man as advantageous to the system, since it provides students and parents with more balance.

- A person's command and leadership determine their success at managerial positions, not their gender.

- I think it is important to check how many years women remain in the system, what happened to the role of principal in recent years, and how principals see their role.

- It is important to clarify that schools run by women can achieve even more success if the staff is supportive.

Key Findings

The following summarizes the key findings of this study, organized by each research question asked.

Research Question 1: How are women principals of Jewish secular high schools in Israel geographically distributed?

- Women outnumber males in principal positions at Jewish secular schools in Israel.

- According to public data, 59% of the Jewish secular high schools are governed by women and 41% by men.

- There was strong clustering in the Tel Aviv district, where 72% of the Jewish secular high schools have a female principal and 28% have a male principal.

- The Southern district, Central district, and Haifa district had a 60-40 ratio of women to men principals.

- The Jerusalem and Northern districts had more equal, and very similar, numbers: The Jerusalem district has 47% female and 53% male principals, while the Northern district has 46% female and 53% male principals.

Research Question 2: How did women principals of Jewish secular schools in Israel obtain their educational positions?

- There was a difference in career paths taken by women principals in terms of prior positions held. More women (n=13) than men (n=6) were assistant principals and heads of year (women n=27, men n=12) before becoming a principal. Of all the women principals that responded, 6 out of 45 had never specifically determined a career plan.

- Twice as many women as men had previous teachers as mentors. In addition, twice as many women principals had a mentor who had been their principal.

- Thirty-one point eight (31.8) percent of female principals had male mentors, while 13.6 had female mentors. In contrast, 19% of male principals had male mentors and 13.9 had female mentors.

Research Question 3: What are the obstacles that women principals of Jewish secular schools overcame to obtain their educational leadership positions?

- On the interview panel46.5% of women remembered there were more males on the interview panel, while 34.3% of men remembered there were more males.

- Twenty out of 35 male principals who answered this question never felt that they would not succeed in obtaining a principalship, while only 10 out of 43 women felt the same way.

- Sixty-six of 81 principals reported they were unaware of a sexist attitude, yet 56 principals said a sexist attitude was beneficial for them.

- Eighty-nine point five (89.5) percent of women who took career breaks, regardless of reason, were able to return to work at the same level as before the break.

- All 80 principals reported having children; 27 had children under the age of 14.

- One of the principals was single; 78 were or had been married.

Research Question 4: How do men and women principals differ by district in terms of their career paths, career breaks, and military experiences?

- The Tel Aviv district has a strong clustering of women principals.

- In the Southern district, 85.7% of the principals who responded were first-time principals.

- Of the women that answered this question, 13.3% never had a career plan to become a principal.

- Over 70% (n=56) of principals served in the military in a leadership role.

Chapter 5

SUMMARY, CONCLUSION, RECOMMENDATIONS

Introduction

This chapter presents a summary of the findings and an analysis of the data presented in Chapter Four. In addition, I discuss recommendations for policymakers and practitioners and offer suggestions for further research.

Restatement of the Purpose of the Study

This study had a dual purpose: to first examine the geographic distribution of women principals at Jewish secular high schools in Israel and to then identify the paths they took and the barriers they faced in attaining their leadership roles, which could be different depending on the district where they were employed. If clustering was documented, it could indicate that women do not have equal access to educational leadership positions in all parts of Israel due to regional barriers.

Research Questions

The research questions posed in this study were:

1. How are women principals of Jewish secular high schools in Israel geographically distributed?

2. How did women principals of Jewish secular high schools in Israel obtain their educational positions?

3. What are the obstacles that women principals of Jewish secular high schools overcame to obtain their educational leadership positions?

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4. How do men and women principals of Jewish secular high schools differ by district in terms of their career paths, career breaks, and military experiences?

Research Question 1

The first research question asked was: How are women principals of Jewish secular high schools in Israel geographically distributed?

Summary of Findings for Research Question 1

- Women outnumber males in principal positions at Jewish secular schools in Israel.

- There was strong clustering in the Tel Aviv district, with 72% of the Jewish secular high schools having female principals and 28% having male principals.

- The Southern district, Central district, and Haifa district had a 60-40 ratio, with more women than men principals in these districts.

- The Jerusalem and Northern districts had more closely equal numbers of each gender for principal, with Jerusalem having 47% female, 53% male and the Northern district having 46% female and 53% male.

Discussion of Findings for Research Question 1

To assess the representation of women in Jewish secular high schools in Israel, I analyzed public data from the Ministry of Education on the 403 Jewish secular high schools in Israel. Internationally, it has been documented that women hold a minority of educational leadership roles in other developed nations such as the United States (Grogan & Shakeshaft, 2009; Shakeshaft, 1999), Australia (Blackmore, 1999), and the United Kingdom (Coleman, 2009,

2002; Fuller, 2009). The findings from this research showed that 59% of the high schools in

Israel are led by female principals. These data suggest significant increases in the number of

Israeli female principals in the past 40 years: In 1972, only 14.1% of Israeli high school

principals were women, while 36.7% were women in 2000 (Addi-Raccah, 2006b, p. 50). While

the number of Israeli women high school principals has grown significantly over several decades

and this finding substantiates greater access when compared to women in other developed

nations, it does only represent one particular leadership position in one type of school—that of

the principal of the Jewish secular high school.

I also carried out a statistical analysis to investigate the number of women principals in

each of the six districts (regions) of Israel. Although there are more women principals in Israel, I

wanted to see if that was accurate for the entire country or only for certain districts. This research

found that there was strong clustering in the Tel Aviv district, with 72% of the Jewish secular

high schools having female principals and 28% having male principals. It is unclear why there is

strong clustering of women principals in the Tel Aviv district. Although this study suggests that

Israeli women have outnumbered male high school principals over the course of several decades,

this does not necessarily suggest gender parity, but rather a strong acceptance of women as

principals. As Goldring and Chen (1994) stated, this may be the case for a variety of reasons,

including a decline in prestige of the profession among males.

Goldring and Chen (1994) noted that the Israeli education system is centralized and

argued this has caused the feminization of educational leadership in Israel. The Minister who

oversees the Ministry of Education is a political appointee who changes with the election of a

new Prime Minister. The Ministry of Education develops all curriculums for the schools and

hires all staff, teachers, and principals. The teachers and principals are in the same union which can create conflict or tension due to the different goals of each position. Since Israeli education is centralized, the most prestigious positions are not at the school site; they are higher at the Ministry level; and "female principals remain in rather non-authoritative positions in reference to the larger, male-dominated, education system" (Goldring and Chen, 1994, p. 178). The feminization of educational leadership in Israel appears to be because the Israeli system has removed the power and prestige from the school sites, which is at the Ministry level, and this may help to explain why more women are now able to obtain the role of principal. Addi-Racch (2006a) recommended that the relationship between decentralization and increased women representation in educational leadership should be analyzed further (p. 315). The research affirmed Addi-Raccah's (2006) finding that there is an increase of women's representation.

In addition to the Tel Aviv district, the Southern district, Central district, and Haifa district had much higher number of women principals, with a 60-40 ratio of women to men in all three districts. The Jerusalem and Northern districts had close to equal numbers of each gender for principal, with Jerusalem having 47% female and 53% male high school principals and the Northern district having 46% female and 54% male high school principals. While women outnumber men overall as Jewish secular high school principals, these data do not provide further insight into why women are clustered to a significant degree in Tel Aviv, fairly substantially in three districts, and less so in two districts.

As stated earlier, feminist theory can be defined as the "absolute equality of the sexes" (Connell, 1987, xii); equal numbers of women as high school principals provides substantiation for some aspects of this theory and supports feminist theory since women and men hold equal

numbers of principalships. However, public domain data do not show whether women principals were able to obtain the roles as principal in the same manner as male principals. This research question provided the "local quantitative data [that] contextualizes and informs qualitative research" (Fuller, 2007, p. 16). The following research questions analyzed if women principals had equal access to the role of principal.

Research Question 2

The second research question asked: How did high school women principals in Jewish secular high schools in Israel obtain their educational positions? Principals could elect to answer the questionnaire items they wished and thus the number of responses per item varied (N=403, n=86).

Summary of Findings for Research Question 2

- Over 60% of the principals who answered this question were first-time principals. Twenty-eight of the principals had held previous principalships, with three principals being a principal for 20 years, and 5.25 years being the average amount of time as principal.
- There was a difference in career paths taken by women principals in terms of prior positions held. More women held the role of assistant principal (67.7%, n=13) and more women than men held the role of head of year (60.0%, n=27) prior to become a principal. Of all the women principals that responded, 13.3% (n=6) never had a career plan.

- Twice as many women principals as male principals had mentors that were previous teachers to them. In addition, twice as many women principals had a mentor that was a previous principal.

- Thirty-two percent of female principals had male mentors, while only 13.6% had female mentors. In comparison, 19.4% of male principals had male mentors, and 13.9% had female mentors.

Discussion of Findings for Research Question 2

The data from this research confirm the data from the Israeli census 1999-2000, which showed that women are able to obtain the role of principal in Israel in equal numbers to men (Addi-Raccah, 2006a), yet, this investigation suggests the path that women principals followed to obtain the role of principal was different from the path male principals followed. The data from this research showed that 64.4% of female principals were first-time principals, which is similar to the United Kingdom, where the majority (76.5%) of women were first-time principals Fuller (2009). First-time principals refer to those in their first position as principal, not necessarily the first year they are principal.

In support of the leadership theory of pushing the bureaucratic boundary, Diane Morrison (2005) noted, "Had I been a man and spent more time in my career there probably would have been differences in where I have gone in my career" (as cited in Lyman, Ashby, & Tripses, 2005, p.11). In this research, of all of the principals that took that questionnaire (n=103), three had been in the position of principal for 20 years, with the average length of time being 5.25 years. More women were first-time principals than men, and the average age of the women principals was higher, suggesting that women became principals later in life, preventing them from having long

careers. The short tenure of many of the female Israeli principals' careers may affect their career

trajectories, but from this investigation it is unclear overall how long women stay in the roles and

whether or not they intend to seek positions in the future beyond the one they currently hold.

In addition, more women held the role of assistant principal (n=13) and head of year

(n=27) prior to becoming a principal when compared to male principals: 6 of the 37 male

principals were previously an assistant principal and 12 were previously head of year. This

suggests that women and men have different career paths to the role of principal. Specifically, it

appears that a woman's career trajectory is far lengthier than men's, requiring more time in

leadership roles, including that of acting principal. This stands in contrast to the research by

Coleman (2002) in the United Kingdom, who found almost equal percentages of women and

male headteachers who previously held the role of head of department: 73.0% of female

headteachers and 83.0% of male headteachers. So, while men and women in the United

Kingdom follow similar paths to the principalship, there is a marked difference for women in

Israel. The current study does not, however, uncover the reasons why Israeli women's career

path to principal is lengthier than men's.

