

The University of Leicester

Ph.D. Thesis on:

**The Impact of Societal Culture on Leadership
in Arab secondary school in Haifa Area in Israel**

Supervised by: Dr. Mark Lofthouse

Submitted by: Anna Borbara

January 2005

UMI Number: U601126

All rights reserved

INFORMATION TO ALL USERS

The quality of this reproduction is dependent upon the quality of the copy submitted.

In the unlikely event that the author did not send a complete manuscript and there are missing pages, these will be noted. Also, if material had to be removed, a note will indicate the deletion.



UMI U601126

Published by ProQuest LLC 2013. Copyright in the Dissertation held by the Author.
Microform Edition © ProQuest LLC.

All rights reserved. This work is protected against
unauthorized copying under Title 17, United States Code.



ProQuest LLC
789 East Eisenhower Parkway
P.O. Box 1346
Ann Arbor, MI 48106-1346

Contents

	Page Number
Abstract	iv
1. Introduction	1
1.2 Framework for Studying Interactions Between School Leadership and Management Style and School and Societal Cultures	3
1.3 Conceptual Framework of this Study	5
1.4 Research Instruments and Measurement	7
2. Literature Review	9
2.1 Rationale for comparing school leadership and management style with attributes of their societal culture	9
2.2 Rationale for exploring interactions between leadership and school and societal cultures	10
2.3 Historical Development of definitions of school culture and their implications for schools	13
2.4 Distinction Between Societal Culture and School Culture	16
2.5 Controversy as to the nature of organizational culture	18
2.6 Agency, Culture, and Structure	26
2.7 The Israeli Education System – Jewish and Arab	30
2.7.1 The Jewish Sector	31
2.7.2 The Arab Sector	34
2.8 The Framework for this Study	37
2.8.1 Hargreaves' Model	37
2.8.2 Hofstede's four-dimension model for understanding culture	38
2.8.2.1 Hofstede's Individualism versus Collectivism Dimension	38
2.8.2.2 Hofstede's Power Distance Dimension	38

2.8.2.3 Hofstede's Masculinity versus Femininity Dimension	40
2.8.2.4 Hofstede's Uncertainty Avoidance Dimension	41
2.8.2.5 Hofstede's Changing Cultures	42
2.8.3 Dimmock and Walker's Framework	44
2.8.3.1 Walker and Dimmock's 1999 Model of a Framework for Study of Societal Culture and Leadership	45
2.8.3.2 Walker and Dimmock's Societal Culture Dimensions	47
2.8.4 The Conceptual Framework of this Study:	48
2.8.4.1 This study's societal cultural attributes	49
A Cross Cultural Comparative Leadership Framework	51
2.8.4.2 This study's school culture attributes	51
2.9 summary of literature review	53
3. Research Methods Chapter	55
3.1 Research questions, key arguments and purposes of the study	56
3.1.1 Research questions	56
3.1.2 Key arguments	56
3.1.3 Purposes of the study	56
3.2 The Research Paradigm – Conceptual Focus, Conceptual Frameworks	57
3.2.1 Methodological Tradition	57
3.2.2 Qualitative and quantitative justification of research methods	58
3.2.3 Theoretical context within conceptual framework	59
3.3 Data Collection	63
3.3.1 Data collection mechanisms	63
3.3.2 Identification of research sample	64
3.3.3 Context of research population	64
3.3.4 Development of data collection instrument	64
3.3.5 Administration Procedures for distribution and collection of data collection instruments	65
3.4 Analysis	66
3.5 Procedure	67
3.6 Generalizability and significance of findings	67

3.7 Limitations of the study	68
3.8 Ethics	69
3.9 summary of research methods	69
4. Analysis of Findings	71
4.1 Introduction	71
4.2 Frequency distribution of principals and teachers responses to leadership items	72
4.3 comparison between principals' responses to open-ended and closed multiple-choice questions on leadership and management	95
4.4 Triangulation between societal culture attributes and school leadership and management attributes	115
4.5 Comparison of female and male teachers' responses to the leadership questionnaire items	139
4.6 questionnaire with respect to location	157
4.7 summary of analysis	166
5. Discussion and Conclusion	168
5.1 Introduction	168
5.2 An overview of the research findings	168
Implications for cross-cultural studies of school leadership	167
References	177
Appendix I	184
1. Questionnaire Items on School-Culture	187
2. Questionnaire Items on Societal Culture	190
3. Questionnaire Items on Leadership	
Open-ended question	193

Abstract

This study explores the perception of Arab secondary school principals and teachers in Haifa area in Israel regarding their perception of appropriate and actual school leadership and management. Israel consists of a complex mix of diverse cultures mainly Jewish and Arab cultures. In Israel Arab schools and their principals and teachers are exposed to the dominant Israeli culture, the Arab societal culture and Western cultures. The current trend in the Israeli educational system is towards decentralization and school based management. It is therefore important to examine whether and to what extent traditional Arab values are maintained in their schools and the extent to which the school culture and its leadership and management reflect combined diverse characteristics.

A closed questionnaire and an open-ended question were developed especially for this study (please see Appendix No. I). The five-point response scale ranges from (strongly agree) to (strongly disagree). The closed end responses were analyzed for their frequency distribution by item and by attribute. Further, leadership and management items and attributes were analyzed for congruence with school and societal culture items and attributes. The open-ended response was coded and analyzed for congruence with collateral closed-end responses. Further, the open-ended provided insights into perception not revealed within the constraints of the closed-end item mechanisms.

The findings of the present study reveal ' modern ' values underlying leadership processes as perceived by principles and teachers which run counter to the traditional cultural norms of the Arabic society as considered by Hofstede's (1991) cultural map.

1. Introduction

Studies in the field of Educational leadership and management have long been ethnocentric focusing primarily on Western theories, tools, practices and on Western school settings. The field of comparative educational leadership and management has been largely neglected and is currently in its early stages with a limited knowledge base.

Recently, the importance and suitability of culture in describing, analyzing, and comparing schools has gained wide acceptance (Dimmock and Walker 1998, 2000; Ribbins 1999; Hofstede 1990, Bush 1995). Whilst all aspects of school life and people's life reflect their culture in this thesis, we report on a study of the links among perceived societal culture, school culture, and leadership style in secondary schools within a particular ethnic group, Arabs in Haifa and its environs in Northern Israel.

Relatively little has been published about the influence of societal culture and school culture on school leadership and management in different parts of the world (Ribbins 1999; Dimmock and Walker 1998). Researchers who consider societal culture a powerful analytical tool for developing a new branch of educational leadership and management (Walker and Dimmock 1999) emphasize that adopting a cross-cultural lens may increase our understanding of educational leadership across national and cultural boundaries.

Contextual studies related to school leadership and management are sorely lacking in the Israeli Arab sector. The present study explores the perceptions of Arab secondary school principals and teachers in the Haifa area in Israel regarding their perception of appropriate and actual educational leadership and management. Israel's educational system has for long been highly centralized (Volanski and Bar Eli, 1996; Goldring, 1992) implementing Western theories and reform programmes, superimposed upon the indigenous culture a complex mix of diverse cultures mainly Jewish and Arab culture (Elboim, Dror, 1981).

Recent literature emphasizes the importance of considering the indigenous culture, especially when adopting Western theories and reform programmes. In the study of school leadership, context and culture, are significant and it is stressed that research must be culturally relative (Ribbins 1999). Calls for culturally grounded research (Dimmock and Walker 2000; Ribbins 1999) set the context for the present study, an

examination of the school leaders' perception and teachers' perception of the relationship between societal culture, school culture and the leadership and management processes in Arab sector high schools in Haifa and its environs in Israel. It explores the congruence between characteristics of the Israeli Arab school and societal culture as perceived by Arab high school principals and teachers with their perceptions of leadership and management.

Locating perceived school leadership and management processes in its cultural context can be expected to lead to a clear understanding of these processes. It can be expected to contribute worthwhile information for assessing the appropriateness and cultural fit of the adopted Western theories and policies for Arab Israeli schools. The discussion of the results can be expected to further development of culturally grounded theory of school leadership, especially in light of the current domination by western theories and tools.

This research studies high school principals' and teachers' perceptions of leadership and culture on three levels: the micro level (the individual), the meso (the school), and the marco level (society). Ribbins (1995) and Walker and Dimmock (1999) respectively, advocated this approach:

Indeed in arguing that greater attention is to be given to tcontext in the present study of leadership in education, I would emphasize the need for this to have regard to macro (societal), meso (institutional) and even micro (individual) level of analysis (Ribbins 1995, P85).

and,

Culture can be conceptualized as a number of interrelated levels from the micro level (school) to the macro level (societal/national level), all of which influence leadership thought and action (Walker and Dimmock 1999; P322).

Dimmock and Walker (2000), advocate study of how elements and processes of education systems interact:

Although structural, functionalist models are useful for fracturing education systems into their constituent elements (structures), their explanatory potential is limited as to how processes, or why various elements, interact. As a result, their analytical power is diminished through adopting static rather than dynamic views of schools. Consequently, explanation remains at a surface level and rigorous comparisons remain rare. We suggest that a multi-level cultural perspective needs to be taken in aiding analysis and understanding of individual schools and their leaders.

Although there are many different definitions of “culture”, the literature demonstrates general agreement that culture emphasizes knowledge, beliefs, values, customs, rituals, symbols and language of a group, as Hofstede (1991) says as a ‘way of life’ of a certain collectivity:

Patterns of thinking, feeling and acting underpinning the collective programming of the mind which distinguishes the members of one group or category of people from another (P4-5).

Dimmock and Walker (1998) comment on Hofstede:

Hofstede argues that differences in attitudes and behaviour are the result of the products of the mind developed in earlier childhood and socialized in a cultural group or society. Hofstede, defining culture as the collective programming of the mind and patterns of thinking and feeling, it will probably influence and be influenced by organizational structures and processes because both are affected by people’s thoughts (P570).

Similarly, Dimmock and Walker (2000) define culture ‘as the enduring sets of beliefs, values and ideologies underpinning structures, processes and practices which distinguish one group of people from another. The group of people may be at school level (organizational culture) or at the national level (societal culture)’ (P146).

Moreover, Hofstede (1991) distinguishes culture at the current level from culture at the organizational level:

National cultures differ primarily in the fundamental, invisible values held by a majority of their members and are acquired in early childhood, whereas organizational cultures are a much more superficial phenomenon residing mainly in the visible practices of the organization, acquired by socialization with the new members who join as young adults. National cultures change only very slowly, if at all; organizational cultures may be consciously changed, although it is not necessarily easy (P115).

So too, in this study culture was conceptualized at three different, interrelated levels: the individual level, the school level, and the societal level, all of which may influence and/or be influenced by leadership and management style beliefs and actions.

1.2 Framework for Studying Interactions Between School Leadership and Management Style and School and Societal Cultures

Geertz Hofstede’s (1980, 1991) framework is the most widely accepted model for exploring the influence of culture on leadership and management process. Cheng

(2000) criticizes the vague idea of national culture and the ambiguity regarding the level of analysis, but Walker and Dimmock (1999) argue:

Although the framework has been criticized on a number of fronts the ideas have been applied and tested repeatedly over the last fifteen years, and stand, according to Redding (1994, P324), as a 'unifying and dominant' influence in the field (P326).

Hofstede's (1980, 1991) survey of 50 nations on differences in work related values defined five dimensions on which national cultures differ – Power Distance, Uncertainty Avoidance, Individualism / Collectivism, Masculinity / Femininity, and Confucian / Dynamism. Power Distance and Uncertainty Avoidance dimensions pertain to organizational structures and behaviour within the organization. Power distance concerns sharing power and centralization while Uncertainty Avoidance is associated with formalization (1980, 1991). The Masculinity - Femininity and Uncertainty – Avoidance dimensions pertain to human motivation, influencing management's conception about the motivation of employees. Masculinity describes the desirability of achievement, while femininity interpersonal relationships with people in general. Uncertainty – Avoidance describes ambiguity tolerance in terms of personal risk taking: weak uncertainty avoidance versus security or strong uncertainty avoidance. This implies that societies differ along these two dimensions. The exploration of the Power-Distance and Uncertainty-Avoidance dimensions play a central role in this study's examination of Arab high school principals' perception of their leadership and management style and of their society's culture.

A number of other frameworks for studying school and/or societal cultures have been proposed. Hargreave's (1995) model emphasizes a dialectic relationship between structure and culture arguing that the effect of culture on school development, effectiveness and improvement can be realized through the architecture of five underlying structures or patterns of social relationships comprising political and micro-political, maintenance and development and service.

Alvesson (1987) theorizes that the stronger an organizations ideology the stronger its culture and proposed an Organizational Ideology Index. Owen and Steinhoff (1989) suggested that understanding an organizational culture requires uncovering the hidden assumptions of organizational culture and developed Organizational Culture Assessment Inventory. Hargreaves' (1995), Alvesson's (1987) and Owen and

Steinhoff's (1989) models focus only on the organizational culture rather than on the societal culture.

A major shortcoming of the literature on school culture which concerns the level of analysis is that society is not given adequate consideration. Cross-cultural comparative research takes culture into consideration. As such Dimmock and Walker's (2000, 1998) model is based on Hofstede's (1991, 1980) societal and school cultural dimensions. They argue that the values ideologies and beliefs that are expressed in organizational life are rooted primarily in the cultural context of society. Two interrelated parts comprise their model: the first, a description of four elements constituting schooling-organization structures, leadership and management, curriculum, and teaching and learning. The second part consists of a set of seven dimensions of societal culture level and of six school culture. The conceptual framework of this study is derived from Dimmock and Walker's model (2000, 1998).

1.3 Conceptual Framework of this Study

Table 1 (below) lists thirteen attributes (dimensions) of leadership and management style defined for this study which emphasize the degree of centralization.

Table 1
Twelve Attributes of Leadership and Management Style

Leadership and Management Style
<ul style="list-style-type: none">• Position, role and power of the principal• Leadership style and orientation• Collaboration and participation• Motivation• Planning• Decision-making processes• Inter personal communication• Parent and community involvement• Conflict resolution• Staff appraisal• Staff development• Accountability• Religious affiliation

Tables 2 and 3 list the societal and school cultural attributes (dimensions), respectively, that studied.

Table 2

Attributes of Societal Culture

- Power concentrated / Power dispersed
- Group oriented / Self oriented
- Aggression / Consideration
- Fatalistic / Proactive
- Generative / Replicative
- Limited relationship / Holistic relationship
- Religious consideration / secular consideration

Table 3

Attributes of School Culture

- Process-oriented / Outcome oriented
- Person-oriented / Task oriented
- Professional / Parochial
- Open / Closed
- Control / Linkage
 - Personal / Informal
 - Tight / Loose
 - Direct / Indirect
- Pragmatic / Normative

We define culture here as the patterns of thoughts, feelings, and actions derived from shared values and beliefs and/or from leadership processes, which may influence and be influenced by school leadership processes. This examined the separate influences of school and societal culture on Haifa and Arab high schools principals' and teachers' perception of the principals leadership and management style and their interaction.

Israel consists of a complex mix of diverse cultures, mainly Jewish and Arab cultures. In Israel Arab schools and their principals and teachers are exposed to the dominant Israeli societal culture, the Arab societal culture and western cultures. The current trend in the Israeli educational system is toward decentralization and school-based management. It is therefore important to examine whether and to what extent traditional Arab values are maintained in their schools and the extent to which the school culture and its leadership and management reflect combined diverse characteristics.

The perception of culture is as a variable which can be manipulated and controlled and that of culture as a product of human actions and shared symbols and meanings. However, this view has been countered by the argument that there may be several subcultures rather than one dominant culture in a secondary school precluding management and control of the school culture as a single entity. In this study, school organization is seen as culture bound rather than culture free, and seeks to learn the particular aspects that school leadership is perceived as reflecting the influence of the external societal culture.

1.4 Research Instruments and Measurement

A questionnaire was developed especially for this study (please see Appendix number). It consists of 86 closed-end items (47 on leadership and management style, 19 on school culture, 20 on society) and two open-ended questions. One of the open-ended questions was on school culture and the other on the principal's leadership and management style. The 5-point response scale ranges from "strongly agree" to "strongly disagree".

The closed end responses were analyzed for their frequency distribution, by item and by attributes. Further, leadership and management items and attributes were analyzed for congruence with school and societal culture items and attributes. The open-ended responses were coded and analyzed for congruence with collateral closed-end responses. Further, the open-ended questions provided insights into perceptions not revealed within the constraints of the closed-end item mechanisms.

The questionnaires aim to draw profiles of the interplay between perceptions of the principals' leadership and management styles school/societal culture. It is expected that the findings of this study will not only provide useful information for the Israeli

Arab school system, but also contribute to the understanding of the interaction among school leadership and management style and school and societal and the wider world.

2. Literature Review

Culture is believed to create specific behaviours in organizations developing successful or unsuccessful organizational performance (Gregory 1983; Smircich 1983), and it is the task of organizational leaders to control cultural variables (Deal and Kennedy 1983). It is also assumed that culture constitutes the context in which school leadership is exercised. Cultural studies which consider the cultural context may help in understanding how and why school leaders think and carry out their roles as they do (Ribbins 1999; Walker and Dimmock 1999).

The cultural perspective is perceived to be the most recent on the theory and practice of educational management (Bush 1995), and has become popular and widespread (Hargreaves 1995). It is acknowledged that educational systems operate under the constraints of external political, economic and sociological constraints, with invisible forces operating from within the school system (Kilman, Saxton and Serpa 1985). These forces include both intense school organizational culture (Westoby 1988; O'Neill 1994), and influential societal / national culture (Ribbins 1999; Dimmock and Walker 1999).

This study of Haifa area Arab high school principals' and teachers' perception of the principal's leadership and management style and its congruence with the school's and societal culture was conducted within the context of Walker and Dimmock's and Ribbins' teachings. It focuses on the influence of societal culture on leadership and management style in a group of mid-Eastern schools. The literature reviewed concerns the following ideas: (1) the rationale for comparing attributes of school leadership and management style with attributes of the societal culture in which they operate; (2) the rationale for exploring interactions between leadership, school and societal cultures; (3) historical development of definitions of the concept of culture and their implications; (4) the distinction between societal culture and school culture; (5) controversy as to the nature of organizational culture; (6) social science debate in

agency, culture and structure; (7) the Israeli educational system – Jewish and Arab – frameworks for the study of culture and leadership; (8) the framework for this study. Each of these areas is reviewed separately below.

2.1 Rationale for comparing school leadership and management style with attributes of their societal culture.

Dimmock & Walker (1998, pp 560-561) proposed a comparative perspective to leadership practices and school administration. Studying and understanding foreign systems can provide scholars and practitioners with greater insights into their own ways of working particularly in multi-cultural societies which must provide appropriate education for students from different cultural backgrounds. As Hallinger and Leithwood (1996) state: “This trend towards multiculturalism has implications for the management of schools and for the knowledge base underlying school leadership.” (p6). They argued that the identification of similarities and differences between schools and school systems in terms of assumptions, structures, processes and outcomes of education is important and essential, in that it can inform cross-cultural generalization of ideas and experiences. This provides the possibility of challenging the value of theory and practice from diverse multicultural perspectives. A third advantage of a comparative approach is a greater understanding of the nature of relationships between education and the wider society. This may assist in developing theories about education which may promote generalization, statements valid for different cultures, and distinctive statements of the different contexts.

This research adopts a cultural and a cross-cultural approach to the study of leadership practices and organizational behaviour.

2.2 Rationale for exploring interactions between leadership and school and societal cultures.

Relatively little has been published about the influence of culture on the beliefs and actions of school leaders in different parts of the world. The field of educational leadership and management lacks cross-cultural models and frameworks for comparing schools and school systems (Hallinger and Leithwood, 1996). However, many writers have held that developing an understanding of the role of the school leadership in different parts of the world requires locating this within its particular cultural context as well as social and economic contexts (Ribbins 1999). Ribbins contends that knowledge derived from one cultural context cannot be readily adopted

in another, and that significant variations in cultural values may inform what is possible in different countries.

Dimmock & Walker (1998) adopted a cultural and a cross-cultural approach for the study of school leadership from a comparative perspective. They focused on the influence of culture on the practice and understanding of educational leaders in different parts of the world. They suggest that adopting a cultural and a cross-cultural approach may aid in comparing school systems and school leadership at the school level, facilitate cross-cultural fertilization of ideas, and in the development of generalizations, theories, and principles.

The development of a cross-cultural comparative leadership approach acknowledges the significance of non-western contexts in the light of the limitation of English language Western leadership contexts. In this respect Hofstede (1994) stated:

‘US theories like those of...McGregor, Likert, Blake and Mouton, may not or only very partly apply outside the borders of their country of origin – assuming they do apply within these borders.’ (p28)

Dimmock and Walker (1998) based their arguments and justification for a cultural and a cross-cultural approach to the study of school leadership and management on three basic aspects: (1) the characterizations of the concept of culture is a powerful analytical tool which may explain the interplay between culture and agency; (2) a cultural and cross-cultural approach provides a multi-level cultural perspective at the national and organizational levels which can provide a powerful explanation and understanding of school organizational behaviour and education; (3) comparative educational leadership and management can aid the development or the adoption of educational policy and reform programmes, learning from one another about considering theories and practices in educational leadership and management and which policies can be adopted.

Dimmock and Walker (1998, p563) explain:

The concept of culture captures reality by enabling explanations of human and organizational behaviour to be expressed in terms of interactions between individuals (their personalities), the organization and institutions in which they live and work, and the larger environments that circumscribe both...The conceptual and analytical perspectives of culture can help expose the more covert aspects of school organization as well as promote the investigations of relationships between schools and their larger environments.

It is acknowledged that culture is an ambiguous and complex concept. There is disagreement as to whether patterns of organizational characteristics tend towards convergence (similarity) or divergence (difference), in terms of whether organizations are culture free or culture bound. Related to this debate Dimmock and Walker (1998, p563) elaborate:

Proponents of convergence believe that organizations are culture free and are therefore similar across national cultures because the process of organizing and using technologies make certain universal requirements on organizations – thereby inducing the cultures themselves to become more similar over time. Conversely the reason why organizations may be thought to be culture bound and therefore divergent are that their internal cultures and formal structures reflect their external environmental cultures.

Culturalists are proponents of divergence and are concerned with examining the relationship between schools and their broader environments. Ribbins (1999, p88), advocating a multi-level cultural perspective, says,

‘...only an approach which has a concern for agency and structure – viewed within a context seen to be shaped by the interaction of macro, meso and micro-level relations – is likely to enable the researcher to gain an insight into the life of the principal and of the school...’

Much of educational research takes a single level approach without considering the influences and relationships between organizational and national levels. As Dimmock and Walker (1998, p465) claim:

‘...conceptual and theoretical tools that go beyond structural functionalist perspective (at the national and organizational levels) along with consideration of other factors, such as physical and economic resources, can provide the explanatory power required.’

In discussing the adoption of knowledge about leadership from one context to another, Ribbins (1999, p86) explains:

‘We should not assume what counts for knowledge derived from one social, economic and cultural context can readily be adopted in another. Such a view implies that what we can know of education and its management is in important part relative. There is, therefore, a powerful case for an approach which is in significant part indigenous.’

Accordingly, in justifying the significance of culture for the receptivity and the adoption of any policy or reform program, Dimmock and Walker (1998, p564), in a similar vein, say:

‘Culture constitutes the receptive conditions or the situational context of the host system into which any reform or change in policy, practice, or behaviour is introduced. Acceptance of an innovation therefore largely depends on the receptivity of the system to new initiatives.’

The trend towards globalization is reflected in the phenomenon of “policy cloning”, in terms of diverse or contrasting cultures adopting similar education policy without considering their cultural fit and the underlying motive of the school restructuring initiatives. In this respect Dimmock and Walker (1995, p565) illustrate:

‘In the United States school restructuring initiatives has been largely motivated by the drive for school improvement, whereas in the United Kingdom and Australia, restructuring initiatives are strongly associated with economic stringency, reform of the public service and the potential ideology aimed at rolling back the contribution of the state. In Mainland China similar trend toward decentralization is taking place that is driven by the incapacity of the center to adequately finance the system.’

In Israel a decentralization policy has been adopted moving towards system wide diversity which is driven by concern for meeting the diverse needs and values of an increasingly pluralistic society. Drastic cuts in the national education budget led to a decrease in the control by the Ministry of Education (Goldring 1992).

‘Recently, realizing this centralized system could not meet the diversified needs of an increasingly pluralistic society, educational authorities under pressure from professionals, parents, and politicians, began to allow greater decentralization and diversity within the educational system. To create diversity in the system, numerous educational projects and experiments were formally initiated by the Ministry of Education.’

Vollansky and Bar-Eli (1996) linked teacher’s views and students achievement needs in addressing Israel’s decentralization policy.

‘In recent years, however, educators have raised questions about the ill effects of this centralization in Israeli education. Many believe that more power and autonomy should be delegated to individual schools so that local educators can tailor educational programs to the needs of their students and their vision of the school. In the last decade, Israel has begun to move in this direction – but will continue to monitor carefully the effects of decentralization on the equality so deeply cherished here.’ (p60)

Elboim-Dror (1981), a leading Israeli education policy analyst, claimed that changes in the centralized system are driven by failure of the educational system to avoid conflict. Goldring elaborates:

‘Given the heterogeneity of society, which brings to the fore the diversity of ideas and values, there is little consensus around policy issues. Rather than trying to reach consensus through legitimate discussion, fighting and negotiation, the educational system aims to reach consensus by avoiding conflict.

The educational system, especially the higher echelons within the Ministry, can no longer avoid conflict and reach consensus at the national policy-making level. Consequently, decentralization to the local level is a method employed to avoid potential conflicts, especially regarding issues where broad-based consensus cannot be reached.’ (p52)

As Elboim-Dror (1981) suggests:

‘Peace through structural separation and autonomy for different ideological orientations has proved to be very effective in reducing conflicts, removing education policy issue from the top of the national agenda to a peripheral position.’ (p272)

2.3 Historical Development of definitions of school culture and their implications for schools.

Culture is difficult to define. Research on school culture has been hampered by a lack of a uniform definition. In educational literature culture is approached in several senses (Nias 1989). The concept of culture in educational settings has been borrowed from anthropology where there is no consensus on its meaning (Smircich 1983). Early studies by Waller were criticized by Hargreaves (1995) as lacking systematic treatment of the relations among teachers and students’ culture. He complains that subsequent to Waller’s writings school culture has often used in a general sense, as if it included both staff and student culture.

Most organizational researchers borrow the concept of culture from anthropology. Ouchi and Wilkins (1988), recognizing the influence of sociology on organizational culture, emphasized focus on normative bases and the shared understandings that regulate social life in organizations. They state:

‘As we trace the development of organizational sociology since Max Weber, we find a constant tension between those who prefer to study what is explicit about organizations and those who prefer what is implicit; a tension between those who emphasize the capacity of organizations to create order and rationality versus those who are struck by the sometimes chaotic and non-rational features of organizational life. The study of organizational culture grows out of that tension

and represents, we believe, the most recent stage of the intellectual cycle. (Ouchi and Wilkins 1988, P224)

Reviewing 103 works analyzing the foundation of organizational culture they concluded that heterogeneous approaches rather than a single approach was generally adopted in the study of organizational culture. Although similar to one another, various researchers' descriptions of organizational culture differed in focus. Pettigrew (1979) saw organizational culture as a system of publicly and collectively accepted meanings operating for a given group at a given time. The system consists of terms, forms, categories and images by which people interpret their own situation to themselves so that they can act in relation to it. Schein (1991, 1992) described culture as the learned response to the groups' problems of survival and internal integration. These eventually come to be assumptions about the nature of reality, truth, human nature, and human relationships. Finally, over time the assumptions come to be taken for granted and drop out of consciousness. Culture founders (Schein 1985; Nias et al 1989) contribute to change the school culture by installation of new values and beliefs. Schein (1985) argues the possibility that the only thing of real importance that leaders do is to create and manage culture (P2). Deal and Kennedy (1983) described organizational culture as 'the way we do things around here', a system of shared values and beliefs that interact with an organization's structure, people, and control system to produce behavioural norms.

Hofstede (1991) defined culture as "patterns of thinking, feeling and acting underpinning the collective programs of the mind which distinguishes the members of one group or category of people from another." (pp4-5) The collective programming of the mind refers to the shared beliefs, values and practices of a group of people whether that group is a society, nation state or organization (Dimmock and Walker 1998). The patterns of thinking, feeling and acting included in this definition includes the possibility that culture will simultaneously influence and be influenced by organizational structures and processes, because both are subject to people's thoughts and actions.

Hofstede (1990) earlier explained that:

"Practices" can also be labeled "conventions," "customs," "habits," "mores," "traditions," or "usages." They have already been recognized as part of culture by Tylor (1924): Culture is that complex whole which includes knowledge, beliefs,

art, morals, laws, customs and any other capabilities and habits required by man as a member of society.’ (Hofstede 1990, p134)

Hargreaves (1995) argues that through culture people define reality and so make sense of themselves, their actions and their environment. They detect the organizational problems to which they have developed routinized solutions that become ‘the way we do things around here.’ Also Mitchel and Willower (1992) conceive culture as ‘the way of life of a given collectivity’ or organization particularly as reflected in shared values, norms, symbols and traditions. They add that culture is created and a strong culture is created too.

Walker and Dimmock (1999), much like Hofstede, describe culture “as the enduring sets of beliefs, values, and ideologies, underpinning (school) structures, processes and practices which distinguishes one collectivity from another.” Smircich (1983) sees the function of culture as ‘the normative glue that holds an organization together’, which Kilman et al (1985) describe as the ‘invisible’ force behind tangibles and observables in any organization. Culture, they say, is to the organization what personality is to the individual. They identify organizational culture as the “rules of the game” – the interrelated psychological qualities that knit an organization together.

The various definitions, descriptions and characterizations of culture demonstrate agreement that organizational culture consists of shared assumptions, beliefs, values and behaviours in the organization and that culture exists at multiple levels: school and sub-school, local, regional, and societal. For as Dimmock and Walker (1998, 2000) point out, there are “organizations that have surface similarities but are quite different in *modus operandi*. For example, schools across different societies, look to have similar, formal leadership hierarchies, but these often disguise subtle differences in values, relationships and processes below the surface.” (p146)

Hofstede (1991) and Petrie’s (1988) studies on culture, reflect their strong belief that the basic features of human thought and actions can only be understood with reference to culture and communities and the ways in which these cultures and communities socialize and educate their members.

Hargreaves (1994) argues that changes in society pose challenges to school’s culture where schools need to be able to meet society’s demands and challenges: Schools and teachers are being affected more and more by the demands and contingencies of an increasingly complex and fast-paced post-modern world. yet their response is often

inappropriate or ineffective – leaving intact the systems and structures of the present, or retreating to confronting myths of the past (P23). The rapid change and the globalization and internationalization forces imply that a school needs to be adaptable and to meet society's and the world's demands.

Bolman and Deal (1991) and Nias et al (1989) consider cultures as both static and dynamic: created by its members it can be seen as dynamic and as a process changing as members change, but if new members merely learn the old ways this implies that an organization's culture remains static and rarely changes.

2.4 Distinction Between Societal Culture and School Culture

Hofstede (1994) is one of the very few researchers who have considered the relationship between societal culture and school culture. He suggested that use of the same term – culture – for both national and organizational culture can be confusing. Hofstede (1991) believes that cultural differences among nations lie in values about power and inequality, about the relationship between individuals and the group, and to the social roles expected from men or women, values concerning the uncertainties of life, and to whether a person is more preoccupied with the future or with the past and present. He characterizes organizational cultures as “differences in mental software between those employed by different corporations and other bodies.” (Hofstede 1991, p236)

Hofstede developed a scheme of societal dimensions based on the differences in patterns of work-related values in four dimensions, comprising individualism-collectivism, power distance, uncertainty avoidance, and masculinity versus femininity. His cultural map of the world can aid comparative analysis of national cultures and their impact on organizational school culture and leadership processes.

Hofstede (1991), in a study of organizational cultures in twenty units from ten different organizations in Denmark, found that the core of organizational culture differences resided mainly at the level of shared perceptions of daily practices. In contrast Peters and Waterman (1982) contended that the core of a corporate culture was shared values.

Hofstede (1991) explains his and Peters and Waterman's differences in their view of the nature of organizational cultures:

“The U.S. management literature rarely distinguishes between the values of founders and significant leaders and the values of the bulk of the organization's members. Description of organizational cultures are often based only on statements by corporate heroes. In our case we have assessed to what extent leaders' messages

have come across to members. We conclude that the values of founders and key leaders undoubtedly shape organizational cultures but that the way these cultures affect ordinary members is through shared practices. Founders and leaders' values become members' practices." (p311)

He adds that:

"National cultures change only very slowly if at all; organizational cultures may be consciously changed, although it is not necessarily easy." (p45)

Dimmock and Walker (1998) assume that national societal culture and the organizational culture are qualitatively different. They question (1998): "Is it valid to separate their influences, or do they have, as seems more likely, a complex interactive relationship despite the fact that the two are qualitatively different?" (p571) They illustrate:

'In reality, the picture is often more complicated. At the national or societal level, some states or territories may be a complex mix of diverse cultures brought about by political history. Hong Kong, for example, although basically a Chinese society, has been ruled as a British colony for more than a century and a half and influenced by Western ideas and practices through government, religion, commerce, trade, and tourism. Thus, the contemporary culture of Hong Kong is the result of elements of western culture grafted on to an otherwise historically ingrained Chinese culture.' (p571)

Arab society in Israel is a similar example. Israeli Arabs are exposed on the one hand to the Israeli culture and on the other hand to the Arabic culture. How do they manage to live under the combination of these two cultures? Do they fuse both cultures and develop a new Arab-Israeli culture? Do they maintain their traditional Arab values for certain occasions and adopt Israeli culture for other situations in their life? In addition, international and globalization forces exert influence through the media and the spread of the worldwide multinational companies. It seems to me that the Israeli-Arab citizens are a 'hybrid' of the Arab culture and the Israeli culture.

Dimmock and Walker (1998) see indigenous cultures as either subject to change by the invasion of other cultural elements or to coexist with them. To what extent and which aspects of school culture and leadership behaviour are attributable to National Arab culture and/or to Israeli culture?

This study's findings on the interplay between societal culture and school culture and perceptions of school leadership and management style can be expected to contribute

to the understanding which societal and school cultural factors are involved in determining leadership beliefs and perceptions regarding practices and processes.

Cheng (2000) characterized school and classroom cultures as:

“The common patterns of social norms, values, and assumptions shared by local people or members in a community, a school, or a classroom. One community culture may include a variety of sub-cultures such as school culture and classroom culture. It is no surprise that within one community, some schools may have a strong culture, while others have weak cultures. If school members have a strong sharing of beliefs, values, and norms about the aims, processes, and management of education and their school, school culture can be described as strong.’ (p212)

Based on the conception of multi-level cultures, he (2000) developed basic dimensions to describe the hierarchy of contextual cultures in terms of assumptions, values, and social norms, which he considered important irrespective of the cultural level – societal, community, school, or classroom.

2.5 Controversy as to the nature of organizational culture

Despite the agreement on a general definition of culture, the nature of and appropriate classification system for organizational culture remains controversial (Smircich 1983; Alvesson 1987). And the appropriate use of the concept of culture in organizational analysis has been discussed by a number of researchers: Gregory (1983), Smircich (1983), Allaire and Firsirotu (1984), Meek (1988), and Outchi and Wilkins (1988).

The view of culture as an internal or external variable that the organization “has” (Deal and Kennedy 1982) sees culture as nested into the social system in which cultural and social entities are integrated into a socio-cultural system maintaining cohesion and isomorphism. This approach promotes an examination of organizational culture as a system of shared meanings, assumptions and values (Schein 1985, 1992). It encourages the investigation of the causes (the founder and the societal culture) and the effects (organizational performance or organizational culture) (Schneider 1990) of culture on, for example, school leadership.

The view of culture as something an organization “is” (Gregory 1983; Smircich 1983; Meek 1988) sees culture as the product of shared symbols emerging from the social interaction of groups and communities, and as a root metaphor (Smircich 1983) for understanding organizational life. Outchi and Wilkins (1988) propose a ‘semiotic’ approach, to discover the native-point of view (Gregory 1983). It is an explanatory and descriptive approach, promoting rich description of the deep structure of organization.

Dimmock and Walker (1998) adopt the more analytical approach, i.e., that culture is something an organization 'is', and that it results from negotiated and shared values, symbols and meanings or as the product of human actions. Yet, they also see culture as an artifact capable of manipulation by leaders and administrators.

Theoretical studies on organizational culture have been categorized as either macro-analytic or micro-analytic. Outchi and Wilkins (1988) explain the difference between micro- and macro-analytic theories:

'The macro-analytic theories have in common an attempt to understand the culture of a whole group or subgroup, the functions that culture performs in maintaining the group, or the conditions under which the group and its culture and subcultures develop. The micro-analytic theories present culture as something that resides within each individual and can be understood through the cognitive processes of sense-making, learning and causal attribution, or by probing the unconscious mind.' (p236)

Moreover, to settle the confusion concerning the several definitions of culture Smircich (1983) proposed categories of organized culture theories:

1. Culture as an independent variable or external variable brought into the organization and shaping the beliefs and behaviours of individuals.
2. Culture as an internal variable within the organization focuses on the unique rituals, legends and ceremonies as well as on traditions and symbols shaped by time and place.
3. Culture as a root metaphor, a frame of reference through which one perceives the world. It is accessible when insiders and outsiders interact to explore its meaning. It focuses on the expressive non-rational qualities of organizations.

Thompson and Luthans (1990) classify culture into two categories:

1. The cognitive perspective, focusing on shared meanings, symbols and values.
2. The behavioural perspective, focusing on observable behaviours and artifacts.

Kopelman et al (1990, p283), using slightly different terminology from Luthans' also set up two categories:

1. The phenomenal perspective focusing on observable behaviours and artifacts.
2. Ideational perspective focusing on shared meanings, symbols and values.

Similarly Deal and Kennedy (1982) classified organizational culture into two categories:

1. The observable phenomena, such as rites and rituals and stories.

2. Shared values, beliefs and assumptions.

The behavioural perspective treats culture as a variable which facilitates the understanding of culture formation, maintenance, and change. The organization is culture producing, it has its unique rituals, legends and ceremonies (Smircich 1983). These are created by management through structure, leadership and technology, and the structural dimensions are considered important in the development and maintenance of an organization's culture, and in comparing organizations (Thompson and Luthans, 1990).