Results from this investigation of Israeli principals show that 39 out of 45 (86.6%)

women principals had a career plan compared to 33 out of 36 (91.6%) male principals. This is a

significantly greater number when compared with female headteachers in the United Kingdom,

where 46.1% had a career plan (Coleman, 2002). One reason why many women do not have a

career plan is a lack of mentorship. Observing the essential role that mentors play in career

development, Elizabeth Reilly said it was "unthinkable to move forward without the counsel of

others more skillful, wise, creative and heart-filled" (Reilly, 2012 as cited in Lyman, Strachan &

Lazaridou, 2012, p. 81). Reilly also suggested that educators need the "right people on the bus" (Collins, 2001, p. 41) to take them to the next level.

Mentors are vital to how principals choose their career path. Addi-Raccah's (2006a) findings showed that female principals appointed more women into leadership positions, and Coleman (2002) indicated that female role models "encourage[d] the development of female managers" (p. 142). Both findings do not agree with the findings from this research, which showed that 31.8% of women principals had male mentors, while only 13.6% had female mentors. In a country where women are able to achieve the principalship in equal numbers to men and thus have the same opportunity to mentor women as the men, it is unclear why more men mentor women aspirants than do women. In comparison, 19.4% of male principals had male mentors, and 13.9% had female mentors. While Colman's study included principals from the United Kingdom, which may explain differences in women's support of other women as compared to Israel, it is unclear why this study's findings contradict Addi-Raccah's 2006a findings with the same population. A possible reason may be because a large portion of principals, 23 males and 22 females, chose not to report the gender of the mentors, so this issue warrants further investigation.

Women need to "support women's efforts to advance equality" (Sperandio, 2012, as cited in Lyman, Strachan & Lazaridou, 2012, p. 201). According to the data from the current research, the majority of women principals in Israel had male mentors, which contradicts what Addi-Raccah (2006a) found: "Under male leadership women have been underrepresented among the teachers who were advanced to administrative positions" (p. 317). In leadership, power is political (Lyman, Ashby, & Tripses, 2005); by having male mentors, women are gaining power.

This research suggests that women may select male mentors because men hold larger shares of the power, so by having a male mentor, a woman might have more access to this power. As discussed earlier, similarity-attraction theory states that communication between people of the same gender is easier and helps foster relationships of trust and reciprocity, therefore making gender a link in "sponsorship" for administrative positions (Addi-Raccah, 2006a, p. 293). The data from this research appears to question the applicability of this theory for female high school principals at Jewish secular schools in Israel. Thirty-two percent of female principals had male mentors, while only 13.6% had a female mentor, which suggests that women are not mentoring one another to the degree that the men are. In comparison, 19.4% of male principals had male mentors, and 13.9% had female mentors, so it appears men are willing to build trusting, reciprocal mentoring relationships with women as their mentors. While the data from this research does not appear to support similarity-attraction theory, there was only a 20% self-selected response rate to this question, which suggests the need for further investigation. The data available affirms feminist theory, which would require women to have equal access to female and male mentors. Access to both genders as mentors allows for equal access to the political power related to an educational leadership role.

Research Question 3

The third research question asked: What are the obstacles that women principals of Jewish secular high schools overcame to obtain their educational leadership positions? All of the questions in the survey that addressed this research question were voluntary and the number of responses per question varied (N=403, n=104).

Summary of Findings for Research Question 3

- In regard to the interview panel, 46.5% of women felt there were more males on the
  interview panel, while 37.1% of men felt there were more males. More than half of all the
  males (20 out of 35) that answered this question always felt that they would be able to
  obtain the role of principalship, while only 23% of the women (10 out of 43) felt the
  same way.

- Sixty-six of 81 principals reported they were unaware of a sexist attitude, yet 56
  principals said a sexist attitude was beneficial for them.

- All women, except for two, that took career breaks, regardless of the reason, were able to
  return to work at the same level as before the break.

- All 80 principals reported they had children, but only 27 had children under the age of 14.

- One male principals was single; the remaining 78 principals were all married or have
  been married.

Discussion of Findings for Research Question 3

Some of the obstacles that Israeli scholars have previously cited that women educational

leaders have to overcome to obtain their educational leadership positions include a cultural

script, interrupted career development, limited mobility, and lack of confidence (Oplatka &

Hertz-Lazarowitz, 2006). The following discussion will present perspectives on these four

barriers in relation to the data from this investigation.

Previous researchers have stated that some women receive "cultural sanctions," such as

reduced chance for marriage, by obtaining or pursing leadership roles (Arar, 2010; Oplatka &

Hertz-Lazarowitz, 2006; Oplatka, 2006). The data from this research contradict the cultural

sanction argument since this study showed that all principals, except one, were married and all

had children. It is uncertain if this has been the case prior to the 2006 study cited above. In

comparison, Coleman's (2002) study found that 33% of women principals and only 5% of male

principals in the United Kingdom were single. Israeli women have been able to hold a position in

educational leadership in addition to being married, unlike the situation in other countries,

including the United States and United Kingdom, where women are less likely to be both

married and a principal of a school.

This current study also may contradict Oplatka & Hertz-Lazarotiz's (2006b) review of

knowledge that shows that interrupted career development is a barrier to achieving the

principalship in some countries. Responses to this question showed that 89.5% of Israeli women

principals who took a career break were able to return to work at the same level after a break,

regardless of the reason for the break. Yet, Oplatka and Hertz-Lazarowitz (2006b) reference

Limerick and Anderson's 1999 study in the United Kingdom by stating that "only a childless

women principal did not report having problems in achieving a balance between the conflicting

work-family demands" (p. 25). Oplatka (2006) found that in developed countries "women's

under-representation in leadership positions may be attributed also to women's own decision not

to apply for promotion in education for a variety of reasons such as. . . .gender-based

socialization" (p. 608). There appeared to be different experiences between women in the United

Kingdom and women in Israel when it comes to career breaks. It seems that Israel is an anomaly,

since women are not only represented in leadership positions; they have also been able to push

through gender-based socialization by getting married and having children.

This research showed that principals, both male and female, primarily took a career break for maternity leave, long-term childcare, to return to school, and "other reason." Ten women principals took a leave for an "other" reason, which included a sabbatical, work as an elected government officer, and work abroad. Of the ten male principals who took a break, two were not able to return to the same level as before, but neither offered an explanation or discussed the situation that prevented them from returning to the same level as before their break.

Oplatka (2006) identified limited mobility as an obstacle that women principals in developed countries had to overcome to obtain a role in educational leadership. This limited mobility included a maximum distance from home for which women principals could accept positions and was based on marital obligations, dependents including children and elderly parents, and domestic household responsibilities. This current investigation shows that all Israeli principals had children and 43.2% of women principals had dependents other than children, which in theory would geographically limit their ability to obtain a role in educational leadership, however neither factor did limit them. This suggests either a shift in the past decade in Israel or a difference between Israeli women principals and those of other developed nations so that women's access is no longer dictated by geographical factors due to family responsibilities.

This research suggests agreement with Lyman, Ashby, and Tripses (2005) who stated that age is a factor in women becoming principals. In Israel, 39% of responding female principals was between 51 and 55 years old, while 43% of all female principals were between 36 and 45 years old. This is different from the male principals; 57% of all male principals were between the ages of 36 and 45, demonstrating that more men were able to obtain the role of principal earlier

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in their lives, while women had to wait until they were older to access the role as principal. Oplatka & Hertz-Lazarowitz (2006) stated that women became principals later in life because of career breaks. However, this study's data do not identify career breaks as a barrier, since all women (except for two) who took a career break were able to return to work at the level as prior to their break. The women principals did, however, hold more roles in leadership than men prior to their first principalship appointment.

The data in this research also suggest a contradiction with Addi-Raccah's (2006a) assertion that "women who do not have children (and probably have not married) choose to develop their career by accessing leadership positions" (p. 307). In the case of women principals of high schools, in this research, all (both male and female principals) chose marriage and children in addition to their careers. This data shows that Israeli principals differ from those in the United Kingdom, where Coleman (2002) found that 51.7% of women headteachers compared to 94% of male headteachers had children.

Although all Israeli principals of Jewish secular schools in this research were married with children, the data show that only 5 have children under the age of 2, and a total of 27 principals, both male and female, have children under the age of 14. This could indicate that in Israel, female and male principals have a family prior to obtaining the role of principal in order to balance their families and careers, but further investigation should analyze the age that the principals had their children in comparison to when they started their career as principals. As no question sought insight into the issue of at what age marriage and children occurred compared with what age they achieved the principalship, it is unclear if the principals were married with children prior to obtaining the role of principal.

This study confirmed Coleman's (2002) findings that some women lack confidence at times regarding their ability to obtain the role of principalship, yet they were still able to persevere. When asked if they had experienced sexist attitudes, which could be a barrier to obtaining the role as principal, the overall answer was that they were not aware of a sexist attitude (81.5%, n=66 out of 81), yet 56 principals felt that a sexist attitude was beneficial towards their career. This investigation did not, however, address how the principals were defining sexist attitudes and examples of how they thought these sexist attitudes were beneficial or detrimental to their educational leadership positions. Coleman (2002) found that women headteachers "are more likely than men to feel that they have to prove themselves and believe that they have to work harder than men to earn their place" (p. 82).

This study affirms Coleman's (2002) statement that "despite the difficulties in getting there, being a women headteacher has its advantages" (p. 137). This research found that 28.9% of female principals felt that the female gender contributed more to their position as principal, as opposed to the 13.9% of male principals that felt that the male gender contributed more. This research also demonstrated that 5.6% of male principals felt that their gender contributed less, compared to 0% of female principals that felt that female principals contribute less to the profession.

In addition, 19 out of 39 (49%) males in this study always felt that they would be able to obtain the role of principalship. The male principals had the support and self-confidence to strive for and obtain these leadership positions. Women principals on the other hand, did not have the nearly the same self-confidence; 21 out of 47 (45%) of the women always knew that they would

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obtain a role as principal and never doubted that. Men overall showed a slightly increased

percentage over women in their level of confidence to be able to obtain the role of principal.

A major component of becoming a principal is to go in front of an interview panel and

convince the interview panel of one's competence to hold the role. In regard to the members of

the interview panel, 46.5% of women remembered that there were more males on the interview

panel, while 34.3% of men felt there were more males. This supports Coleman's (1996) findings

in which a female principal recounts her interview to become a principal as being told, "We

apologize for the fact that we're all men here, but that's just a challenge for you" (Coleman,

1996, p. 326). The definition of feminist theory I used for this project is "absolute equality of the

sexes" (Connell, 1987, xii). Leaders who set up interview panels should strive for gender balance

even though this does not appear to be an impediment to women achieving the principalship.

As discussed earlier, feminist theory is defined as "absolute equality of the sexes,

accept[ing] sharing of childcare and all other forms of work, accept[ing] freedom of sexual

behavior, and accept[ing] multiplicity of gender forms as being plain common sense and the

ordinary basis of civilized life" (Connell, 1987, xii). Some of the data from this research do not

support some aspects of this theory because the principals identified their interview panel as not

being a panel of their peers. Since the majority of high school principals are female, feminist

theory would suggest that there should be an equal representation of female principals on the

interview panel.

Some of the data from this research show that women principals value having a family

and taking career breaks, which would expand childcare arrangements. Since 89.5% of women

principals are able to return to work at the same level as before the break, are able to be married,

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and have children, this aligns with feminist theory. Women in Israel do not have to choose between their job and family. Returning to work, marrying, and having children seem to be three personal values that Israeli women embrace that women educational leaders in other countries, such as the United States (Grogan & Shakeshaft, 2011), Australia (Blackmore, 1999), and the United Kingdom (Fuller, 2007; Coleman, 2002), have not been able to achieve as successfully. Lyman, Ashby, & Tripses (2005) affirm this leadership behavior as power from values, where a value is non-negotiable and therefore the educational system is forced to figure a way to make the value of a family work for its employees.

Research Question 4

The fourth research question asks: How do men and women principals of Jewish secular high schools differ by district in terms of their career paths, career breaks, and military experiences? All of the questions in the survey that addresses this research question were voluntary and therefore affected the number of responses per question (N=403, n=104).

Summary of Findings for Research Question 4

- The Tel Aviv district has a strong clustering effect of women principals.

- In the Southern district, 85.7% of the principals were first-time principals.

- Of the women that answered this question, 13.3% never had a career plan to become a principal.

- Over 70% (n=56) of principals served in the military in a leadership role.

Discussion of Findings for Research Question 4

Coleman (2002) states that "the most likely explanation for geography being so closely related to equal opportunities for women lies in the prevalence of stereotypes about male and female leadership" (p. 37). By dividing the first-time principals by regions, there were more first time principals in all districts. In the Southern district, 85.7% of the principals were first time principals. These data do not provide evidence why there are so many first-time principals in these regions. Additional analysis of these regions might determine if there was an increase in the number of schools, redistribution of leadership, increased development of these areas, or other factors.

At the district level, there seems to be a significant difference in the Northern and Central districts of principals who have held roles on the senior management team prior to become principals. It is unclear if this affects a woman's access to the role of principal, although the data do suggest that women's career trajectory to achieve the principalship is much lengthier than it is for men. It is also inconclusive whether women accessed the role by the same career path as male principals.

There was a significant difference between men and women regarding when they formulated a career plan. In this research, 13.3% of the women principals never had a career plan, 35.6% developed a career plan when they gained a post of responsibility, and 35.6% developed their career plan as teachers. In comparison to Coleman's study (2002), these data suggest that fewer women principals (21.7%) in the United Kingdom have developed a plan while 46.1% developed a career plan when they gained a post of responsibility, and 10.2% developed their career plan as teachers. While these data represent two different countries, it

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appears the problem is similar in that a percentage of women never formulate career plans, suggesting the need for professional mentoring. Of the male principals that participated in this research, 33.3% developed their career plan on gaining a post of responsibility, 27.8% when becoming a teacher and only 8.3% never had a career plan. Coleman (2002) found that the in the UK, 47.5% of male principals developed their career plan on gaining a post of responsibility, 20.3% when becoming a teacher, and only 14.5% never had a career plan.

Israel is very unique in that it requires all citizens to serve in the military after school or at age eighteen. Until recently in the United States, women military leaders have been limited in their leadership achievements "because of strong support for the belief in a natural order in this highly masculinized environment" (Barnett, 2007, p. 150). The data from this research showed that Israel's military is very different from the United States' military. This data showed that 70% of the principals overall held a leadership role in the Israeli military. Based on these data it is inconclusive whether the military's leadership role and training had an impact on the leadership abilities of current principals.

All but two of the principals (n=81) (both women) served in the military. In this study, 61.0% of women principals held a leadership role in the military, while a greater number of male principals had held a leadership role—86.1%. The Israeli military will exempt women from the mandatory draft if they are married or if they are mothers. Although Israel has a mandatory draft after high school, men and women serve differently in the military. Women are allowed to be in leadership roles but are not allowed into a combat unit because the "roles of mother and wife are incompatible with the role of soldier, as women in the military service will adversely affect the Jewish birthrate" (Abdo, 2011, p.33). While the logic might be subject to debate, the fact that

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many women are trained in and serve in leadership roles in the military provides Israel with a unique circumstance: women who exit the military with aptitudes for leading that provide them with important leverage if they elect educational leadership roles.

Lyman, Ashby and Tripses's (2005) four common themes in leadership—collaborative decision making, pushing the bureaucratic boundaries, claiming power through politics and living and leading from values—seem to be reflected in the findings for this final research question. Data from this investigation suggest that women principals in Israel supported this theory of leadership because women were able to obtain roles of leadership. Women principals outnumbered male principals in 4 out of 6 of the districts. The Israeli education system provided opportunities for women to advance. Part of this system includes the mandatory military draft in which 72.7% of principals held a leadership role in the military. This statistic differs greatly from what is being reflected in educational leadership world-wide. Other countries are struggling to accept women in educational leadership positions and in the military, but Israel seems to have shown significant progress in this regard. The leadership opportunity in the military and the education system both align with Lyman, Ashby, and Tripses (2005) leadership theory and should encourage additional exploration.

Research & Policy Recommendations

Recommendations based on Research Question 1

Numerous questions for further investigation emerged from this study. Based on the high school principals' geographical locations in Israel, a deeper examination could look more closely at the dates when women became the dominant gender in educational leadership at the Jewish secular high schools, as well as exam what led to the decrease in prestige for men in the role. In

addition, a longitudinal study could examine any gender distribution changes in the districts. It would also be interesting to map this backwards, since Israel was established in 1948, to see how the school leadership teams have changed. Have the schools always had an equal distribution of gender in terms of leadership at the school sites?

Recommendations based on Research Question 2

Addi-Raccah (2006a) argued that communication between people of the same gender is easier and helps foster relationships of trust and reciprocity. This research showed that 83.4% of women principals either were not able to find a female mentor or choose a male mentor for other reasons. Future educational leadership development policy can address the establishment of a mentoring program. In districts, such as the south, where 85.7% of the principals were in their first principalship, new principal induction appears warranted. Matching senior women principals who are trained in mentoring skills with less experienced principals might help the next generation of principals make the transition with less barriers and more support.

In addition it would be compelling to examine the role of woman-to-woman mentoring. If 13% of women educational leaders who strive for positions in high schools have no career plans and few women mentor each other, there is much room for examining leadership mentoring. Why do so few women mentor each other? Why is it that men are the principal mentors of women in achieving these positions when there is equal representation in the positions? Do women choose not to mentor other women because of lack of training or other factors related to perceived threats, etc.?

Recommendations based on Research Question 3

There are several interesting data points about access to the principalship and obstacles that principals have overcome that a qualitative investigation could help clarify. For instance, how old were the principals when they obtained their first principalship? Was there a difference in age between the genders or the districts? If the male principals were not assistant principals, what leadership roles did they hold, and why were they rarely assistant principals? Since forty-nine principals were previously members of the senior management team, what were their role, capacity, and impact on their school? These questions would be best examined in a qualitative study.

In addition, in analyzing the data regarding who served on interviewing committees, there was a discrepancy between what the male and female principals remembered. Forty-six point five percent of the female principals remembered there being more males on the interview committee, while 34.3% of the males remember there being more males. A policy that seeks gender balance is recommended so that the interview panel is composed of same gender of the applicants.

Recommendations based on Research Question 4

Another study could also focus on leadership in the Israeli military and what it contributes to training both men and women leaders in becoming principals and educational leaders. What specific training do the soldiers go through? How does this training relate to the current education system in Israel? With a statistical significance of ($p=0.01$), the relationship between military and leadership should be examined further.

Finally, since this investigation focused solely on Jewish secular high schools, it could be replicated to examine women's access to all leadership roles in education, whether in schools, districts, or in the Ministry of Education. Another replication study could also examine women leaders' access and progress in the other types of schools that the Ministry oversees—the other types of National Formal Schools (Jewish Religious and Arab), the Jewish Orthodox, and the Recognized Schools (various combinations of vocational and academic schools).

Conclusion

Israeli education has provided a venue with many opportunities for women to attain the role of high school principal. While this study provided additional insight into women's access and progress, it does so with only one type of school and one level of school leader. With a greater than 25.8% return rate, there is limited certainty that the data can represent insight into educational leadership in Israel as a whole.

In summary, this research opened up many doors as a beginning to understand the leadership of women the current educational system. Although women make up 59% of the Jewish secular high school principals, it was found that there was only strong clustering in one district, the Tel Aviv district, with 72% of the Jewish secular high schools having female principals.

Access to the principalship is a very important concept in educational leadership. Currently, over 60% of the principals in Israel are in their first post as principals. This might not have been their first year as principal for respondents to this study, but they do not have previous experience as a principal in other schools. The average number of years as principal was five, with the most experienced principals who completed the questionnaire having up to twenty five years

of experience. It did come to light that female and male principals took different paths to obtain their principalship. More women held the role of assistant principal (28.9%) and head of year (60.0%) prior to become a principal. Thirteen percent of women never planned on becoming a principal. One of the most interesting facts from this research was that 31.8% of female principals had male mentors, while only 13.6% had female mentors, which appears to challenge similarity-attraction theory.

Over the years, women have always had obstacles to overcome to obtain roles of leadership, especially in educational leadership. Some of the obstacles identified included the gender composition of the interview panel. Forty-six point five percent of women remembered that there were more males on the interview panel, which seems unusual, since if the majority of the principals are female, and then it is reasonable to assume that the majority of the interview panel would be female as well. Perhaps most impressive was that all of the principals were married with children, whereas in many countries women are not able to have both family and career. It appears that Israeli women do not need choose between a career in educational leadership and having a family.