Although most researchers accept the concept of culture as consisting of both observable and ideational aspects of organizational behaviour (Kopelman et al 1990, p283; Rousseau 1990, p154), research on organizational culture has focused primarily on the observable aspect.

2.5.1 Organizational culture as a socio-cultural system

There are four schools of thought viewing organizational culture as a socio-cultural system. The two synchronic schools, the functional school of Malinowsky and the functional-structuralist school of Radcliff-Brown, explore culture at certain points in time and space. The other two diachronic schools are the historical-diffusionist school and the ecological adaptationist schools, which consider the process in the development of certain cultures.

In Malinowski's functionalist school, culture and its manifestation has a functional necessity for need satisfaction. In the structural-functionalist approach of Radcliff-Brown, culture is thought of as an internal variable integrated into the social system which also comprises a social structure and leads to an orderly social life. In the ecological adaptationist school, organizations are viewed as socio-cultural systems in a dialectic interplay with the society and influenced by its values. It differs from the structural-functionalist view in which society's values are considered a determining factor. It sees society's culture as but another contingency factor which, may influence the structures and processes of the organization; the organizational culture and its social structure are integrated and consonant. In the historical diffusionist school organizations are designated as socio-cultural systems and the organization's unique history may provide strong values, which may be different from those of society and are reflected in organizational structures and processes.

Allaire and Firsirotu consider culture an independent explanatory variable force influencing the culture of the organization and leadership processes. It is imported into the organization through the attitudes and actions of organization members: 'either the organization adapts its structure and functioning to allow the "whole man" to satisfy his needs through organizational membership, or it will suffer severe dysfunction (Allaire and Firsirotu 1984).

Studies treating culture as an independent variable facilitate charting differences among cultures with respect to their distinct needs. They emphasize the significance of understanding the universality of human nature, their needs, myths and other cultural products.

The emphasis is on socio-cultural qualities that develop within the organizations. The assumption is that the societal culture has an impact on managers' values which may eventually influence and manipulate their organization (Dimmock and Walker 2000). Our study questions the extent to which societal culture shapes school leadership values, beliefs, and practices. As school leaders are in a position of power in school, their assumptions about human nature can influence the shaping of the school's organizational culture.

The assumption that staff hold about themselves can also contribute to the formation of the school's organizational culture. Strong culture is considered to exist at school if most members share similar patterns of needs, values and assumptions. It will socialize new members with different needs.

Thompson and Luthans (1990, pp337-338) maintains that "culture can only be changed through changes in behaviours", because "culture is manifested through the behavioural interactions between people". He goes on,

"Since culture is a cognitive construct attitudes need to be changed too...through changes in behaviour by those who wish to change the culture. In this manner the desired changes can be communicated. In addition the new attitudes need to be reinforced through the reinforcement of behaviours that demonstrate the new attitudes...Changed reinforcement is incorporated into his or her perception of the culture of the organization. The individual then has the choice of accepting, accommodating, or rejecting the change."

An external approach to culture focuses on the societal culture (Thompson and Luthans 1990, p321). It emphasizes the importance of factors outside the

organization determining the organizational culture together with the internal factors (p322). And as O'Neill (1994) states:

‘Cultural analysis offers an indicator of the match between internal organizational and external environmental values.’ (p104)

He says that changes in behaviour help modify established norms and values so tangible manifestations of cultures are of primary importance within the organization. They help to promote and reinforce the translation of cultural values into appropriate norms and behaviours (O'Neill 1990, p105).

Others, skeptical about corporate organizational cultures functioning as an integrating force in organizations, refer to organizations as subcultures (Hargreaves 1995), countercultures (Meek 1988), or conflicting cultures (Bush 1995), rather than as corporate culture. Meek (1988), criticizing the idea of corporate culture, says that the first pitfall is the borrowing of the concept of culture from only one anthropological tradition, the structural-functional theory, ignoring other theories of culture. The second, she continues, is that corporate culture, having been being borrowed from the structural-functional tradition, is conceived of as a natural cohesion force within the organization, which can be measured and manipulated. The stress is on the notion of ‘what should be’, ignoring ‘what is’ in the organizational culture (Allaire and Firsirotu 1984; Smircich 1983; Gregory 1983).

Meek (1988) and Gregory (1983) discuss the proposition that as organizations as multi-cultures rather than homogeneous cultures, may be an experience conflict. Meek (1988) states:

‘Just because group interaction within an organization is based on norms and symbols, it does not necessarily follow that consensus and cohesion, based on shared and internalized value systems are the result...and the need for a theory of culture that more adequately takes account of the contextual richness of social life within the organization as a whole...’ (p462)

And later she proposes that

‘If culture emerges from the social interaction of all organizational members then the way in which management may attempt to manipulate organizational symbols, myths, customs, etc. must be interpreted in relation to the total organizational culture of which management itself is only one part.’ (Meek 1988, pp462-463)

Culture as a separate ideational system which treats culture as something an organization 'is', in contrast to the previous perspective which treats culture as something an organization 'has', is considered. This second perspective delineates a distinction between the social system and the cultural system.

Culture as an ideational system changes the focus of investigation away from the concrete behavioural patterns to the organizational culture as an ideational system. Allaire and Firsirotu (1984) identified four different schools of thought concerning the concept of organizational as an ideational system: (1) cognitive, (2) structuralist, and (3) mutual equivalence schools of thought, locate culture in the minds of culture-bearers. (4) The fourth, the symbolic school or semiotic school, treats cultures as products of the mind, as the symbols and meanings shared by the collectivity.

(1) The cognitive school of Goodenough focuses on the human mind and considering organizations as knowledge systems, with a culture of shared knowledge and the taken-for-granted rules that members must acquire within the organization in order to act in an acceptable manner. The task of the researcher is to find out what the rules are and how members of a culture see and describe their world (Smircich 1983).

(2) The structuralist school's of Levi Strauss sees culture as the unconscious structure and processes of the universal human mind. Cultural products and artifacts are assumed to help in interpreting the unconscious mind and the unconscious universal managerial mind. People form culture to maintain their personal interest rather than their common goals, or shared values and beliefs.

The symbolic school's Geertz conceives of culture as a system of shared symbols and meanings which are the product of the mind, in terms of rules rather than located in the minds of culture bearers. The researcher is interested in finding out how members of a culture see and describe their world. The degree of sharing of values in organizations is determined by the organization's history, the definitions of structure dictated by dominant actors, and members' interpretations of actions and interactions. The symbolic approach is not necessarily consonant with formal organizational structure and management processes (P209).

Smircich (1983) said that when culture is conceived as a root-metaphor;

‘The focus of attention of researchers here is also on language, symbols, myths, stories, and rituals as in the culture-as-a-variable perspective discussed earlier. However, here these are not taken as cultural artifacts, but instead as generative processes that yield and shape meanings and that are fundamental to the every existence of organizations. When culture is a root metaphor, the researcher’s attention shifts from the concerns about what do organizations accomplish and how may they accomplish it more efficiently, to how is organization accomplished and what does it mean to be organized?’ (P353)

Smircich (1983) contrasts the aims of comparative management researchers with cognitive organization theorists.

“Some researchers give high priority to the principles of prediction, generalizability, causality and control. While others are concerned by what appear to them to be more fundamental issues of meaning and the processes by which organizational life is possible. Comparative management scholars seek to change patterns of beliefs and attitudes, as well as managerial practices across countries. Those who research dimensions of corporate culture seek to delineate the ways these dimensions are interrelated and how they influence critical organizational processes and outcomes. Underlying both these areas of inquiry is the desire for statements of contingent relationships that will leave applicability for those managing organizations. Cognitive organization theorists on the other hand, consider organizations as systems of thought. Their interest is in clarifying the understandings or rules by which organization members achieve coordinated action in order to diagnose and intervene in organized settings.”

Allaire and Firsirotu (1984), in considering culture as a socio-cultural system compared to culture as an ideational system, state:

“In examining the concept of organization as socio-cultural system, the persistent question was the extent to which socio-cultural systems could foster “cultures” different from that of the surrounding society. A new and additional question arises: to what extent can maladjustments between an organization’s culture and its structures, goals, and processes, occur as a result of cultural or external pressures on the organization?” (p203)

This study explores these same questions in the specific case of the Arab high school society within Israel’s western educational multicultural society with internalization forces when policies and reform programmes are adopted.

Although researchers may adopt both conceptions of culture as something the organization ‘is’ and of culture as something the organization ‘has’, further

choices remain: whether to adopt an inclusive approach of the notion of culture or to distinguish culture from social structure; whether to adopt a heterogeneous approach or a single approach (Meek 1988)? Those adopting an inclusive approach believe the social and structural components are consonant and integrated with the symbolic elements of the organization (Allaire and Firsirotu 1984). However, Meek (1988) expresses the concern that -

‘One of the problems with this approach to culture is that it does not take account of shifts in the social structure which may occur in the absence of corresponding shifts in members’ norms, values and ideologies. Another problem with the inclusive view of culture is that it denies the possibility of conflict between the ideas, ideologies and values of organizational members and the organization’s structure (formal and informal). There is evidence to suggest not only that such conflict may exist, but also that it can be an essential feature of an organization...On a broader scale it also seems necessary to draw distinctions between culture and structure in order to address the questions of how the structure of “class cultures” in the wider society may cut across individual organizations.’ (p464)

This study is concerned with these problems as it investigates possible conflict between teachers’ and principals’ perceptions about leadership and management style within the school organization and their interaction with both school and societal cultures.

It is essential to distinguish culture from social culture in investigating change and conflict and addressing the issue of sub-cultures, conflicting cultures, and multiple cultures. An inclusive view of culture tends to be grounded in the structural-functionalist approach and may concentrate on a single level approach and leadership tends to ignore the interplay between culture and structure and leadership practices (Walker and Dimmock 1999). Walker and Dimmock (1999) are concerned that single level studies at the national level may lead to over-generalization, ignoring local disparities, and, at the local school levels ignore the interplay between societal culture and school leadership. Walker and Dimmock (1999) emphasize:

‘If researchers were to strive to study the dynamic informal processes of schools and the leadership practices embedded within them, theoretical tools which stretch beyond structural-functionalist perspectives should be considered. Although structural-functionalist models are useful for fracturing education systems into their constituent elements (structures), they do little to explain how processes or why various elements interact. As a result their analytical power is diminished through adopting static

rather than dynamic views of schools. As a consequence explanation remains at a surface level only and rigorous comparisons remain rare. We suggest that a multilevel cultural perspective needs to be taken in aiding analysis and understanding of individual schools and their leaders.' (p325)

Being convinced with the necessity of the multilevel perspective for understanding schools and school leaders, this view is acknowledged and adopted in the present study. The multilevel perspective recognized in this study would be discussed through the proposed framework considered later in this chapter.

A multi-level perspective has been adopted for our study in order to gain a better understanding of both internal and external forces that may be influencing and being influenced by Arab high school principals' leadership and management style within a richly diverse multicultural society.

2.6 Agency, Culture, and Structure

Different notions of culture place different emphasis on the intrinsic elements of the organization as a social system, comprising culture, structure, actors and the relationships among them (Allaire and Firsirotu 1984). When the emphasis is on culture, the focus is on values beliefs, meanings, structures, symbols, myths, ideologies and artifacts such as rites and rituals (actionalists and institutionalists) (Allaire and Firsirotu 1984). When the emphasis is on the actors, the focus is on dominant actors who impress their values, needs, and preferences on the organizations (functionalists) or define the meanings of actions for others (actionalists) (Allaire and Firsirotu 1984). When a significant relationship between culture and social structure is assumed, there needs to be differentiation between the two concepts (Meek 1988; Archer 1988; Ribbins 1999; Dimmock and Walker 2000).

Researchers concerned with understanding the dynamics of real life situations need to consider the relationship among culture, agency, and social structure. Archer (1988) argues that when considering culture and leadership processes, it is essential to consider theories on the relationship between culture and cultural actors. She re-evaluates as myth the concept of cultural integration that sees culture as consonant in a symbolically consistent universe, arguing that the study of organizational culture

deals with the issue of voluntarism versus determinism, subjection versus objection, in terms of to feel free or enchained, capable of shaping our future or being confronted by constraints. However, she maintains that the dominant structural and structural-functionalist theories prevent the exploration of the cultural dynamics as they prevent the interplay between culture and agency. Archer emphasizes that there is a need for a theory which acknowledges the interplay between culture and agency as independent entities, saying that when there is a way to distinguish between culture and agency analytical dualism can be made operational.

Archer (1988), assumes that adopting the morphogenetic perspective will provide a helpful framework for understanding the dialectic interplay of culture and agency and the structuring of culture over time and one which enabling specific forms of cultural elaboration. She states that analysis does not begin with a complete description of the cultural system but rather with ideas of actors. For only if an item is held by someone can its logical relationship with other items have any effect on agency.

The assumption is that the cultural system logically predates the socio-cultural actions in which actors transform it, and that cultural elaboration follows such interaction.

Lewin (1940; 1943) believed that the individual's behaviour is determined by the interaction between the personal attributes and the environmental factors. Getzels and Thelen (1960) expanded on this theme, adding that organizational behaviour is influenced by the interaction with the external environmental culture in terms of values, norms, ethos, institutional expectations and personal characteristics. Cheng (1996) proposed a variation in his model which explains the influence of organizational culture or environmental culture on behaviours of individuals. However, as it does not provide a comprehensive exploration of why organizational culture can make such an impact, Cheng (1996) suggested dealing with the nature of human needs as values and the means by which members' behaviour can be motivated. For human needs motivate and shape human behaviour and their satisfaction develops the school values shared by its members. Cheng (1996) believed, in contrast to Maslow's theory of a universal hierarchy of needs, that everyone has his own hierarchy of needs which he/she tries to satisfy. He said that the higher unsatisfied needs motivate people's behaviour and become of a higher value.

The current wide acceptance of the view that different cultures differ in their needs hierarchy, may provide an important key to understanding the relationship between organizational culture and the behaviour in different organizations.

Atkinson also believed that each individual has his/her specific pattern of basic needs which may influence his/her behaviour only when aroused. These needs are motivated by environmental determinants and hence, when the environment changes, it may lead to changes in the aroused needs and change in behaviour. He identified the human need relevant in school organizations, including the need for achievement, need for affiliation, and the need for power.

McGregor (1960) discussed the Theory X and Theory Y on motivation. Theory X, that people are motivated by the lower level needs and Theory Y, that people are motivated by higher level needs. Two contrasting organizational cultures and management strategies may be developed based on these contrasting theories on motivation. A control strategy may be developed based on Theory X, and a commitment strategy based on Theory Y.

Gronn and Ribbins (1996) argue that:

“...the significance of context continues to be badly under-theorized in leadership, but that, if reconceptualized as the sum of the situational, cultural and historical circumstances that constrain leadership and give it its meaning, context is the vehicle through which the agency of particular leaders may be empirically understood.” (p454)

They continue:

“The institutional arrangements pre- and post-date the lives of particular individuals or outcomes of deep seated patterns of historical and cultural causation. The social relations that give these contexts their unique shape in time, space and place at any historical moment are those expressing every variety of human distinction: the relation of second class, station political partisanship, gender, ethnicity, religion.” (p456)

Cunningham (1993) believes that leaders and educators are aware of the importance of structure and processes in maintaining the organization, but that it is the culture that yields the dividends.

“When the central focus of the administration is on formal organizations and the control of people, the catalyst for productivity – the culture – becomes muted and blunted...Each group must work out its own solutions, depending upon the resources at hand, the talents, the needs of the organizations clients or customers, and the state of knowledge available at the time. This is the setting in which employees create a work culture and ensure that new members are appropriately socialized into that culture.” (p19)

He says that cultures socialize members to perceive their work similarly and culture is responsible for one's choice of responses (Cunningham 1993). Cunningham (1993) believes that culture is learned, formed and transmitted through observation (listening, talking and interacting with others), shared beliefs, symbols, and rituals.

Modifying peoples' behaviour requires a prolonged period. Structure itself will never change attitudes and will rarely change the culture of school (Cunningham 1993). To change organizational performance, the focus should be on culture rather than structure and structures will evolve to support that culture.

'Culture-building requires that school leaders give attention to the informal, subtle and symbolic aspects of school life which shape the beliefs and actions of each employee within the system. The task of leadership is to realize and support the culture necessary to foster an attitude of effectiveness in everything that is done within the school. Once this attitude is achieved and supported by the culture, all other aspects of the organization will fall in line. This is why culture-building is the key to organizational success.' (Cunningham 1993)

Peter and Waterman (1982) reinforce that focus should be on people and on a 'can do' attitude rather than structure, since members of an organization will find a way and the appropriate structure to make it succeed if they really want it to live and develop (Peter and Waterman 1982).

Agreeing with Hofstede (1991), Cunningham (1993) provided an example:

"When a strong administration uses a new style of leadership with teachers, the teachers may behave accordingly, but their actions do not necessarily imply that they have changed their ideas, values, or beliefs from the predominant ones that exist in the culture. The culture will have existed long before the latest structural package or behavioural practice was tried and will exist long after both have evaporated." (p32)

He provided a specific case in contrasting the structural and cultural approaches to administration by recounting the experience of two different school districts in the United States – the Virginia Beach Public School System in Virginia and the Amarillo Independent School District in Texas. Both school superintendents had similar goals of reducing failure rates, raising test scores, considering the needs of the at-risk students, and reducing drop-out rates. Similar program plans for goal accomplishment were followed, including instituting a whole language curriculum, cooperative learning. However, they approached these goals differently. Boyen of Virginia Beach

used a structural and behavioural administrative style planning to achieve the agreed upon goals within a year. However, after implementing his structural approach to the plan he was given a vote of “no confidence” by the teachers. Analysis attributed the “no confidence” vote to the style of implementation, including the content of the curriculum. About 50 percent of the teachers supported the new curriculum but did not support the superintendent’s implementation style of the superintendent. They complained about the pressure from the administration to implement the plan and to accomplish too much too fast. This led to negative effects and to a breakdown in the communication channels.

Dr. Wilson of Amarillo Independent School District used a cultural approach and was very successful. He developed vertical and horizontal peer groups. The purpose of the groups was to develop a work culture to achieve collegiality, trust, support and involvement of staff at different levels. The effective work culture included promoting ‘vertical slice,’ ‘collegial relationship,’ ‘trust and support,’ values and interests, not power,’ ‘lifelong growth,’ ‘present life but long-term perspective,’ ‘access to quality information.’

As each school has its own culture there is not one successful leadership approach that can be adopted from one school to another or from one system to another. Each school has to find its own way for solving its own problems through its specific indigenous culture.

A study of societal culture and leadership such as our study in the Haifa area’s Arab high schools, requires an understanding of the dynamics of the societal and educational system cultures within which the culturally grounded framework for the study is developed. The following section presents a brief review of the context within which this study was conducted: Israel and the Israeli Education System.

2.7 The Israeli Education System – Jewish and Arab

Despite Israel being a multi-cultural society, its educational system has remained mono-cultural rather than inter-cultural with little attention to the diverse cultures or political issues. All students study the same curriculum and content, which reflects the culture and history of the hegemonic social group, the Europeans.

2.7.1 The Jewish Sector

It has been the policy in the Israeli Ministry of Education to consolidate the different Jewish immigrant populations, primarily the European Jews and the Jews from the Asian-African countries, as education has been viewed as the main means for consolidating the different ethnic immigrants into one nation with a common culture (Volanski and Bar Eli, 1995). This policy has been criticized and argued by several studies as responsible for the achievement gap between Jews of European origins, western Jews, Ashkenazim, the more privileged group, and Jews of Asian and African origins, Oriental Jews, Spheradim, the less privileged group. It argued that the implementation of western theories and tools may not be appropriate and suitable for the Oriental Jews, as it denies their sub-culture with its underlying values and beliefs and perpetuates their underprivileged status.

The Ministry of Education has, in the recent past, moved towards decentralization and school based management in order to meet the needs of multicultural Israeli society and avoid conflicts at the national policy making level.

Israel became an independent state in 1948. Massive Jewish immigration from different European, Asian and African countries followed shortly thereafter. Differences between the socioeconomic status of Oriental Jews and European Jews soon became evident (Smootha, 1978 cited in Shavit 1990), and the scholastic aptitude of Oriental pupils has been reported as lower than that of the Ashkenazim pupils (Orter, 1967 cited in Shavit, 1990).

Although the Jewish education system is divided into two branches: the state secular schools and the state religious schools, it has been highly centralized to guarantee equality and equity for the diverse immigrant population (Elboim Dror 1981; Goldring, 1992; Volanski and Bar Eli, 1995). Concerned with avoiding inequities among schools and reducing the gap between the ethnic groups, a policy of 'Positive discrimination', stressing a compensatory education for the disadvantaged pupils has been adopted (Volanski and Bar Eli, 1995). The reported scholastic difficulties and slow development of basic skills by pupils from Oriental origin have been found associated with four main factors (Dar and Resh 1988, cited in Goldring 1992).

- School factors – shortage in physical resources, talented teachers, orderly curriculum and suitable intervention programs.
- Financial and housing limitations of families with numerous siblings.
- Family's limited education and lack of mastering the Hebrew language.
- Cultural crises due to the transition from a traditional to a modern life style.

A smaller percent of Oriental pupils than Ashkenazim continued on to post-primary education (Shavit 1990). In 1968 a reform program was developed and adopted in an effort to raise the scholastic achievement of minority ethnic groups and reduce their dropout rate. The reform program recommended the creation of ethnic integration of schools with enrichment programs (Peleg and Adler, 1977 cited in Shavit, 1990; Dar and Resh, 1988) without hindering the achievements of the majority (Dar and Resh, 1988; Goldring, 1992). During the 1960s and 1970s, vocational tracks at the secondary schools were expanded to help Oriental students continue their secondary education. However, these programmes did not prepare them to succeed in the national matriculation exams which were a prerequisite for admission to higher education and educational attainment:

The Oriental pupils entering higher education remained stable at about 15 percent compared with about 40 percent for Ashkenazim pupils. (Shavit 1991)

Shavit claims that (p123):

“An important latent function of tracking is to shelter members of the dominant ethnic groups from minority competition in the labor market. The non-academic tracks diverted Oriental Jews from competition over academic, professional, semi-professional and managerial jobs.”

Volanski and Bar Eli (1990) cite the education as not being one of top-down control and clear lines of authority. Having compared Israel's 600 secondary schools (9-12 grade) which are run either by local education authorities or by semi-public/private non-profit organizations and the 1,800 elementary (1-6 grades) and junior high schools (7-9 grades) which are run by the Ministry of

Education, they conclude that the secondary schools do enjoy some measure of autonomy regarding their curriculum and administration.

Any reform program in Israel which is based on assimilation of the subordinate ethnic groups as an educational strategy to solve questions of cultural diversity is doomed to failure. The culture of every ethnic group has to be acknowledged so as to reconstruct the knowledge of each culture and sub-culture. Acknowledging and understanding the culture of each ethnic group in Israel is important for the development and achievement of students. Identifying and measuring the dimensions of social culture at different school organizations in Israel may provide a tool for their development and improvement, and higher achievement of their students. In order to help sub-cultural groups in Israel to achieve equity and equality with the dominant group, it is essential to understand the sub-culture and meet its needs. In the light of the many different cultures in Israel, when indigenous reform programs are developed the societal sub-culture context must be carefully considered in adopting ideas and programmes from Western culture. And, in implementing educational reform programmes for sub-culture educational systems and schools, it is essential to consider leadership practices and societal culture as a basic for comparison.

2.7.2 The Arab Sector

The following section reviews studies and reports on school in the Arab sector in Israel.

Israeli Arabs have been a subordinate ethnic group in Israel since 1948 when the State of Israel was established. At that time, the Arab population numbered about 650,000. About 500,000, the better educated, urban and affluent Palestinian Arabs crossed the borders to the neighbouring Arab countries of Lebanon, Syria, Jordan and Egypt. The majority of the 150,000 that remained in Israel were illiterate (Shavit 1990). Arab society in Israel consists of three separate groups: the Muslims, 75 percent of the Arab population; the Christians, 15 percent; and the Druze, 10 percent (Israel Central Bureau of Statistics 1985). The Muslims and Druze live in villages and are engaged in cultivating their land. However after 1948 following the government policy of

expropriating their land, they became part of the worker society traveling back and forth to the city from their homes in their villages.

Although Arabs live in separate villages, a few live in mixed towns of Arabs and Jews together. They are entitled to all civil rights including the right of access to educational services. However in practice, the Arab educational system is separate from the Jewish educational system. Most Arab pupils attend Arab language public state schools which lag far behind the Jewish system in funding resources. Half of the Christian Arab pupils attend church affiliated schools which have a reputation of higher standard and achievement than Arab public state schools (Shavit 1990).

There is a disparity between the Jewish and Arab educational system in available budgets, facilities and personnel and, as expected, different levels of academic achievement (Swirski 1990, Al Haj 1996): In 1985, student/teacher ratios in the Arab and Jewish secondary schools are 18:1 and 11:1 respectively (Israel Central Bureau of Statistics 1985). In the Arab sector the teaching profession was left in the hands of unqualified teachers, mostly men, as the better educated had left the country. Until the late seventies over half of the teachers in the Arab primary schools, compared to about 15 percent of teachers in the Jewish schools, were not certified to teach (Shavit 1990).

However, the situation concerning teachers' qualifications in the Arab Education System has begun to change gradually. The number of unqualified teachers has declined. In 1996 15% of the 10,000 teachers working in the Arab State Schools were qualified (Mazzawi 1997). This decline is associated with the increased numbers of Arabs who graduated from universities during the eighties and turned to the teaching profession possibly, in large part, because of labour discrimination towards the Arab sector on the national level. Labour market constraints barred Arab employment and excluded them from labour market competition and full participation in the Jewish economy (Al Haj 1997; Mazzawi 1997; Shavit 1990). Academic Arabs sought jobs in the public sector, primarily in teaching and other professional jobs in the Arab localities as a path for occupational and social mobility (Shavit 1990).

There is considerable disparity in education between the Arab and the Jewish educational budgets (Bashi 1995). The Arab sector educational budget is

declining; it was 17 percent lower in 1998 than in 1997, although Arab localities were already receiving fewer resources than any other school in the education system (Swirski and Connor 1998). This reflects a policy of discrimination against Arab schools, specifically, and the Arab sector generally.

In Israel, there has been a compulsory Law of Education in 1949 and the State Law of Education since 1953, the educational system was supposed to serve all citizens and serve as a potential path for upward mobility and equality for the whole population, including the Arab society. Moreover, the Arab society views education as a resource that, unlike land, cannot be expropriated and a tool in their struggle for existence as a defined national collective (Mazzawi 1997). The proportion of Arab enrolment in higher education is decreasing, as many feel that higher education is not an efficient path to social mobility (Al Haj 1996). Although since 1998, the Arab sector educational system has improved compared to the Jewish in terms of an average increase in the years of formal schooling and the rate of illiteracy, it has not served as a path to social mobility in the Arab sector (Klinov 1990).

The average number of years of formal education in the Jewish sector is 12.4 compared to 10.6 in the Arab sector. Among Arab youth, 45.6 percent did not reach the twelfth grade in 1995 compared with 12.5 percent of Jewish youth. (Swirski and Swirski 1998). Non-enforcement of the compulsory education law results in 24.5 percent of Arab pupils dropping out before reaching the ninth grade (Klinov 1990). Arabs who completed 9 to 11 years of schooling earned 5 percent compared to the Jewish student who completed 8 to 10 years of schooling, whereas Oriental Jews who completed 11 years of schooling earned 20 percent more (Klinov 1990).

In 1997, only 23.1 percent of the 17-year-old Arabs earned a university matriculation certificate (Swirski 1999). In 1998, the proportion had increased 27.4 percent (Swirski 1999); the national average was 38.5 percent (Swirski 1999). The subjects with the greatest disparity between Arab and Jewish achievement are mathematics, English and Hebrew. In the Arab schools, the teaching level in these subjects is low and mechanical (Al Haj 1996). The fourth and ninth grade state exams in maths showed an achievement gap

between the Arab and Jewish sectors of about 28.1 percent (Yediot Ahronot Newspaper 19.7.99).

In the Arab state schools in most of the academic tracks, matriculation subjects are taught below the level of university entrance: requirements in mathematics, English and Hebrew. Therefore, it is difficult to attain the required units with scores sufficiently high for university admission. For example in 1994, the proportion of Jewish and Arab matriculate students who were tested in mathematics at the level of 5 units was 18.7 percent and 2 percent respectively (Swirski and Swirski 1998). In 1986, even among those eligible for academic matriculation (Bagrut) certificate, only 26.5 percent of Arabs enrolled in universities within six years compared with 51 percent of Ashkenazi Jews (Swirski and Swirski 1998). In 1998, 70 percent of Arab students holding a matriculation certificate, were admitted to university compared to 89.7 percent in the Jewish sector (Swirski and Yihezkal 1999).

In 1999 Professor Lavi, Head of Department of Economics at the Hebrew University in Jerusalem, reported that although many students are entitled to a matriculation certificate, that in itself does not ensure admission to university, as they may not have accumulated the number of units required in the basic subjects – math (3 units) and English (4 units) (Yediot Ahronot Newspaper, 19.7.1999). He attributes the gap between the Arabs and the Jews to two major groups of factors:

- Family background factors – parents' education especially the father's education: number of siblings; family income. It was also found that when the education factor is controlled for the gap between the Jews and Arabs in the proportion of those entitled to a matriculation certificate decreases to 8 percent.
- Settlement factors – the educational infrastructure and resources for pupils; where the local economy is underdeveloped, there is a high proportion of unemployment and poverty.

Lavi (1999) saw that the father's education as a crucial factor. He associated the father's education with his income. He listed the teacher's education and

qualifications as another crucial factor (Yediot Ahronot Newspaper, 15.6.1999).

2.8 The Framework for this study

This section reviews those models for the study of school leadership and management style and their association with school and/or societal culture upon which this study was based.

2.8.1 Hargreaves' Model

Hargreaves (1995) says that culture needs to be considered a variable in studying school effectiveness. He proposes a set of dimensions for examining the impact of school culture on its effectiveness and its improvement.

The first aspect to be assessed is the model of routinized solution as a way of handling problems in organizations. It considers social control with its emphasis on instrumental functioning of the organization – the instrumental social control domain of school life – versus social cohesion with its emphasis on harmonic functioning of the organization – the expressive social cohesive domain of school life.

The incompetent handling of either domain may disrupt the group and its effectiveness. It is assumed that these two domains, always in potential tension, constitute the base of school cultures. Each school is said to have an optimal balance between these two domains.

Hargreaves' (1995) second aspect for assessment of the effect of culture on school development, effectiveness and improvement can be realized through the architecture of five underlying structures or patterns of social relationships comprising political and micro-political, maintenance and service. It emphasizes a dialectic relationship between structure and culture and considers two types of school, the traditional and the collegial. The collegial, with its stronger development structure and collaboration, is said to be better in handling rapid change.

Hargreaves borrowed his theoretical framework from the social theory of Durkheim's anomie on the one hand, concerned with the consequences of under regulation in social life and the loss of social ties, and Marx's alienation, concerned with the danger of overregulation in social life.

2.8.2 Hofstede's four-dimension model for understanding culture

From his empirical analysis, Hofstede developed a framework of four dimensions for understanding culture: Individualism versus Collectivism; Power Distance; Masculinity versus Femininity; and Uncertainty Avoidance.

2.8.2.1 Hofstede's Individualism versus Collectivism Dimension

Individualism, as opposed to Collectivism, denotes a person in our individualistic culture as loosely integrated, concerned with his own interests and success and that of his core family. Conversely, a person in a Collectivistic culture is highly integrated, belonging to one or more 'in groups', an extended family, clan, or organization which protects his interests in exchange for permanent loyalty.

In an Individualistic society a high quality life means individual success, achievement, self-actualization and self-respect...However in a Collectivist society a high quality life is defined much more in family and group terms. In Individualistic society, job life and private life are sharply set apart, in both time and mind, not so in the Collectivist society. (Hofstede 1984, p394)

2.8.2.2 Hofstede's Power Distance Dimension

The Power Distance dimension of culture is concerned with inequality of power in a society and the extent to which the less powerful accept power inequality considering it as normal. Hofstede (1984, 1991) claims that there is inequality in all societies, but in different societies at different levels. The Power Distance dimension scores the degree of tolerance inequality in a culture. He believes:

Everyone should have a say in everything that concerns them...Status differences are suspect in small power distance societies. Ideal leaders are 'democrats' who loyally execute the will of their group. (p194)

Describing medium Power Distance societies such as the United States and Canada, Hofstede (1991) states:

Consultation is usually appreciated but not necessarily expected. 'Participative leadership' is initiated by the participative leader, not by the rebellious subordinate. (p194)

In societies with large Power Distance, the superior's authority and status are stressed:

Subordinates have strong dependence needs...Moreover, laws and rules differ from superiors and subordinates. In addition, status symbols are widely used and contribute to the supervisors' authority in the eyes of subordinates. (Hofstede 1991, p195)

Hofstede emphasized that different social classes within a society indicate there is inequality in opportunities to benefit from the advantages of society such as education.

In most societies, social class, education level and occupation are mutually dependent:

...middle class values affect the institutions of a country like governments and education systems more than lower-class values. Since people who control the institutions usually belong to the middle class. (Hofstede 1991, p29)

However, the difference in Power Distance between occupations differ within countries in accordance to the Power Distance score of the country: In countries with a high Power Distance score, this applied to all employees, those in high status occupations as well as those in low status occupations. In countries with scored low Power Distance, it applies to a greater extent to the middle and higher status employees. The lower status employees score as high in Power Distance as those in high Power Distance countries. The low status employees in low Power Distance countries hold more 'authoritative' values than their higher status colleagues both at work and at home. Hofstede (1991) concludes that values of high status employees in relevance to inequality seem to rely more strongly on nationality than those of low-status employees much less (p31).

We suggest that Arab Society in Israel may serve as an illustration of Hofstede's theories. Israeli Arabs may hold more authoritative values than Israeli Jews. The Arabs in Israel are subject to the Arabic culture in addition to the Israeli culture. As Arabic culture holds high Power Distance values, Israeli Arabs may be influenced by the culture of their

origin and exposed to more authoritarian values, compared with Israeli Jews. In addition, Israeli Arab citizens are considered to be at the lowest social, educational and occupational levels. According to Hofstede, the low class personnel or citizens, in this case, mainly the Israeli Arabs, in Israel which is a low Power Distance country, may hold more 'authoritative' values than the higher class citizens, mainly the Israeli Jews.

In Hofstede's 53 country study, Israel's score ranked 52 indicating low Power Distance values; Arab countries' score ranked 7 reflecting high Power Distance values. This disparity raises the question of whether the Arab society in Israel should maintain its culture of origin, adopt or assimilate into the Israeli culture, or as seems most possible, develop a 'hybrid' culture. It seems evident that the Israeli Arab society has indeed developed its own sub-culture, whose impact on school leadership and management in Haifa area Arab high schools is investigated in this study. Hence, in countries which scored low Power Distance as Israel, this applied to the middle and higher status personnel. It may be concluded that teachers in the Arabic sector in Israel being related to the middle class in terms of their education, may hold low Power Distance values. These assumptions may be examined from the findings and analysis of the present study.

2.8.2.3 Hofstede's Masculinity versus Femininity Dimension

Hofstede's Masculinity versus Femininity distinguish social roles for men and women related to their gender. Men are associated with assertiveness, material success, ambition and competition while women with children and the non-material quality of life.

In feminine cultures, there are said to be overlapping social roles for both genders. In both cultures – feminine and masculine – men's values are the dominant values within political and work organizations. In masculine cultures, organizational values stress material success and assertiveness, whereas in feminine cultures, interpersonal relationships and concern for the weak are emphasized.

Hofstede (1991) considers the Masculinity versus Femininity dimension as one of societal culture as the family role models

influence the mental software of the child. In societies where Power Distance values are high, inequality between parents and children is a societal norm and children are obedient. In societies with low Power Distance values, children's behaviour follows examples set by parents. In societies where masculinity scores are high, inequality in gender roles is a societal norm – the father is tough, the mother is less so. Men are supposed to deal with facts, whereas women with feelings. In societies with feminine values, both men and women are permitted to deal with both facts and with feelings.

However, Hofstede states that a country's position on the masculinity – femininity scale does not necessarily determine women's activities outside the family. He claims that the economic factor plays a bigger role than values.

2.8.2.4 Hofstede's Uncertainty Avoidance Dimension

Hofstede associates Uncertainty – Avoidance to the degree of nervousness people feel in unstructured, unclear or unpredictable situations. It denotes the degree to which strict codes of behaviour are adopted and to which there is a belief in absolute truth, to which one tries to avoid unpredictable situations. Cultures with strong uncertainty avoidance are emotionally aggressive, intolerant and security seeking. Cultures with weak uncertainty avoidance are less aggressive, less emotional, accept personal risk, and are relatively tolerant.

The Masculinity versus Femininity and Uncertainty Avoidance dimensions are unrelated to the wealth of the country, but rather, to human motivation.

National differences in these two dimensions affect national management conceptions about the motivation of employees. What motivates employees in one country does not necessarily apply in another country. Thus, the universal adoption of such theories as McClelland's achievement motivation theory or Maslow's hierarchy of human needs may be inappropriate. In our study, the perceived influence of western management values on their own non-western culture is examined.

2.8.2.5 Hofstede's changing cultures

Hofstede (1984) held that cultures are not static, but change over time. Despite the wide acknowledgement of Hofstede's findings and theories study, there have been criticism of its limitations.

Hunt (1991) pointed out that the representativeness of Hofstede's sample is questionable and therefore, so to the generalisability of his findings. It is argued that as his study was based on a sample of employees drawn from a large multinational company which tends to hire similar people world-wide, the findings may show reduced national differences. In addition, Hofstede has been accused of assuming that national cultures follow political boundaries and that his sample did not allow for within country differences. A number of the countries included in his sample, such as the USA, Canada, Belgium and Israel are multi cultural (Shackleton and Ali 1990).

Addressing these drawbacks of Hofstede's survey Shackleton and Ali (1990) tested dimensions of Power Distance (PD) and Uncertainty Avoidance (UA) as they considered them the dimensions most relevant to organizational structure and behaviour of Hofstede's model on work-related values of managers in seven different organizations: four Sudanese, two British, and one each in Pakistan and Britain. They reported that their findings supported Hofstede's (Shackleton and Ali, 1990).