Israel is definitely ahead of most countries by having more opportunities for women to become principals; however there are still many questions regarding whether there is equity in the path leading to these positions. Connell (1987) stated that equity for both sexes implies equality in everything between the sexes. If the path to becoming a principal is different, then it might not be equitable. However, due to the cultural scripts of family obligations, it is impressive how women have been able to return to work at the same level without consequence for taking time to raise a family or returning to school. So why do some women still feel that they are not

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able to attain the role of principalship? Why do Israeli women still have doubts? With 70% of principals having military leadership training, does this prepare women to obtain roles in educational leadership better than non-military leaders? This study has provided a good start to analyse how women in Israel have progressed in educational leadership, but further investigation is still required to add to the growing body of scholarship focused on women as educational leaders around the world.

From: Marianne Coleman <M.Coleman@ioe.ac.uk>

Subject: **RE: WLE Gender Audit**

Date: October 9, 2011 4:48:16 AM PDT

To: Dana Lebental <dlebental@me.com>

Dear Dana

Here are the two instruments. One is the original that I have used in my work in England

with headteacher/principals and the other is the one that was used for the WLE

piloting. The version I am sending you has some additions in red from Margaret Grogan

who changed it slightly so that it can be used for administrators in higher education. You

can see how the instrument needs to be 'tweaked' for the particular set of respondents you

are addressing. If you use either version I would be grateful if you could say that the

original was mine. I will also append a list of my publications. My 2002 book has at the

end the original instrument.

Best wishes,
Marianne

APPENDIX B

COMMUNICATION TO PRINCIPALS

This letter is written in female voice for convenience, but the intention is for both genders

Dear Principals,

As a doctoral candidate at Loyola Marymount University, I am researching the distribution of

women principals throughout the country and how to analyze how women were able to obtain

high school principal positions. In the context of this study, I would like to investigate the

distribution of women and men that are school principals across the different districts in Israel. In

this framework, I am going to try to understand the way in which you were able to obtain this

position and balance your personal life.
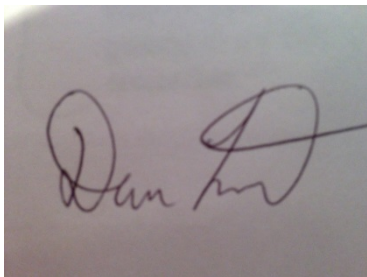
As a woman with a Masters degree in Administration, I have been very interested in the how

female principals balance their personal and professional lives. With Israel having a higher

percentage of women principals at the high school level it is of interest for study in education

and social justice, I have been intrigued about how they obtain these positions.

I would like to you complete the following questionnaire. The survey asks you about how you

were able to obtain your current leadership position as well as some specifics about the location

in which you are a leader. It should take you approximately 20 minutes to complete the survey.

I will attempt to examine any barriers that women have overcome to achieve their positions and

any strategies they used to overcome possible barriers. I will share all results with you, and hope

that you will be able to utilize the results of the study in future decision making at your site.

If you have any questions or would like additional information about the study, I would be happy

to speak with you. I can be reached at dlebental@lion.lmu.edu. Thank you for your

consideration in completing this survey as part of my research study. I know that as a school

principal, you are extremely busy and your time is valuable.

Respectfully,

Dana Lebental

Doctoral Candidate

Loyola Marymount University

APPENDIX C

COMMUNICATION TO PRINCIPALS (Hebrew)

תקשורת דואר אלקטרוני למנהלים.
מנהלים יקרים,

כדוקטורנט בבית לויולה מרימאונט האוניברסיטה, אני חוקר את התפלגות המנהלים נשים ברחבי הארץ
ואיך לנתח איך נשים הצליחו לקבל גבוהות העיקריים תפקידים בבית הספר.

אני יהודי אמריקני בעל אזרחות כפולה. אני נולד וגדל בלוס אנג'לס, קליפורניה, בוגר שלוש
אוניברסיטאות בלוס אנג'לס שבה אני מתקבל כמה רווקים של אמנויות במדע המדינה עם קטין בכימיה,
תואר שני בחינוך הדגש בחינוך חוצה תרבויות משני, תואר שני במנהל למדע. אבא שלי נולד בפולין
במהלך מלחמת העולם השנייה, ועלה לישראל בגיל 3. הוא גדל בארץ, הגיע לארצות הברית כדי לקבל
תואר ראשון שלו למדע. במהלך שהותו באמריקה התחתן עם אמי נשארה בארצות הברית. הם גידלו
משפחה המורכבת אותי ואת אחי. כמעט בכל קיץ, אני טס לישראל כדי לבקר את המשפחה שלי, שרבים
מהם נמצאים בתחום החינוך. מצאתי את זה תמיד מעניין לדון המגמות האחרונות המתודולוגיה
החינוכית המתרחשת בארצות הברית ובישראל.

בתור אישה עם תואר שני במנהל, הייתי מאוד מעוניין איך מנהלים נשים לאזן את חייהם האישיים
והמקצועיים. עם ישראל שיש לו אחוז גבוה יותר של מנהלי נשים ברמת בית הספר התיכון, הייתי סקרן
על איך הם להשיג עמדות אלה.

אני רוצה שתסיים את השאלון הבא. הסקר שואל אותך איך הצלחת להשיג עמדת ההנהגה הנוכחית,
כמו גם כמה פרטים על המיקום שבו אתה מנהיג. זה אמור לקחת אותך כ 20 דקות כדי להשלים את
הסקר.

אנסה לבדוק את כל המחסומים נשים שהתגברו על מנת להשיג את עמדותיהם וכל האסטרטגיות
המשמשות להתגבר על מחסומים אפשריים. אשתף את כל התוצאות איתך, ומקווים כי תוכל לנצל את
תוצאות המחקר בהחלטה בעתיד לעשות באתר שלך.

אם יש לכם שאלות או רוצים פרטים נוספים על המחקר, אני אשמח לדבר איתך. אני יכול להגיע ב
dlebental@lion.lmu.edu. תודה על ההתחשבות שלך להשלים את הסקר כחלק ממחקר המחקר
שלי. אני יודע את זה כמו מנהל בית ספר, אתה עסוק מאוד שזמנך יקר.

בכבוד רב,

דנה Lebental
דוקטורט המועמד
אוניברסיטת לויולה מרימאונט

APPENDIX D

INFORMED CONSENT AND QUESTIONAIRE FOR SECONDARY SCHOOL

PRINCIPALS IN ISRAEL

Q1 LOYOLA MARYMOUNT UNIVERSITY

Informed Consent Form

Women Principals of Jewish Secular High Schools in Israel: Access and Progress 1) I hereby authorize Dana Lebental, doctoral candidate to include me in the study on women principals of Jewish secular high schools in Israel.2) I have been asked to participate in a research project, which is designed to study how principals were able to obtain their position by filling out an on-line survey. I might be contacted afterwards for a follow-up interview. The on-line survey is estimated to take approximately 20 minutes. 3) It has been explained to me that the reason for my inclusion in this project is that I am the principal at the school.4) I understand that if I am a subject, I will complete the on-line questionnaire. The investigator may contact me for a follow-up interview. I am aware that this is a non-confidential study and that information revealed will be published.5) If I am chosen and agree to an interview, I understand that I will be audio-taped in the process of these research procedures. It has been explained to me that these tapes will be used for research purposes and that my identity will not be disclosed. I have been assured that the tapes will be destroyed after their use in this research project is completed. I understand that I have the right to review the tapes made as part of the study to determine whether they should be edited or erased in whole or in part. 6) I also understand that the possible benefits of the study

are that the results could be used to inform decision-making including policy decisions hiring of principals and other leadership positions. 7) I understand that Dana Lebental who can be reached at Dlebental@lion.lmu.edu will answer any questions I may have at any time concerning details of the procedures performed as part of this study.8) If the study design or the use of the information is to be changed, I will be so informed and my consent re-obtained.9) I understand that I have the right to refuse to participate in, or to withdraw from this research at any time without prejudice. 10) I understand that circumstances may arise which might cause the investigator to terminate my participation before the completion of the study.11) I understand that no information that identifies me will be released without my separate consent except as specifically required by law.12) I understand that I have the right to refuse to answer any question that I may not wish to answer. 13) I understand that if I have any further questions, comments, or concerns about the study or the informed consent process, I may contact David Hardy, Ph.D. Chair, Institutional Review Board, 1 LMU Drive, Suite 3000, Loyola Marymount University, Los Angeles CA 90045-2659 (310) 258-5465, david.hardy@lmu.edu.14) By signing this consent, you assure the researcher that you have your supervisor's permission to participate in this study.15) By signing this consent form, I acknowledge receipt of a copy of the form and a copy of the "Subject's Bill of Rights".

O Agree (1)

O Disagree (2)

If Disagree Is Selected, Then Skip to End of Survey

Q2 What is the title of your job?

○ Principal (1)

○ Assistant Principal (2)

○ Other (3) _____

Q3 Which of the following apply to you?

❑ Male (1)

❑ Female (2)

Q4 As a principal, have you ever found your gender to be an advantage?

○ Almost Never (1)

○ Once in a while (2)

○ About half the time (3)

○ Most of the time (4)

○ Nearly all of the time (5)

Q5 Would you like to explain? (Optional)

Q6 Which District is your school in?

○ Jerusalem (1)

○ Northern (2)

○ Haifa (3)

○ Central (4)

○ Tel Aviv (5)

○ Southern (6)

○ Other (7) _____

Q7 Years of appointment to present post:

Q8 Is this your first principal position?

○ Yes (1)

○ No (2)

If Yes Is Selected, Then Skip To Which of the following posts have you...

Q9 If no, please indicate the number and duration (in years) of principalship(s)...

○ Principalship one (1) _____

○ Principalship two (2) _____

○ Principalship three (3)

Q10 Which of the following posts have you held? (check all the apply)

❑ Acting Principal (1)

❑ Assistant Principal (2)

❑ Other member of Senior Management Team (3)

❑ Head of Faculty/Department (4)

❑ Advanced Skills Teacher (5)

❑ Head of Year (6)

❑ Senior Teacher (7)

❑ Other (please specify) (8) _____

Q11 Indicate your specialist subject area (check all the apply)

❑ English (1)

❑ Math (2)

❑ Technology (3)

❑ Science (4)

❑ Foreign Languages (5)

❑ Social Sciences (6)

❑ Humanities (7)

❑ Special Needs (8)

❑ Other (please specify (9) _____

❑ Hebrew (10)

Q12 At what stage of your life did you formulate a career plan that included principalship or

deputy principalship?

○ As a student in K-l2 (1)

○ As a student in higher education (2)

○ When becoming a teacher (3)

○ On gaining a post of responsibility (4)

○ Never (5)

○ Other (please specify) (6) _____

Q13 Would you like to explain? (optional)

Q14 Please describe your most influential mentor you had in becoming a principal (indicate all that apply)

❑ Not applicable (1)

❑ male (2)

❑ female (3)

❑ married (4)

❑ single (5)

❑ separated/divorced (6)

❑ Parents (7)

❑ partner (8)

❑ friend (9)

❑ someone who taught you (10)

❑ previous principal (11)

❑ Other (12) _____

Q15 Would you like to explain? (optional)

Q16 Throughout your career, were there times that you thought you would not achieve a principal position?

❍ Never Happened (0% of time) (1)

❍ Very Uncommon (1-10% of time) (2)

○ Quite Uncommon (10-30% of time) (3)

○ Common (50-70% of time) (4)

○ Quite Common (70-90% of time) (5)

○ Very Common (90-100% of time) (6)

Q17 Would you like to explain? (optional)

Q18 Have you ever taken a break from education? (For example: Child care, maternity leave, returning to school)

○ Yes (1)

○ No (2)

If No Is Selected, Then Skip To Of the interview panel that selected ...

Q19 If, so for which of the following reasons?

❑ long term child care (1)

❑ maternity/paternity leave (2)

❑ return to school (3)

❑ return to industry (4)

❑ travel (5)

❑ other (6) _____

Q20 If you had a career break were you able to resume your career at the same level as before the break?

○ Yes (1)

○ Yes, after a little convincing (2)

○ Yes, after convincing (3)

○ No (4)

Q21 Of the interview panel that selected you as principal, approximately how many were men and how many were women?

○ same amount of women and men (1)

○ more men then women (2)

○ more women then men (3)

Q22 Have you ever been aware of a sexist attitudes towards you in connection with job applications or promotion?

○ Yes (1)

○ No (2)

Q23 How did this sexist attitude affect your career?

○ Beneficial (1)

○ Detrimental (2)

Q24 If you would like to specify, please describe the circumstance (optional)

Q25 Will a person of your gender contribute more to an educational leadership position?

○ Yes (1)

○ No, that person will contribute less (2)

○ No gender preference (3)

Q26 Would you like to explain? (optional)

Q27 Did you attend the military?

○ Yes (1)

○ No (2)

Q28 What branch were you in?

Q29 What was your occupation?

Q30 Did you consider this a leadership role?

○ Yes (1)

○ No (2)

Q31 Would you like to explain? (optional)

Q32 Do you have children?

○ Yes (1)

○ No (2)

If No Is Selected, Then Skip To Do you have a partner? If No Is Selected, Then Skip To Apart

from children, do you have resp...

Q33 How many children do you have, under the age of two?

Q34 How many children do you have, under the age of 14?

Q35 Apart from children, do you have responsibility for the care of other dependents including

elderly relatives?

❍ Yes (1)

❍ No (2)

If No Is Selected, Then Skip To Do you have a partner?

Q36 If yes, please indicate nature of responsibility

Q37 Which of the following apply to you?

❍ Married or living with a partner (1)

❍ Single (2)

❍ Separated (3)

❍ Divorced (4)

❍ Widowed (5)

If Single Is Selected, Then Skip To End of Block

Q38 How much does your partner's income consist of the family income?

○ Almost all (100%) (1)

○ Most (75%) (2)

○ About Half (50% (3)

○ Some (25%) (4)

○ Almost none (0%) (5)

○ No Partner (6)

Q39 To what extend do you and your partner share domestic responsibilities e.g. housework, shopping, cooking, washing, gardening, organizing holidays and social life? Indicate an approximate overall percentage undertaken by each of you.

_____ Me (1)

_____ Partner (2)

Q40 School (optional)

   School Name (1)

Q41 Please indicate which of the following apply to your school:

❑ Primary (1-8) (1)

❑ Lower Secondary (7-9) (2)

❑ Upper Secondary (10-12) (3)

❑ Other (4) _____

Q42 Please indicate which of the following apply to your school:

○ Co-ed (1)

○ Girls (2)

○ Boys (3)

Q43 Please indicate which of the following apply to your school:

❑ Jewish Secular (1)

❑ Jewish Religious (2)

❑ Arab (3)

❑ Other (4) _____

Q44 Please indicate which qualifications you have?

❑ B.A./B.Sc. (1)

❑ M.A./ M. Sc. / M.Ed. (2)

❑ Ph.D. (3)

❑ B. Ed. (4)

❑ Certificate of Education (5)

❑ Ed. D. (6)

❑ Other (7) _____

Q45 What is your religion?

○ Jewish (1)

○ Arab (2)

○ Christian (3)

○ Druid (4)

○ Other (5) _____

Q46 Where were you born?

○ Israel (1)

○ Ethiopia (2)

○ Russia (3)

○ United States (4)

○ Canada (5)

○ Other (6) _____

Q47 Age Group

○ Under 30 (1)

○ 30-35 (2)

○ 36-39 (3)

○ 40-45 (4)

○ 46-50 (5)

○ 51-55 (6)

○ 56-60 (7)

○ 61 + (8)

Q48 Your Name (optional)

   Principal Name (1)

Q49 Are there any additional comments you would like to share with the researcher?

Q50 Can we contact you for a follow up interview? If so please provide an e-mail address below.

(Optional)

End of Questionnaire

Thank you very much for taking the time to complete this questionnaire.

Author of Original questionnaire Dr Marianne Coleman (2002)

Institute of Education, University of London

INFORMED CONSENTAND QUESTIONAIRRE FOR SECONDARY SCHOOL

PRINCIPALS IN ISRAEL (Hebrew)

PhraseID   EN   HE

Women Principals of Jewish Secular High Schools in Israel: Access and Progress
1) I hereby authorize Dana Lebental, doctoral candidate to include me in the study on women principals of Jewish secular high schools in Israel.
2) I have been asked to participate in a research project, which is designed to study how principals were able to obtain their position by filling out an on-line survey. I might be contacted afterwords for a follow-up interview. The on-line survey is estimated to take approximately 20 minutes.
3) It has been explained to me that the reason for my inclusion in this project is that I am the principal at the school.
4) I understand that if I am a subject, I will complete the on-line questionnaire. The investigator may contact me for a follow-up interview. I am aware that this is a non-confidential study and that information revealed will be published.
5) If I am chosen and agree to an interview, I understand that I will be audio-taped in the process of these research procedures. It has been explained to me that these tapes will be used for research purposes and that my identity will not be disclosed. I have been assured that the tapes will be destroyed after their use in this research project is completed. I understand that I have the right to review the tapes made as part of the study to determine whether they should be edited or erased in whole or in part.
6) I also understand that the possible benefits of the study are that the results could be used to inform decision-making including policy decisions hiring of principals and other leadership positions.
7) I understand that Dana Lebental who can be reached at Dlebental@lion.lmu.edu will answer any questions I may have at any time concerning details of the procedures performed as part of this study.
8) If the study design or the use of the information is to be changed, I will be so informed and my consent re-obtained.
9)   I understand that I have the right to refuse to participate in, or to withdraw from this research at any time without prejudice.
10) I understand that circumstances may arise which might cause the investigator to terminate my participation before the completion of the study.
11) I understand that no information that identifies me will be released without my separate consent except as specifically required by law.
12) I understand that I have the right to refuse to answer any question that I may not wish to answer.
13) I understand that if I have any further questions, comments, or concerns about the study or the informed consent process, I may contact David Hardy, Ph.D. Chair, Institutional Review

Board, 1 LMU Drive, Suite 3000, Loyola Marymount University, Los Angeles CA 90045-2659
(310) 258-5465, david.hardy@lmu.edu.
14) By signing this consent, you assure the researcher that you have your supervisor's permission to participate in this study.
15) By signing this consent form, I acknowledge receipt of a copy of the form and a copy of the "Subject's Bill of Rights".

טופס הסכמה
"נשים כמנהלות בבתי ספר תיכונים חילונים בישראל: גישה ותהליך"

1. בזאת אני מאשר/ת לדנה לבנטל, תלמידת דוקטורט, לכלול אותי במחקר אודות נשים מנהלות בבתי ספר תיכונים חילונים בישראל.
2. התבקשתי להשתתף במחקר זה, שמיועד לחקור כיצד מנהלים ומנהלות הגיעו לעמדתם באמצעות מקוון . ייתכן ובהמשך ייצרו איתי קשר לראיון משלים. מילוי השאלון המקוון אמור להימשך כעשרים דקות.
3. הוסבר לי כי הסיבה להשתתפותי במחקר זה הינה היותי מנהל/ת בית ספר.
4. אני מבין/ה כי כמשתתף/ת במחקר, אמלא את השאלון המקוון וייתכן שהחוקרת תיצור איתי קשר לצורך ראיון משלים בנושא הנבדק.
5. מסירת פרטי ההתקשרות עמי אינה מעידה על הסכמתי להשתתף בראיון העתידי שלעיל.
6. לצורך פנייה עתידית אליי מטעמה של גב' דנה לבנטל בבקשה להשתתפותי בראיון, יידרש ממנה להציג לפניי היתר נפרד של לשכת המדען הראשי, המתייחס לפנייה זו.
7. אני מבין/ה כי עורכת המחקר, דנה לבנטל,תענה לכל שאלה שעשויה לעלות עת על לגבי הליכי המחקר המתבצעים, דרך הדוא"ל Dlebental@lion.lmu.edu.
8. אם תהליך המחקר או אופן השימוש בנתונים ישתנה, אקבל על כך הודעה בצרוף היתר מתוקן מטעמה של לשכת המדען הראשי ואשקול מחדש את הסכמתי.
9. אני מבין/ה כי יש לי את הזכות לסרב להשתתף במחקר או לפרוש ממנו בכל שלב.
10. אני מבין/ה כי ייתכן שנסיבות משתנות ייגרמו לחוקרת לבטל את השתתפותי לפני סיומו של המחקר.
11. כל נתון מזוהה שייאסף על אודותיי במסגרת המחקר יושמט לצמיתות לאחר תום עיבוד הממצאים או עד לתאריך 31.12.2015, במועד המוקדם מבין השניים.
12. אני מבין/ה כי יש לי את הזכות לסרב לענות לכל שאלה.
13. אני מבין/ה כי אם יהיו לי שאלות, הערות או דאגות נוספות לגבי המחקר או לגבי הסכמתי להשתתפות, אוכל לפנות לד"ר דיוויד הארדי, בכתובת:Institutional Review Board, 1 LMU Drive, Suite 3000, Loyola Marymount University, Los Angeles CA 90045-2659

מס' טלפון: (310) 258 5465.
david.hardy@lmu.eduדוא"ל:
אם אתה מסכים להשתתף במילוי השאלון בהתאם לאמור בכתב
הסכמה זה אנא לחץ על הכפתור מסכים

QID60_Choice1   Agree   מסכים

QID60_Choice2   Disagree   לא מסכים

QID61_QuestionText What is the title of your job?   מה הכותרת של העבודה שלך?