Abu-Saad and Hendrix (1995) to support their analysis in the study of modern Arab organizational practices, examined five historical factors thought to influence modern Arab organizational practices: Islamic values and traditions, tribal and family traditions, the legacy of colonial bureaucracies and the Ottoman Empire, increasing contact with western culture in recent decades, and government intervention and political constraints.

1) Islamic values and traditions: Abu-Saad and Hendrix (1995) say that:

In Islam, there remains a tension between participatory / consultative approaches and authoritarian approaches to

management and organizations, both of which are supported in the Quran itself, and in Islamic tradition. (Ali 1990)

2) Tribal and family traditions: Tribal and family sanctions consultation and participatory decision making within the kinship network. Authoritarianism and a 'we-they' approach to dealing with non-kin, and thus exerting a negative influence on the development of broadly based teamwork and cooperation in achieving organizational goals (Ali 1990). Tribal and family traditions engender a paternalistic style, characterized by Hofstede (1984) as 'large power distance' in which managers behave as protectors, caregivers, and those who shoulder all of the responsibilities (Ali 1990).

3) Legacy of the Ottoman autocratic and colonial bureaucratic systems (El-Tayeb 1986). These systems gave rise to the phenomenon of "Sheikocracy", i.e. the combining of tradition with Arab modern bureaucratic leadership styles (Ali 1990). There is no clearly demarcated job life and private life, therefore, relationships take precedence over work task. (Hofstede 1981)

4) Increasing contact with western culture: Increased exposure to western organizational and leadership approaches has not been assumed to be widespread in Arab organizational practice (Ali 1990). The individualistic culture of the western approach emphasizing achievement, productivity, success, and leadership style, reflecting a medium power distance is exemplified by participative leadership. Its influence has led to an emphasis on pragmatic values such as the concern of the manager over the image of the organization and the most productive, effective use of human and organizational resources (Abu-Saad and Hendrix 1995).

5) Government intervention and political constraints. Governments tend to appoint people who help to consolidate their power, without concern for their qualifications (Al Haj

1995). This is often combined with the tribal and family dimension so leading positions are given to those within the same tribe or family. In such a climate, submissiveness and obedience are rewarded, while originality and professional evaluation are viewed with suspicion (Ali 1990).

Abu-Saad and Hendrix's work provides a high appropriate addition to Hofstede's dimension for use in our study of the perception of Arab high schools principals' leadership and management style and its congruence with school and societal cultures.

2.8.3 Dimmock and Walker's framework

Dimmock and Walker's framework, based on Hofstede's cultural dimensions, consists of six Societal culture – Power concentrated / Power dispersed, Group oriented / Self oriented, Aggression / Consideration, Fatalistic / Proactive, Generative / Replicative, Limited relationship / Holistic relationship; six Organizational culture – process-oriented / outcome oriented, person oriented / task oriented, professional / parochial, open / closed, control / linkage, pragmatic / normative; and four schooling elements – organizational structures, leadership and management processes, curriculum and teaching, and learning. Dimmock and Walker (1998, 2000) conceptualized organizational culture as internal to the school and considered it as both a dependent and independent variable, as influencing and being influenced by the four elements of schooling. National or societal culture is considered to circumscribe the school but has the ability to penetrate the school boundary and interact with organizational culture and affect the four elements of schooling. Their goal is to understand how the two levels of culture interrelate in schools. They question whether there is a complex interactive relationship despite the fact that the two are qualitatively different (p571)?

They cite Hong Kong, which, although basically a Chinese society, has been influenced by western culture, speculating that Hong Kong people 'maintain their traditional Chinese values for certain parts of their lives and adopt western behaviours for other parts' (p571). They conclude that 'indigenous cultures are either subject to change by the invasion of other cultural elements or to coexistence with them.' (p571)

Dimmock and Walker deal with the relationship between culture and the four elements of schooling, stating that ‘the patterns of thoughts, feelings and actions deriving from shared beliefs and values find expression through the four elements’ comprising the school in their framework (P572).

They also consider the significance of cultural dimensions for comparative studies, acknowledging that:

Culture is a difficult phenomena to measure, gauge, or even describe. The identification of cultural dimension which we define as core axes around which significant sets of values, beliefs and practices cluster, not only facilitates their description and measurement but promotes comparison between cultures.

2.8.3.1 Walker and Dimmock’s 1999 Model of a Framework for Study of Societal Culture and Leadership

Based on the foregoing framework developed for the cross-cultural comparison of educational administration, Dimmock and Walker proposed a framework confined to the study of leadership practices from a societal culture perspectives.

It uses the principal’s leadership as its basic unit of analysis. It consists of two components including a set of eight leadership elements – collaboration and participation, motivation, planning, decision making, interpersonal communication, conflict resolution, staff approval, staff development – and the same set of six societal cultural dimensions defined in their previous model. A set of six questions are provided for operationalizing the model namely Who? Why? What? When? How? and Where? They say that,

Although other elements might have been included, the eight selected provide a convenient and manageable way of encapsulating some of the main roles and actions which constitute school leadership. “Close and complex interrelationships exist between all eight elements and between these and other school functions such as, curriculum, structures, and teaching and learning.” (p328)

Walker and Dimmock (1999) describe their eight leadership elements as follows:

- Collaboration and Participation: the extent principals foster staff collaboration and participation in the management of the school and the operation of the curriculum
- Motivation: the extent to which principals motivate the staff and the means by which motivation is achieved
- Planning: the planning of procedures
- Decision-making processes: the criteria and methods by which principals make decisions
- Interpersonal Communication: the extent to which principals foster written and/or oral modes of communication, and the extent to which they rely on computer technology for communication inside and outside the school.
- Conflict resolution: the management processes by which principals resolve conflict
- Staff approval: the extent to which schools conduct evaluations, performance management and appraisal activities
- Staff development: the degree of importance principals attach to staff development

Walker and Dimmock (1999) recognize the limitations of these leadership elements in not presenting a complete picture of school leadership or of real life leadership situations. However, they also maintain their validity for purposes of analysis. They claim that (1999):

The framework targets principal leadership as expressed through the eight elements and six cultural dimensions previously discussed. It is assumed that leadership practices, as exercised through the eight elements, reflect the societal cultures within which principals live and work. Once formed the profiles can be used to compare the practices of principals in different cultures. They can help explain, for example, the what, why, and how questions underpinning principals' approaches to their jobs in different cultures. In this way we should be able to increase our understanding of the principalship and, in so doing, help build the knowledge base of school leadership and reflection on practice. (p336)

They add that,

It is possible for school leaders within a given culture to be both aggressive and considerate at different times in different situations. Therefore, although the dimensions are presented as pairs of alternatives, to view them as polarities along a uni-dimensional scale is too simplistic and could lead to serious misconceptions (Dimmock and Walker 1998, p332)

2.8.3.2 Walker and Dimmock's Societal Culture Dimensions:

As Walker and Dimmock (1999) point out, there is marked absence of research which specifically targets the influence of culture, as distinct from country studies on the conceptions and practice of school leadership (p339). Dimmock and Walker describe the six societal / cultural dimensions as follows:

- **Power-distributed / Power-concentrated:** It is modeled on Hofstede's (1991) Power Distance dimension, relabeled to more accurately capture the essence of power relationships in various cultures. It denotes the extent to which power in the society is distributed and/or concentrated and how societies institutionalize inequity.
- **Group-oriented / Self-oriented:** This dimension is modeled in Hofstede's (1991) individualism / collectivism dimension; the extent to which people within a given culture tend to focus on self interests or on group interests.
- **Consideration / Aggression:** Modeled on Hofstede's masculinity / femininity dimension; extent to which achievement, competition, and conflict resolution are achieved through the exertion of power and assertiveness.
- **Proactivism / Fatalism:** Modeled on Hofstede's Uncertainty Avoidance dimension; extent to which there is the fatalistic view, accepting things as they are, or the proactive view, in which society reacts to control situations and lead a change.

- **Generative / Replicative:** extent to which the society values innovative new ideas and practices and seeks to create solutions to problems rather than adopting ideas and innovations developed elsewhere, without consideration of the indigenous cultural context.
- **Limited Relationship / Holistic Relationship:** the extent to which the society functions according to holistic relationships and personal considerations such as kinship, patronage and friendship or which share limited relationships and apply equal rules and regulations to everyone.

These cultural dimensions were used as the basis of our analysis of Haifa Area Arab principals perceptions of their leadership and management styles within the context of their multi-layered societal culture.

2.8.4 The Conceptual Framework of this Study: A Cross Cultural Comparative Leadership Framework

The following section describes the conceptual framework of this study of the Haifa area's high school principal's leadership and management style, its congruence with its school and societal culture perceived by the school's principals and teachers.

Dimmock and Walker's (2000) framework has been used with appropriate adjustments to adapt it to the specific context of the Israeli Arab high school milieu. It is hoped, expected, that our adapted model will help enrich the existing weak knowledge base on the influence of societal culture on school leadership in the Arab sector in Israel, to increase understanding of how the principals in our study approach their roles. Incorporating both societal and school culture in a study of school leadership is a challenging task.

This study uses a multi-level approach, consisting of teacher and principal perceptions of leadership and management style, school culture, and societal culture. The study of societal culture addresses homogeneity and heterogeneity, the extent to which values and beliefs are shared by different

members of the society (Cheng 2000), in this case Haifa area high school principals and teachers.

The national culture is not included in the study because in Israel identifying cultural homogeneity ignores the highly diverse nature of Israeli culture and reduces it to some mythical “average Israeli”.

The framework for this consists of three major components: thirteen leadership and management style attributes, and six school culture attributes, and seven societal culture attributes. The thirteen leadership attributes are analogous to Dimmock and Walker’s (2000) leadership elements. The study’s leadership attributes are position, role and power of principal; leadership style and orientation; collaboration and participation; motivation; planning; decision making process; inter-personal communication; conflict resolution; staff appraisal; staff development.

They are operationalized using a 47 item, 5 point scaled questionnaire. The description of the attributes is the same as that of Dimmock and Walker (2000).

2.8.4.1 This study’s societal culture attributes:

The seven societal culture attributes, based on Dimmock and Walker (2000), and modified to fit the Israeli Arab context of the study are: Power distributed – power concentrated; group oriented – self-oriented; considerate – aggressive; voluntarism – determinism; creative – submissive; limited relations – holistic relations; religious considerations – secular considerations.

A description of the seven societal culture attributes follows.

- Power distributed / Power concentrated: the extent power is equally distributed among school personnel versus concentrated in the hands of a few, or the principal alone.
- Group oriented / Self-oriented [analogous to Dimmock and Walker (2000) and Hofstede’s (1991) Individualism / Collectivism dimension]: the extent to which people focus on collective interests and needs versus self-interests. In group oriented cultures, the relationships between people are tight, in the

self-oriented cultures the relationships between people are fairly loose.

- Consideration / Aggression [analogous to Dimmock and Walker (2000) dimension and Hofstede's (1991) masculinity / femininity dimension]: the extent to which solidarity, negotiation, compromise, and social adaptation is emphasized, and school norms are set by the average students rather than by the best students, versus academic achievement, career, and competition and conflicts are resolved through the exercise of power and assertiveness.

- Voluntarism / Determinism [analogous to Dimmock and Walker's (2000) Pro-activism / Fatalism dimension and Hofstede's (1991) Uncertainty avoidance dimension]: the extent to which society reacts to control situations and lead a change versus being fatalistic or the deterministic, accepting things as they are. In voluntarism cultures, people are not threatened by unpredictability; in deterministic culture, people feel threatened by uncertainty and unpredictability, hanging on to traditions in order to limit risks and reduce uncertainty.

- Creative / Submissive (analogous to Dimmock and Walker's Generative / Replicative dimension): the extent to which government intervention and political constrain a dominant culture over a subordinate culture. In creative society people tend to be generative and protest policies, ideas and solutions which do not address their needs and nor fit their culture; they are inclined to find solutions and develop policies and ideas which are appropriate to their indigenous culture. In a submissive society people are inclined to accept ideas, policies, solutions and practices whether or not they address their needs or fit their indigenous culture. Hence this dimension may reveal whether societies tend to be creative or submissive.

- Limited relations / Holistic relations [analogous to Dimmock and Walker's (2000) dimension and Hofstede's (1991)

dimension]: the extent to which society applies equal rules and regulations to everyone versus holistic relationships and personal considerations, as kinship, patronage, and friendship.

- Religious consideration / Secular consideration (secularism) (attribute developed for this study): the extent to which the impact of religion on people's attitude and behaviours are significant. This attribute is relevant to the particular context of this study conducted within the context of a population consisting of 80 percent of Jews and 20 percent of them are Arabs, of which 75 percent are Islam, 15 percent Christian, and 10 percent Druze. In religious consideration cultures, the role of religion is of great importance in all aspects of life and work; social relations, decision making, priorities, preferences, and discrimination. Secular cultures held humanistic values and beliefs in all aspects of life and work and do not consider religious affiliation important in life and work situations and practices.

2.8.4.2 This study's school culture attributes:

The six school culture attributes, based on Dimmock and Walker (2000, pp 156-158), follow: 1. Process and/or Outcome oriented, 2. Task and/or Person oriented, 3. Open and/or Closed, 4. Control and Linkage, including a) formal – informal, b) tight – loose, c) direct – indirect, 5. Pragmatic and/or Normative, and 6. Professional and/or Parochial.

A description of the six school culture attributes follows:

1. Process and/or Outcome oriented: the extent people perceive differences in their practices emphasizing decision-making and teaching and learning versus homogeneity related to strong cultures which stress learning achievements such as exam results.

2. Task- and/or Person-oriented: the extent to which job performance and productivity is emphasized versus stress on human welfare. In task-oriented cultures teachers at schools exert maximum work effort in an uncaring environment, in person-oriented cultures, teachers' welfare is considered. It is

possible that some schools might score high or low on both task and person orientation.

3. Open and/or Closed: the extent to which outside involvement such as parental influence and exchange of ideas is stressed versus rejection of interaction and communication with the school environment.

4. Control and Linkage: the extent to which authority and control is exerted in schools, including three sub-dimensions:

a) Formal / Informal: the extent to which school can be highly formalized, guided by rules and regulations versus more flexible with less defined rules, more relaxed interpersonal relations, rather than rules and regulations.

b) Tight-base: the extent to which tight control and strong homogeneity considering members' values and practices are revealed versus low homogeneity as no sharing of values and practices between teachers.

c) Direct / In-direct: the extent to which managers communicate directly with their staff in school directly versus communicate indirectly by delegating their tasks to the staff.

5. Pragmatic and/or Normative: the extent to which schools are pragmatic and flexible in terms of meeting individual students needs versus traditional school normative with standardized programmes which are less student-centered.

6. Professional and/or Parochial: the extent to which teachers might primarily identify with their teaching profession and being less committed to their school versus being more committed with the school in which they work.

The attributes were designed to provide a profile of the day-to-day reality of the schools and staff in the study. It is hypothesized that there is a direct association, congruence between perception of the principals'

leadership and management style attributes and school and societal culture attributes. This study emphasizes school organization as culture bound rather than culture free, will reflect the influence of the external societal culture and the worlds demands.

2.9 Summary

In the literature review chapter it is stated that little has been published about the influence of culture on the beliefs and actions of school leaders in different parts of the world. As such the power of culture is considered and justified as an essential analytical tool for the study of school leadership processes. The assumption is that cultural studies can explain the interplay between culture and school leadership, and can help in understanding how and why school teachers think and carry out their roles as they do.

The cross cultural comparative leadership framework considered above aims to incorporate societal culture in the study of school leadership practices for comparing schools and school systems. It is based on a multi-level approach including teachers' and principals' perceptions of leadership and management practices, school culture and societal culture. It addresses the extent to which values and beliefs are shared by different members of the society, in our case Haifa area high school principals and teachers perceptions of societal culture, and its impact on their perceptions of school leadership and management processes.

It is assumed that national cultures change only very slowly if at all, organizational culture may be consciously changed although it is not necessarily easy. The Israeli educational system is also considered including the Jewish and the Arab sectors. In Israel education has been viewed as the main means for consolidating the different ethnic immigrants into one nation with a common culture. This policy has been criticized and argued by several studies as responsible for the achievement gap between Jews of European origin, the more privileged group, and the Jews of Asian and African origin, the less privileged group. Also, between Israeli Jews in general, the more privileged group and Israeli Arabs, the less privileged group, the achievement gap is discussed.

A comparative educational leadership framework is considered based on Hofstede's model for studying culture. It can aid the development or the adoption of educational

policy and reform programs, learning from one another about theories and practices in educational leadership and management and which policies can be adopted.

In light of this, it is supposed that each group has to find out its own way for solving its own problems through its specific indigenous culture. Strong culture is considered to exist at school if most members share similar patterns of needs, values, and assumptions and founders' and leaders' values become member practices. It will socialize new members with different needs.

It is implied that the rapid changes and the globalization forces demand that a school and school leaders need to be adaptable and to meet society's and the world's demands. The question is what are the practices of the school leaders in the present study and whether they are influenced by their societal culture and/or the globalization forces?

3. Research Methods Chapter

This chapter consists of the following sections:

1. Research questions; key arguments and purpose of the study.
2. Research position in terms of researcher's stance vis-à-vis research paradigm, contextual focus determining the qualitative / quantitative approach, and the conceptual framework.
 1. methodological tradition
 2. qualitative / quantitative justification of research methods used within context and focus of research questions.
 3. theoretical context within conceptual framework derived from review of literature.
3. Data collection:
 1. data collection mechanisms.
 2. identification of research sample.
 3. context of research population.
 4. development of data collection instruments.
 5. administration procedures for distribution and collection of data collection instrumentsJustification of all above included.
4. Analysis:
 1. coding and categorizing systems used for qualitative data analysis.
 2. statistical procedures used for quantitative data analysis.
5. Procedure
Validity of research methods used.
6. Generalisability and significance of findings.
7. Limitations of study.
8. Ethics.

This examines the association between Haifa area Arab high school principals' and teachers' perception of the principal's leadership and management, as described by twelve attributes consisting of 47 discrete items, and their perception of six attributes of their societal culture (20 items) and six items of their school's culture (19 items). The data was generated from May 2003 to January 2004.

3.1 Research questions; key arguments and purposes of the study.

3.1.1 Research questions

3.1.1.1 Does societal culture influence Arab high school principals' and teachers' perception of the principal leadership and management?

If yes,

3.1.1.2 To what extent do Haifa area Arab high school principals and teachers perceive the following attributes as characteristic of the principals school leadership and management?

Power-Distance; Group-Oriented / Self-Oriented; Considerate / Aggressive; Voluntarism / Determinism; Creative / Submissive; Religious orientation / Secular orientation.

3.1.1.3 To what extent are the Haifa area high school principals' and teachers' perception of the characteristics of their school leadership congruent with these characteristics in:

- (a) Haifa area Arab societal culture as perceived by the principals and teachers.
- (b) Haifa area Arab school culture as perceived by the principals and teachers.
- (c) Western societal culture influence on Haifa area societal culture as perceived by principals and teachers as defined by the researcher.

3.1.2 Key arguments – Culture as defined as the enduring beliefs, values and underpinning structures, processes and practices which distinguishes one collectivity from another (Hofstede 1983). Therefore one can expect that the principals' beliefs about their leadership and management attributes underpin their leadership and management processes and practices. And, as a corollary, the collective programming of the mind (Hofstede 1991) represents the shared beliefs, values, and practices of a given collectivity be it a society or an organization.

3.1.3 Purposes of the study

3.1.3.1 To determine whether and to what extent Haifa area Arab high school principals' and teachers' perception of leadership and

management is congruent with their societal culture, as defined by the researcher.

3.1.3.2 To identify which attributes of Haifa area Arab high school principals' and teachers' perception of leadership and management are congruent with their societal culture as defined by the researcher.

3.1.3.3 Based on the findings, to recommend acknowledgment of the extent to which societal culture influences school principals' and teachers' perception of the leadership and management and the subsequent implications regarding leadership practices, educational policies and reform programmes. The identification of these high school principals' and teachers' perception of the principals' practice of these attributes would facilitate the exploration of school culture and leadership processes. It could contribute to the comparison of schools by providing profiles of the different school principals' and teachers' attitudes, for example, private versus state school principals.

3.2 The Research Paradigm – Conceptual Focus, Conceptual Frameworks

This study uses both the normative paradigm and the interpretive or subjective paradigm. The interpretive paradigm is characterized by a concern for the individual. As Cohen and Manion (1994) state:

The view that knowledge is hard, objective and tangible will demand of researchers an observer role, together with an allegiance to the methods of natural science; to see knowledge as personal, subjective and vague, however, impales on the researchers an involvement with their subjects and rejection of the ways of the natural scientists. To subscribe to the former is to be positivist; to the latter, anti-positivist (P6).

3.2.1 Methodological tradition:

Historically, the randomized – controlled trial was considered the optimum means for objective measurement (Oakley 2000). It became associated with the designation of “masculine” in contrast to qualitative or “feminine” methods (Oakley 2000). Increasingly qualitative research has become

valued for its ability to capture the individual's point of view and secure rich descriptions (Denzin and Lincoln 1994, P2).

3.2.2 Quantitative and qualitative justification of research methods used within context and focus of research questions. This study uses a “naturalist, interpretist, qualitative” paradigm and a (logical) positivist, scientific, quantitative, positivist” paradigm as described by Oakley (2000, pp26-27).

The closed-end question section of the questionnaire is an example of the quantitative research method's positivism or objectivism which as Johnson (1994) says, aims at “objective standard procedures and replicability” (P7).

The open-end question section of the questionnaire is an example of the qualitative research method's relativism or subjectivism. These questions provide an opportunity for the respondents to describe their perception of their school culture and their management style in their own words, free of the constraints imposed by the closed-end questions' vocabulary and focus. The responses to these questions can reveal the uniqueness of how school leaders think and believe they act. Creswell (1994) says:

For the qualitative researcher the only reality is that constructed by the individuals involved in the research situation. Thus multi-realities exist in any given situation (P4).

And Denscombe (1998), points out that:

The advantages of open questions is that the information gathered by way of responses is more likely to reflect the full richness and complexity of the views held by the respondent (P101).

Quantitative research methods, such as one-way and joint frequency distributions were used to quantify individual and grouped item responses and associations between item responses to the 86-item principal and teacher perception questionnaire (47 leadership items, 19 school culture items, 20 social culture items).

These methods provide objective measurement of the number of each of the five possible responses that were indicated by the principals on the

self-administered written questionnaire and associations among item and attribute responses.

Qualitative research methods were used to analyze responses to the two open-ended questions: one requesting the principals' perception of the school culture; the second requesting a self-description of the principals management style, including changes in style throughout the year. As Denzin & Lincoln (Handbook of Qualitative Research, 1994, P2) point out, qualitative research methods enable capturing of the individual's view and securing rich descriptions. Qualitative research is fundamentally interpretive, seeking to learn about some facet of the social world (Rossman, G.B. and Rallis, S.F. 1998, *Learning in the Field*, Sage, London, pp. a, 6). As Tierney and Lincoln, 1997 (see Refs Chapter 6, Lincoln and Cuba in Denzin and Lincoln 1994, P177), state so eloquently:

“Unfettered from the pursuit of transcendental scientific truth, inquirers are now free to resituate themselves within tests, to reconstruct their relationships with research participants in less constricted fashions and to create representations.”

3.2.3 Theoretical context within conceptual framework.

The framework for the theoretical context was derived from Walker and Dimmock's (1999) and Dimmock and Walker's (1998a, 1998b, 2000) cultural and cross-cultural comparative framework for the study of school leadership.

We question whether the principals and teachers perceive that the school leadership is dependent or mechanically responsive to their environment as discussed by Cohen and Manion (1994), and conditioned by their external circumstances (Burrell and Morgan 1979). Or, whether do they perceive their school leadership as independent and a product of their own initiative actions (Cohen and Marion 1994) and of themselves as free will creators of their environment (Burrell and Morgan 1979)?

The theoretical context comprises three components: leadership consisting of thirteen attributes; societal culture consisting of seven attributes; and school culture consisting of six attributes.

Leadership Attributes:

Thirteen leadership attributes were defined for this study:

1. Position, role and power of the principal: differences between the principal's perception of his role as all powerful or as a line manager, acting on behalf of the system.
2. Principal's style and orientation: the degree of authoritarianism versus democracy, including the relative emphasis placed on instruction and/or administration.
3. Collaboration and participation: the extent to which staff collaboration and participation in the management of the school and determination of the curriculum is fostered.
4. Motivation: the extent to which principal motivates staff.
5. Planning: Whether (and which) teachers are included in planning; whether emphasis in planning process include school marketing, and the contentment of the community, the local authority, and the contentment of the Ministry of Education.
6. Decision-making processes: the extent, if any, of teacher involvement in decision-making processes.
7. Interpersonal Communication: media (oral, written) used for interpersonal communication; extent to which interpersonal communication encouraged; satisfaction with communication relationships; reliance on computer technology for communication within and beyond the school.
8. Parent and community involvement: the extent to which community members and parent involvement is encouraged by the principal and considered to play a positive role; including the complete support of the local municipality.
9. Conflict Resolution: manner of and satisfaction with principal's conflict resolution.

10. Staff Appraisal: emphasis of and extent to which staff appraisal is conducted.

11. Staff Development: staff development activities and emphasis on them.

12. Accountability: the extent to which the principal takes accountability regarding students' achievement or whether he puts this accountability on the teachers.

13. Religious affiliation: whether and the extent to which the principal's religious affiliation and beliefs impact on his management role.

It is not claimed that these attributes description of real life leadership situations; their limitations are recognized (Walker and Dimmock 1999). However, their validity as attributes of leadership for purposes of analysis when grounded in the cultural dimensions has been advocated by Walker and Dimmock (1999).

Societal Culture Attributes:

Seven societal culture attributes were defined for this study. The first six are based on Hofstede's (1991) and Dimmock and Walker's (1998) dimensions, while the seventh is developed for this study:

1. Power-distributed / Power-concentrated: the extent to which power is distributed and/or concentrated in the society based on Hofstede's (1991) Power Distance dimension relabeled by Dimmock and Walker (1998) as power-distributed / power-concentrated.

2. Group-oriented / Self-oriented: the extent to which people within their society tend to focus on self interests versus group interests, based on Hofstede's (1991) individualism / collectivism dimension.

3. Consideration / Aggression: the extent to which competition is stressed and conflict resolution is achieved by the exertion of power and assertiveness, based on Hofstede's masculinity / femininity dimension.

4. Pro-activism Fatalism: the extent to which there is a fatalistic view accepting things as they are or the proactive view where societies react to

control situations and lead a change, based on Hofstede's Uncertainty Avoidance dimension.

5. Generative Replicative: the extent to which society seeks to create its own solutions versus adopting those of western culture.

6. Limited Relationship / Holistic Relationship: the extent to which society applies equal rules and regulation to everyone versus holistic relationships and personal considerations as kinship, patronage and friendship.

7. Religious Consideration / Secular Consideration (Secularism): the extent to which the impact of religion on people's attitude and behaviours is significant versus marginal; this attribute was created for use in this study.

School Culture Attributes:

School leadership can influence and/or be influenced by school culture. Six school culture attributes were defined for this study. They were derived from Dimmock and Walker (2000). A description of the six school culture attributes follows:

1. Process and/or Outcome oriented: the extent people perceive differences in their practices emphasizing decision-making and teaching and learning versus homogeneity related to strong cultures which stress learning achievements such as exam results.

2. Task- and/or Person-oriented: the extent to which job performance and productivity is emphasized versus stress on human welfare. In task-oriented cultures teachers at schools exert maximum work effort in an uncaring environment, in person-oriented cultures, teachers' welfare is considered. It is possible that some schools might score high or low on both task and person orientation.

3. Open and/or Closed: the extent to which outside involvement such as parental influence and exchange of ideas is stressed versus rejection of interaction and communication with the school environment.

4. Control and Linkage: the extent to which authority and control is exerted in schools, including three sub-dimensions:

a) Formal - Informal: the extent to which school can be highly formalized, guided by rules and regulations versus more flexible with less defined rules, more relaxed interpersonal relations, rather than rules and regulations.

b) Tight – Loose: the extent to which tight control and strong homogeneity considering members' values and practices are revealed versus low homogeneity as no sharing of values and practices between teachers.

c) Direct – In-direct: the extent to which managers communicate directly with their staff in school directly versus communicate indirectly by delegating their tasks to the staff.

5. Pragmatic and/or Normative: the extent to which schools are pragmatic and flexible in terms of meeting individual students needs versus traditional normative school with standardized programmes which are less student-centered.

3.3 Data Collection

This section consists of five topics: (1) data collection mechanisms; (2) identification of the research sample; (3) context of research population; (4) development of the data collection instrument; (5) administration procedures for distribution and collection of data collection instruments.

3.3.1 Data collection mechanisms

3.3.1.1 All data was collected via a self-administered written questionnaire designed especially for this study (Please see appendix).

As Johnson (1994) confirms:

The kind of information sought by a survey may be straightforward facts, attitudes, or opinions at the time of the survey (1994, P13).

Denscombe (1998) pointed out that the survey can provide broad coverage at comparatively low cost of time and money and that a questionnaire can produce large amounts of quantitative data based on real-world observations to be subjected to statistical analysis.

3.3.2 Identification of research sample

The initial research sample consisted of all 56 Arab high school principals in Haifa and its environs. Five (5) of the principals approached declined participation and 51 accepted.

3.3.3 Context of research population

The initial research sample, the total population of Arab principals of all high schools in Haifa and its environs, function within a highly dynamic context of diverse social, political, religious and ideological forces. The Haifa area Arab school principals are part of a sub-culture of Israel, itself a complex mix of a multi-lingual largely immigrant population (Goldring 1992; Elboim-Dror 1981). Haifa has traditionally been considered a region with somewhat greater success in cooperation among differing cultural groups than other areas of Israel. Nevertheless, each sector is subject to its own traditions and myths of the wider, ill-defined and fast changing Israeli culture. Each sub-group can be considered hybrid and influencing and being influenced by the surrounding subgroups.

3.3.4 Development of Data Collection Instrument

In order to collect data on high school principals' and teachers' perception of the attributes of the leadership and management style and on their perception of their school's and society's culture on corresponding attributes, a three part self-administered questionnaire was developed especially for this study. For example, a leadership item stating, "At my school, the principal distributes responsibilities and power to teachers rather than being all-responsible and powerful" has as its counterparts in the school culture and societal culture sections, respectively, the items, "At my school, practices are achieved by super-ordinate control rather than by the teachers themselves", and "In my town/village, power is widely distributed among the various levels rather than being highly concentrated among the few." All closed-end questions proved five point response scale: (1) strongly agree; (2) agree; (3) neutral; (4) disagree; (5) strongly disagree.

A draft of the questionnaire was submitted to the principal and teachers at 'Yanni' Secondary school in Kfar Yassif in the Galilee region where I teach in order to obtain practical feedback and assistance in refining the questionnaire. Although not constituting a pilot study, the principal's and teacher's responses and comments were useful in efforts to improve the questionnaire's effectiveness as a data collection instruments.

3.3.5 Administration Procedures for distribution and collection of data collection instruments

Prior to distributing the questionnaires, I the researcher, telephoned each principal explaining that the aim of the questionnaire was to find out how Arab high school principals in the Haifa region felt about their leadership and management and school and societal cultures. Participation and consent were solicited by a cover letter attached to the questionnaire indicating the aim of the survey as explained in the telephone conversation promising that the data collected would not be attributed to individual respondents. This was important because of the possible sensitive nature of the questions regarding the school principals' and teachers' responses about their perceptions about the principals' leadership, school culture and societal culture, especially responses to the open-ended questions. The questionnaires were presented to and collected from the principals and teachers in person by some of my Haifa Arab Teachers College students and some of my colleagues, who also teach in high schools. They live in various villages and have easy access to the high schools. Having studied or teaching at the high schools, they are familiar with the principals, facilitating distribution and collection of the questionnaires. The questionnaires were distributed and collected from May 2003 to February 2004. Respondents who did not answer the open-ended questions were presented with questions again with the request that it be completed. Considering principals, about 14 principals from 51 did not answer the open-ended questions (32 principals answered both questions, some provided a more lengthy answer than others; 3 principals answered the first question only; 2 principals answered the second question only).

3.4 Analysis

Qualitative and quantitative data were analyzed using the computerized Microsoft® Excel X programme. Triangulations, “the use of two or more methods of data collection in the study of the same human behaviour” (Cohen and Manion 1997, P233) was used in an effort, as Anderson (1998, P257) describes, “to validate research findings, help eliminate bias and detect errors or anomalies...” Triangulation of the closed questionnaire items with the open-ended ones enabled scale scored responses to the closed question items to be checked against the free form responses to the open-ended questions as described by Cohen and Manion (1998, P77).

Items with more than one open response circled were eliminated from the data set of the respondent.

3.4.1 Coding and categorizing systems used for qualitative data analysis

The coding of responses to the two open-ended questions, (1) Please describe your school culture, and (2) Please describe the management style of the principal including changes in style throughout the years, if any, is dichotomous scoring.

3.4.2 Statistical procedures used for quantitative data analysis

Frequency distribution. One-way frequency distribution was used to determine the degree of congruence between the leadership and management attributes and the school culture attributes. Joint frequency distributions were used to identify associations between variations in principal and school demographics and leadership and management attributes. The attribute score was the average response score per respondent for the items constituting the attribute. The Chi-square test was calculated to determine the statistical significance (the probability that the observed relationship could have occurred by chance) of associations between leadership and management attributes and the school culture attributes and between the leadership and management attributes and the societal culture attributes. The Chi-square value is determined by calculating the cell-frequencies expected to have occurred were there no relationship between/among the variables, and comparing them with the actual values occurring.

Central tendency. The mode, the value of a variable occurring most frequently, was used to describe the response most frequently indicated for each of the closed end response items. The median, the value of the middle case, i.e. as many cases above and below it, rather than the mean was used to describe the aggregate item responses so that occasional very low or very high response scored would not distort the entire study population's level of response on an item or attribute.

The computerized program, Microsoft® Excel X for Mac® was used to perform all statistical procedures.

3.5 Procedure

Validity of research methods used

In this study validity, the extent to which we measured what we intended to measure. It was our intent to measure respondents' perceptions of the principals' leadership and management style, school and societal culture, not his actual leadership and management style not actual practices in school and societal cultures.

The questionnaires were personally distributed to and collected from the respondents by people who knew and were known by the respondents, and there may have been considerable social pressure within the school and from the local society for principals and teachers to appear as providing particular type(s) of leadership and management styles. However, even if the responses reflect the perceptions the principals believed were the "socially correct" responses, that in itself reveals their perceptions, of what they think they should be doing. We can then say confidently that we measured either their true perception of their leadership and management style and/or their perception of what their leadership and management style should be.

The analysis comparing the responses to the open-ended questions with those of the appropriate collateral closed item responses does provide a measure of internal consistency in response.

3.6 Generalizability and significance of findings

The generalizability of the findings regarding perceptions of Haifa area high school principals' leadership and management style to other Arab or non-Arab high school principals in Israel and other mid-Eastern regions or elsewhere worldwide is

unknown. However, demonstration of congruence between perception of school and societal cultural factors and principals' leadership and management styles can be expected to obtain elsewhere especially for minority groups within heterogeneous societies.

3.7 Limitations of the Study

1. Societal / School culture characteristics have been determined by the researcher based on the literature. Although based on commonly accepted conceptual framework, it is beyond the scope of this study to demonstrate their accuracy.
2. Constituents of leadership and management attributes were based on expert opinion models and transformed into discrete questionnaire items. Item validity was not tested formally, however the open-ended responses provided some assurance that the closed-end responses were consistent.
3. Distribution and collection of questionnaires: Inter-distributor, inter-collector reliability was not tested. Personal distribution and collection precludes total anonymity and confidentiality of the data. However the data in analysis and publication are, in no instance, identified with the respondent.
4. The responses to the questionnaire were not anonymous as the name of the school was requested on the first page of the questionnaire.
5. Most responses to open-ended questions were very brief, about 5 to 7 sentences, limiting the extent to which they could be compared with the closed item responses.
6. Some principals declined participation explaining that in the past they had had negative experiences and encountered problems subsequent to release of research results. Others explained the negative effect of being exposed to the questionnaire items. As such, one principal conditioned his participation in releasing the teachers from participating. Thus those responding may well not represent the non-responders.
7. Some principals, who agreed to participate, insisted on distributing the questionnaire to teachers and collecting them themselves, possibly introducing bias in the teacher's responses.

3.8 Ethics

All recruited principals were contacted by phone and their consent, access to the school, and participation in the research were requested. The teachers requested to participate in the research were informed of the purpose of the research when the questionnaire was presented to them. A cover letter was attached to the questionnaire stating the purpose of the research and requesting participation. The right to discontinue participation and/or leave questions unanswered was stated. Internal use and/or publication of the data does not in any instance include any connection of the individual's nor specific schools' identity with item responses. The sole purpose for sharing the findings is to contribute to an understanding of the influence, if any, of school and societal culture on principal's school leadership and management style.

3.9 Summary

This chapter of research methods dealt with the research questions, mainly the question which examines the extent to which Haifa area high school principals' and teachers' perceptions of the characteristics of their school leadership congruent with a) the Haifa area societal culture characteristics as perceived by the principals and teachers, and b) Western societal culture influences in Haifa area societal culture as perceived by principal sand teachers as defined by the researcher.

To examine the research questions the study used both the normative positivist paradigm and the interpretative paradigm, conducting the closed-end questionnaire as an example of the quantitative positivist research method, and the open-ended questions for the qualitative research method's relativism.

Quantitative research methods such one-way and joint frequency distribution were used to quantify individual and grouped item progress and association between item responses to the 86 item principal and teacher perceptions questionnaire (47 leadership items, 19 school culture items, 20 societal culture items). Qualitative research methods were used to analyze regions to the two open-ended questions.

The theoretical context comprises three components: leadership consisting of thirteen attributes; societal culture consisting of seven attributes; and school culture consisting of six attributes.

The qualitative and quantitative data were analyzed using the computerized Microsoft® Excel X programs. Triangulation of the closed question items with the

open-ended ones enabled scale scored responses to be closed question items to be checked against the free form responses to the open-ended which were coded and categorized.

The statistical procedure included one-way frequency distribution to determine the degree of congruence between the leadership and management attributes and the societal culture attributes. Joint frequency distribution used to identify association between variations in principal and school demographics and leadership and management attributes. The Chi-square test was calculated to determine the statistical significance of associate school leadership and management attributes and the school culture attributes and between the leadership and management attributes and the societal culture attributes.

As to validity we measured either respondents true perceptions of the leadership and management style and/or their perceptions of what their leadership and management should be.