QID61_Choice1   Principal   מנהל

QID61_Choice2   Assistant Principal   עוזר המנהל

QID61_Choice3   Other   אחר

QID3_QuestionText   Which of the following apply to you?   איזה מהמשפטים הבאים חלים עליך?

QID3_Choice1   Male זכר

QID3_Choice2   Femaleנקבה

QID65_QuestionText As a principal, have you ever found your gender to be an advantage?

מנהל/ת, האם מצאת שהמין שלך מהווה יתרון?

QID65_Choice1   Almost Never כמעט כל הזמן

QID65_Choice2   Once in a while   מדי פעם

QID65_Choice3   About half the time   בערך מחצית מהזמ

QID65_Choice4   Most of the time   מידי פע

QID65_Choice5   Nearly all of the time כמעט כל הזמן

QID62_QuestionText Which District is your school in?   ?איזה המחוזי הוא בית הספר שלך

QID62_Choice1   Jerusalem   ירושלים

QID62_Choice2   Northern   צפוני

QID62_Choice3   Haifa חיפה

QID62_Choice4   Centralמרכזי

QID62_Choice5   Tel Aviv   תל אביב

QID62_Choice6   Southern   דרומי

QID62_Choice7   Other אחר

QID12_QuestionText Years of appointment to present post שנים של מינוי להציג הודעה

QID12_Choice1   1

QID12_Choice2   2

QID12_Choice3   3

QID12_Choice4   Agree

QID12_Choice5   Strongly Agree

QID13_QuestionText Is this your first principal position?   ?האם עמדה זו המנהלת הראשונה שלך

QID13_Choice1   Yes   כן

QID13_Choice2   No   לא

QID15_QuestionText If no, please indicate the number and duration (in years) of

principalship(s)...   אם לא, אנא ציינו את מספר ומשך הזמן (בשנים) של principalship (ים) ...

QID15_Choice1   Principalship one   Principalship 1

QID15_Choice2   Principalship two   Principalship 2

QID15_Choice3   Principalship three   Principalship 3

QID17_QuestionText Which of the following posts have you held? (check all the apply)   מי את

(ההודעות הבאות אתה נערך? (לבדוק כל חלות

QID17_Choice1   Acting Principal   ממלא מקום מנהל

QID17_Choice2   Assistant Principal   עוזר המנהל

QID17_Choice3   Other member of Senior Management Team חבר אחר של צוות ההנהלה הבכירה

QID17_Choice4   Head of Faculty/Department ראש הפקולטה / המחלקה

QID17_Choice5   Advanced Skills Teacher   מורה מיומנויות מתקדמות

QID17_Choice6   Head of Year ראש השנה

QID17_Choice7   Senior Teacher   מורה בכיר

QID17_Choice8   Other (please specify) (אחר (נא לציין

QID18_QuestionText Indicate your specialist subject area (check all the apply)   עולה הנושא

(מומחה בתחום (לבדוק כל חלים

QID18_Choice1   English   אנגלית

QID18_Choice2   Math   מתמטיקה

QID18_Choice3   Technology   טכנולוגיה

QID18_Choice4   Science   מדע

QID18_Choice5   Foreign Languages   שפות זרות

QID18_Choice6   Social Sciences   מדעי החברה

QID18_Choice7   Humanities   מדעי הרוח

QID18_Choice8   Special Needs צרכים מיוחדים

QID18_Choice9   Other (please specify) (אחר (נא לציין

QID19_QuestionText At what stage of your life did you formulate a career plan that included

principalship or deputy principalship?   באיזה שלב של החיים שלך עשית לגבש תוכנית הקריירה

שכללה principalship principalship או סגנו ?

QID19_Choice1   As a student in K-l2 ב כסטודנט K-L2

QID19_Choice2   As a student in higher education   כסטודנט בהשכלה הגבוהה

QID19_Choice3   When becoming a teacher   כאשר להיות מורה

QID19_Choice4   On gaining a post of responsibility   על השגת תפקיד אחראי

QID19_Choice5   Never אף פעם

QID19_Choice6   Other (please specify) (אחר (נא לציין

QID43_QuestionText Who encouraged or inspired you to become a principal?   שעודדו או

?השראה לך להיות מנהל

QID43_Choice1   Role Model   תפקיד דגם

QID43_Choice2   Mentorמנטור

QID43_Choice3   Both   שניהם

QID43_Choice4   Other   אחר

QID42_QuestionText Please describe your most influential mentor you had in becoming a

principal (indicate all that apply)   אנא תאר המורה המשפיע ביותר שלך היה לך להפוך העיקרי (מצביעים

(על כל מה שמתאים)

QID42_Choice1   Not applicableלא ישים

QID42_Choice2   male   זכר

QID42_Choice3   female נקבה

QID42_Choice4   married   נשוי

QID42_Choice5   single   אחד

QID42_Choice6   separated/divorced   נפרדו / התגרשו

QID42_Choice7   Parentsהורים

QID42_Choice8   partner שותף

QID42_Choice9   friend   חבר

QID42_Choice10   someone who taught you   מי לימד אותך

QID42_Choice11   previous principal   המנהל הקודם

QID42_Choice12   Other   אחר

QID20_QuestionText What or who has had a major influence on your career path? (indicate all

that apply)   (מה או מי יש לו השפעה גדולה על הקריירה שלך? (לציין את הרלוונטי

QID20_Choice1   your parents   ההורים שלך

QID20_Choice2   partner שותף

QID20_Choice3   friends חברים

QID20_Choice4   those who taught you מי לימד אותך

QID20_Choice5   domestic circumstances   המקומיים בנסיבות

QID20_Choice6   previous principal(s) המנהל הקודם (ים)

QID20_Choice7   Other (please specify) (אחר (נא לציין

QID64_QuestionText Throughout your career, were there times that you thought you would not achieve a principal position? במהלך הקריירה שלך, היית שם פעמים שחשבת שלא להשיג עמדת המנהלת?

QID64_Choice1   Never Happened (0% of time)   (לא היה ולא נברא (0% מהזמן

QID64_Choice2   Very Uncommon (1-10% of time)   (נדיר מאוד (1-10% מהזמן

QID64_Choice3   Quite Uncommon (10-30% of time)   (די נדיר (10-30% מהמקרים

QID64_Choice4   Common (50-70% of time)   (נפוץ (50-70% מהמקרים

QID64_Choice5   Quite Common (70-90% of time)   (די נפוץ (70-90% מהמקרים

QID64_Choice6   Very Common (90-100% of time)   (נפוץ מאוד (90-100% מהזמן

QID71_QuestionText Have you ever taken a break from education to do the following? If, so for which of the following reasons? האם אי פעם לקחת הפסקה החינוך לבצע את הפעולות הבאות? אם, כך שעבורם מהסיבות הבאות?

QID71_Choice1   Never took a career break   אף פעם לא לקח פסק זמן בקריירה

QID71_Choice2   long term child care   עוד ילד סיעודי

QID71_Choice3   maternity/paternity leave   הריון / חופשת לידה

QID71_Choice4   return to school   לחזור לבית הספר

QID71_Choice5   return to industry   לחזור התעשייה

QID71_Choice6   travel   לנסוע

QID71_Choice7   other   אחר

QID37_QuestionText If you had a career break were you able to resume your career at the same level as before the break?   אם היה לך הפסקה בקריירה היית מסוגל לחדש את הקריירה שלך באותה רמה כמו לפני ההפסקה?

QID37_Choice1   Yes   כן

QID37_Choice2   Yes, after a little convincing   כן, אחרי משכנע קצת

QID37_Choice3   Yes, after convincing   כן, אחרי שכנוע

QID37_Choice4   No   לא

QID37_Choice5   I never took a break   אני אף פעם לא לקח הפסקה

QID91_QuestionText Of the interview panel that selected you as principal, approximately how many were men and how many were women?   ההרכב בראיון כי נבחרה אותך המנהלת, כ כמה גברים וכמה נשים?

QID91_Choice1   same amount of women and men   אותה כמות של נשים וגברים

QID91_Choice2   more men then women   יותר גברים אז נשים

QID91_Choice3   more women then men   יותר נשים ואחר כך גברים

QID72_QuestionText Have you ever been aware of a sexist attitudes towards you in connection with job applications or promotion?   היית פעם מודע כמה עמדות סקסיסטיות כלפי אתה בקשר עם בקשות עבודה או קידום?

QID72_Choice1   Yes   כן

QID72_Choice2   No   לא

QID39_QuestionText How did this sexist attitude affect your career?   איך זה משפיע על היחס

הסקסיסטי הקריירה שלך?

QID39_Choice1   Beneficial   מועיל

QID39_Choice2   Detrimental   מזיק

QID87_QuestionText If you would like to specify, please describe the circumstance (optional)

(אם אתה רוצה לציין, בבקשה לתאר את הנסיבות (לא חובה

QID87_Choice1   Click to write Choice 1

QID87_Choice2   Click to write Choice 2

QID87_Choice3   Click to write Choice 3

QID89_QuestionText Will a person of your gender contribute more to an educational leadership

position?   אדם של המין שלכם יתרום יותר לתפקיד מנהיגות חינוכית?

QID89_Choice1   Yes   כן

QID89_Choice2   No, that person will contribute less   לא, אדם שיתרום פחות

QID89_Choice3   No gender preference   אין העדפה מגדרית

QID90_QuestionText Would you like to explain? (optional)   (אתה רוצה להסביר? (לא חובה

QID90_Choice1   Click to write Choice 1

QID90_Choice2   Click to write Choice 2

QID90_Choice3   Click to write Choice 3

QID80_QuestionText Did you attend the military?   האם להשתתף הצבאי?

QID80_Choice1   Yes   כן

QID80_Choice2   No   לא

QID81_QuestionText What branch were you in?   איזה סניף היית?

QID81_Choice1   Click to write Choice 1

QID81_Choice2   Click to write Choice 2

QID81_Choice3   Click to write Choice 3

QID82_QuestionText What was your occupation?

QID82_Choice1   Click to write Choice 1

QID82_Choice2   Click to write Choice 2

QID82_Choice3   Click to write Choice 3

QID83_QuestionText Did you consider this a leadership role?   האם אתה מחשיב את זה תפקיד

המנהיגות?