4. Analysis of Findings

4.1 Introduction

Data were gathered by two methods: a closed questionnaire and an open-ended questionnaire attached at the end of the chapter: First, the closed questionnaire responses of both the principals and teachers were entered into and manipulated by the computerized excel programm. Teachers responses were compared with the principals responses to consider collaboration.

Second, the principals' open-ended responses relating to their leadership style and management were coded and matched with closed questionnaire items in order to examine whether they corroborated the closed multiple-choice responses. Third, the responses of the principals' perception in the closed leadership questionnaire were triangulated (matched) and compared with their responses to the closed societal culture questionnaire to consider whether societal culture influences school leadership. Fourth, a comparison of the joint frequency distribution of teachers responses as to gender and leadership style is presented. This is followed by the comparison of location and leadership style.

The data analysis was designed to:

(1) Answer the following questions:

- (a) Does societal culture influence Arab high school principals' perception related to the leadership style and management of the school?
- (b) Are Arab high school principal's and teachers' perceptions of school leadership and management of the principal congruent with their perception of their societal culture?

(2) To identify which attributes of Haifa area Arab high school principals' and teachers' perception of leadership are congruent with societal culture dimensions as related to: (1) Power distribution / Power concentration; (2) Group oriented / self-oriented; (3) consideration / aggression; (4) voluntarism / determinism; (5) creative / submissive; (6) religious-oriented / secular-oriented.

(3) To determine whether Arab high school principals and teacher's perception on school leadership and management / societal culture, in Haifa area is different in (a) public schools / private schools? (b) In towns / villages? In mixed towns / mixed villages / Moslem villages?

(4) To determine whether teachers' perception of school leadership style and management is different for male and female teachers.

One-way frequency distributions were performed using the Excel programme for principals' and teachers' responses to (1) each leadership item; (2) each societal culture item; (3) each school culture item.

Joint frequency-distributions were calculated for:

(1) principals' and teachers' responses to each leadership item by

- (a) whether the schools were mixed town, mixed village, or Moslem village;
- (b) in relation to each of the societal culture items;
- (c) according to gender.

The charts show the frequency distribution of principals' responses for each item in questionnaire A, questionnaire B, and questionnaire C.

The multiple-choice closed questionnaire to which both principals and teachers responded consisted of Questionnaire A on their perception of the principal's leadership and management characteristics, Questionnaire B on their perceptions regarding characteristics of the societal culture, and Questionnaire C on their perceptions of school culture characteristics. The questionnaire on leadership included 47 items focusing on the following attributes: Position, role and power of the principal; motivation, style and orientation; collaboration and participation; planning; decision making; interpersonal communication; parent and community involvement; conflict resolution; staff appraisal; staff development; accountability; and religious affiliation.

The 47 principal leadership and management style items were numbered A1, A2,...A47; questionnaire B on societal culture items were numbered B1, B2,...B20; questionnaire C on school culture listed 19 items, numbered C1, C2,...C19.

The answers were listed as a Lickert scale ranging from 1 to 5: 1 = strongly agree, 2 = agree, 3 = neutral, 4 = disagree, and 5 = strongly disagree.

4.2 Frequency distribution and binomial distribution of principals and teachers responses to leadership items

The following compares principals' and teachers' responses to the leadership questionnaire. The responses indicate the frequency distribution to each item. The match between principals' responses and teachers' responses is supposed to determine whether teachers' responses corroborate principals' responses. We used the binomial distribution to find out what should be the recorded frequency of an average to be considered significant above 5% or 1 percent.

The binomial coefficient is defined as:

$$s_{k/n} = C_n^k p^k q^{n-k}$$

When C_n^k is the combination of k out of the total n samples. It gives the probability of getting in k experiments (responses) p and in the rest of the experiments q.

For a particular answer (agree or disagree) in our test there is a p=2/5 chance to be picked randomly by an examinee. It has a q=3/5 chance not be selected, taking into account the collapsing of the categories of “strongly agree” and “agree” and “strongly disagree” and “disagree” later.

Alternately, the neutral response has only p=1/5 probability.

Using these numbers for a total of 310 responders (n), we can be sure with 95% that a certain total answer count above (k=) 138 is significant. Above 99% will need 144 responses.

For instance, question A1 has a total of 238 answers of “agree” out of a total of 311 responders. This answer is clearly significant in cases where only principals are tested (50 responders) the numbers are 26 answers for 95% significance and 28 for 99%.

Total samples	50		310		530	
	95%	99%	95%	99%	95%	99%
Agree/Disagree	26	28	138	144	221	231
Neutral	15	17	74	79	121	238

Using the binomial distribution to find out what should be the recorded frequency of an average to be considered significant above 5% or 1 percent, we found that all of the following responses both of teachers and of principals are significant:

4.2.1 The principals and teachers’ responses to leadership items A1, A39, A40, A41, are relevant to the perceived role, power, and position of the principal. The frequency distribution of the principals’ and teachers’ responses to these items revealed the same tendencies, that is the majority of the principals and teachers responses ranged from ‘strongly agreed’ to ‘agreed’.

The large majority of the principals, about 94%, and of the teachers, about 80%, indicated that the principals distribute responsibility and power to their teachers (item A1) – only 4% of the principals and 10% of the teachers disagreed that the principal distributes responsibilities and power to the teachers (see tables 1a and 1b).

As to being charismatic (item A39) about 63% principals and 52% teachers responded that principals are considered charismatic while 31% principals and 27% teachers indicated a neutral response probably considering the principal to be in between.. About 6% principals (3 principals) and 19% teachers stated that the principal at their school is not considered charismatic.

Considering the leadership attribute of being considered a person with vision (item A40), almost all of the principals, 92%, compared to 73% teachers responded that they strongly agree and agree.

4.2.2 The second attribute is related to motivation item A2, A3, A5. On the whole, principals' responses and teachers' responses indicate the same tendency with respect to the leadership attribute related to motivation: Responses indicate that almost all of the principals, about 98%, and about 85% teachers perceived the principals to motivate the staff to work (item A2) (see tables 2a and 2b). Also, about 94% principals and 79% teachers indicate that principals motivate teachers for teamwork activities (item A3). As to being motivated by individual needs rather than community needs (item A5) (see tables 3a and 3b), about 69% principals and 60% teachers indicate that the staff are not motivated by individual rather than community needs and interests. About 17.6% principals and 22% teachers agreed that staff are motivated by individual rather than collective needs and interests.

4.2.3 In the area of style and orientation which comprises innovation, item A4, appreciation of new ideas items A43, believe in change (A42), mutual understanding A38, and contentment of teachers with the leadership style A47, principals' and teachers' responses were consistent. Considering the first three items A4, A43, and A42, are highly congruent where about 96% principals and 84% teachers responded that principals accept innovations in school activities to achieve the goals (see tables 4a and 4b). About 98% principals and 78% teachers perceive that principals seek new ways and ideas since they believe in initiating change. As such 98% principals and 80% teachers indicate that principals value teachers who generate new ideas and new ways of working.

As to mutual understanding between the principal and the staff, and considering teachers' satisfaction with the leadership style principals' and teachers' responses are congruent but not to a high extent: about 96% principals and 51% teachers responded that there is mutual understanding between the principal and the staff. It seems that 40% of the teachers compared to 4% principals responded neutral in this concern.

Also, about 91% principals compared to 59% teachers perceive that the teachers are content with the leadership style regarding the school management. It can be stated that teachers' responses corroborate principals' responses.

4.2.4 In the area of commitment, attribute A6, responses indicate that 94% principals and 74% teachers perceive the teachers to be committed to the school (see tables 6a and 6b). Also about 7.5% teachers compared to about 2% principals responded disagree that teachers are committed to the school. Although principals' and teachers' responses are congruent with respect to teachers' commitment to the school, the teachers perceive themselves to be less committed compared to the perception of the principals toward them.

4.2.5 In the area of planning items A7 to A13, the large majority of the principals, about 94%, and about 71% teachers indicated that the principal involves teachers in planning activities and programmes (see tables 5a and 5b). However, approximately 25% of the principals and 36% of the teachers responded that the principal involves only a few preferred teachers in the planning process. Over 75% of the principals and 71% teachers indicated that the planning process considers academic achievement rather than social contentment. Also, 60% principals indicate that the planning process considers school marketing. As to community contentment in the planning process, approximately 65% principals and 55% teachers perceive that community contentment regarding the school is a core planning process (see tables 7a and 7b). About 70% principals and 60% teachers perceive that the contentment of the ministry of education is a core planning process at school. However with respect to the local authority only about 37.5% principals and 27% teachers perceived that the satisfaction of the local authority regarding the school is

considered in the planning process. It seems that this reveals the conflicting relations between the local authority and the school staff as a consequence to not being able to pay the teachers.

1. Principal distributes responsibilities and power to teachers rather than being all - responsible and powerful

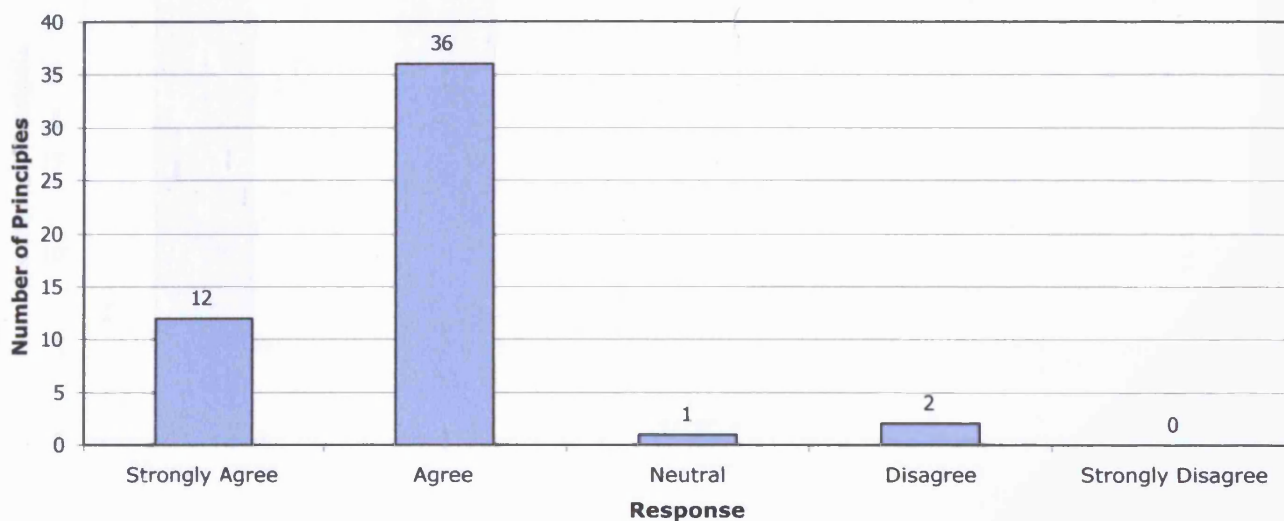
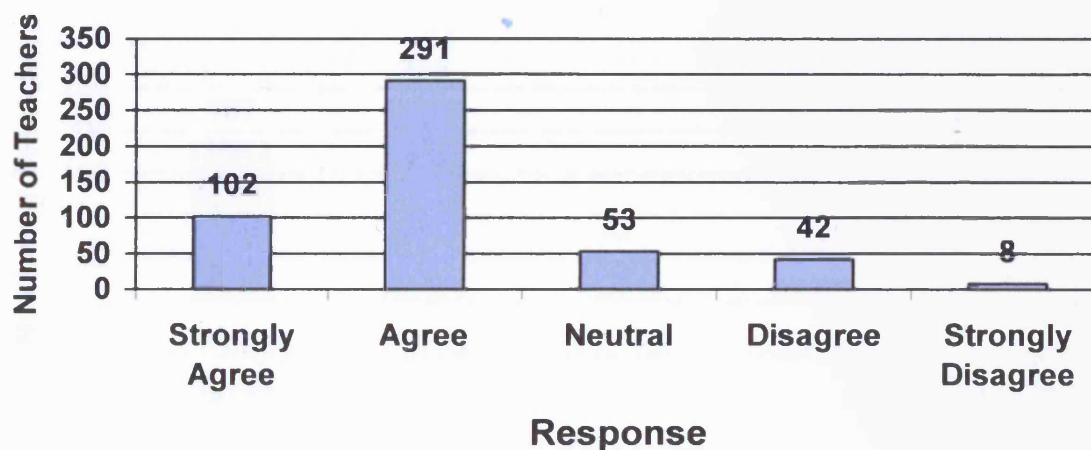


Table 1b

A1. At my school, the principal distributes responsibilities and power to teachers rather than being all-responsible and powerful



2. Principal motivates staff to work

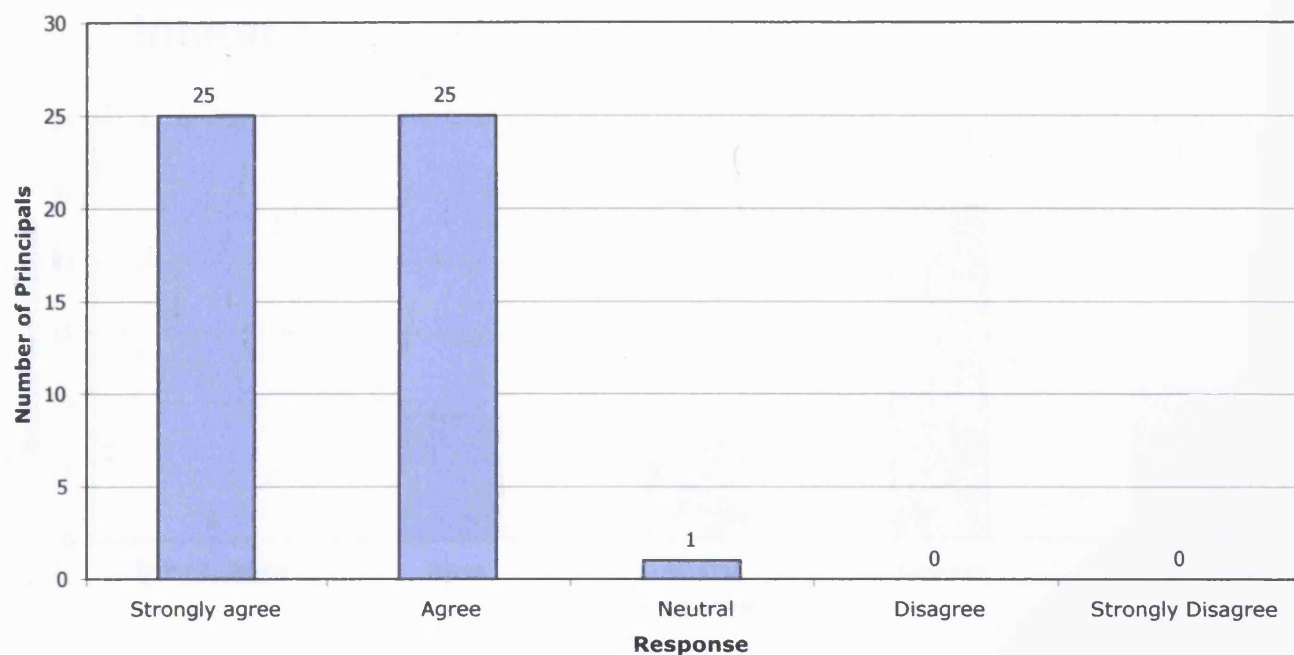
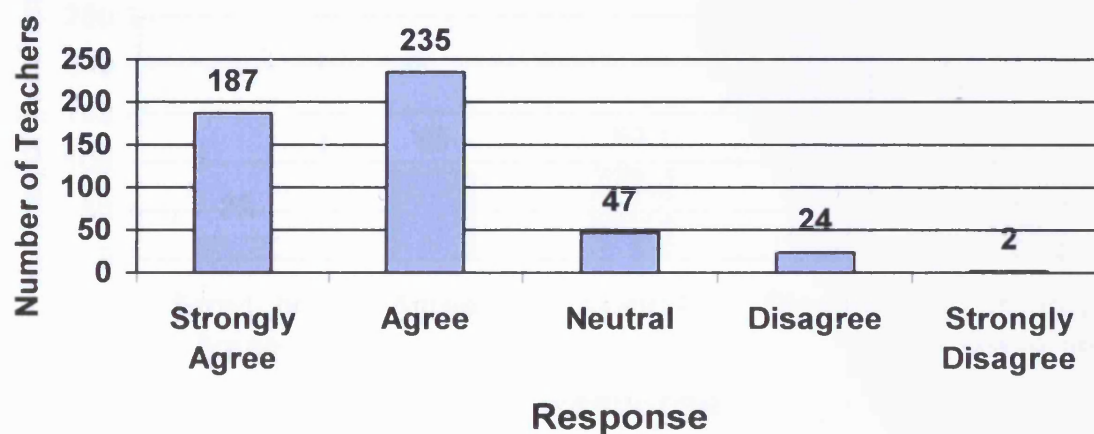


Table 2b

A2. At my school, the principal motivates the staff to work



5. Staff are motivated by individual needs and interests rather than by collective needs and interest

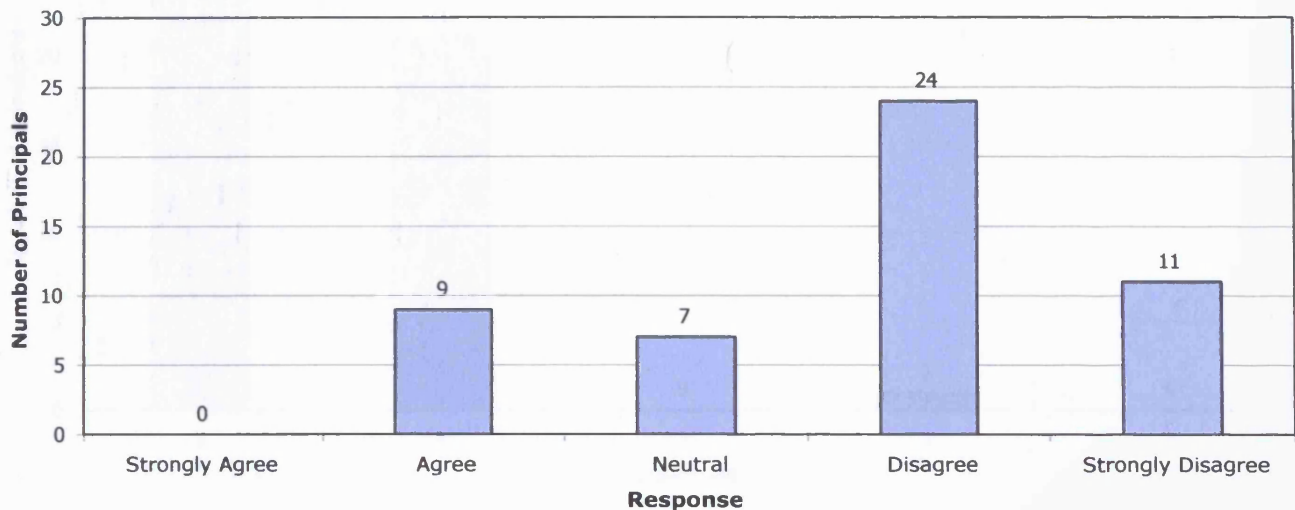


Table 3b
At my school, the staff are motivated by individual needs and interests rather than by collective needs and interest

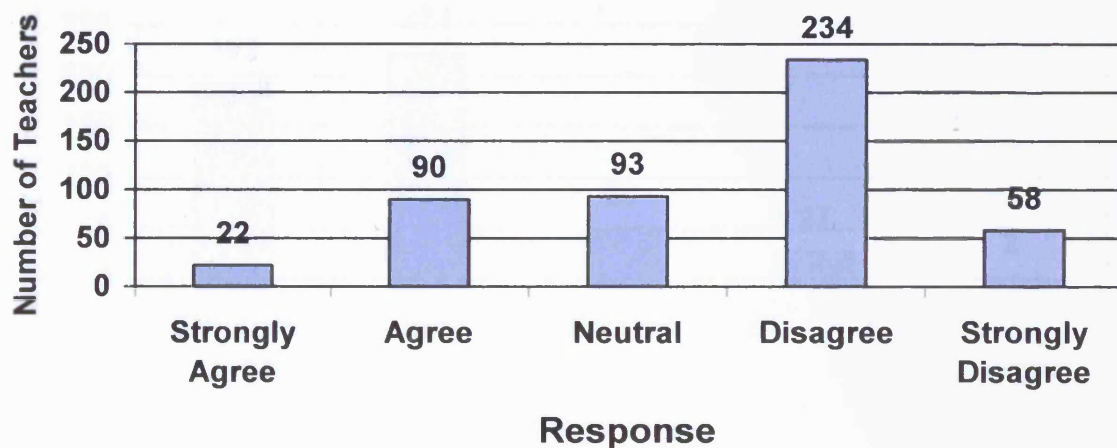
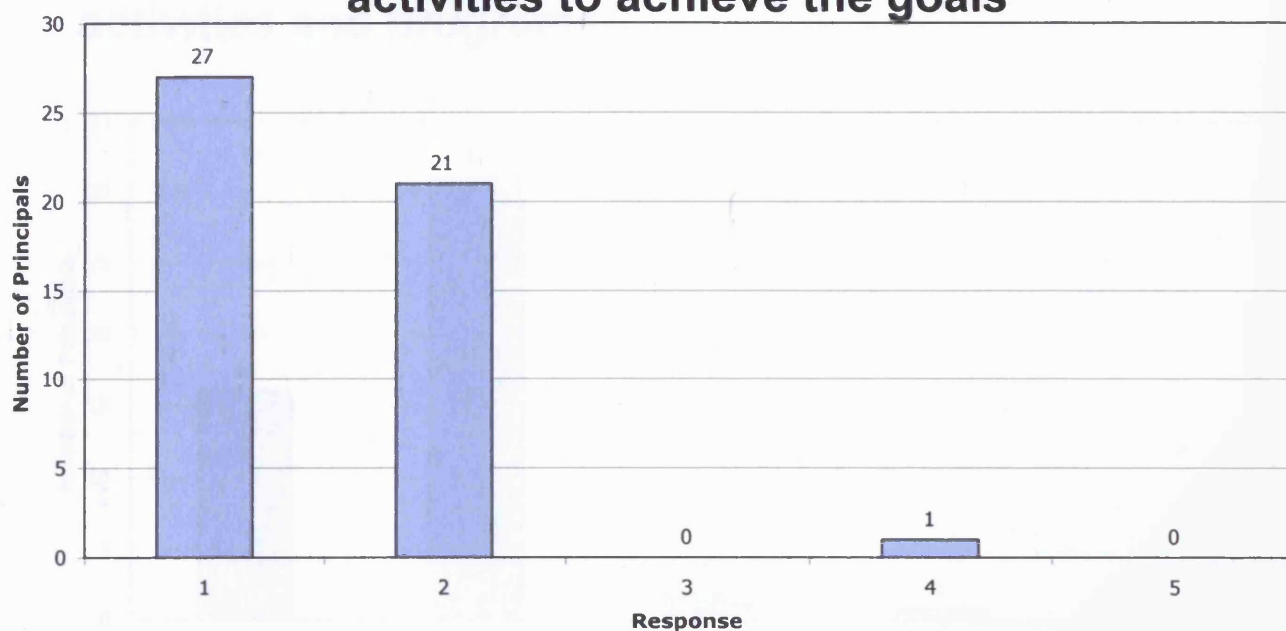
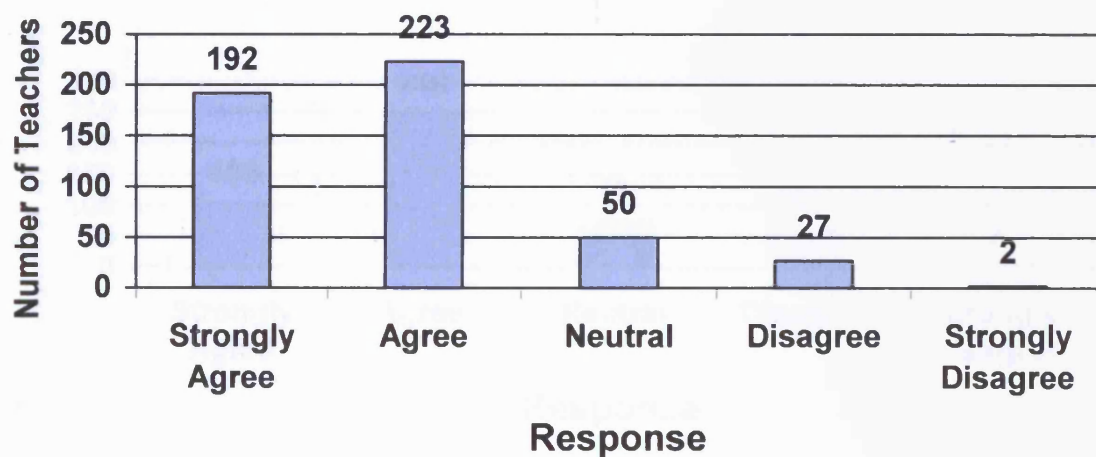


Table 4a

4. Principal accepts innovation in school activities to achieve the goals



A4. At my school, the principal accepts innovations in school activities to achieve the goals



7. Principal involves teachers in planning activities and programs

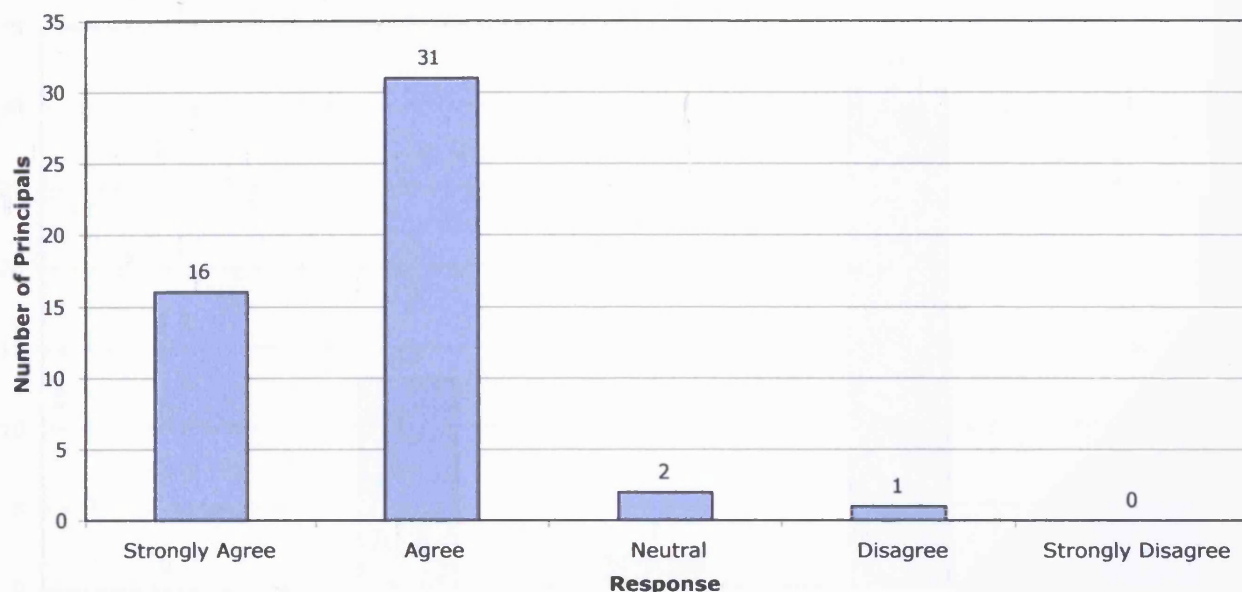
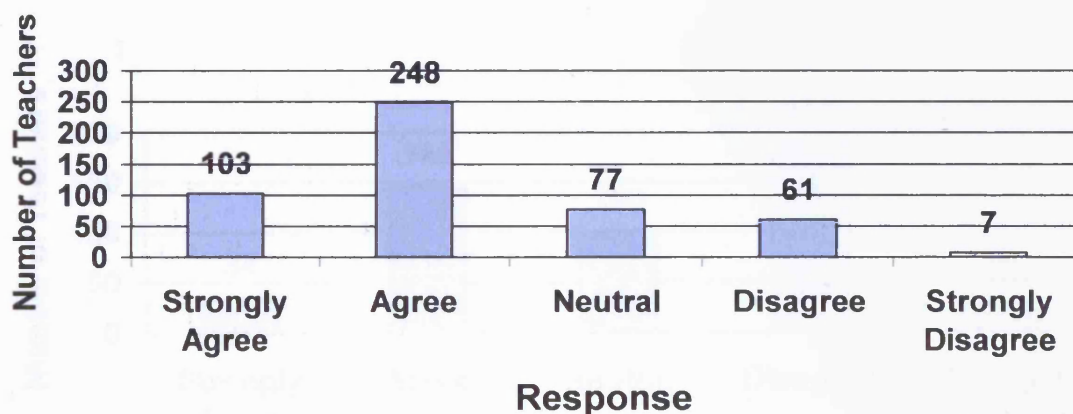


Table 5b
At my school, the principal involves the teachers in planning activities and programs



8. Principal involves only a few preferred teachers in planning activities

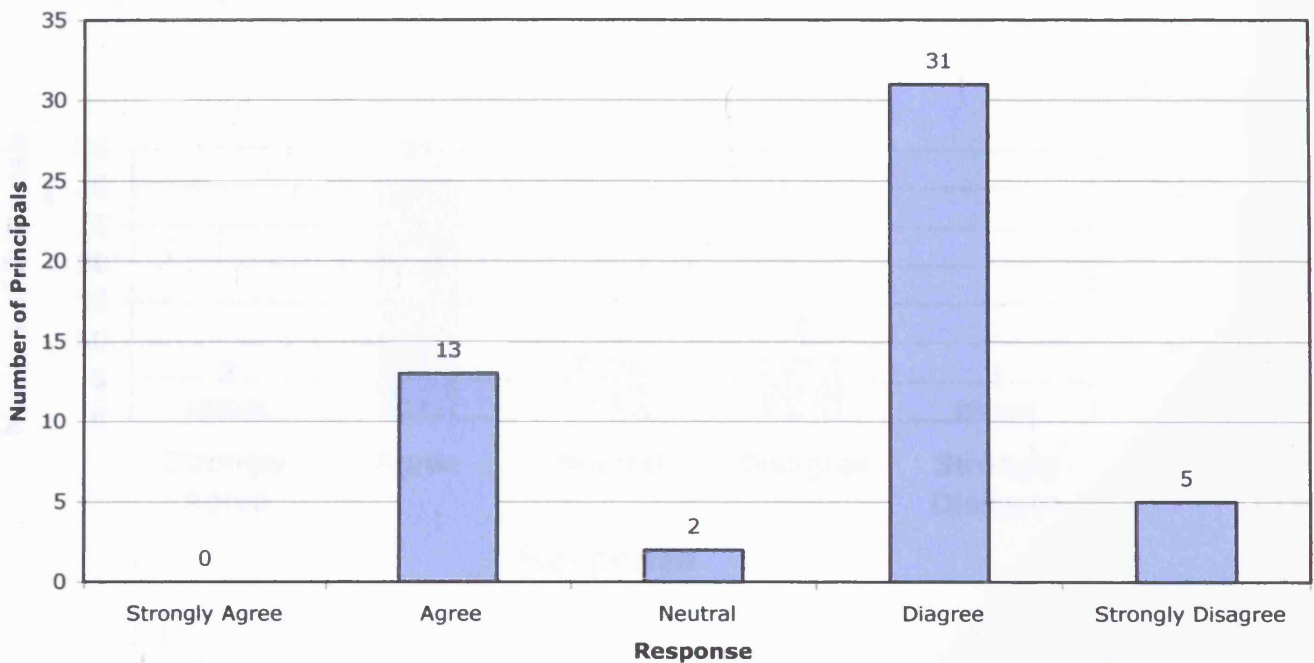
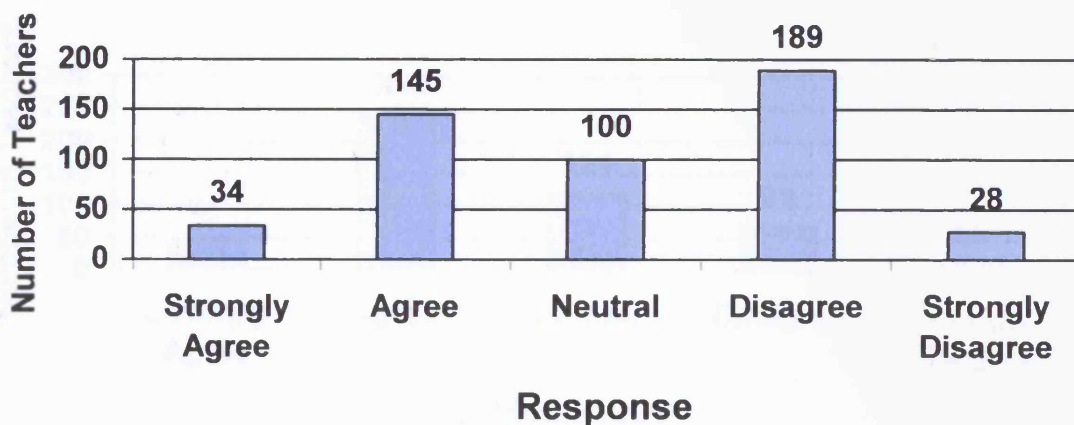
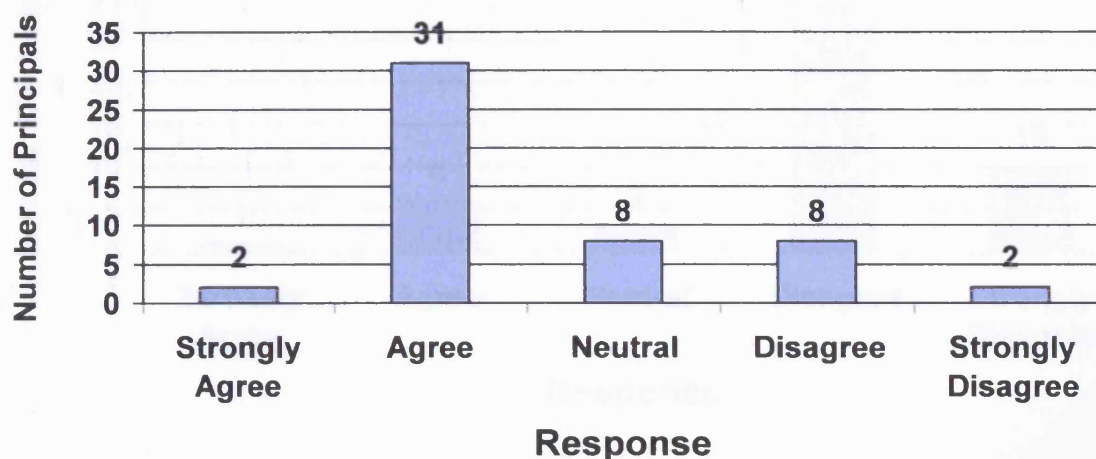


Table 6b

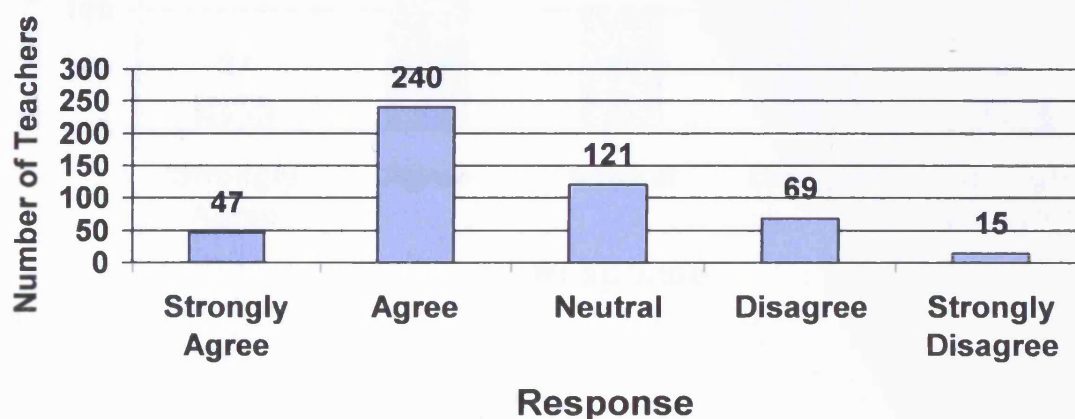
A8. At my school, the principal involves only a few preferred teachers in the planning of activities and programs



13. At my school, community contentment regarding the school is a core planning process



A13. At my school, the contentment of the Ministry of Education personnel regarding the school is considered in school management



14. At my school, the principal makes all major school level decisions

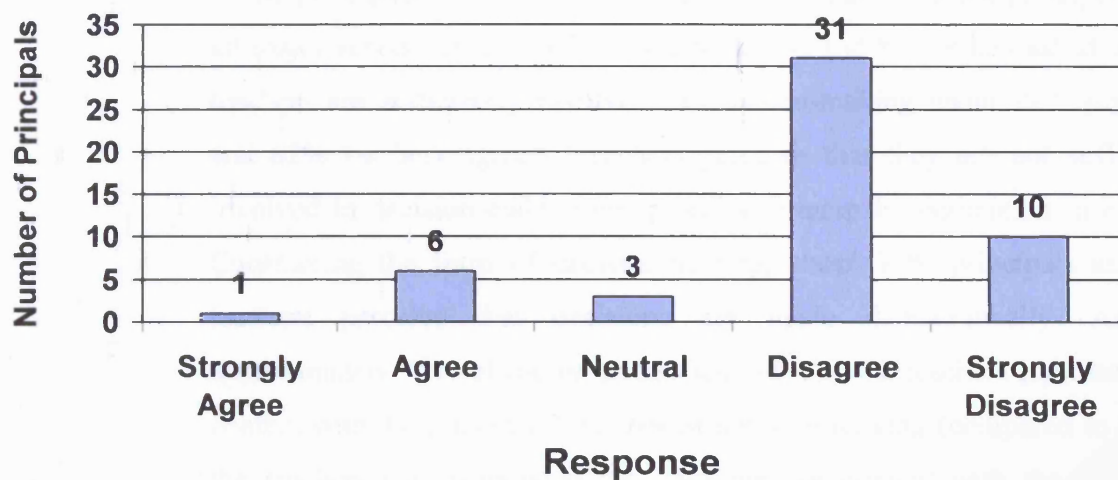
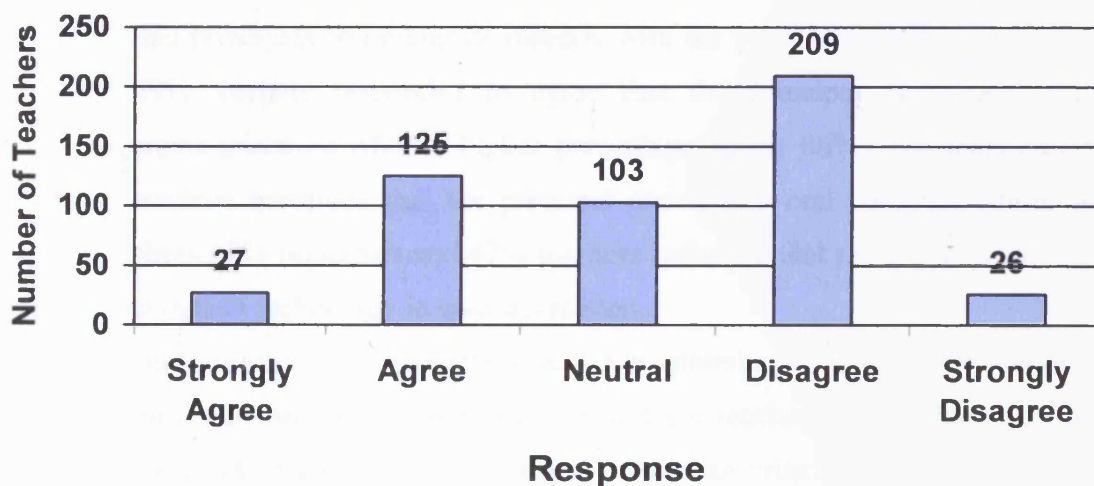


Table 8b

14. At my school, the principal makes all major school level decisions



4.2.6 In the area of decision making items, A14 – A18, the trend among principals and teachers is towards involving teachers in decision-making which are made democratically as perceived in the following: Only about 14% of the principals and 31% of the teachers responded that the principal makes all major school level decisions (see tables 8a and 8b). When asked whether teachers are sufficiently involved in decision-making about 94% principals and 62% teachers agreed. Teachers perceive that they are not sufficiently involved in decision-making compared to principals' perception in concern. Considering the form of decision-making, about 71% principals and 53% teachers perceive that decisions are made democratically. As such approximately 73% of the principals and 48% of the teachers indicated to be content with the principals' manner of decision-making (compared to 22% of the teachers who responded that they are not content with the principals' manner of decision making).