QID83_Choice1   Yes   כן

QID83_Choice2   No   לא

QID75_QuestionText Do you have children?   האם יש לך ילדים?

QID75_Choice1   Yes   כן

QID75_Choice2   No   לא

QID22_QuestionText How many children do you have, under the age of two?   כמה ילדים יש

לך, מתחת לגיל שנתיים?

QID22_Choice1   Click to write Choice 1

QID22_Choice2   Click to write Choice 2

QID22_Choice3   Click to write Choice 3

QID69_QuestionText How many children do you have, under the age of 14?   כמה ילדים יש

לך, מתחת לגיל 14?

QID69_Choice1   Click to write Choice 1

QID69_Choice2   Click to write Choice 2

QID69_Choice3   Click to write Choice 3

QID32_QuestionText Apart from children, do you have responsibility for the care of other

dependents including elderly relatives?   מלבד הילדים, האם יש לך אחריות על הטיפול התלויים אחרים,

כולל בני משפחה קשישים?

QID32_Choice1   Yes   כן

QID32_Choice2   No   לא

QID33_QuestionText If yes, please indicate nature of responsibility   אם כן, אנא ציין אופי

האחריות

QID33_Choice1   Click to write Choice 1

QID33_Choice2   Click to write Choice 2

QID33_Choice3   Click to write Choice 3

QID76_QuestionText Do you have a partner (husband or a wife)?   ?(האם יש לך בן זוג (בעל או אישה)

QID76_Choice1   Yes   כן

QID76_Choice2   No   לא

QID70_QuestionText How much does your partner's income consist of the family income?

?כמה עולה ההכנסה של בן הזוג שלך מורכב הכנסות המשפחה

QID70_Choice1   Almost all (100%)   (כמעט כל (100%

QID70_Choice2   Most (75%)   (רוב (75%

QID70_Choice3   About Half (50%   50%) כמחצית

QID70_Choice4   Some (25%)   (חלקם (25%

QID70_Choice5   Almost none (0%)   (כמעט אף אחד (0%

QID70_Choice6   No Partner   אין פרטנר

QID28_QuestionText To what extend do you and your partner share domestic responsibilities

e.g. housework, shopping, cooking, washing, gardening, organizing holidays and social life?

Indicate an approximate overall percentage undertaken by each of you.   למה להאריך לעשות לך

לשתף שותפים מקומיים החיים שלך אחריות לעבודות הבית קניות למשל, בישול, כביסה, גינון, חגים ארגון חברתי?

עולה האחוז הכולל המשוער שבוצע על ידי כל אחד מכם.

QID28_Choice1   Me   לי

QID28_Choice2   Partner שותף

QID8_QuestionText   School (optional)   בית הספר (לא חובה)

QID8_Choice1   School Name   שם הספר

QID9_QuestionText   Please indicate which of the following apply to your school: נא לציין

איזה מהפעולות הבאות חלה על בית הספר:

QID9_Choice1   Primary (1-8)   1-8) ראשי)

QID9_Choice2   Lower Secondary (7-9)   7-9) משני נמוך)

QID9_Choice3   Upper Secondary (10-12)   10-12) העליון יסודי)

QID9_Choice4   Other   אחר

QID10_QuestionText Please indicate which of the following apply to your school: נא לציין

איזה מהפעולות הבאות חלה על בית הספר:

QID10_Choice1   Co-ed Co-ED

QID10_Choice2   Girls   בנות

QID10_Choice3   Boys   בנים

QID11_QuestionText Please indicate which of the following apply to your school: נא לציין

איזה מהפעולות הבאות חלה על בית הספר:

QID11_Choice1   Jewish Secular יהודי חילוני

QID11_Choice2   Jewish Religious   הדת היהודיים

QID11_Choice3   Arab   הערבי

QID11_Choice4   Other   אחר

QID2_QuestionText Please indicate which qualifications you have?   נא לציין איזה כישורים יש

לך?

QID2_Choice1   B.A./B.Sc.   BA / B.Sc.

QID2_Choice2   M.A./ M. Sc. / M.Ed.   תואר שני / M. Sc. / M.Ed.

QID2_Choice3   Ph.D.   Ph.D.

QID2_Choice4   B. Ed. בוגר הוראה.

QID2_Choice5   Certificate of Education   תעודת החינוך

QID2_Choice6   Ed. D. אד. ד

QID2_Choice7   Other   אחר

QID4_QuestionText Which of the following apply to you?   איזה מהמשפטים הבאים חלים

עליך?

QID4_Choice1   Married or living with a partner   נשואים או חיים עם בן זוג

QID4_Choice2   Single אחד

QID4_Choice3   Separated   מופרד

QID4_Choice4   Divorced   גרוש

QID4_Choice5   Widowed   האלמנה

QID67_QuestionText What is your religion? מה הדת שלך?

QID67_Choice1 Jewish יהודי

QID67_Choice2 Arab הערבי

QID67_Choice3 Christian נוצרי

QID67_Choice4 Druid דרואיד

QID67_Choice5 Other אחר

QID67_Choice6 Click to write Choice 6 לחץ כדי לכתוב בחירה 6

QID66_QuestionText Where were you born? איפה נולדת?

QID66_Choice1 Israel ישראל

QID66_Choice2 Ethiopia אתיופיה

QID66_Choice3 Russia רוסיה

QID66_Choice4 United States ארצות הברית

QID66_Choice5 Canada קנדה

QID66_Choice6 Other אחר

QID5_QuestionText Age Group קבוצת גיל

QID5_Choice1 Under 30 מתחת לגיל 30

QID5_Choice2 30-35 30-35

QID5_Choice3 36-39 36-39

QID5_Choice4 40-45 40-45

QID5_Choice5 46-50 46-50

QID5_Choice6 51-55 51-55

QID5_Choice7 56-60 56-60

QID5_Choice8 61 + 61 +

QID77_QuestionText Your Name (optional)‫השם שלך (לא חובה)‬

QID77_Choice1 Principal Name ‫שם המנהלת‬

QID79_QuestionText Are there any additional comments you would like to share with the

researcher? ‫האם יש הערות נוספות אתה רוצה לשתף עם חוקר?‬

QID79_Choice1 Click to write Choice 1

QID79_Choice2 Click to write Choice 2

QID79_Choice3 Click to write Choice 3

QID92_QuestionText Can we contact you for a followup interview? If so please provide an e-

mail address below. (Optional) ‫אנחנו יכולים ליצור איתך קשר לראיון מעקב? אם כן נא לציין את‬

‫(כתובת הדואר האלקטרוני הבאה. (אופציונלי‬

QID92_Choice1 Click to write Choice 1

QID92_Choice2 Click to write Choice 2

QID92_Choice3 Click to write Choice 3

APPENDIX F

EXPERIMENTAL SUBJECTS BILL OF RIGHTS

Pursuant to California Health and Safety Code §24172, I understand that I have the following rights as a participant in a research study:

1. I will be informed of the nature and purpose of the experiment.

2. I will be given an explanation of the procedures to be followed in the medical experiment, and any drug or device to be utilized.

3. I will be given a description of any attendant discomforts and risks to be reasonably expected from the study.

4. I will be given an explanation of any benefits to be expected from the study, if applicable.

5. I will be given a disclosure of any appropriate alternative procedures, drugs or devices that might be advantageous and their relative risks and benefits.

6. I will be informed of the avenues of medical treatment, if any, available after the study is completed if complications should arise.

7. I will be given an opportunity to ask any questions concerning the study or the procedures involved.

8. I will be instructed that consent to participate in the research study may be withdrawn at any time and that I may discontinue participation in the study without prejudice to me.

9. I will be given a copy of the signed and dated written consent form.

10. I will be given the opportunity to decide to consent or not to consent to the study without the intervention of any element of force, fraud, deceit, duress, coercion, or undue influence on my decision.

APPENDIX G

EXPERIMENTAL SUBJECTS BILL OF RIGHTS (Hebrew)

טופס הסכמה מדעת

גישה וקדמה: נשים עקרונות יהודיים חילוניים בחטיבה העליונה בישראל

1)הנני לאשר דנה ,Lebental דוקטורנט לשתף אותי במחקר על עקרונות של נשים יהודיות בבתי הספר התיכוניים החילוניים בישראל.
2)נתבקשתי להשתתף בפרויקט מחקר, שמטרתו ללמוד איך מנהלים היו יכולים לקבל את עמדתם על ידי מילוי סקר מקוון על הוצאות בתי ספר וסבתי. אני יכול ליצור קשר לאחר מכן לראיון המשך. הסקר המקוון מוערך לקחת כ 20 דקות.

3)זה כבר הסביר לי שהסיבה הכללת שלי
בפרויקט הזה היא שאני מנהלת בבית הספר.
4)אני מבין שאם אני נושא, אני ישלים את השאלון המקוון. החוקר יכול לפנות אלי לראיון המשך. ידוע לי כי מדובר במחקר לא סודי חשף כי המידע יפורסם.
5)אם אני נבחר ומסכים להתראיין, אני מבין שאני אהיה אודיו בנייר דבק בתהליך של הליכים אלה מחקר. זה כבר הסביר לי כי אלו קלטות ישמשו לצורכי מחקר, וכי הזהות שלי לא יחשף. הייתי סמוך ובטוח כי את הקלטות יושמדו לאחר השימוש בהם פרויקט מחקר זה הושלמה. אני מבין שיש לי את הזכות לסקור את הקלטות שנעשו במסגרת המחקר כדי לקבוע אם הם צריכים לערוך או למחוק, כולו או חלקו.
6)אני מבינה גם את היתרונות האפשריים של המחקר הן כי תוצאות יכול לשמש כדי ליידע את קבלת ההחלטות, כולל החלטות מדיניות ההעסקה של מנהלים בתפקידי מנהיגות אחרים.

7)אני מבין דנה Lebental אשר ניתן להגיע על Dlebental@lion.lmu.edu ישמחו לענות על כל השאלות שאולי בכל עת לגבי פרטים על ההליכים שנעשו במסגרת מחקר זה.
8)אם מערך המחקר או שימוש במידע זה להיות שונה, אני יהיה מעודכן כל כך הסכמתי לקבל מחדש.
9)אני מבין שיש לי את הזכות לסרב להשתתף או לפרוש מן המחקר בכל עת, ללא דעות קדומות (10. אני מבין כי
הנסיבות שעלולות להתעורר אשר עלול לגרום לחוקר להפסיק השתתפותי לפני השלמת המחקר.
11)אני מבין כי כל מידע שמזהה אותי ישוחררו ללא הסכמה נפרדת שלי למעט כנדרש על פי חוק ספציפי.
12)אני מבין שיש לי את הזכות לסרב לענות על כל שאלה שאני לא רוצה לענות.
13)אני מבין שאם יש לך שאלות נוספות, הערות, או חששות לגבי המחקר או את תהליך ההסכמה מדעת, אני יכול ליצור קשר עם דוד הררי .Ph.D, יו"ר מועצת המנהלים מוסדי סקירה , 1 LMU Drive, Suite 3000,לויולה מרימאונט אוניברסיטת לוס אנג'לס 258-5465 (310) CA 90045-2659, david.hardy @ lmu.edu.
14)על ידי חתימה על הסכמה, אתה מבטיח החוקר כי יש לך אישור המפקח שלך להשתתף במחקר זה.
15)על חתימה על טופס הסכמה, אני מאשר את קבלת עותק של הטופס, ועותק של" ביל נושא של זכויות ."