4.2.7 Considering communication, items A19 to A24, it seems that principals' perception and teachers' perception in this concern is congruent: almost all of the principals, 98%, and 81% teachers perceived that the principal encourages interpersonal communication, and 100% principals and 80% teachers agreed that principals communicate directly with the staff. Only 50% principals and 49% teachers responded to agree that the principal encourages written communication, while a higher percentage, about 86%, principals and 66% teachers perceived that the principal encourages oral communication. Also, about 62% principals and 47% teachers indicated that the school does rely on computer technology in communication.

As to teachers' contentment with the communication relationship about 66% principals and 43% teachers agree that the teachers are content in concern (twice the percentage of teachers, 27.5%, than principals, 14%, perceive that teachers are not content with the communication relationship. But on the whole the trend is towards agreeing as to teachers' satisfaction than disagreeing).

4.2.8 In the area of encouraging parent and community involvement at the school items A25 – A28 responses of principals and teachers are congruent.

Most principals, about 90%, and 84% teachers perceive that the principal encourages parent involvement (see tables 9a and 9b).

However concerning whether community members play a positive role at school, the percentage of agreeing is lower among principals and even less among teachers, about 65% principals and 40% teachers (counter to 25% teacher's) perceive that community members play a positive role at school (see tables 10a and 10b). Also concerning the support of the local community, only about 53% principals and 45% teachers (counter to 31% teachers) perceive that the school has the support of the local community – about a third of the principals and teachers disagreed.

25. At my school, the principal encourages parent involvement

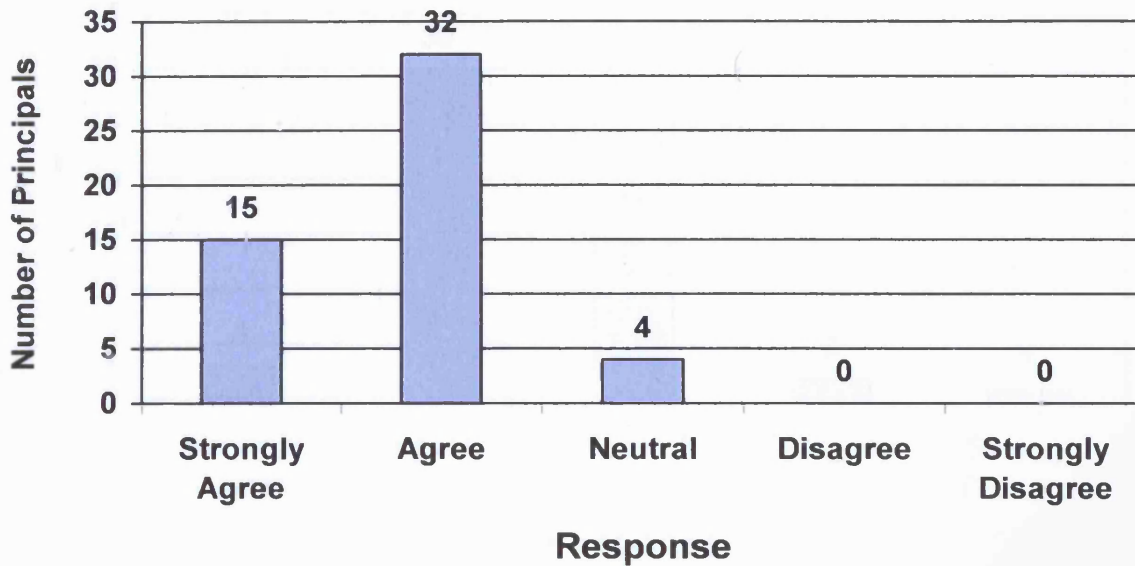


Table 9b

A25. At my school, the principal encourages parent involvement

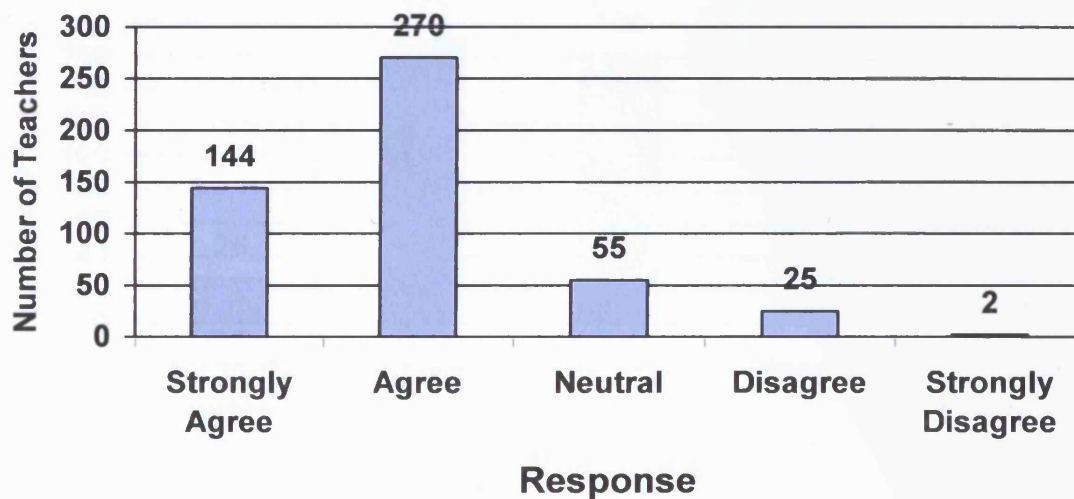


Table 10a

27. At my school, community members play a positive role

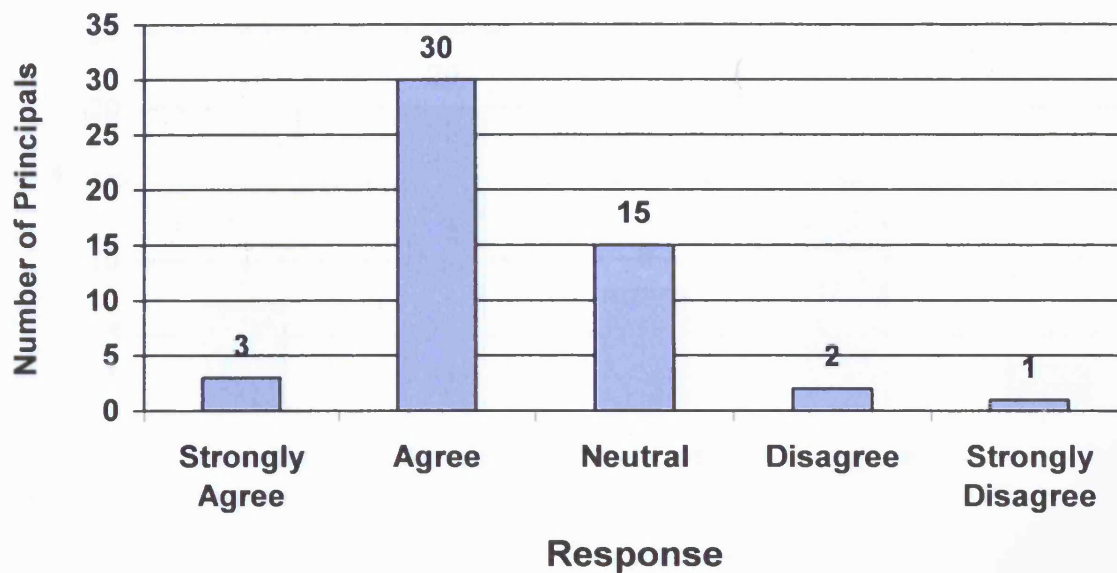


Table 10b

A27. At my school, community members play a positive role

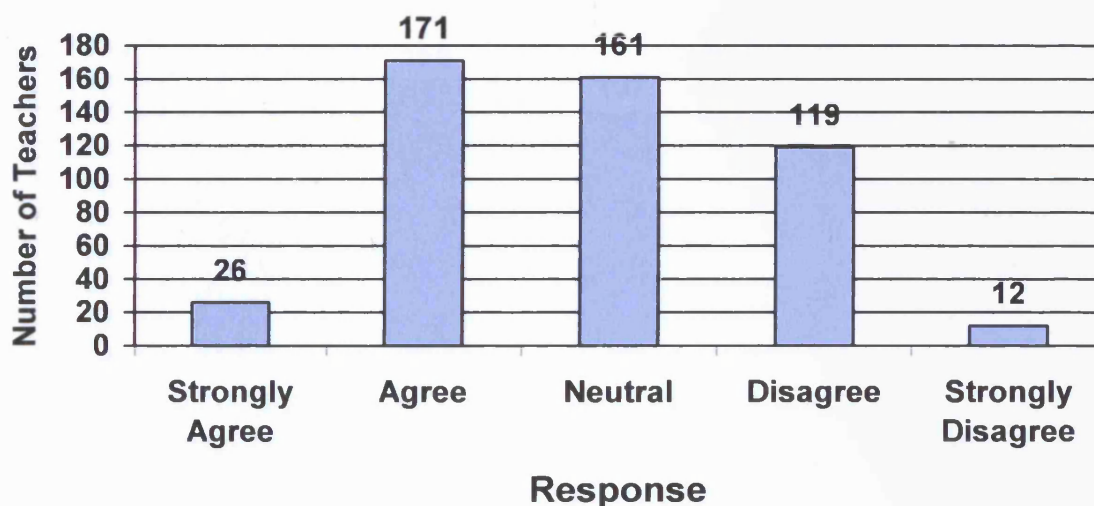


Table 11a

28. My school has the complete support of the local municipality

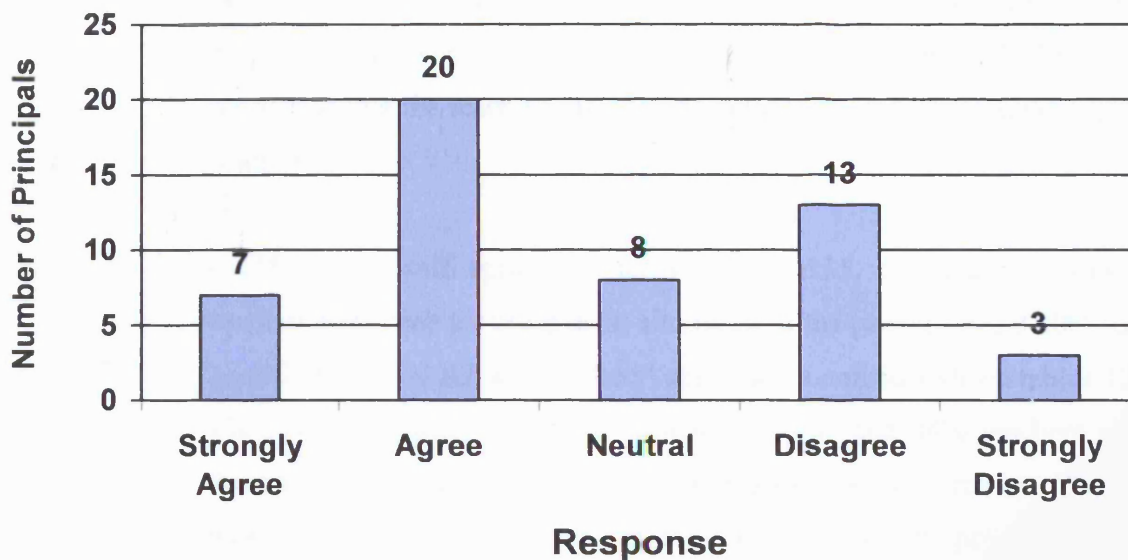
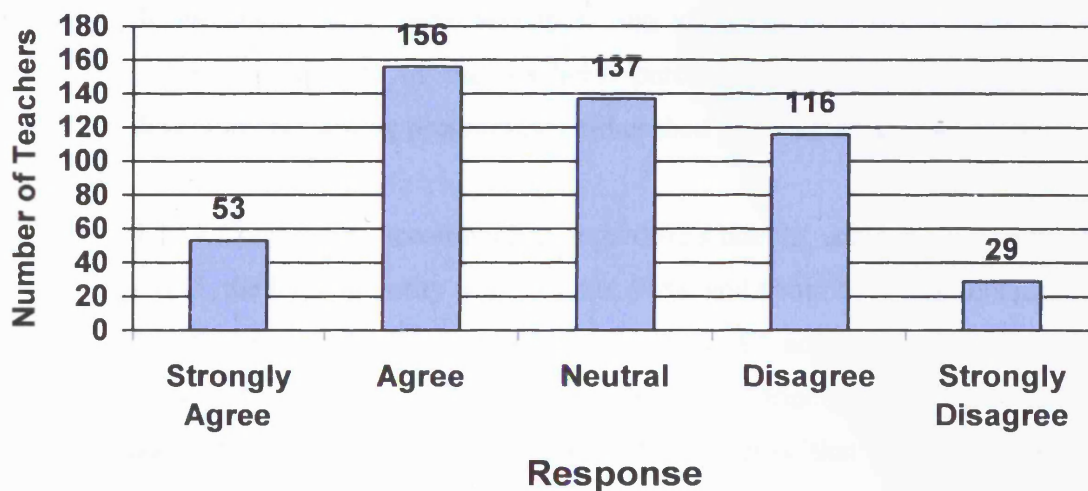


Table 11b

A28. My school has the complete support of the local municipality



4.2.9 In the area of conflict resolution, items A29 – A31, principals' responses and teachers' responses are congruent: All of the principals and about 75% of the teachers agreed that the principal is capable of resolving conflicts (see tables 12a and 12b), and that conflicts are resolved by negotiation rather than by power assertiveness. Approximately 80% principals but only 55% teachers responded that the teachers are content with the principals' manner of conflict resolution.

4.2.10 As to staff appraisal, items A32 – A35, principals responses and teachers responses are congruent: almost all of the principals and 80% teachers agreed that at the school, teachers' appraisal is considered (see tables 13a and 13b). Approximately all of the principals, 98%, and 84% teachers perceive that the principal emphasizes job performance and productivity. Considering what determines teachers' privileges approximately 80% principals and 40% (counter to 25%) teachers do not agree that personal relationship rather than qualification determine teachers privileges. It seems that twice the percentage of principals compared to teachers perceive that qualifications determine the teachers' privileges (see tables 14a and 14b).

4.2.11 In the area of staff development, items A36 – A37, all of the principals and 88% of the teachers agreed that the principal stresses staff professional development. Also, 68% principals and approximately half of the teachers (counter to quarter of the teachers) perceive that there is in-school staff development training programmes rather than undemanding programmes.

4.2.12 Considering accountability regarding students' achievement, items A44 – A45, the large majority of principals, 96%, and about 67% teachers indicated that the principals felt accountable for students' achievements. Also, about 60% principals and 62% teachers agree that principals held the teachers accountable for students' achievement. It seems that principals perceive themselves accountable for students' achievement more than the teachers perceive them to be.

4.2.13 In the area of religious affiliation only 10% principals and 18% teachers perceive that the principals' religious affiliation and beliefs have an impact on his management role at school.

On the whole, it can be stated that the triangulation of the frequency distribution of the principals' and teachers' responses to each item in the closed leadership questionnaire revealed that teachers' responses corroborate principals' responses and that these responses are significant above 5% and even above 1%. In terms that respondents' responses were not selected randomly by chance.

The next step is to compare and match principals' open-ended responses with their responses in the closed questionnaire items on leadership and management. The purpose of this triangulation is to examine whether principals' open-ended responses relating to their leadership style and management corroborate their closed multiple-choice responses.

Table 12a

29. At my school, the principal is capable of resolving conflicts

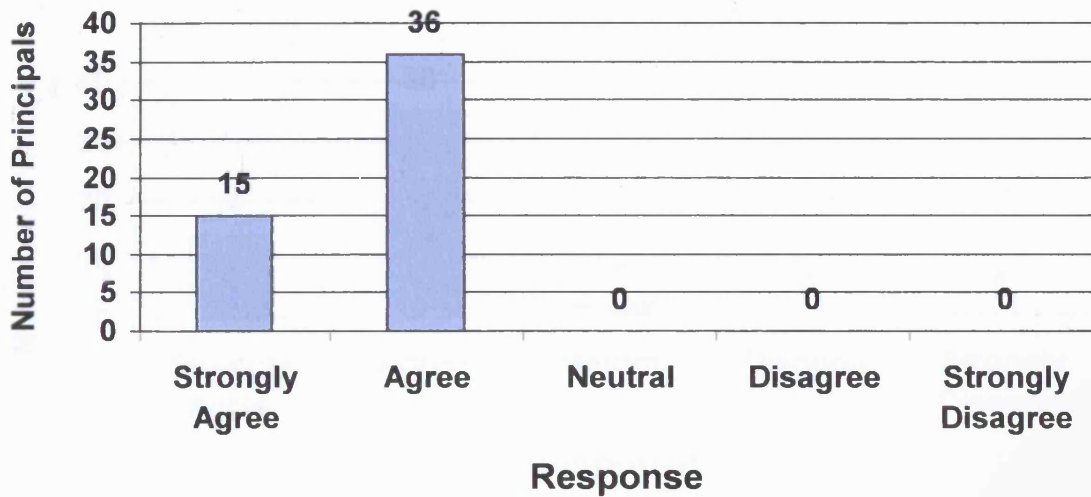


Table 12b

A29. At my school, the principal is capable of resolving conflicts

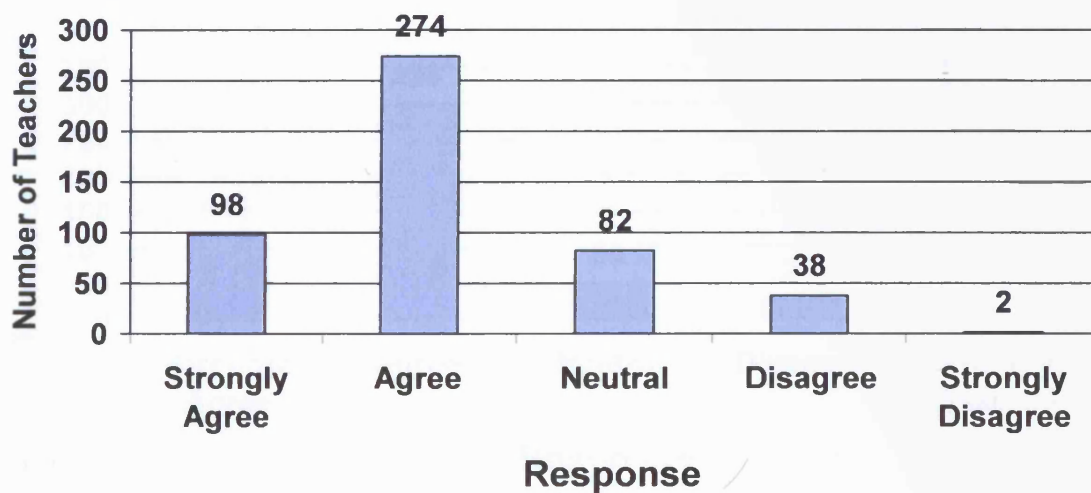


Table 13a

33. At my school, the principal emphasizes job performance and productivity

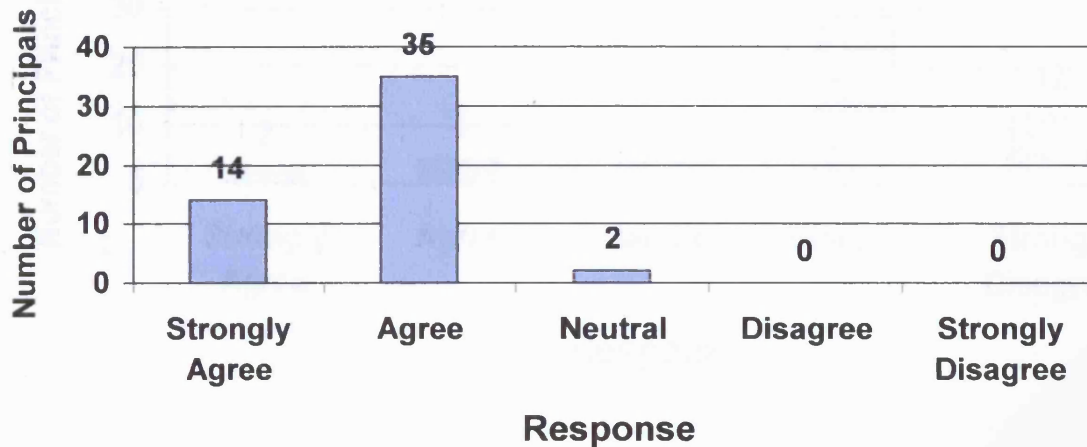


Table 13b

A33. At my school, the principal emphasizes job performance and productivity

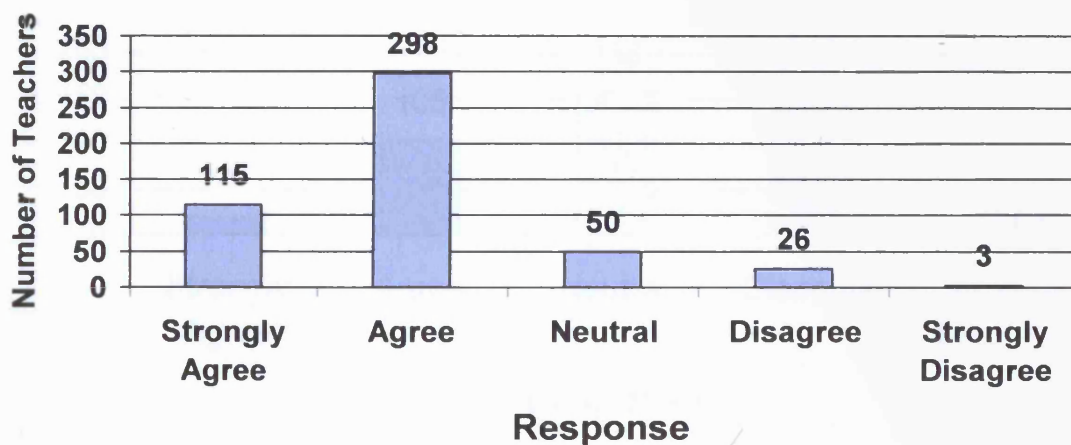


Table 14a

35. At my school, personal relationship rather than qualifications determine the teachers' privileges

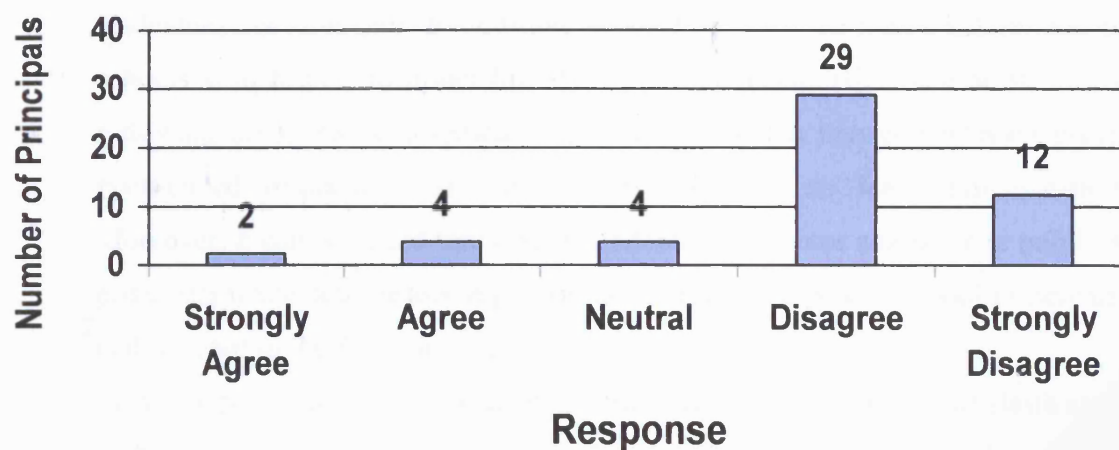
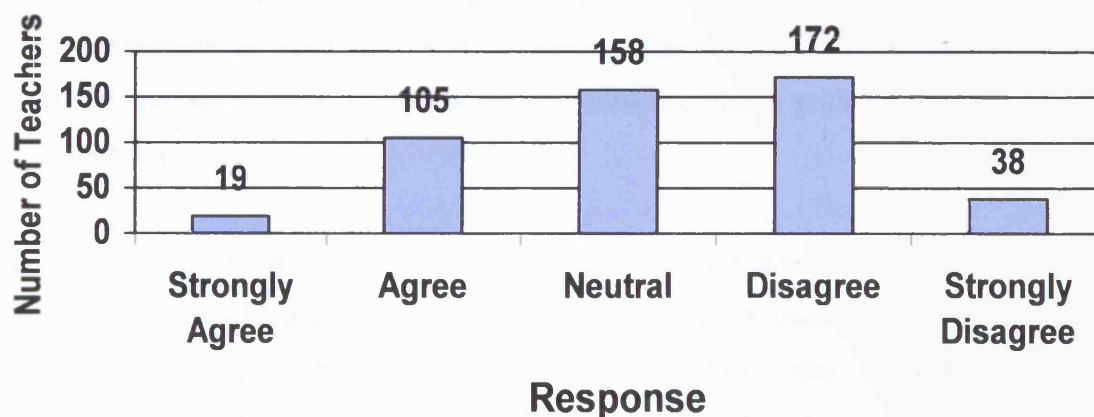


Table 14b

A35. At my school, personal relationship rather than qualifications determine the teachers' privileges



4.3 Comparison between principals' responses to open-ended and closed multiple-choice questions on leadership and management

The purpose of the open-ended question on leadership was to determine whether the open-ended responses supported the responses on the multiple-choice closed leadership questionnaire. In addition, differences between public school and private schools with respect to leadership attributes are considered. It can be stated that the following comparisons revealed that there is a match between relevant principals' open-ended responses and their closed responses to leadership questionnaire. Moreover, it can be stated that certain leadership attributes characterize public school principals while other leadership attributes characterize private school principals. This is illustrated in the following analysis.

Fifty-one principals which are approximately the whole population of Haifa area Arab high school principals participated in the closed questionnaire, including 35 (68.6%) public school principals and 16 (31.4%) private school principals. However, thirty four of the 51 principals responded to the open-ended question on school leadership: "Please describe leadership and management style of the principal including changes in style if any." The thirty-four principals who responded to the open-ended question on leadership included 25 (71.5%) public school principals and 9 (56.3%) private school principals. The attributes and style of leadership and management are described here in the order in which they appear on the closed questionnaire (A1 – A47).

The accounts written by each principal was matched with the responses to the appropriate items on the closed questionnaire. The total number of agreements and disagreements for each item were compared. The principals' responses to the open-ended questions were coded so as to compare them with the closed question responses.

4.3.1 Concerning the first leadership attribute related to position, role, and power of the principal, items A1 and A41 were considered. The first closed questions item A1 states: "At my school the principal distributes responsibilities and power to teachers rather than being all responsible and powerful.

Nine of the principals' open-ended responses were analogous to and corroborated closed response A1. Six of the 25 public school principals who

answered the open questions stressed the point of sharing responsibility and power, and three of the nine (33%) principals in the private schools were in favour of power distribution but with some reservations. The principal of school 42 (private school / mixed village) stressed a centralized style but he also stated 'with providing authority to the teachers each according to his role...'. Principal 1 (private school / mixed town) said he tries to follow the modern management style but he preserves the rights of those in a preferred position. Principal 36 tend to devolve authority to the teachers but they should consult him.

On the whole it is revealed that both public and private school principals consider distribution of responsibility to teachers. Below is a selection of quotations illustrating public school principals' open-ended responses which corroborate item A1 to be followed by quotations illustrating private school principals open-ended responses:

- Principal 20, public school / Moslem village. His statements corroborate closed item A1: "The principal asks the help of those in managerial positions to manage the school."
- Principal 50, public school / mixed village. His descriptions corroborate closed item A1: "He uses a civilized style I managing the school. He distributes tasks and authority to the teacher's."
- Principal 12, public school / mixed town. His statements corroborate closed item A1: "Management style depends on the theoretical study in the university and training course. In accordance, I adopted the method of devolving authority to the assistant managers, class teachers, to organizers of social education, and social subjects."
- Principal 1, private school / mixed town. His statements corroborate closed item A1 but with some reservations: "The school management tries to follow the modern educational style. The principal preserves the rights of those in a preferred position including some kind of independence at work to be connected to the managerial policy."
- Principal 36, private school / mixed town. His open-ended response supported closed item A1 but with some reservations: "The principal has to devolve authority to the teachers but they should consult him in

matters related to management...I own the experience and knowledge.”

- Principal 42, private school / mixed village. He corroborates closed response A1 but with some reservations: “Centralized style but which provides authority to teachers, each according to his role and privileges.”

Two principals’ open responses related to question A41, which states: “At my school, the principal is a respected and honorable person”. Both responses corroborated closed response A41 – one private / mixed village school principal and one public / mixed town school principal.

The following are illustrative quotations of open responses:

- Principal 50, private school / mixed town stated: “The school management of the principal is excellent and gains the respect of the teachers, the pupils, and society.”
- Principal 32, public school / mixed town states: “mutual respect”.

4.3.2 In the area of motivation, the closed questions A2 and A3 stating respectively;

A2: At my school the principal motivated the staff to work.

A3: At my school the principal motivated the staff to teamwork activities.

Five open-ended responses were relevant to item A2, including 2 private schools and 3 public schools. Six open-ended responses were relevant to item A3, including 1 private school and 5 public schools. All of the open-ended responses related to items A2 and A3 corroborated the closed-ended responses respectively.

Below is a selection of quotations illustrating open-ended responses which corroborate items A2 and/or A3:

- Principal 25, private school / mixed town, states: “We also motivate the teachers”. This response corroborates closed response A2.
- Principal 31, private school / mixed town, states: “I try, as much as possible, to activate a bigger number of teachers to make decisions and

to have discussions with everybody.” This corroborates closed responses A2 and A3.

- Principal 6, public school / mixed village, states: “During extensive workshops, we aim to lead to changes to meet the goals (A2) and motivate the staff for team work activities (A3).” This corroborates closed responses A2 and A3.
- Principal 12, public school / mixed town, states: “The school principal is the educational leader and the motivator, and the one who encourages teachers’ joint initiatives. This corroborates closed responses A2 and A3.
- Principal 39, public school / Moslem village, states: “Promotes student achievement by encouraging teachers to motivate the pupils regarding the school and its curriculum. Also motivates teachers to volunteer in order to raise the standard of our students.” This corroborates closed responses A2 and A3.
- Principal 32, public school / mixed town, states: “Negotiations and understanding is the prevalent language at school.” This corroborates closed response A3.
- Principal 21, public school / mixed village, states: “Favors cooperation with teachers despite the difficulties among them. Every change to improve cooperation is considered negative among teachers.” This corroborates closed response A3.

Another closed question item, A5, related to motivation, states: At my school staff are motivated by individual needs and interests rather than by collective needs and interests. Below are quotations illustrating open-ended responses of seven principals analogous to item A5 – five public school principals, 20%, and two private school principals (22%). Five (71.5%) open-ended principals’ responses corroborated their closed ended responses: They did not perceive that staff are motivated by individual needs rather than collective needs. However, two (28.5%) open-end principals’ responses did not corroborate the principals closed responses since they indicate that staff are motivated by individual needs rather than collective needs.

Accordingly, in the closed response 68.6% of the principals responses did not agree to the statement that staff are motivated by individual needs and

interests, rather than by collective needs and interests. And only 17.6% of the principals stated that staff are motivated by individual needs rather than collective needs. It seems that principals open-end responses are consistent with the principals' closed end responses.

- Principal 39, public school / Moslem village, stressed that collective needs motivate the staff rather than individual needs. His open-end response corroborates the closed end principals' responses. He states: "Principals style is to motivate teachers to volunteer for the sake of raising the standard of our students."
- Principal 12, public school / mixed town: His open-end response corroborates the closed-end principals' response. "To motivate teachers and staff to decide school objectives and joint planning for working. This is consistent with perceiving collective needs as motivators rather than individual needs and interests."
- Principal 27, public school / mixed village. His open-ended response corroborates the principals closed responses which perceive that staff are motivated by collective needs rather than individual needs. "We took responsibility for brotherhood among our pupils and friendship and understanding with our neighbours in the Jewish settlements."
- Principal 36, private school / mixed village. His open-ended response favours collective needs and corroborates the principals' closed response: "Make the teacher understand that he works in his second home through is valuable message which is the sacrifice in teaching and education for the sake of society and to comfort the public in our Arabic society."
- Principal 18, private school / mixed village. His open-ended response corroborates the principals' closed response which favours collective needs: "The principal is distinguished in stressing the general discipline and precision and sincerity towards all that is linked to the school."
- However principal 15, public school / mixed village, favours both the individual and the collective needs: "Everybody works together in order to produce the good person for himself and for his society."

- Also, principal 41, public school / Moslem village, favours the individual needs. This does not corroborate the principals' closed response which perceive the collective needs as motivators. He states: "The management listens to teachers needs."

4.3.3 In the area of style and orientation of the principal items A4, A42, and A38 are considered respectfully. The closed-end question related to item A4 states: "At my school the principal accepts innovations in school activities to achieve the goals." Eleven open end responses relate to closed item A4 including 10 public school principals and 1 private school principals. All the eleven open end responses corroborate closed end responses to item A4. It seems that public school principals favoured innovations in school activities to achieve the goals more than private school principals. It may be assumed that public schools with the lower achievement results compared to the private schools are concerned to diminish their achievement gap and as such stress innovation in school activities to achieve the goal. The following are the illustrative quotations.

- Principal 15, public school / mixed village states: "There is full freedom to express one's ideas...provide effective critique for the school's and students' benefit."
- Principal 47, public school / mixed village, states: "Has an open style of management, always tries to innovate."
- Principal 6, public school / mixed village, states: "The school vision by teachers and parents is considered, we aim to bring to changes to meet the goals."
- Principal 24, public school / mixed town, states: "He encourages initiatives by pupils."
- Principal 12, public school / mixed town, states: "The school principal is the educational leader and the initiator for change and motivates and encourages teachers' initiatives."
- Principal 50, public school / mixed village, states: "The principal is open to developments in the educational system and follows them."

- Principal 32, public school / mixed town, states: “He listens to whatever new can come from any teacher, student and management member and provides freedom to express themselves.”
- Principal 29, public school / Moslem village, states: “The school management makes an effort to develop itself and to implement new ideas which it has acquired through experience and training and to open the way to any initiative thought of well by the staff or students.”
- Principal 7, public school / Moslem village, states: “Works to improve achievement results of students, each according to his capabilities and tendencies.”
- Principal 3, public school / Moslem village, states: “The principal’s style is to innovate for the benefit of the school and to encourage achievement.”
- Principal 1, private school / mixed town, states: “Follows modern educational style if there are consistent with the students’ interest.”

4.3.4 In the area of collaboration and participation, three principals’ open-end responses – two private school principals and one public school principal – relate to item A6: “At my school the teachers are committed to the school.” All open responses corroborate closed response A6.

Following are quotations of statements of the 3 principals, illustrating open-end responses which corroborate item A6. It seems that commitment to the school is perceived more by private school principals than public school principals; in mixed towns than in villages.

- Principal 30, private school / mixed town, states: “I work to develop the affiliation and sense of belonging. We are still at the beginning of the road but there have been good results so far.”
- Principal 36, private school / mixed town, states: “Makes the teachers understand that he works in his second home.”
- Principal 26, public school / mixed town, states: “So far we have not succeeded in activating all the staff in school life; a sense of belonging at work is a value appreciated by all.”

These school principals favour commitment at school and work hard to develop the sense of belonging to the school but most state that they are still at the beginning.

4.3.5 In the area of planning the principals' open-end responses relate to items A7, A8, A9 and A11 respectively.

Following are four open-end responses relevant to item A7 which states: "At my school, the principal involves the teachers in planning activities and programmes."

Four public school principals' open responses relate A7 and corroborate closed principals' responses.

It seems that public school principals are concerned to involve their staff in planning activities and programmes.

- Principal 24, public school / mixed town, states: "The principal lets the staff participate in deciding school policy and strategy.
- Principal 12, public school / mixed town, states: "Brings together teachers and staff to decide school objectives and joint planning for working."
- Principal 20, public school / mixed village, states: "He manages the school in a cooperative and participative way."
- Principal 29, public school / mixed town, states: "opens the way to any initiative; well thought about by the staff."

Considering item A8 states: "At my school, the principal involves only a few preferred teachers in the planning of activities and responses." Three public school principals' open responses relate to A8, and do not corroborate the closed-end responses where 70% of the principals do not agree that principals involve only a few preferred teachers in the planning activities and programmes. However, the presupposition is that the principals' who did not consider the above attribute in their open responses probably do not perceive that only few preferred teachers are involved in the planning activities and programmes. It seems, as revealed in item A7, that when principals open responses relate to involving teachers in planning, they relate to all the staff in general rather than to few preferred teachers. As such it can be assumed that concerning item A8, public schools principals' open responses corroborate the

closed-end responses of principals (25.5%) who do believe that principals involve only a few preferred teachers in the planning activities and programmes.

The following are quotations of public school principals' open responses:

- Principal 6, public school / mixed village, responded: "This is achieved by planning through the help of those in a preferred position and during staff meetings."
- Principal 20, public school / Moslem village, responded: "The school asks the help of those in a preferred position to manage the school."
- Principal 37, public school / Moslem village, responded: "He provides the rights of those in a preferred position...to be involved with managerial policy."

As to item A9 which states: "At my school the planning process considers academic achievement rather than social contentment." Five principals' open responses related to A9, including three (32%) private school principals and two (8%) public school principals.

It seems also that private school principals consider and favour social contentment more than public school principals. All five principals' open responses do not corroborate principals' closed responses (76%) which favour academic achievement (in the planning process) rather than social contentment. This is illustrated in the following open-end responses:

- Principal 25, private school / mixed village, responded: "Am ready to listen to the students and let them participate in finding solutions to their problems even those related to teachers and management."
- Principal 9, private school / mixed town, responded: "The principal works intensively to promote the school and build up an educational and instructional relationship with the staff and students."
- Principal 27, public school / mixed village, responded: "We took responsibility for brotherhood among our pupils and friendship and understanding with our neighbours in the Jewish settlements. This is in addition to the motive to learn and be distinct."
- Principal 50, public school / mixed village, responded: "His room is kept open to the teacher, students, and parents."

Considering closed question A11, which states: “At my school, community contentment regarding the school is a core planning process”, two open responses related to A11, both pertaining to public school principals. Both principals’ open responses corroborate the principals’ closed responses who favour community contentment regarding the school in the planning process. This is illustrated in the following quotations:

- Principal 27, public school / mixed village, responded: “We took responsibility for brotherhood among our pupils and friendship and understanding with our neighbours in the Jewish settlements.”
- Principal 12, public school / mixed town, responded: “We do joint planning for working, in addition to collaborating with parents who are represented by the parents’ committee.”

4.3.6 In the area of decision-making, items A14, A15, and A16 are considered respectively. Considering closed question A14, which states “At my school the principal makes all major school level decisions”, eight principals’ open responses are relevant. All are public school principals.

Six principals’ open responses (75%) corroborate the principals’ closed responses (80%) which do not perceive the principal to make all major school level decisions. The other two principals’ open responses (25%) corroborate the principals’ closed responses (14%) which do agree that principals make all major school level decisions. It seems that the frequency distribution in the open-ended and closed-end responses relevant to item A14 is consistent. This is illustrated in the following quotations:

- Principal 26, public school / mixed town, stated: “Staff participate in school decisions.” This corroborates the closed response.
- Principal 24, public school / mixed town, stated: “The principal let the staff participate in deciding school policy and strategy and he is aware of, and knows, whatever happens at school.” This corroborates the closed response.
- Principal 49, public school / mixed town, stated: “The principal devolves responsibilities to the teachers.” This corroborates the closed response.

- Principal 50, public school / mixed village, stated: "He distributes tasks and authority to the teachers."
- Principal 6, public school / mixed village, stated: "The principal determines the school vision with the teachers."
- Principal 15, public school / mixed village, stated: "Decisions are made in a participative way."

The below two principals' open responses corroborate 14% closed responses.

- Principal 37, public school / Moslem village, stated: "The principal reserves the right of deciding for himself."
- Principal 21, public school / mixed village, stated: "The management style is tough and concerned with making decisions; and each decision must be implemented."

Closed question A15 states: "At my school, the teachers are sufficiently involved in decision-making." Fifteen open responses, including 12 public school principals' responses (34%) and 3 private school principals' responses (19%), are relevant. Twelve of the principals' open responses corroborate principals' closed responses and the other three of the principals' open responses do not corroborate principals' closed responses. This is illustrated in the following quotations respectively:

- Principal 26, public school / mixed town, states: "I allow the staff to participate in school decisions."
- Principal 15, public school / mixed village, states: "Decisions are made in participative way."
- Principal 47, public school / mixed village, states: "Democratic."
- Principal 6, public school / mixed village, states: "The school vision is determined by the teachers."
- Principal 49, public school / mixed town, states: "Devolves responsibilities to the teams."
- Principal 7, public school / Moslem village, states: "Decentralized; and distributes authority."
- Principal 33, public school / mixed town, states: "My management style...fully democratic in decision making. As such the decision-making is collective."

- Principal 20, public school / Moslem village, states: "He manages the school in a cooperative and participative way."
- Principal 24, public school / mixed town, states: "The principal lets the staff participate in deciding school policy and strategy."
- Principal 12, public school / mixed town, states: "To bring together teachers and staff to decide school objectives."
- Principal 42, private school / mixed village, states: "Centralized style...with providing authority to the teachers, each according to his role and privilege."
- Principal 31, private school / mixed town, states: "I try to involve, as much as possible and to activate a greater number of teachers in making decisions."

The remaining 3 quotations illustrate the open responses that do not corroborate the closed responses:

- Principal 36, private school / Moslem town, states: "They (the teachers) should consult him in matters related to management."
- Principal 37, public school / Moslem village, states: "Listens to advices but reserves the right of deciding for himself."
- Principal 21, public school / mixed village, states: "The management style is tough and concerned with making decisions."

As to closed item response A16, which states: "At my school, decisions are made democratically with majority of votes," five open responses were relevant. Four of the principals' open responses corroborate closed responses A16 – three public schools and one private school – and one of the open responses does not corroborate agree closed responses A16. Thus public school principals stress democratic decision-making at school more than private school principals.

The following quotations illustrate the four open responses which corroborate the agree closed responses to A16 and the one open response which corroborates the disagree closed response to A16 respectively:

- Principal 26, public school / mixed town, states: "Succeeded in making the staff participate in school decisions in a democratic way."

- Principal 33, public school / mixed town, states: "Full democracy in decision making. As such, the decisions are collective in majority of the situations."
- Principal 47, public school / mixed village, states: "An open style of management...democratic."
- Principal 36, private school / mixed town, states: "Devolves authority to teachers but they should consult him...I have the experience and knowledge."

The last quote illustrates the open response that does not corroborate closed response A16:

- Principal 37, public school / Moslem village, states: "Listens...but reserves the right of deciding for himself."

4.3.7 In the area of communication items A19 and A20 are considered. Two principals' open responses pertaining to public schools / mixed villages relate to closed response A19, which states: "At my school, the principal encourages interpersonal communication." Both open-end responses corroborate closed response A19. The following illustrate the open-end responses:

- Principal 15, public school / mixed village, states: "There is full freedom to express one's ideas...to discuss, to negotiate, and provide effective critique."
- Principal 47, public school / mixed village, states: "An open style of management provides tasks, discusses."

Six principals' open responses relate to closed question A20, which states: "The principal communicates directly with the staff." All open-end responses pertain to public school principals. All of the open-end responses corroborate closed responses A20, which indicate that the principal communicates directly with the staff. It seems that public school principals consider the attribute of communicating directly with the staff more than private school principals.

The following are quotations of the six open-end responses which corroborate responses to A20:

- Principal 47, public school / mixed village, states: "An open style of management...discusses."

- Principal 37, public school / Moslem village, states: "The principal has an open and understanding personality."
- Principal 41, public school / Moslem village, states: "The management is characterized by openness and frankness...the management listens to teachers' needs."
- Principal 50, public school / mixed village, states: "His room is kept open to the teachers, students, and parents."
- Principal 10, public school / mixed village, states: "Opened style to a great extent."
- Principal 32, public school / mixed town, state: "He listens to whatever new comes from any teacher...freedom to express oneself and understandable."

4.3.8 In the area of parent involvement, item A25 is considered. Six principals' open responses relate to item A25, which states: "At my school, the principal encourages parent involvement." All six open responses corroborate closed response A25, favouring parent involvement at school. It seems that all six open responses pertain to public school principals rather than private school principals, which may imply that public school principals favour parent involvement more than private school principals. The following are illustrative quotations:

- Principal 24, public school / mixed town, states: "Encourages parents' participation in school life."
- Principal 50, public school / mixed village, states: "His door is kept open to the...parents."
- Principal 12, public school / mixed town, states: "Collaborates with parents who are represented by the parents' committee."
- Principal 6, public school / mixed village, states: "Determines the school vision with...the parents."
- Principal 7, public school / Moslem village, states: "Strengthens the relations with the parents."
- Principal 3, public school / Moslem village, states: "Tries to increase the role of the parents, to help improve the teaching."

4.3.9 In the area of conflict resolution, items A29 and A30 are considered. Six principals' open responses relate to item A29, which states: "At my school, the principal is capable of resolving conflicts." Five of the open responses consisting of 2 public schools and 3 private schools, corroborate closed response which perceives the principal capable of resolving conflicts. One principal's open response does not corroborate the principals' closed responses and indicates that the principal is not capable of resolving the conflicts at school.

The following are illustrative responses of three private school principals and two public school principals respectively. This is then followed by one public school principal open response which does not corroborate closed response A29:

- Principal 25, private school / mixed town, states: "We work to develop peaceful relations. We succeeded in decreasing aggression, be it among students or aggression between students and teachers."
- Principal 14, private school / mixed town, states: "It is the custom to study each problem."
- Principal 42, private school / mixed village, states: "For most of the general problems, even the hard ones, we found solutions."
- Principal 32, public school / mixed town, states: "It is possible to solve any problem by negotiation language, by maintaining school rules and mutual respect."
- Principal 27, public school / mixed village states: "We have multiple religions, diverse ethnic groups...we take responsibility for brotherhood among our pupils and friendship and understanding with our neighbours in the Jewish settlements."

The following is the open response of the principal which does not corroborate closed response A29:

- Principal 21, public school / mixed village, states: "Whoever conducts a wrong life continues with thins wrong. Every change to promote cooperation is unsuccessful."

Closed response A30, which states "At my school, conflicts are resolved by negotiation rather than power assertiveness" is considered by five open-end principals' responses – three public schools and two private schools.

All open-end responses corroborated principals' closed responses to question A30, stating that conflicts at school are resolved by negotiation rather than power assertiveness.

This is illustrated in the following quotations:

- Principal 14, private school / mixed town, states: "It is the custom to study each problem, discussing it in small committees."
- Principal 32, public school / mixed town, states: "It is possible to solve any problem by negotiation."
- Principal 15, public school / mixed town, states: "There is full freedom to express one's ideas, to discuss, to negotiate, and provide effective comments."
- Principal 8, public school / mixed village, states: "Today violence is almost nonexistent as problems can be solved in diverse ways."
- Principal 42, private school / mixed village, states: "I am ready to listen to the students and let them participate in finding solutions even those related to their general problems with the teachers and the management."

4.3.10 In the area of staff appraisal items A33 and A34 are considered. Job performance and productivity is referred to by closed question A33, which states: "At my school, the principal emphasizes job performance and productivity." Seven school principals' open responses relate to state A33 – five public schools and three private schools. All the seven school principals' open responses corroborate the closed responses to A33. This is illustrated in the following quotations:

- Principal 25, private school / mixed town, states: "Motivates teachers to develop their educational and teaching capacities."
- Principal 9, private school / mixed town, states: "Builds up an educational and instructional relationship with the staff and students."
- Principal 15, public school / mixed village, states: "The pupil is the center and everybody works together in order to produce the good person for himself and his society."
- Principal 6, public school / mixed village, states: "During extensive workshops, we aim to bring changes, to meet the goals."

- Principal 39, public school / mixed village, states: "Promotes the school's teaching standard and promotes students' achievement."
- Principal 27, public school / mixed village, states: "This is done in addition to encouraging learning and being distinct."
- Principal 3, public school / Moslem village, states: "Encourage achievement. Helps improve the teaching and educational environment at school."

Four principals' open-end responses relate to questions A34, which states: "At my school, the principal emphasizes staff welfare." All four open-end responses relate to village school principals and public school principals. All open-end responses corroborated principals' closed responses to A34 emphasizing staff welfare. None of the private school principals' open responses and none of the towns' principals' open responses relate to item A34. It seems that public / village school principals favour staff welfare at school more than private / town school principals. This may be characteristic of villages more than towns. The following quotations illustrate public / village schools and principals' open responses:

- Principal 41, public school / Moslem village, states: "The management listens to teachers' needs."
- Principal 7, public school / Moslem village, states: "Human relations with teachers, support them...self-actualize."
- Principal 3, public school / Moslem village, states: "Help improve...social environment at school."
- Principal 21, public school / mixed village, states: "We have to work with teachers in a way to make them content."

4.3.11 In the area of staff development items A36 and A37 are considered. Three principals' open responses related to question A36, which states: "At my school, the principal stresses staff development." All open-end principals' responses corroborate closed responses. Following are illustrative statements:

- Principal 25, private school / mixed town, states: "We also try to motivate the teachers to develop their educational and teaching capacities."

- Principal 7, public school / Moslem village, states: "Support teachers in doing advance studies."
- Principal 6, public school / mixed village, states: "Aim to implement the plans (training courses)."

Concerning mutual understanding between the principal and the staff, five principals' open responses related to statement A38 which states: "At my school, there is mutual understanding between the principal and the staff." All principals' open responses corroborate closed response A38 considering mutual understanding between the principal and the staff.

The following are illustrative quotations of open-end responses:

- Principal 15, public school / mixed village, states: "There is full freedom to express one's ideas, to discuss, to negotiate."
- Principal 50, public school / mixed village, states: "His door is kept open to the teachers, students and parents."
- Principal 28, private school / Christian village, states: "Being a school principal, I confronted managerial problems in the beginning...but after a while, the person is adapted and, with intense preparation, he finds the way of working at school."
- Principal 32, public school / mixed town, states: "He provides the freedom to express oneself and understands and listens and negotiates. Listening is the prevalent language at school."

4.3.12 Certain leadership characteristics which are not taken into consideration in the closed questionnaire are mentioned in the open-ended responses. They include the following leadership and management characteristics:

- Regulations, discipline and control;
- Sacrifice in teaching;
- Student-centered / community centered;

It seems that regulations, discipline and control; and sacrifice in teaching characterizes private schools while student-centered attribute characterizes public school.

As to regulations and discipline, it is stressed by school principals especially private school principals. The following are illustrative quotations:

- Principal 14, private / mixed town, states: "The management is bound to comply with the contents of compelling regulations."
- Principal 32, public / mixed town, states: "Keeping school rules it is possible to solve any problem."
- Principal 36, private / mixed town, states: "Develop democratic education with respect to laws."
- Principal 39, public / Moslem village, states: "The principal is confined to regulate the conduct at school (pupils and staff) and to work to diminish the improper conduct."
- Principal 13, private / Moslem village, states: "The principal is distinguished in stressing the general discipline and order at school."
- Principal 1, private / mixed town, states: "We have to elevate pupils to good behavior and good citizens, since the primary aim of the school is good education and good conduct."
- Principal 31, private / mixed town, states: "As a new principal I have succeeded in producing an environment which is distinguished by discipline and control."

As to student centered it is mentioned by principals, specifically by public school principals:

- Principal 29, public / Muslim village, states: "Put the student in the center of the world rather than the teacher and the management."
- Principal 15, public / mixed village, states: "The pupil is in the center and everybody works together in order to produce the good person for himself and for his society."
- Principal 7, public / Muslim village, states: "To consider the individual needs of the students. To improve achievement results of students each according to his capacity and tendencies."
- Principal 4, public / Muslim village, states: "Since the school is small it can reach each student on an individual basis."
- Principal 27, public / mixed village, states: "The enthusiasm is to improve and exploit innate capacities in pupils."

Teaching philosophy, sacrifice, and mission, it is considered by three principals. They are all private school principals.

- Principal 36, private / mixed town, states: “Education is a mission, it is the sacrifice in teaching for the sake of society.”
- Principal 30, private / mixed town, states: “Education and teaching is a mission.”
- Principal 1, private / mixed town, states: “The school follows it’s founders philosophy, who used to always say – we have to educate pupils to be good behaviour and good citizens.”

On the whole, it can be stated that principals’ open-ended responses on leadership questionnaire supported their responses on the multiple choice closed leadership questionnaire. In addition, certain school principals’ attributes seemed to reveal differences as to public / private school principals. The next step is to match societal culture attributes and school leadership and management attributes. This aims to examine the influence of societal culture on teachers’ and principals’ perception on their school leadership attributes.

4.4 Triangulation between societal culture attributes and school leadership and management attributes

The purpose of the research is to explore whether and to what extent societal culture attributes influence Haifa area Arab high school principals' and teachers' perception of the principal's leadership and management. This demands the triangulation and comparison of societal culture attributes, with leadership and management attributes as perceived by principals and teachers.

We conducted statistical significance tests for selected societal culture responses with Chi-square for examining whether there is significant difference between principals' responses and teachers' responses. The results reveal that there is no significant difference between principals' and teachers' responses in terms that teachers responses corroborate principals' responses.

It is noteworthy to mention (as considered in previous sections) that the recorded average of the frequency distribution of the societal culture attributes and the school leadership attributes are found to be significant above 5 percent.

Also statistical significance tests for selected questions with Chi-square for societal culture attributes were conducted. We set the threshold for significance at 5% or $p=0.05$. Thus, the minimum Chi square value for $p=0.05$ has to be equal to or greater than 5.99.

The question is whether there is a significant difference between answers from principals and teachers? The null hypothesis says that there is no significant difference between them , thus revealing that principals' and teachers' responses to the societal culture items are congruent . This is illustrated in the following list :

Question	Significant (yes/no)	Total Chi square value	Level of Significance (%)
B1	No	3.1	21
B3	No	2.58	27
B4	No	0.57	75
B5	No	1.4	50
B11	No	4.81	9
B13	No	4.7	9.5
B20	No	0.1	95

In the following the societal culture attributes are considered according to their order in the societal culture questionnaire and compared with the related leadership attributes according to their order in the leadership and management questionnaire.

4.4.1 The societal culture attribute related to power distance – power concentration / power distribution, items B1 and B2, is compared with the related leadership attributes in the areas of position, role and power of the principal; planning; school level decision making; parent and community involvement; and conflict resolution respectively (see tables 15 and 16).

It seems that the societal culture attribute of power distance, particularly the one related to the preference of power distribution by principals and teachers (item B2), highly influences the related leadership attributes as revealed in the following frequency distribution responses:

Considering the leadership attribute of power and role of the principal, item A1, as compared to the societal culture attribute of power-distance, approximately 94% of principals and 80% teachers perceive the principal to distribute responsibilities and power to teachers. This is also corroborated by the principals' open-end responses as considered earlier. This is congruent with the principals' and teachers' perception related to the societal culture dimension of power distance, item B2, indicating that 92% principals and 91% teachers prefer power distribution rather than power concentration in their town / village.

However, as to principals' and teachers' perception to societal culture attribute of power distance in their society, item B1, it seems that they agree but to a lower extent with respect: Approximately 46% principals and 34% teachers perceive that in their town / village power is widely distributed among the various levels rather than being highly concentrated.

It can be argued that the Arab society in Israel pertain to the lower classes and as it is considered in the literature (Hofstede 1991), in low power distance countries – as in Israel – the lower class scores as high in power distance as those in high power distance countries. This is revealed in the higher level of inequality or medium power-distance that principals and teachers perceive to characterize their society, item B1. However, as to their preference regarding power distribution rather than power concentration in their society, item B2, it is assumed to be influenced by the principals' and teachers' higher status in

their society. Values of high status employees in relevance to inequality seem to rely more strongly on nationality than those of low status employees (Hofstede 1991). Arab Israeli nationality can be considered a hybrid of Arab culture and the western culture – as Israel adopts the western culture. As such in the successive comparisons between power distance and leadership attributes, item B2, which refer to the preference of the principals and teachers with respect to power distance is considered.

Considering the leadership attribute in the area of planning, items A7 and A8, it is triangulated with societal culture attribute of power distance, item B2. It is revealed that both attributes are congruent:

Approximately 94% of the principals and 71% of the teachers perceive that the principal involves teachers in the planning activities and programmes at school, item A7. And 70% of the principals and 44% of the teachers disagree that at school the principal involves only few preferred teachers in planning activities, item A8. This is compared with societal culture attributes where about 92% principals and 91% teachers indicate that in their town / village they prefer power distribution rather than power concentration.

This is also considered with the principals open-end responses indicating that they involve teachers in planning activities and programmes such as considered earlier. It is revealed that principals' and teachers' responses indicating that they prefer power distribution rather than power concentration in their society, is congruent with their perception of the principal as to involving more teachers in planning activities. It seems that societal culture with relevance to power distribution influences leadership attributes in the area of planning.

Considering leadership attribute in the area of school level decision-making items A14 to A16, they are compared with societal culture attribute related to power distance, item B2. It seems that both attributes are congruent:

Approximately 80% principals and 48% teachers (counter to 31% teachers) do not perceive that the principal makes all major school level decisions – item A14; about 91% principals and 62% teachers indicate that teachers are sufficiently involved in decision-making; and 71% principals and 53% teachers (counter to 22% teachers) perceive that decisions are made democratically by a majority of votes.

Hence it is revealed that when principals and teachers indicate to prefer power distribution to all levels in their society, this reflects on their manner of the decision-making at school where they do not perceive that the principal makes all major school level decisions but that teachers are sufficiently involved with respect. It seems that power distance attribute is congruent with and, as such, is characteristic of the principals' school leadership and management in the area of decision-making.

Societal culture attribute related to power distance, item B2, is compared to leadership attribute in the area of parent and community involvement – items A25 and A26 respectively. It seems that both attributes are congruent:

Approximately 92% principals and 84% teachers perceive the principal to encourage parent involvement; and 90% principals and 77% teachers perceive the principal to encourage community involvement. This is consistent with principals' and teachers' perception considering societal culture attributing power distance, item B2, where about 92% principals and 91% teachers prefer power distribution rather than power concentration in their town / village. When principals and teachers prefer power distribution they also perceive the principal to encourage parent involvement and community involvement. As such it can be stated that Haifa area Arab high school principals and teachers perceive power distribution attribute as characteristic of the principals school leadership and management.

Societal culture attributes related to power distance, item B2, is triangulated with the leadership attribute related to conflict resolution items A30 and A31. It seems that societal culture as to power distance influences leadership attribute in the area of conflict resolution. Hence it can be stated that both attributes are congruent:

Approximately 98% of principals and 74% of teachers perceive the principal to resolve conflicts by negotiation rather than power assertiveness (item A30); and about 80% principals and 53% teachers (counter to 15% teachers) perceive the teachers to be content with the principals' manner of conflict resolution.

When principals are perceived to resolve conflicts by negotiation rather than power assertiveness it can be stated that this is congruent with the societal

culture attribute where the principals are perceived to prefer the distribution rather than the concentration of power.

This reveals that societal culture attribute of power distribution, item B2, as perceived by Haifa area Arab high school principals and teachers, is highly characteristic of the principals school leadership and management in the area of conflict resolution as perceived by the principals and teachers.

To conclude, it can be stated that power distribution attribute is perceived by Haifa area Arab high school principals and teachers to highly characterize the principals school leadership and management with relevance to the attributes of position, role and power of the principal; planning; school level decision-making; parent and community involvement; and conflict resolution. It is important to remember that this is corroborated by the open-end responses.

Moreover it can be argued that Arab school leadership attributes in Haifa area in Israel, when triangulated with power distance, seem to be influenced by the Israeli Western culture and the globalization forces rather than the Arabic culture, their culture of origin which is considered in Hofstede's cultural map. Favouring Dimmock's and Walker's (1998) belief it can be considered that indigenous cultures, as the Arabic culture in Israel, are either subject to change by the invasion of other cultural elements, as the Israeli western culture or to coexist with them. The finding corroborate Dimmock and Walker's (2000) assumption that societal culture has an impact on manager's values which may eventually influence and manipulate their organization.

Table 15

B1. In my town/village, power is widely distributed among the various levels rather than being highly concentrated among the few
vs.
A1. A6, A7, A8, A11

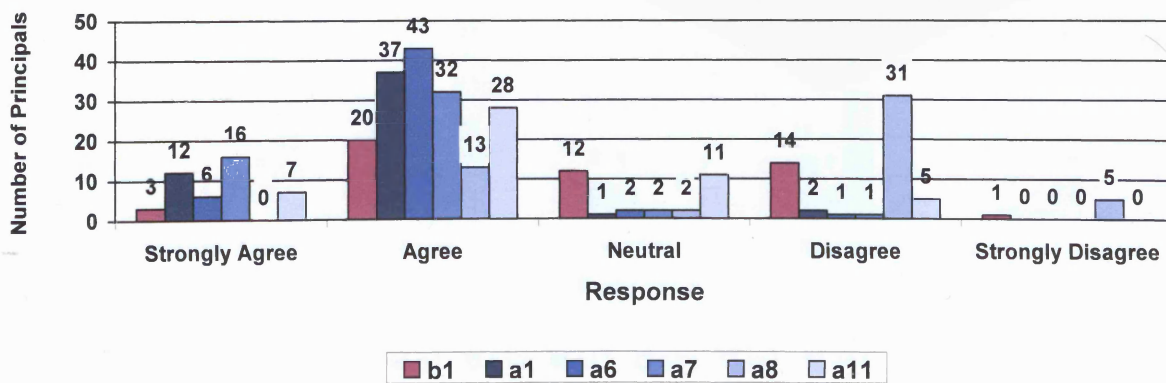
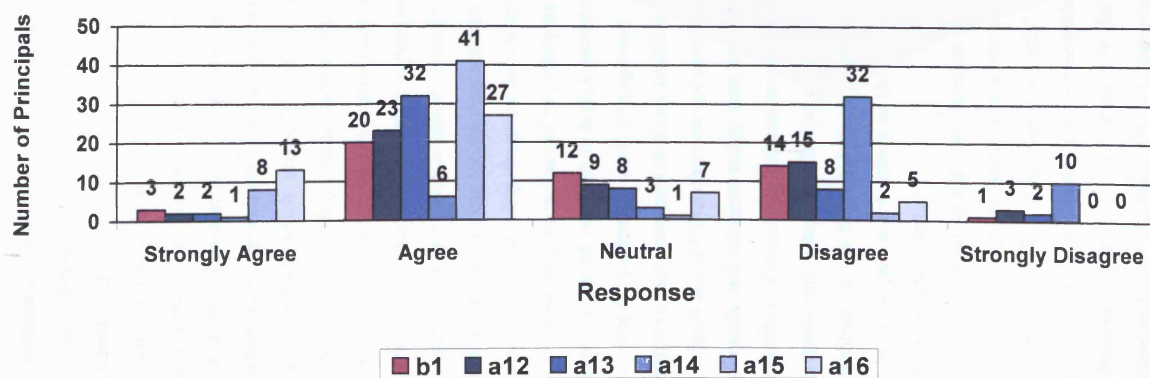


Table 16

B1. In my town/village, power is widely distributed among the various levels rather than being highly concentrated among the few vs.

A12. A13, A14, A15, A16



4.4.2 The following considers another societal culture attribute referred to as Group-oriented / Self-oriented, item B3, as characteristic of the principals school leadership and management. This is revealed by comparing group-oriented / self-oriented attribute, item B3, with the related leadership attributes with respect to motivation; collaboration and participation; planning; decision-making; interpersonal communication; and staff appraisal.

Haifa area high school principals' and teachers' perception to group-oriented / self-oriented attribute which states, "in my town / village, relationships between persons are fairly tight rather than distant", indicates that approximately 46% (counter to 18%) principals and 48% (counter to 26%) teachers perceive that relationships between persons are fairly tight rather than distant. It seems that the group-oriented attribute as perceived by principals and teachers moderately characterizes their societal culture.

Compared to school leadership characteristics with respect to motivation, item A3 and A5 respectively, as perceived by principals and teachers, it is revealed that the group oriented attribute is highly perceived as characteristic of the principals' school leadership and management: 94% principals and 79% teachers perceive that principals motivate teachers for teamwork activities; and 68.6% principals and 59% teachers do not perceive that staff are motivated by individual needs and interests rather than collective needs and interests. A moderate number of principals and teachers perceive teachers as motivated by collective needs and interests. This is congruent with the moderate group-oriented attribute. It can be stated that a moderate group-oriented attribute is perceived by principals and teachers as characteristic of the principals school leadership and management.

In the area of collaboration and participation response to school leadership attribute, item A6, related to commitment to the school, reveals that the group-oriented attribute, item B3, influences principals' and teachers' perception of the principal leadership and management (see table 17). This is illustrated in the joint frequency distribution of responses to the commitment attribute and the group-oriented / self-oriented attribute: approximately 94% principals and 76% teachers perceive teachers to be committed to the school. Teacher's commitment to the school is congruent with the moderate group-oriented attribute rather than the individual oriented attribute where approximately 46%

principals and 48% teachers perceive that in their town / village relationships between persons are fairly tight rather than distant. Moreover, it seems that the school is changing towards being an open system rather than a closed system.

As to the leadership attribute related to planning illustrated by items A7, A9, A11, A12, and A13, it seems that on the whole the group-oriented attribute influences the principals' and teachers' perception of the planning process to rule out academic achievement in the planning process which seems to be influenced by the self-oriented attribute.

This is illustrated in the frequency distribution of the group-oriented / self-oriented attribute and the above planning attributes respectively:

Responses to school leadership attribute related to teachers' involvement in the planning process, item A7, indicate that 94% principals and 71% teachers perceive principals to involve teachers in planning activities.

As to considering the contentment of the community, the local authority (item A12), and the ministry of education (item A13) as a core planning process at school, it is indicated respectively that approximately 65% principals and 55% teachers perceive the community contentment a core planning process; approximately 44% principals (counter to 37%) and 46% teachers (counter to 27%) perceive that the contentment of the local authority is considered in the planning process; and 69% principals and 58% teachers perceive that the contentment of the ministry of education personnel regarding the school is considered in the planning process.

However, considering academic achievement rather than social contentment in the planning process, item A9, it seems that 76% principals and 71% teachers perceive the planning process to consider academic achievement rather than social contentment. This reveals that academic achievement outrages social contentment when principals and teachers are supposed to choose either attribute.

The frequency distribution reveals that teachers' involvement in planning activities and the consideration of the contentment of community, the local authority, and the ministry of education, in the planning process is congruent with the group oriented attribute rather than the individual oriented attribute. However, when principals and teachers have to decide whether the planning process considers academic achievement rather than social contentment in the

planning process, the scale turns to the academic achievement. It can be assumed that the moderate frequency distribution responses regarding the group oriented attribute reveals that principals' and teachers' perception with respect to the group oriented / individual oriented attribute is probably switching somehow in the direction of the individual oriented attribute as well. As such, when a choice has to be made concerning the consideration of academic achievement rather than social contentment in the planning process, principals and teachers perceive that the planning process considers academic achievement rather than social contentment.

It can be stated that group-oriented attribute is perceived by principals and teachers as characteristic of school leadership and management but with some reservations. It seems that when it comes to academic achievement, self-oriented attribute is more influential and characterizes the principals school leadership and management. This is congruent with Hofstede (1984), who states: "In an individualistic society, a 'high' quality life means individual success, achievement, self-actualization, and self-respect, job life and private life are sharply set apart." (P394)

The group-oriented / self-oriented attribute seems to influence the principals' and teachers' perception of the principal leadership and management with relevance to decision-making items A14 and A15, as indicated respectively:

Approximately 80% principals and 50% teachers do not perceive the principal to make all major school level decisions; and about 94% principals and 62% teachers perceive the teachers to be sufficiently involved in decision-making. The decision-making attribute which reveals that principals sufficiently involve teachers in decision-making seems congruent with the group-oriented attribute as perceived by principals and teachers which indicates that approximately 96% principals and 98% teachers perceive that relationships between persons are fairly tight rather than distant. As such, the group-oriented attribute is characteristic of the school leadership and management with relevance to the decision-making attribute.

Comparing the area of communication and parent involvement, items A19, A20, A25, and A26, with the group-oriented / self-oriented attribute reveals that the societal culture group-oriented attribute influences Arab high school

principals' and teachers' perception of the principal leadership and management with respect.

The group-oriented attribute, where about 50% of the principals and teachers perceive that in their town / village relationships between persons are fairly tight rather than distant, characterizes their perception of the communication and parent / community involvement attributes at school as indicated: approximately 97% principals and 81% teachers perceive principals to encourage interpersonal communication, item A19; All principals and 80% teachers perceive principals to communicate directly with the staff, item A20; about 90% principals and 80% teachers perceive the principal to encourage parent and community involvement, A25 and A26.

It can be stated that principals' and teachers' perception of the school leadership in the area of communication and parent and community involvement is congruent with their perception of the group-oriented attribute.

A match between staff appraisal, items A33, A34, and A35, and the moderate group-oriented attribute is considered (see table 18). It reveals that despite about 50% principals and teachers perceive that in their town/village relations between persons are fairly loose rather than distant, teachers' privileges at school are perceived to be determined by job performance and qualification rather than personal relationship. This is illustrated in the following responses.

Approximately 98% principals and 84% teachers perceive that at school the principal emphasizes job performance and productivity, item A33. As to staff welfare, also 98% principals indicate that principals emphasize staff welfare. However when it comes to deciding whether personal relationships or qualifications determine teachers' privileges, the scale turns to qualifications rather than personal relationship, as indicated: About 80% principals but 38% teachers (counter to 25%) disagree that personal relationship rather than qualification determine the teachers' privileges.

To conclude, the influence of societal culture on school principals' and teachers' perception of the principal leadership and management is considered. The group-oriented / self-oriented attribute as perceived by principals and teachers is compared with motivation, collaboration, and participation; planning; decision-making; interpersonal communication; and staff development.

It seems that the moderate group-oriented attribute, despite being perceived to still characterize the Haifa area Arab societal culture, as considered in Hofstede's cultural map influences the school leadership and management but with certain reservations. It seems that a switch in the direction of the self-oriented attributes is influencing the school leadership in certain areas. This is reflected in the perceptions of principals and teachers explaining job performance and productivity. It is reflected also in their disagreement that personal relationship rather than qualifications determine teachers privileges. This is consistent with Abu Saad and Hendrix's (1995) discussion that the influence of the western culture has led to an emphasis on pragmatic values such as the concern of the manager over the image of the organization and the most productive use of human and organizational resources. It can be considered that this is a trend of the gradual influence of the western culture on the Haifa area and Arab societal culture as perceived by principals and teachers.

Table 17

B3. In my town/village relationships between persons are fairly loose rather than tight

**vs.
A3,5,6,7,8**

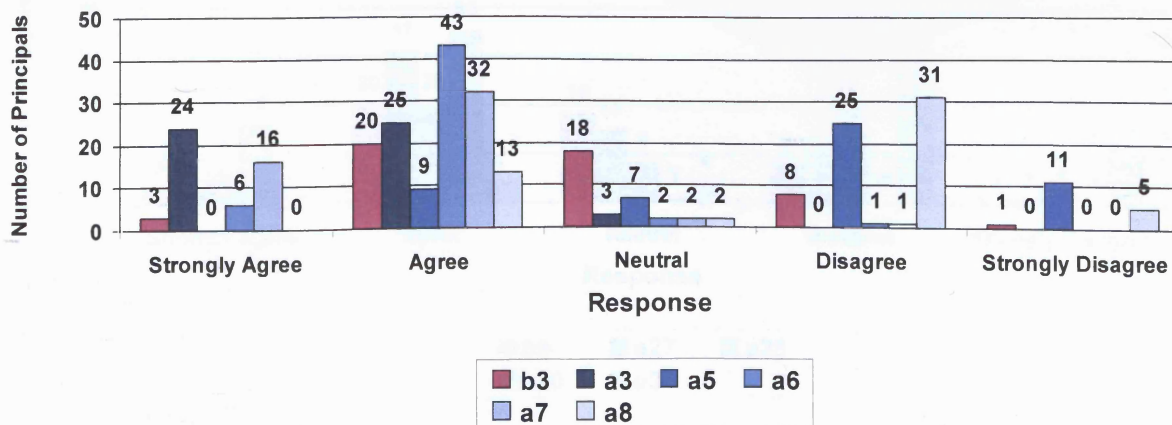
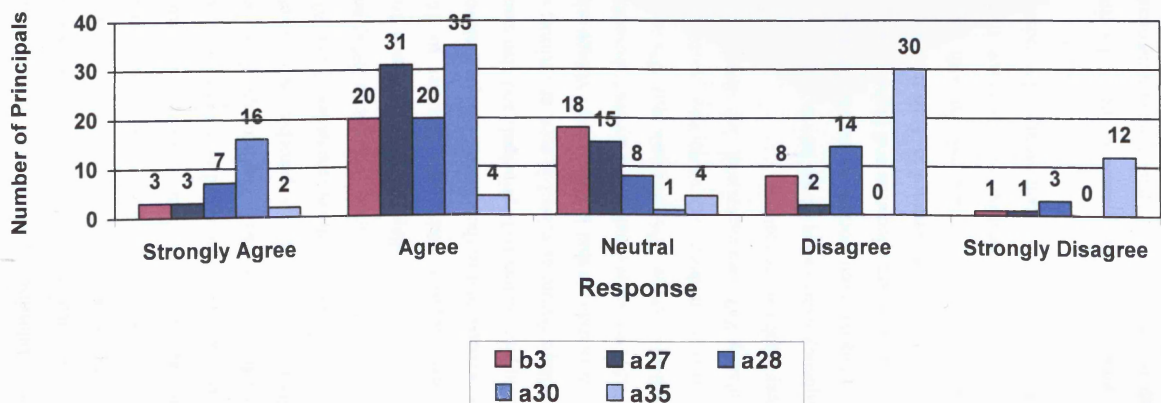


Table 18

B3. In my town/village relationships between persons are fairly loose rather than tight

**vs.
A27,28,30,35**



4.4.3 The following considers the societal culture attribute related to consideration / aggression, items B4 to B10, as perceived by principals and teachers and its influence on Arab high school principals' and teachers' perception of the principal leadership and management. The consideration / aggression attribute is considered to reveal the extent to which is solidarity, negotiation and compromise, and/or achievement, competition, education and career emphasis are stressed. The principals' and teachers' responses (items B4 to B10) indicate that they perceive their society to be characterized by aggression attributes as follows (see tables 19 and 20):

Approximately 54% principals (counter to 24%) and 50% teachers perceive that in their town / village, status is defined by individual success and achievement; approximately 55% (counter to 16%) principals and 50% teachers perceive that in their town / village achievement and competition are stressed; approximately 67% principals and also teachers perceive that in their town / village failure at school is seen as serious; about 65% principals and 65% teachers indicate that in their town / village education is highly stressed. About 77.5% principals and 68% teachers believe that education is the path to social mobility. About 78% principals and 75% teachers perceive that in their town / village, students are motivated to continue their higher studies; approximately 74% principals and 65% teachers indicate that assertiveness and career emphasis are valued.