APPENDIX H

PERMISSION TO COMMUNICATE WITH PRINCIPALS

מסמך זה כתוב בלשון נקבה מטעמי נוחות בלבד, אך הכוונה היא גם לזכר

אל מנהל/מנהלות בית הספר

מנהלים ומנהלות יקרים,

אני סטודנטית לקראת סיום לימודי דוקטורט באוניברסיטת לויולה מארימאונט Loyola Marymount University. במסגרת המחקר, ברצוני לבדוק את הפיזור של נשים וגברים כמנהלי בתי ספר באזורים שונים בישראל, לפי מגדר ולנסות להבין את האופן, שבו הגיעו לתפקיד של ניהול בית ספר וכיצד הן משלבות בין עיסוקן המקצועי כמנהלות לבין חייהן הפרטיים.

כאישה שהתמחתה בלימודי ניהול במסגרת התואר השני, התעניינתי במיוחד בשאלה כיצד נשים בעמדות ניהול מאזנות בין חייהן הפרטיים והמקצועיים. ישראל, בה אחוז גבוה של נשים מחזיק בעמדות ניהול של בתי ספר תיכון, היא דוגמא ייחודית ומעניינת למחקר בתחומי חינוך והצדק החברתי.

לצורך המחקר, ברצוני לבקש מכם למלא את השאלון הקצר, דרך האינטרנט באמצעות הקישור הבא:

http://mylmu.qualtrics.com//SE/?SID=SV_6s7vjgjuxgK7ITr

כדי לאפשר לי לפנות אל חלק מהנבדקים בשנית לצורך קבלת מידע נוסף בנושא הנבדק, אודה אם תציינו את שמכם ופרטי התקשרות עמכם.

אני מתחייבת לשמור בקפדנות על החיסיון של הפרטים המזהים על אודותיכם, באמצעות שמירתם בחדר נעול באוניברסיטת לויולה, שהגישה אליו מוגבלת לצוות המחקר בלבד. כמו כן, אני מתחייבת להשמיד לצמיתות כל פרט מזהה על אודות המנהלים הנבדקים מייד עם תום עיבוד הממצאים או עד לתאריך 31.12.2015, במועד המוקדם מבין השניים. עוד אציין, כי ממצאי המחקר יפורסמו באופן שלא יאפשר לזהות את המנהלים הנבדקים.

אשמח לחלוק עם כל אחת מכן את תוצאות המחקר לכשיפורסמו, ואני מקווה שאף תוכלו להיעזר בהן .

אשמח לענות לכל שאלה או להעניק מידע נוסף לגבי המחקר. ניתן לפנות אליי באמצעות הדוא״ל
dlebental@lion.lmu.edu.

אני יודעת כי כמנהלי בתי ספר חינוכם עסוקים מאוד וזמנכם יקר. עם זאת, אודה לכם מאד אם תקדישו מספר דקות מזמנכן לצורך מילוי השאלון ומשלוחו אליי באמצעות הקישור האינטרנטי שלעיל.

עם פתיחתו של הקישור האינטרנטי מופיע כתב הסכמה. המנהלים המסכימים להשתתף במחקר יתבקשו לפני מילוי השאלון, ללחוץ על המקש ״מסכים״, המופיע בתחתית כתב ההסכמה הנ״ל.

בברכה,
דנה לבנטל
תלמידת דוקטורט
אוניברסיטת לויולה מארימאונט.

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היתר לאיסוף מידע לצורכי מחקר בנושא
"אופני השתלבותן של נשים בניהול בתי ספר תיכונים בישראל"

בביצועה של גב' דנה לבנטל

ההיתר בתוקף החל מהתאריך הרשום לעיל ועד לסיום שנת הלימודים תשע"ג בלבד.

במסמך זה ההתייחסות לכל אלה שלא מזוהים לפי שם היא בלשון זכר. זאת מטעמי נוחות בלבד, והכוונה היא גם
לנקבה, אם לא מצוין אחרת.

| לצורך איסוף המידע בקרב מנהלי בית הספר יומצא לפניהם העתק של מסמך זה |

המסגרת שבה נערך המחקר: עבודתה של עורכת המחקר לקראת תואר שלישי במסגרת
לימודיה באוניברסיטת Loyola Marymount University בלוס אנג'לס.

מטרת המחקר: בחינת הגורמים שהניעו מנהלות בתי ספר לבחור בתפקיד "המנהלי",
בהשוואה לגורמים אלה בקרב מנהלים. כמו כן, המחקר נועד לבדוק את הקשיים שאותם
חוות המנהלות, לעומת המנהלים, במסגרת תפקידן ואסטרטגיות ההתמודדות שלהן עם
קשיים אלה.

<u>עיקרי המרכיבים לעניין היתר זה של הפעולה המבוקשת לביצוע:</u>

הנבדקים: מנהלות ומנהלים בבתי ספר תיכונים (להלן "המנהלים")

הליך איסוף המידע:

עורכת המחקר תשלח מכתב פנייה למנהלים המועמדים להיבדק. המכתב יישלח באמצעות
הדואר, לכתובת הדואר הכללית של בתי הספר שמנהליהם עלו במדגם. במכתב יופיע קישור
לאתר האינטרנט של עורכת המחקר, שבאמצעותו יוכלו המנהלים המסכימים להשתתף
במחקר למלא את השאלון.[1]

לצורך הצלבת המידע שייאסף בשני שלבי המחקר, ימולא השאלון באופן מזוהה.

**הבקשה לאיסוף המידע באמצעות השאלון המתוקשב נבדקה על ידי לשכת המדען הראשי,
ונמצאה עומדת בכל התנאים הנוגעים בדבר הקבועים בנוהל "אישור איסוף מידע במוסדות
החינוך". לאור זאת הוחלט להתיר את איסוף המידע המבוקש שלעיל, לצורכי המחקר הנדון
בלבד, בקרב מנהלי בתי ספר תיכונים בבתי ספר שבפיקוח ממלכתי בלבד בכלל הארץ.**

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[1] על סמך ניתוח הנתונים שייאספו באמצעות השאלון, בכוונתה של עורכת המחקר לפנות למדגם מצומצם מקרב
הנבדקים, לצורך ביצועו של ראיון עומק עימם. <u>פעולה זאת לא כלולה בהיתר זה, ולביצועה יידרש היתר נפרד.</u>

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מדינת ישראל
משרד החינוך
לשכת המדען הראשי

החייאה כפוף לכל התנאים שלהלן שלקיומם אחראית עורכת המחקר:

1. המועמדים להשתתף במחקר אינם כפופים לעורכת המחקר באופן כלשהו ואינם תלויים בה בכל דרך.

2. איסוף המידע ייערך אך ורק בקרב המנהלים שהביעו את הסכמתם לכך בכתובים. לצורך קיום תנאי זה תיערכנה פעולות אלה:

   א. בנוסף למשלוח היתר זה, עורכת המחקר תשלח לבתי הספר שמנהליהם מועמדים לחידוד מכתב פנייה, שנועד לבקש את הסכמתם להשתתפותם במחקר (מצ"ב נוסח של המכתב ובו חותמת לשכת המדען הראשי, שיש להפיץ בקרב המנהלים).

   ב. המסמך הראשון שיופיע על המסך עם פתיחתו של הקישור האינטרנטי שלעיל יהיה כתב ההסכמה שעליו יתבקשו לחתום המנהלים המסכימים למלא את השאלון המבוקש, לאחר עיונם בכל יתר המסמכים שהוצגו בפניהם (ההיתר ומכתב הפנייה)

   ג. להבעת הסכמתם למילוי השאלון באופן מזוהה, יהיה על המנהלים המסכימים לפך ללחוץ על המקש "מסכים" (מצ"ב הנוסח של כתב ההסכמה ובו חותמת לשכת המדען הראשי, שאותו על עורכת המחקר להציג באתר).

   ד. השאלון שנועד למילוי על ידי המנהלים יופיע על המסך **בעקבות** השלמת הפעולה שבסעיף ג' לעיל.

3. תכובד זכותם של המנהלים לא להשתתף במחקר.[2]

עוד יובהר כדלהלן:

- עורכת המחקר מתחייבת בכתובים לפני לשכת המדען הראשי:

   א. לשמור בקפדנות על חיסיון של הנתונים המזוהים שייאספו במסגרת המחקר ולהשמיטם לצמיתות מייד עם תום עיבוד הנתונים, ובכל מקרה לא יאוחר מהתאריך 31.12.2015, במועד המוקדם מבין השניים.

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[1] וזהותם חניים של המנהלים תובחרת להם בנסגרת המכתב המופץ בקרבם.

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מדינת ישראל
משרד החינוך
לשכת המדען הראשי

ב. לא לפרסם את ממצאי המחקר באופן שיאפשר את זיהוי הנבדקים או את זיהוי המוסד החינוכי שבמסגרתו נאסף המידע הנדון.

* ההיתר ניתן אך ורק לאיסוף המידע באמצעות השאלון שהוצג לבדיקה ללשכת המדען הראשי, במתכונת שהותרה להפצה.

* ככל שקיימות זכויות יוצרים בנוגע לכלי המחקר או בנוגע לתשובות או לתוצרים האחרים של הנבדקים הנוצרים במסגרת המחקר ו/או הנמסרים לעורכת המחקר במסגרתו, באחריותה הבלעדית של עורכת המחקר להסדיר את הנושא בהתאם לכל הוראות החוק/ים הנוגעים בדבר.

* אין במכתב זה משום חיווי דעה של לשכת המדען הראשי על איכותו של המחקר.

* לא נדרש היתר נפרד מטעם המחוז.

רנה אוסימון
מרכזת בכירה (בקרה ומעקב)

תפוצה:
גב' דנה לבנטל, אוניברסיטת Loyola Marymount, לוס אנגלס
מנהלי המחוזות שלעיל

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