The frequency distribution of the above responses reveal that principals and teachers perceive their society to be characterized by moderate aggression attributes, stressing on education and higher studies, on career emphasis, and on achievement. This is contrary to Arab traditional values as considered by Hofstede's cultural map. It is consistent with Mazzawi (1997) arguing that Arab society views education as a resource that, unlike land, cannot be expropriated and a tool in their struggle for existence as a defined national collective.

Labour market constraints, because of labour discrimination towards the Arab sector on the national level barred Arab employment and excluded them from labour market competition and full participation in the Jewish economy (Al Haj 1996; Mazzawi 1996; Shavit 1990). Academic Arabs sought jobs in the

public sector, primarily in teaching and other professional jobs in the Arab localities in Israel as a path for occupational and social mobility (Shavit 1990). Comparing school leadership with societal culture attribute of aggression / consideration reveals that the above response related to societal culture are congruent with the principals' and teachers' perception of the attributes of their school leadership as in the areas of planning; staff appraisal; and staff development as follows respectively.

In the area of planning, item A9, the influence of societal culture on school leadership is revealed: approximately 76% principals and 71% teachers perceive that the planning process considers academic achievement rather than social contentment. This is consistent with Mazzawi (1997) arguing that the Arab society views education as a resource that, unlike land, cannot be expropriated and a tool in their struggle for existence as a defined national collective. This is congruent with perceiving society to be characterized by aggression attributes and as such reveals the influence of societal culture as perceived by principals and teachers on the principal leadership and management.

In the area of staff appraisal, the influence of societal culture on school leadership is illustrated by principals' and teachers' responses to items A33 and A35: the responses reveal respectively that 98% principals and 84% teachers emphasize job performance and productivity; and that 80% principals and 43% teachers (counter to 25%) perceive that qualification rather than personal relationship determine teachers' privileges. On the whole it can be stated that principals' and teachers' perception of the characteristics of their school leadership is congruent with the moderate aggression attribute which stresses on education and career emphasis as characteristic of society as perceived by principals and teachers.

In the area of staff development, item A36 illustrates that the aggression attribute influences school leadership: All principals and 86% teachers indicate that the principal stresses staff professional development at school. This is congruent with the aggression attribute where education, career emphasis and achievement are stressed. To conclude it can be stated that the moderate aggression attribute more than the consideration attribute characterizes Haifa area Arab societal culture as perceived by principals and teachers. As a consequence, it influences the school leadership and management as perceived by principals and teachers in the areas of planning, staff appraisal, and staff development

Table 19

**B4. In my town/village, status is defined by individual
success and achievement
vs.
A5,9,33,35**

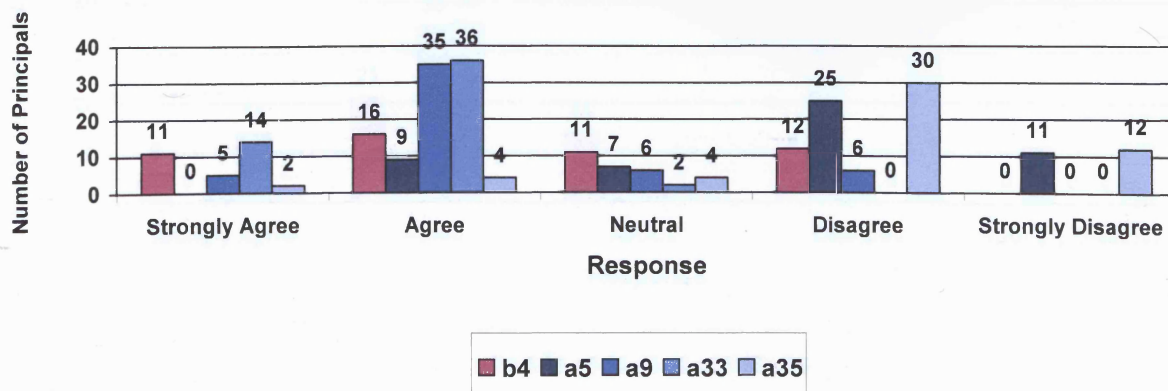
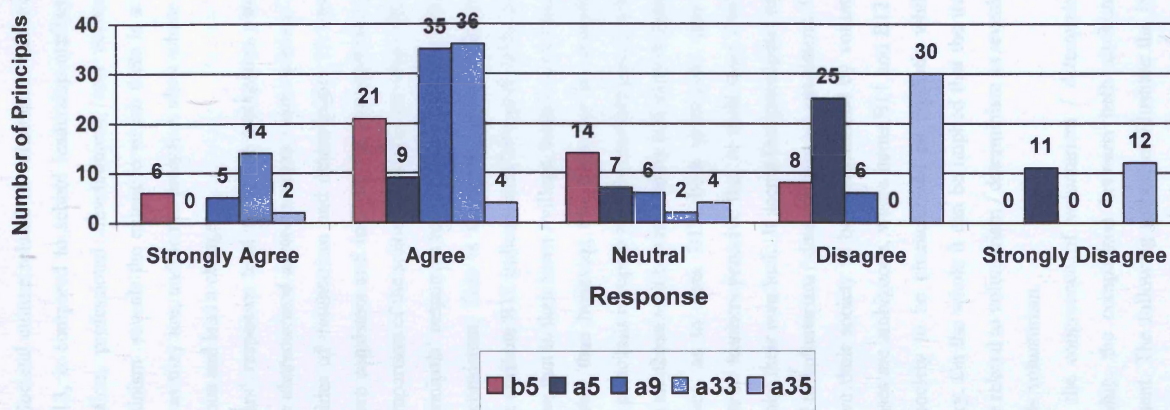


Table 20

B5. In my town/village, achievement and competition are stressed

**vs.
A5,9,33,35**



4.4.4 Societal culture related to voluntarism / determinism, items B11, B12, and B13, is compared to school leadership attributes related to motivation, innovation, professional development, and accountability. Voluntarism / determinism reveals the extent to which there is a fatalistic view, accepting things as they are, and/or the proactive view where societies react to control situations and lead a change.

Teachers' responses tend to reveal ambiguous perceptions of their societal culture characterized as voluntarism / determinism. Their responses swing to both sides of voluntarism and determinism. However, principals' responses are more consistent and indicate the voluntarism aspect of society. As such, the comparison of the school leadership attribute with societal culture relies on the principals' responses related to voluntarism / determinism, since they are more consistent. This is illustrated in the following: responses to societal culture attribute B11 indicate that 28% principals, compared to 43% teachers, perceive that in their town / village, there is a tendency to accept things as they are rather than believing that they can be controlled. Also, approximately 32.6% principals compare to 57% teachers perceive that in their town / village, people are threatened by uncertainty and unpredictability.

However, as to item B13, both principals' and teachers' responses are consistent: teachers perceive that in their town / village people believe they can make their own luck. It seems that principals' responses to all three items related to voluntarism / determinism are consistent. They reveal that principals perceive their society to be characterized by voluntarism. However teachers responses are ambiguous, where items B11 and B12 reveal that they perceive their society to be characterized as fatalistic while item B13 reveals the contrary. On the whole it can be implied that the trend in Haifa area societal culture related to voluntarism / determinism as revealed by the principals tends towards voluntarism.

As to the congruence of voluntarism / determinism attribute with school leadership, the comparison between both attributes reveals that they are congruent. The following responses illustrate the influence of voluntarism / determinism on school leadership in the related areas including motivation, innovation, professional development, and accountability (see tables 21 and 22):

In the area of motivation, 98% principals and 85% teachers perceive that the principal motivates the staff to work. This is congruent with voluntarism in terms of reacting to control situation and lead a change.

Comparing voluntarism / determinism with style and orientation as characteristic of school leadership, items A4, A42, A43, reveals that both attributes are congruent: approximately 98% principals and 84% teachers perceive innovation in school activities to achieve the goals as characteristic of school leadership; and 98% principals and 78% teachers believe that things can be changed and seeks new ways and ideas; and 88% principals and 80% teachers perceive that the principal values teachers who generate new ideas and new ways of working.

These school leadership characteristics seem to be influenced by societal culture related to voluntarism, where society reacts to control situations and lead to a change. Voluntarism / determinism is compared with accountability as characteristic of the principals' school leadership and management, items A44 and A45. It seems that voluntarism attribute is congruent with accountability attribute: approximately 96% principals and 67% teachers perceive the principals to take accountability regarding student achievement; and 60% principals and 62% teachers perceive that the principal puts the accountability regarding the students' achievements on the teachers. Taking accountability as a school leadership characteristic is congruent with voluntarism in terms of society reacting to control situations and lead a change.

To conclude, it is apparent that Haifa area societal culture related voluntarism, as perceived by principals and teachers, influences leadership related to motivation, innovation, professional development, and accountability.

On the whole, the above societal culture attributes as characteristic of Haifa area towns/villages, including power distribution; moderate group-oriented changing towards self-oriented; aggression; and moderate voluntarism; seems to be congruent with and to influence the related leadership attributes as perceived by principals and teachers. These societal culture attributes and the related leadership processes are contradictory to the traditional Arab values as considered by Hofstede's (1991) cultural map. They are more consistent with the Arab values informed by the globalization trend . It seems that principals are seeking to meet global educational goals by using global – disseminated management practices such as participative management and parental and community involvement.

This is to be followed by a comparison of the joint frequency distribution of the following: 1. Teachers gender and leadership style; 2. Location and leadership style.

Table 21 311. In my town/village, there is a tendency to accept things as they are rather than believing that they can be controlled
vs.
A39,40,42,43,44,45

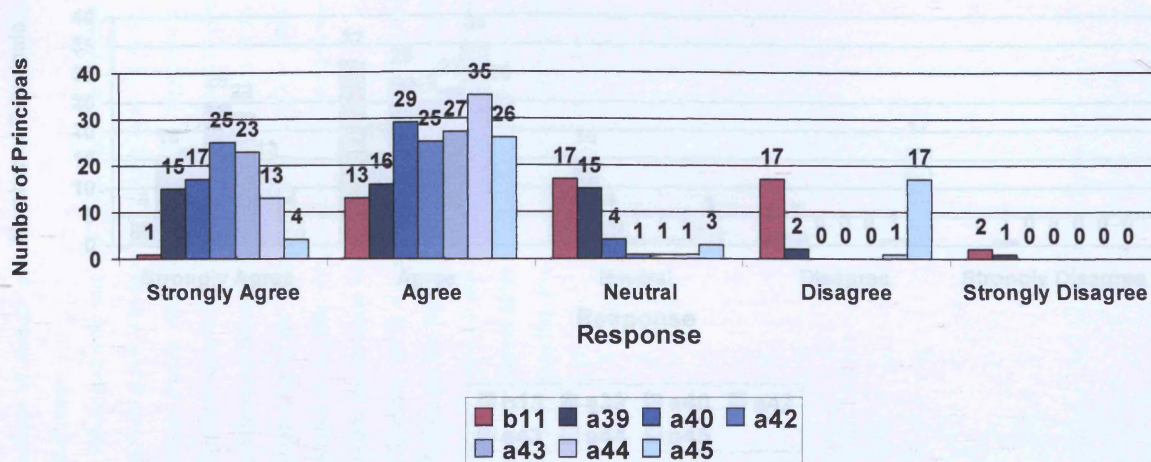
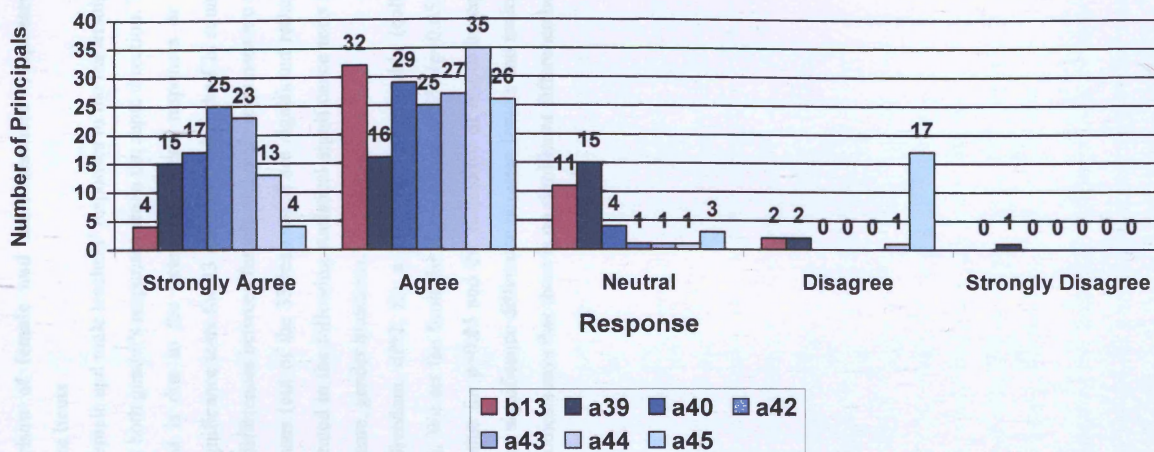


Table 22

**B13. In my town/village, people believe they can make their own luck
vs.
A39,40,42,43,44,45**



4.5 Comparison of female and male teachers' responses to the leadership questionnaire items

Comparing female and male teachers' responses to the leadership questionnaire items, indicates that both gender's responses are in the same direction. The only difference to be mentioned is due to the extent of agreed responses or disagreed responses. Statistical significance tests for 33 questions using the Chi square is used to examine whether the differences between female and male responses are significant. It is found that 8 responses (out of the 33 responses) are significant rather than due to chance. This is illustrated in the following statistical significance tests for selected questions using Chi square, gender questions.

Degrees of freedom, $df=2$, for a 2×3 contingency table (collapsed version of the original 2×5). We set the limit for significance at 5% ($p=0.05$). Thus, the minimum chi square value for $p=0.05$ and the respective df has to be equal to or greater than 5.99. Is there a significance difference between female and male answers?

The null hypothesis says that there is no significant difference between them.

Question	Significant (yes/no)	Total Chi square value	Level of Significance (%)
A1	no	3.41	18.1
A2	no	4.72	9.4
A3	yes	7.95	1.8
A4	no	4.02	13.1
A5	no	2.86	23.8
A6	no	2.16	33.8
A7	yes	13.3	0.1
A8	no	0.26	87.5
A9	no	4.51	10.4
A11	no	1.51	46.8
A12	no	0.09	95.
A19	yes	6.52	3.8
A20	no	1.62	44.4
A25	yes	7.84	1.9
A26	no	5.14	7.64
A27	yes	8.87	1.2
A28	no	4.38	11.1
A29	yes	12.49	0.2
A30	no	2.71	25.7
A31	no	5.24	7.3
A33	yes	7.86	2
A34	no	1.92	38.1
A35	no	2.12	34.6
A36	no	3.15	20.6
A38	no	3.4	18.3
A39	no	1.45	48.3
A40	no	4.41	11
A42	no	1.21	54.6
A43	no	1.34	51.2
A44	no	4.72	9.4
A45	no	3.84	14.7
A46	yes	8.94	1.1

As such considering the leadership attribute related to motivation item A3, which states “At my school the principal motivates teachers for teamwork activities”, the extent of agree responses is higher among male teachers than among female teachers. It is revealed that there is significant difference between female and male responses with a total Chi square value of 7.95 at a level of 1.8% significance.

In the area of planning the leadership attribute states "At my school the principal involves teachers in planning activities and programmes." It is revealed that there is significant difference between male teachers' and female teachers' responses. Male teachers agree more than female teachers that principals involve teachers in planning activities and programs.

In the area of communication considering the item A19, which states "At my school the principal encourages interpersonal communication", it is revealed that there is significant differences between male teachers and female teachers responses: male teachers agree more than female teachers that the principals encourage interpersonal communication with a Chi square 6.25 and 3.8% level of significance.

Considering parent involvement item A25, which states "At my school the principal encourages parent involvement", it is revealed that male teachers perceive to a higher extent that the principals encourage parent involvement at school with a total Chi square value 7.84 at 1.9% level of significance. Also, considering item A27, which states "At my school community plays a positive role", male teachers perceive to a higher extent than female teachers that community plays a positive role at school with a total Chi square value 8.87 and 1.2% level significance.

As to conflict resolution, item A29, which states "At my school the principal is capable of resolving conflicts" , It is revealed that male teachers agree to a higher extent than female teachers that principals are capable of resolving conflict with a Chi square 12.49 and 0.2% level of significance.

In the area of staff appraisal, considering item A33, which states "At my school the principal emphasizes job performance and productivity", a significant different is found between male teacher and female teacher responses. Male teachers perceive to a higher extent compared to female teachers that job performance and productivity are emphasized at school with a total Chi square 7.86 and 2% level of significance.

In the area of religious affiliation, item A46, which states "At my school the principal's religious affiliations and beliefs have an impact on his management role", it is revealed that female teachers agree to a higher extent with a total Chi square value 8.94 and 1.1% level of significance.

As such, female teachers perceive less than male teachers that the principal : involves teachers in planning activities; motivates teachers to teamwork activities; emphasises job performance and productivity; encourages interpersonal communication;

encourages parent involvement at school; considers the community to play a positive role; is capable of resolving conflicts.

It is noteworthy to indicate that in our school sample all of the principals are male which illustrate that in the education system as in society men are the dominant group whereas women are the subordinate group. The exclusion of female teachers from important school roles, positions, and activities as compared to male teachers may account for differences in their perceptions related to leadership practices.

It is revealed that there is a feminist perspective on educational leadership which is pre-eminently critical with respect to equity issues particularly as they relate to men and women in society and at school

Table 23

Gender

A2. Principal motivates staff to work

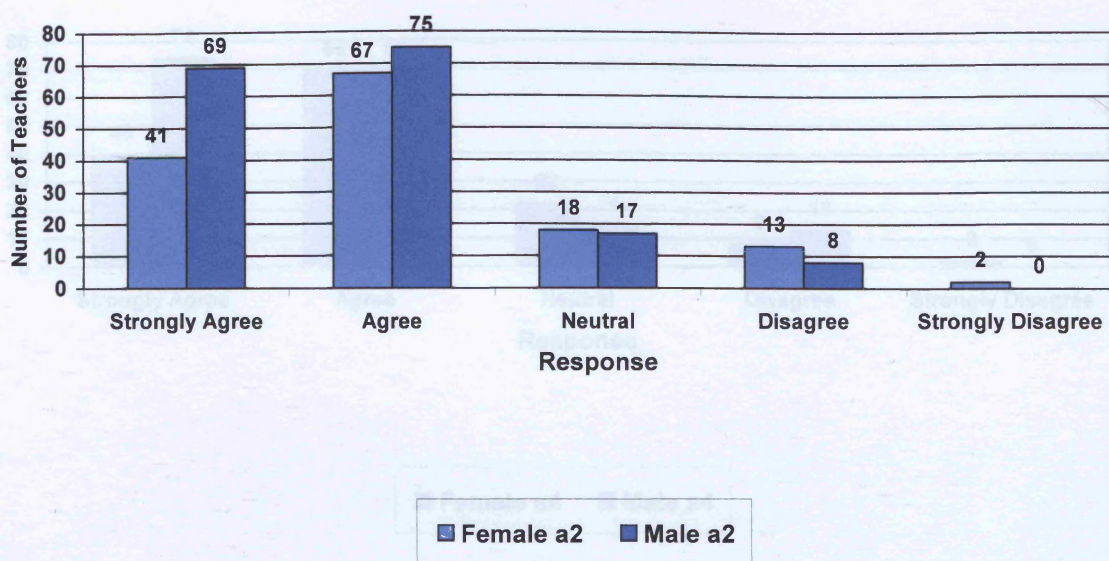


Table 24

Gender

A 4. Principal accepts innovation in school activities to achieve the goals

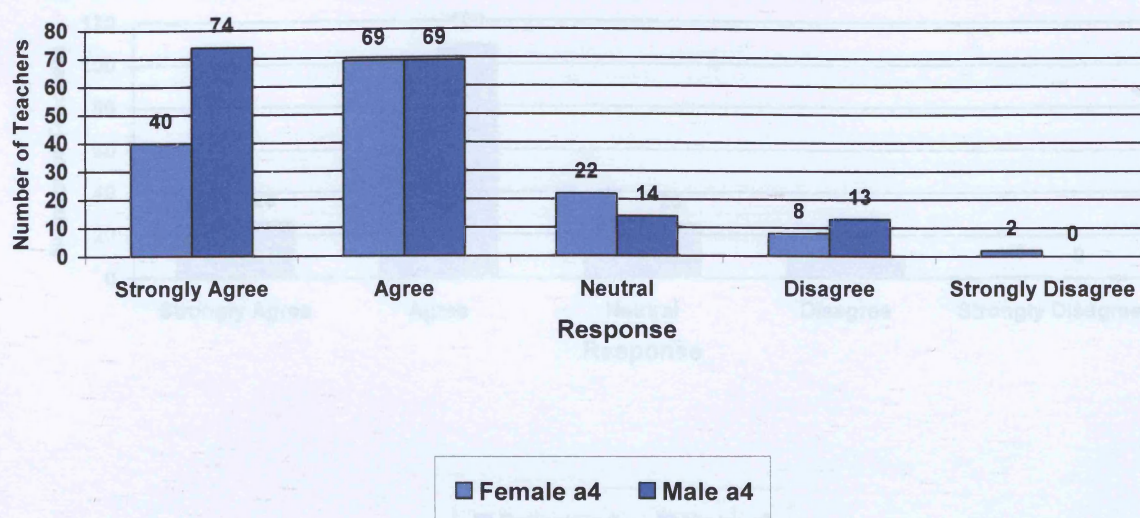


Table 25

Gender

A 6. Teachers are committed to the school

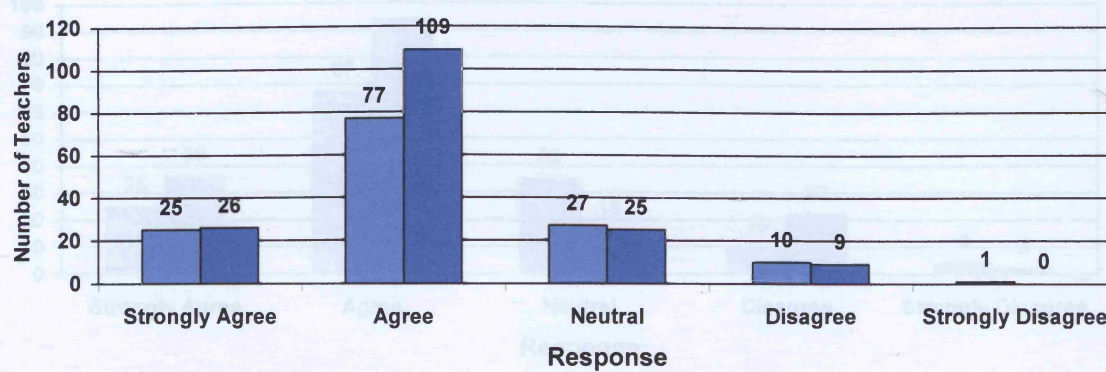


Table 26

Gender

A 7. Principal involves teachers in planning activities and programs

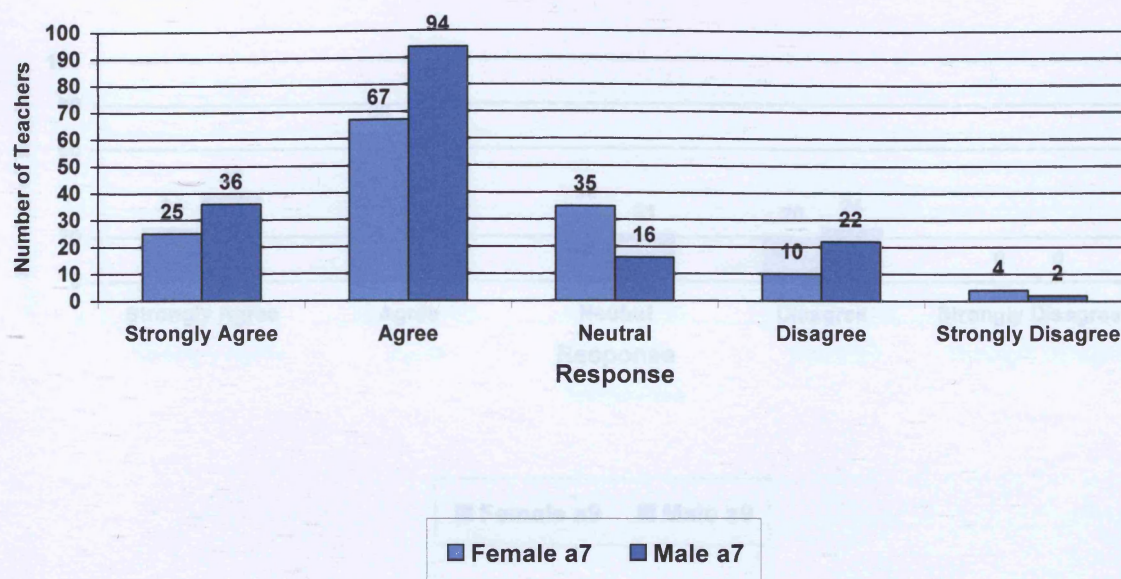


Table 27

Gender

A 9. Planning process considers academic achievement rather than social contentment

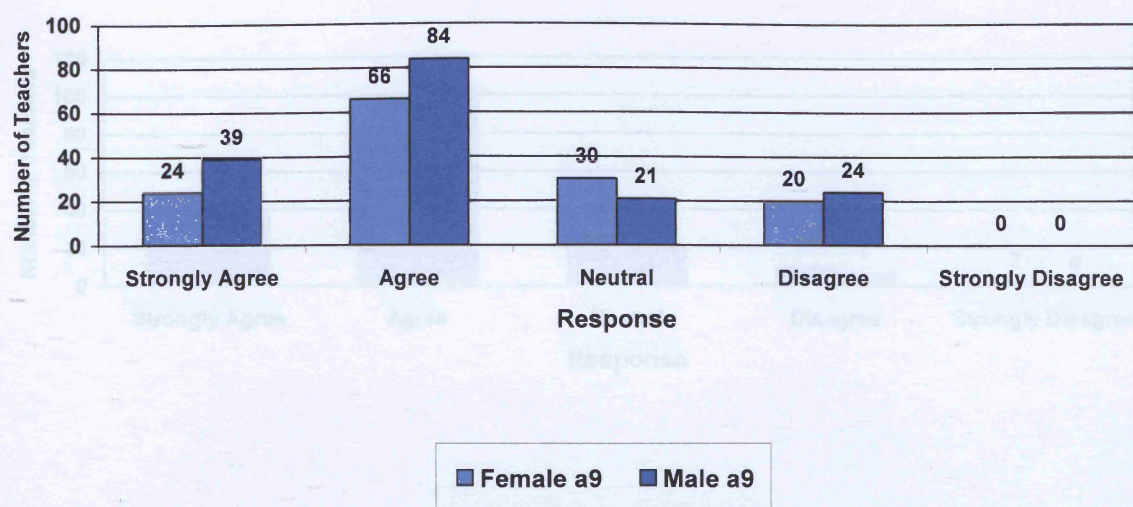


Table 28

Gender

A 19. At my school, the principal encourages interpersonal communication

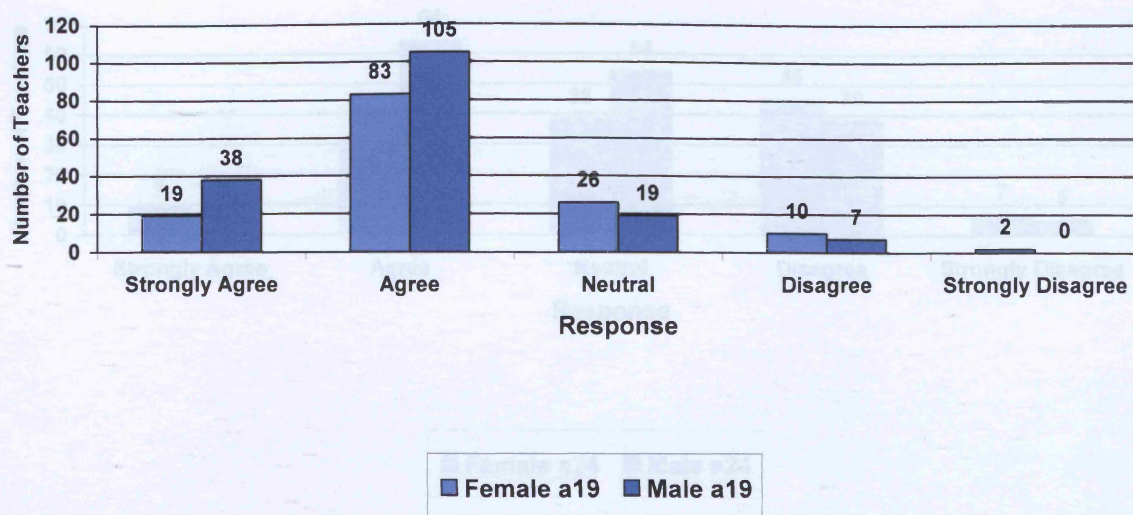


Table 29

Gender

A 24. At my school, teachers are content with the communication relationships

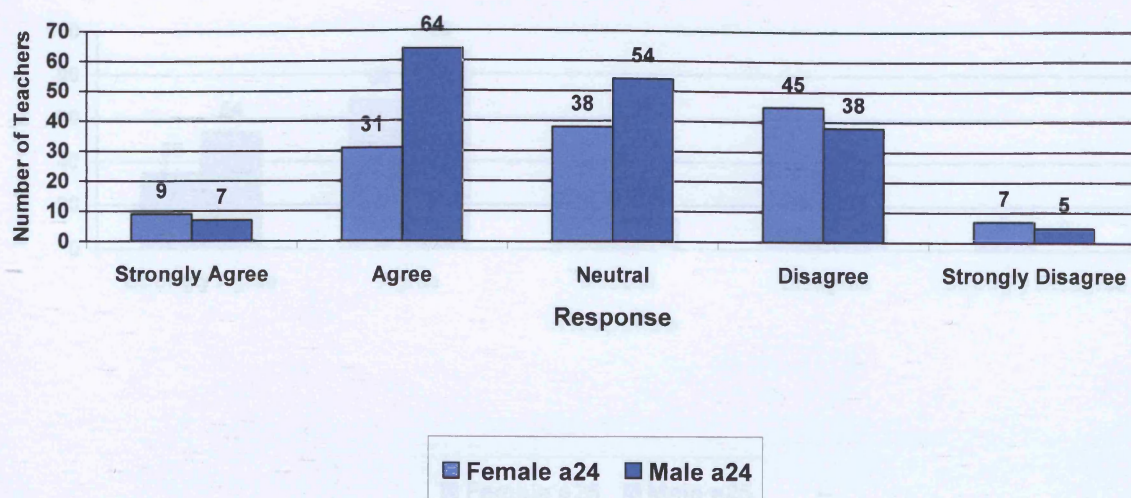


Table 30

Gender

A 25. At my school, the principal encourages parent involvement

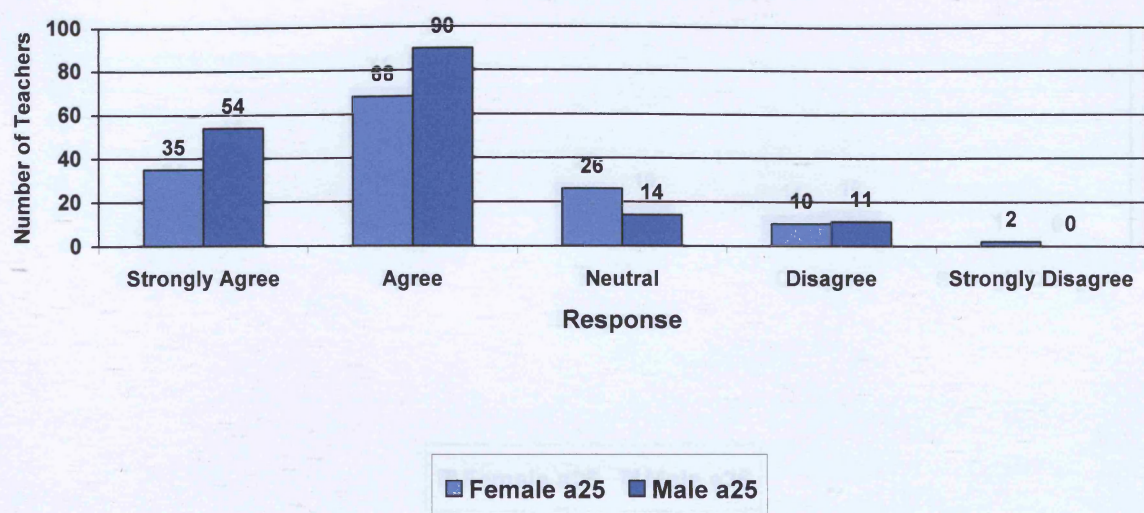


Table 31

Gender

A 26. At my school, the principal encourages community involvement

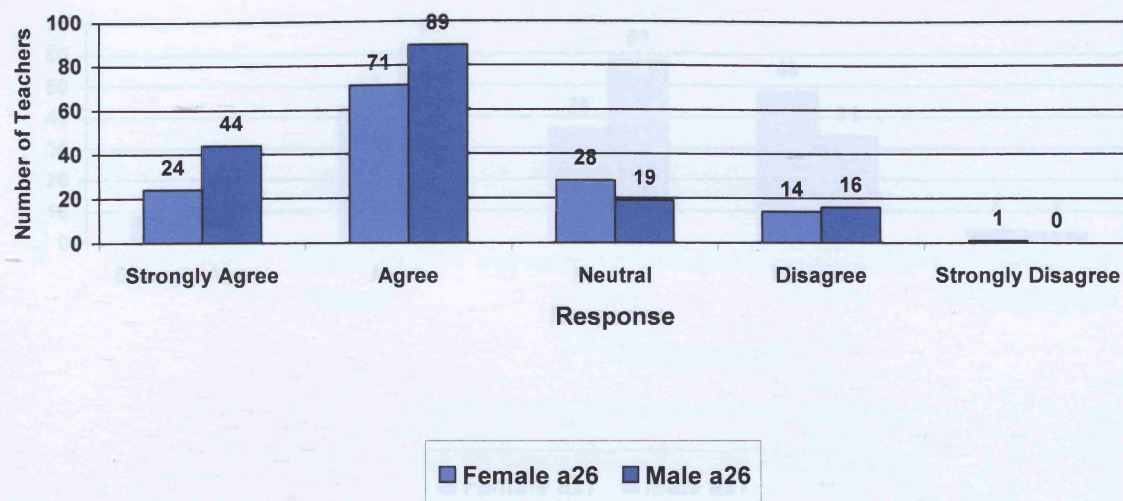


Table 32

Gender

A 27. At my school, community members play a positive role

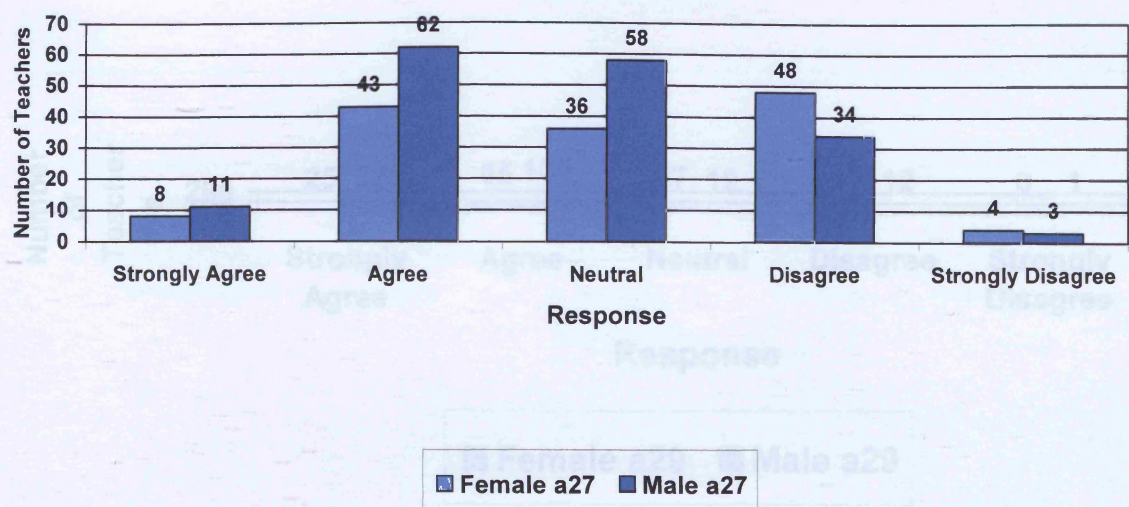


Table 33

Gender
A 29. At my school, the principal is capable of resolving conflicts

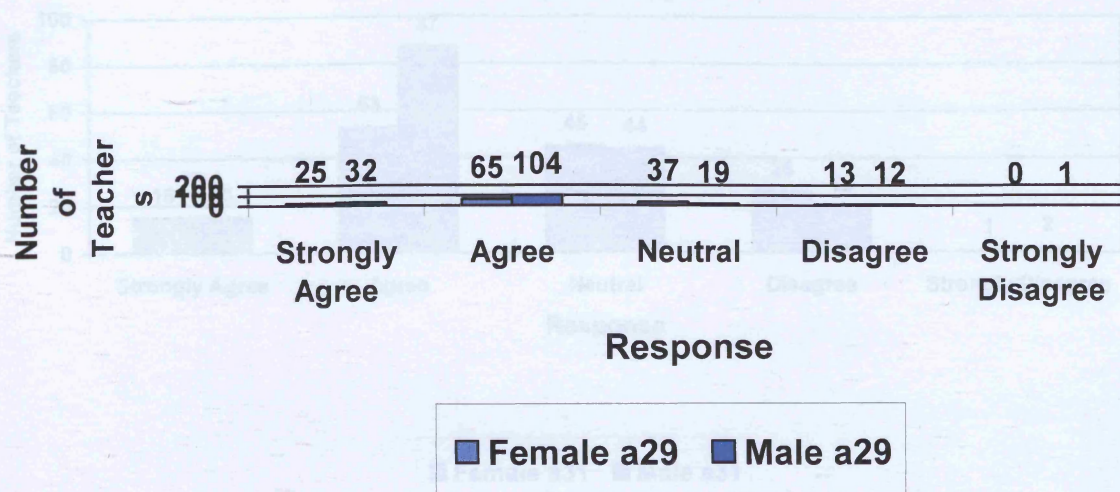


Table 34

Gender

A 31. At my school, the teachers are content with the principal's manner of conflict resolution

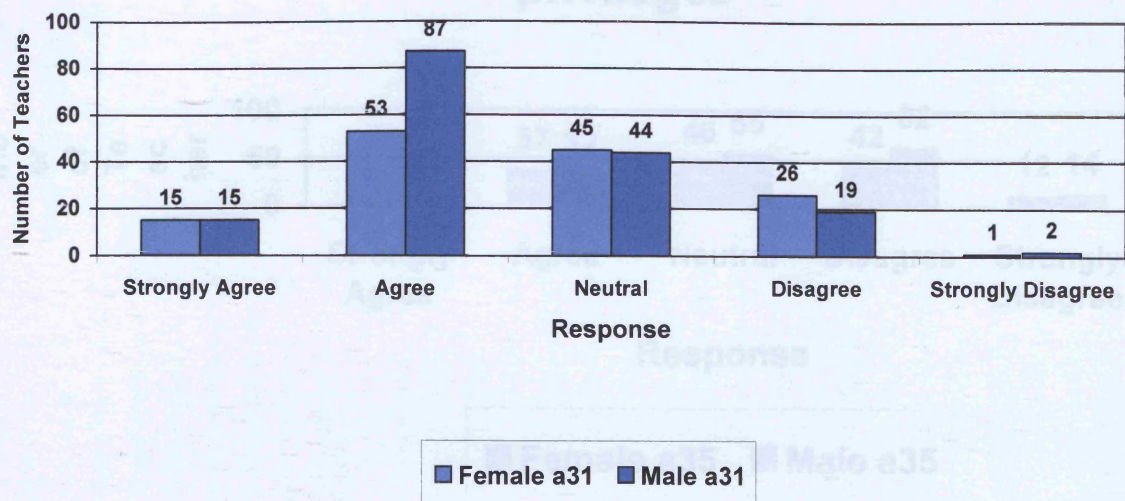


Table 35

Gender
A 35. At my school, personal relationship
rather than
qualifications determine the teachers'
privileges

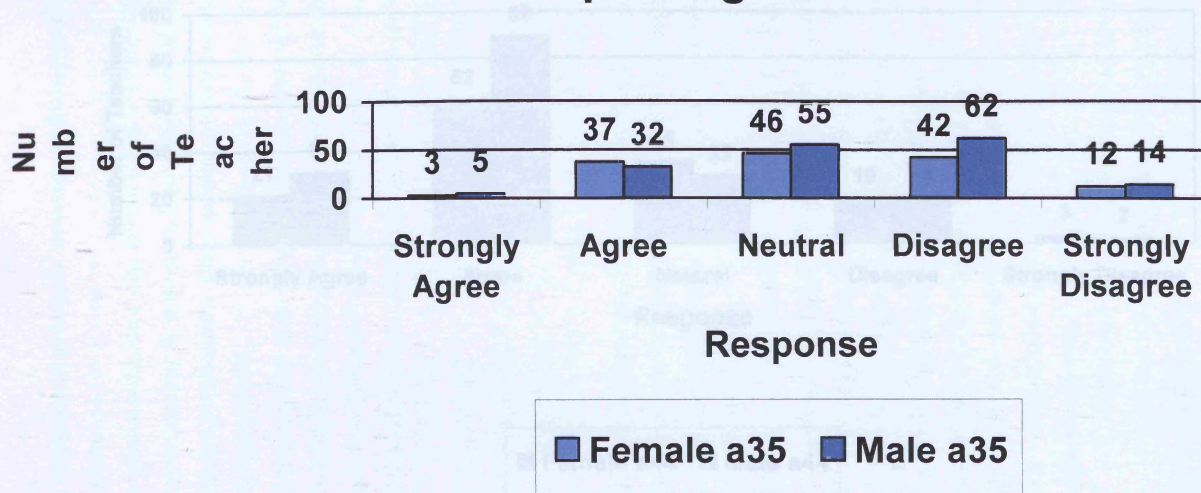
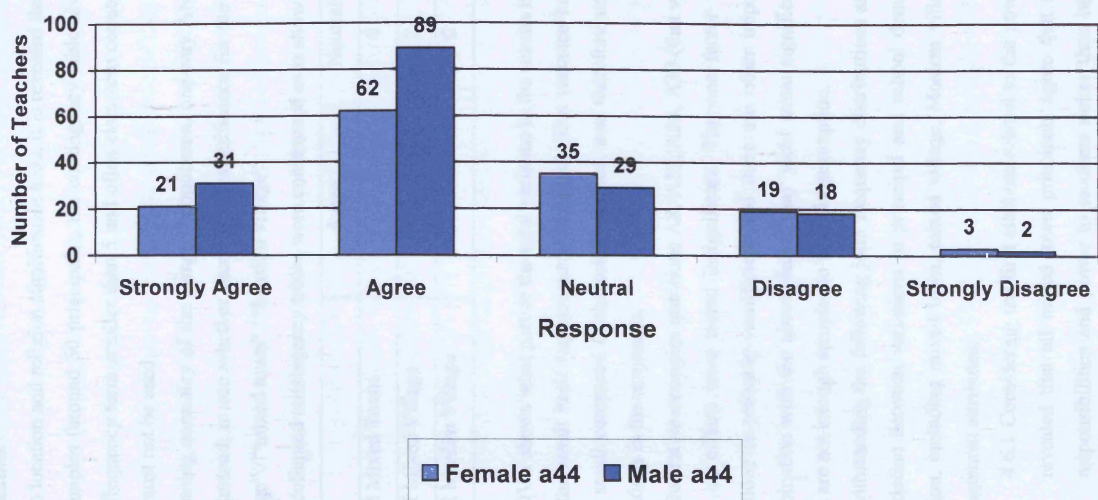


Table 36

Gender

A 44. At my school, the principal takes accountability regarding students' achievements



4.6 Comparison of principals' responses to leadership questionnaire with respect to location

As to location and religion significance tests, it is revealed that due to a small number of samples (around 50 principals), the contingency table always showed more than one frequency term smaller than 5 and often even zero counts. Hence, the Chi square test must not be used.

Assuming normalcy of the sampled population, one-way ANOVA can be applied to test instead, to see whether there is any significance for the single factor of "mixed village" / "mixed town" / "Muslim village".

The collapsed contingency tables were constructed as is shown below.

	Agree	Neutral	Disagree
Total Mixed Town	7	0	12
Total Mixed Village	2	2	13
Total Muslim Village	3	0	9

ANOVA shows what part of the total variance in the results in between groups (rows) and the result itself (agree/neutral/disagree). The variance between groups is always very small compared to the total variance, and therefore unable to account for the variations in the responses.

As illustrative examples questions A8, A12, A28, A39 (that were suspected as having such an effect) were tested insignificant. The one factor model describing these questions is probably insufficient and there are other important factors, which in combination with the above factor may yield some significant variation. However, there are not enough samples to test this assumption.

Notwithstanding the following joint frequency distributions are considered to identify association between variations in principal and school demographics, location and religion, including mixed town, mixed village, Moslem village, and leadership and management attributes.

4.6.1 Considering the first attribute related to the power of the principal, it is revealed that all mixed town principals agree that the principal distributes responsibilities and power to teachers rather than being all responsible and powerful, compared to a slightly lesser extent agree responses among Moslem village principals, 91.8% and mixed village principals, 88.8% (see table 37).

4.6.2 As to collaboration and participation attribute, it is revealed that principals in mixed towns disagree to a lesser extent that staff are motivated by individual needs and interests rather than by collective needs than principals in mixed villages and principals in Moslem villages – 61% compared to 77.7% and 75% respectively (see table 38). As such principals in mixed towns and Moslem villages agree to a higher extent that staff are motivated by individual needs rather than collective needs than mixed village principals and Moslem village principals. This seems to be characteristic of towns more than villages. It is important to remember that this is consistent with the open-ended responses where village school principals perceive that the staff are motivated by collective needs more than town school principals.

4.6.3 In the area of planning mixed town principals stress more than other principals that few preferred teachers are involved in planned activities and they stress more that community contentment regarding the school is considered. This finding is consistent with the open-ended responses where it is revealed that private school principals which are mostly in towns consider and favour social contentment more than public school principals which are mostly village schools. It may be argued that town schools which are mainly private schools are selective and competitive and as such are concerned about community contentment more than public schools / village schools. However, Moslem village principal stress more than other principals the contentment of the local authority and the ministry of education personnel regarding the school and they stress more than other principals the academic achievement rather than the social contentment in the planning process. This is revealed in the following responses: approximately 40% mixed town principals compared to 11% mixed village principals and 25% Moslem village principals perceive that principals involve only a few preferred teachers in planning activities; (see table 39) about 77.7% mixed town principals compared to 55.5% mixed village principals and 66.6% Moslem village principals agree that community contentment regarding the school is a core planning process.

About 66%, compared to 44% mixed village principals and 33% mixed town principals perceive the contentment of the local authority regarding the school to be considered in the school management. Also approximately 77% Moslem village principals, compared to 55% mixed village principals and 60% mixed

town principals perceive that the contentment of the ministry of education personnel regarding the school is considered in school management (see table 42).

Moslem / mixed village principals perceive more than town principals the contentment of both the local authority and the ministry of education in school management. This is rendered to the Moslem/mixed village principals being affiliated to the local authority as the direct employer and the ministry of education as the indirect employer and the authority. Whereas most town schools are private schools which are church affiliated and are more independent. As such Moslem / mixed village schools are concerned more than town schools for the contentment of the local authority and the ministry of education regarding school management. The same regarding academic achievement, where 92% Moslem village principals compared to 66% mixed town principals and 83% mixed village principals perceive that the planning process considers academic achievement rather than social contentment (see table 43). It seems that public/Moslem village school principals who realize that their schools rank the lowest regarding academic achievement, strive to diminish the gap. As such they consider and stress academic achievement rather than social contentment in the planning process more than private / town school principals

4.6.4 In the area of decision-making, Moslem village principals disagree to a higher extent than other principals that at school the principal makes all major school level decisions. This is revealed in the following responses: approximately 92% Moslem village principals disagree compared to 78% mixed village principals and 59% mixed town principals that the principal makes all major school level decisions (see table 44). Connecting to the previous analysis since the local authority is the direct employer it is the body which makes all major school-level decisions more than the school principal.

This may be explained with reference to Abu-Saad and Hendrix (1995) and Schackleton and Ali (1990), who in support of their analysis of modern Arab organizational practices they examined few factors thought to be influential in changing Islamic values and traditions, and tribal and family traditions. These factors seem to characterize Moslem village schools rather than private/town schools.

Considering Islamic values and traditions Abu-Saad and Hendrix say that:

“In Islam there remains a tension between participatory / consultant approaches and authoritarian approaches to management and organization, both of which are supported in the Quran itself and in Islamic traditions.” (Ali 1990)

Considering tribal and family traditions, they are thought to sanction consultation and participatory decision-making with the kinship network. Authoritarianism and ‘we-they’ approach to dealing with non-kin, and thus exerting a negative influence on the development of broadly based teamwork and cooperation in achieving organizational goals (Schackleton and Ali 1990).

However, when the manner of decision-making is considered, Moslem village principals agree to a lesser extent that decisions are made democratically by a majority of votes, compared to mixed village principals and mixed town principals – 68% agree compared to 94% and 78% respectively (see table 45).

4.6.5 In the area of staff appraisal it is revealed that Moslem village principals perceive less than mixed village principals and mixed town principals that personal relationships rather than qualifications determine the teachers privileges – 53% disagree compared to 89% and 78% respectively (see table 46). This finding may be explained as a reaction of Moslem villages who are the lowest in the societal class with respect to educational achievement and economical situations. As such they are more concerned to stress education and achievement as a way to social mobility.

In the area of the principals’ affiliation and religious beliefs it is revealed that Moslem village principals disagree to a lesser extent compared to other principals that the principals affiliation and religious beliefs have an impact on the management role – 66.6% compared to 74% and 91% respectively (see table 47). This may be a characteristic of Moslem villages more than town or mixed villages.

No other joint frequency distribution associations between location and religion and leadership attributes are identified.

To test the significance of the above findings and assumptions we need larger samples as explained earlier.

Table 37

Location and Religion

A1. Principal distributes responsibilities and power to teacher rather than being all-responsible and powerful

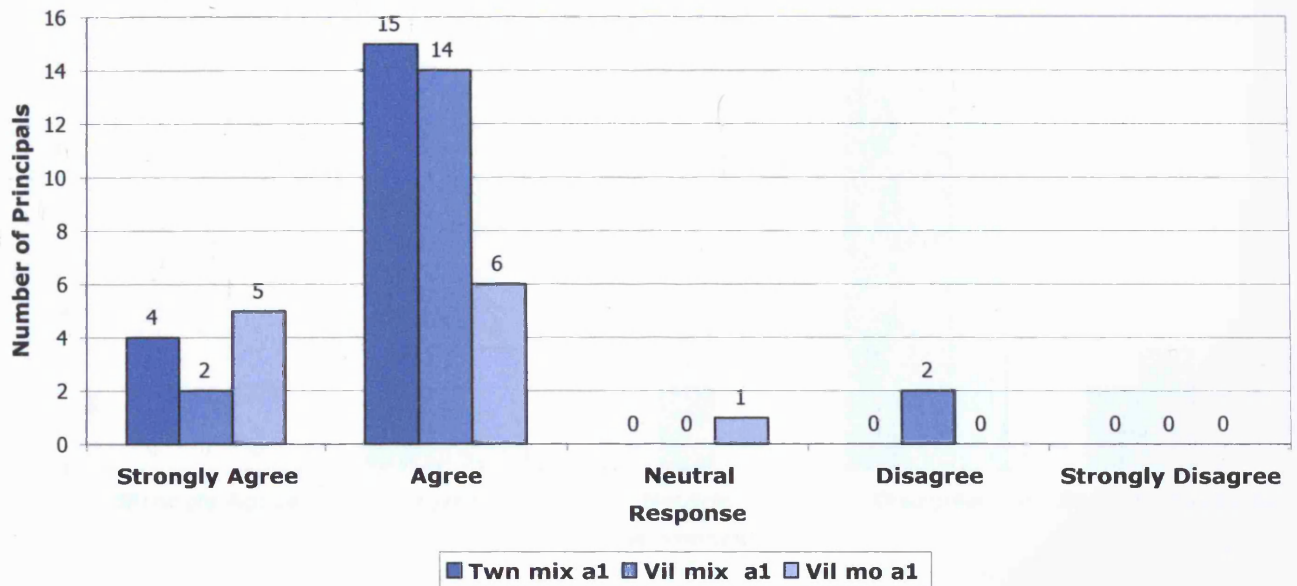


Table 38

Location and Religion

A 5. Staff are motivated by individual needs and interests rather than by collective needs and interests

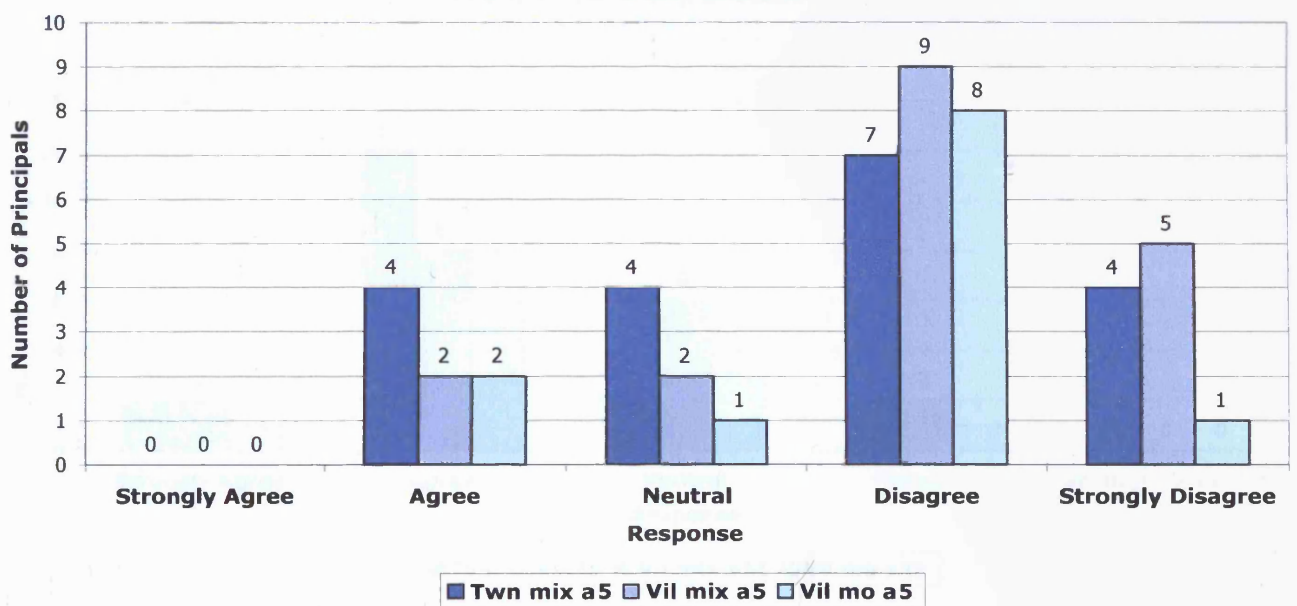


Table 39

Location and Religion

A 8. Principal involve only a few preferred teachers in planning activities

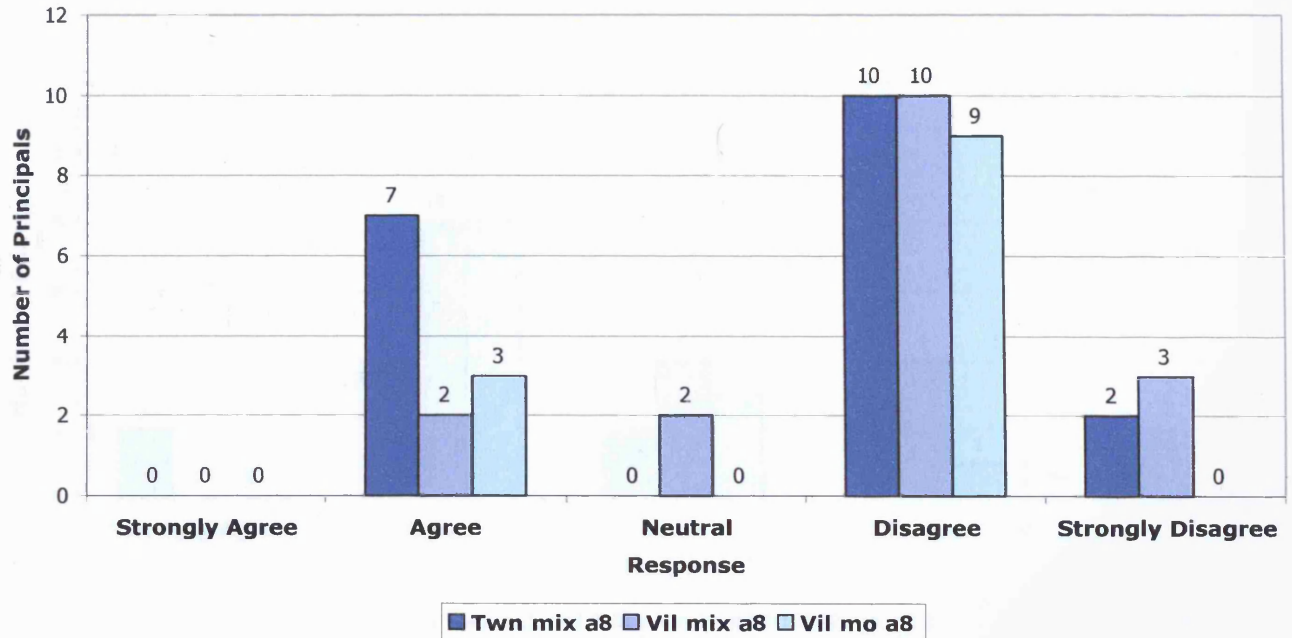


Table 40

Location and Religion

A 11 . At my school, community contentment regarding the school is a core planning process

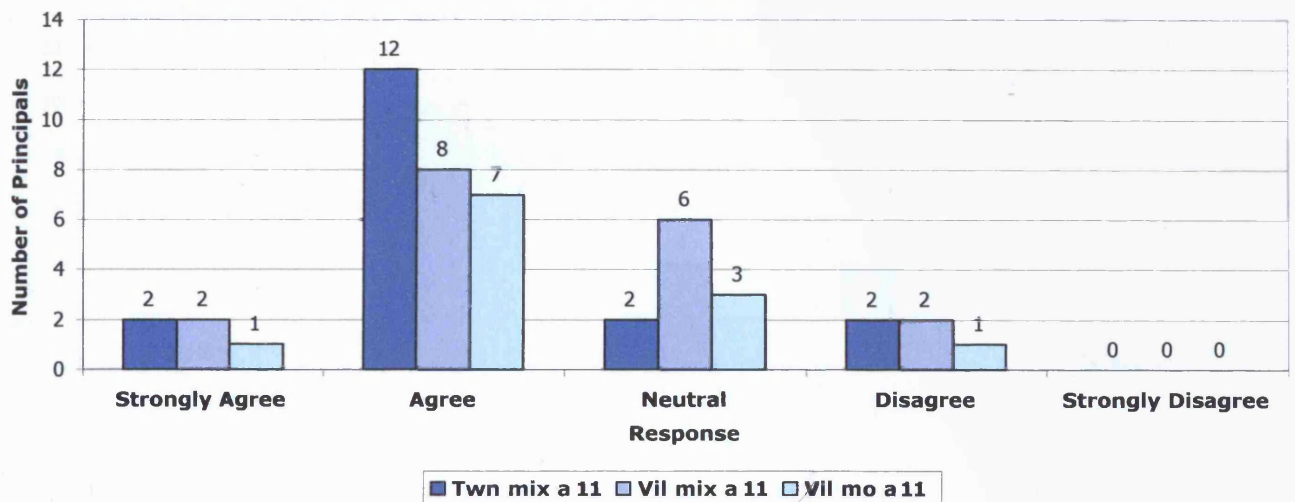


Table 42

Location and Religion

A 12. At my school, the contentment of the local authority regarding the school is considered in the management of the school

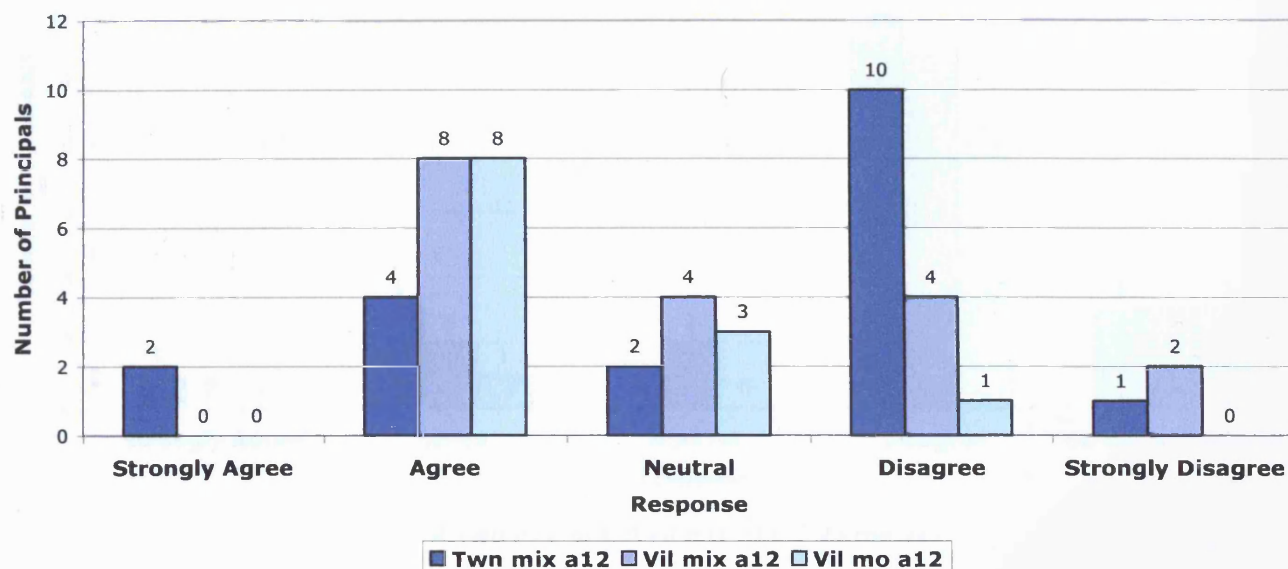


Table 43

Location and Religion

13. At my school, the contentment of the ministry of education personnel regarding the school is considered in school management

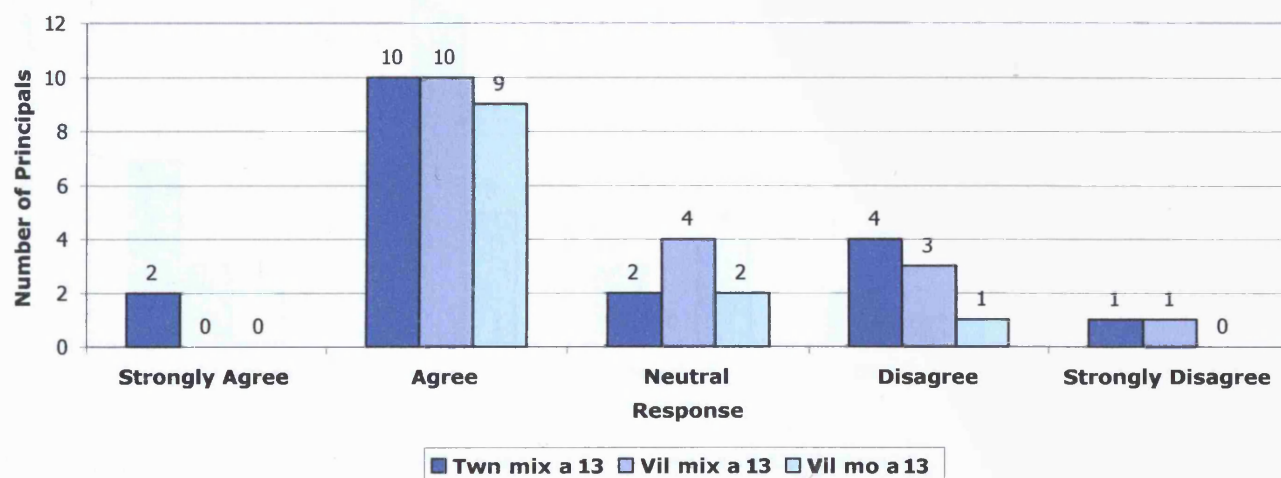


Table 44

Location and Religion

A 14. At my school, the principal makes all major school level decisions

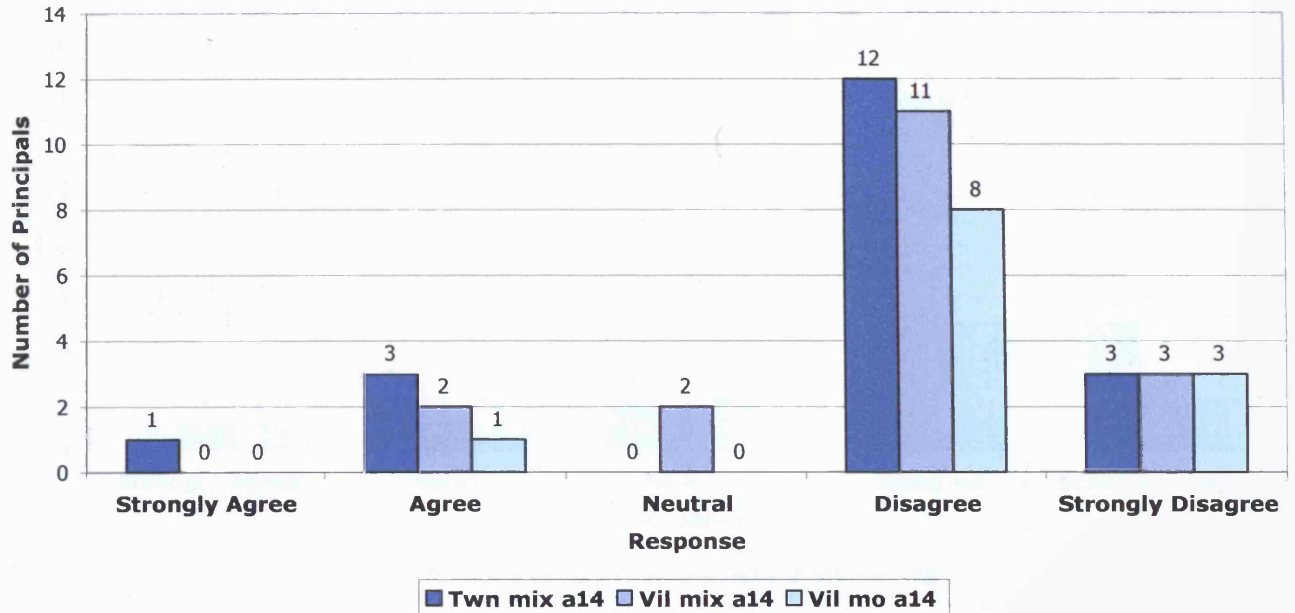


Table 45

Location and Religion

A 16. At my school, decisions are made democratically by a majority of votes

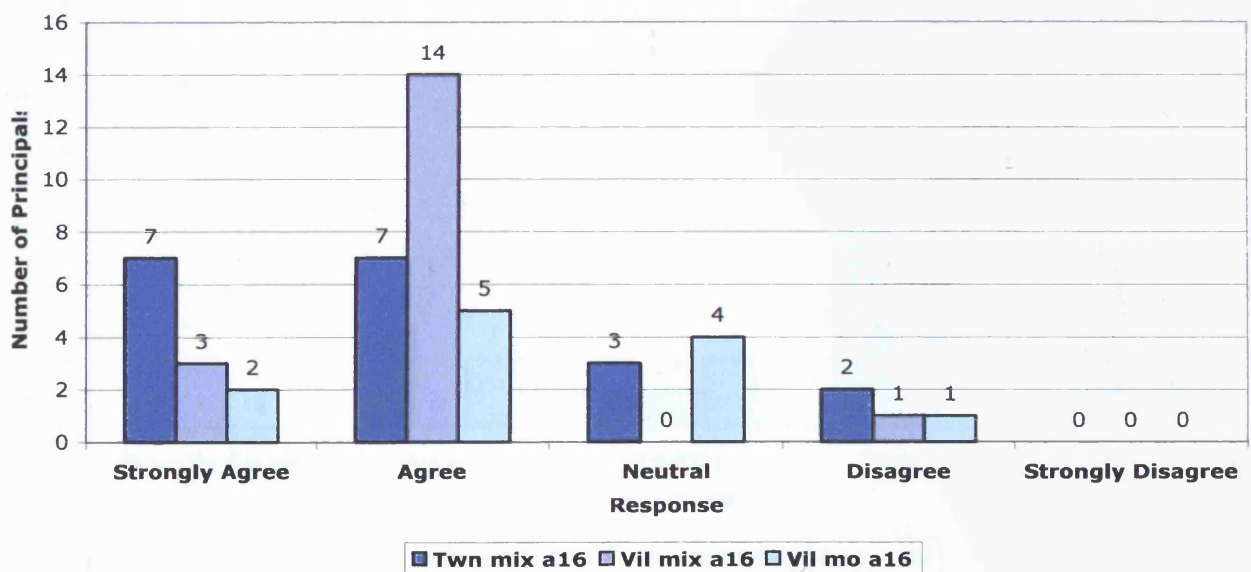


Table 46

Location and Religion

A 35. At my school, personal relationship rather than qualifications determine the teachers' privileges

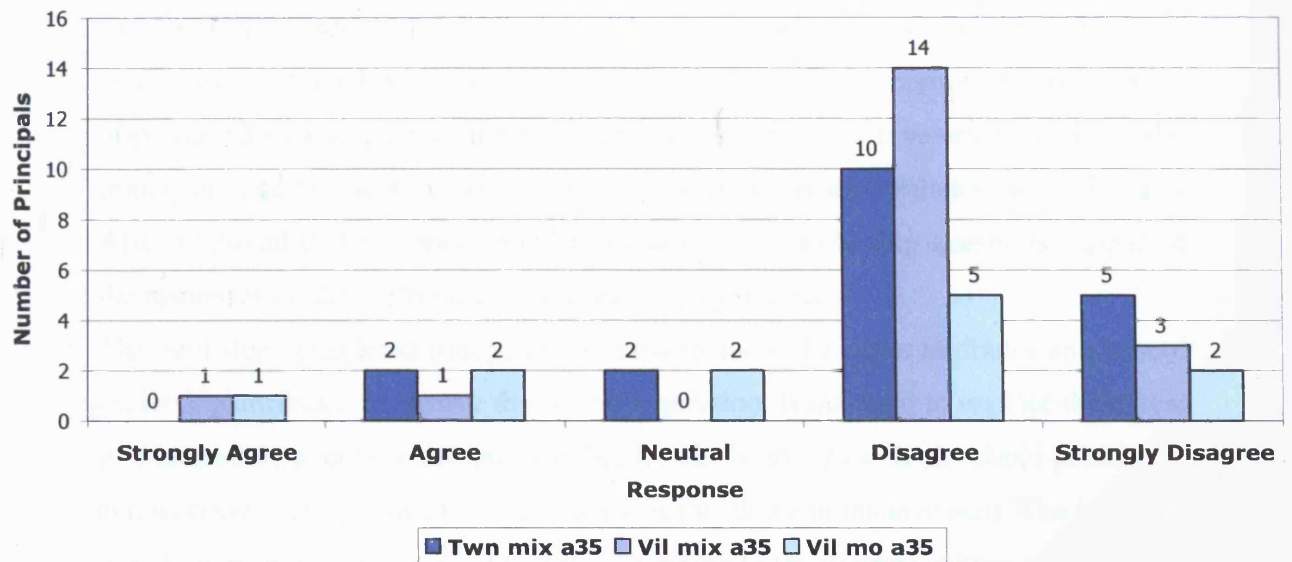
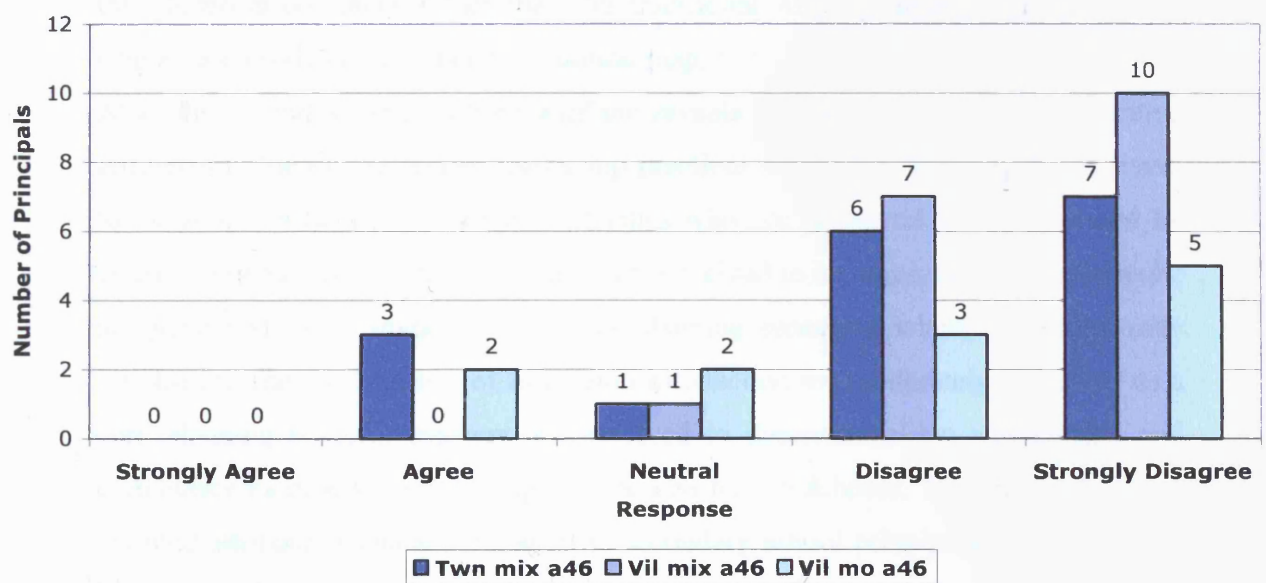


Table 47

Location and Religion

A 46. At my school, the principal's affiliation and religious beliefs have an impact on his management role



4.7 Summary

In the above analysis chapter several steps were conducted to answer the research questions which considered the extent to which societal culture attributes influence school leadership attributes. With respect to the leadership questionnaire the frequency distribution of principals and teachers responses and the match between them was conducted and revealed that teachers' responses corroborate principals' responses. Moreover, using the binomial distribution it is revealed that all of the principals' and teachers' responses related to the leadership attributes are significant. Also we found that the open-ended responses in the leadership questions supported the responses on the multiple-choice leadership questions.

The next step considered triangulation between societal culture attributes and school leadership attributes to answer the research question. It intended to explore the extent to which societal culture attributes influence Haifa area Arab high school principals' and teachers' perceptions of the principals' leadership and management. The binomial distribution conducted revealed that the responses to the societal culture questions are significant – as formerly revealed with respect to the school leadership questions. The triangulation of the societal culture attribute with respect to power distribution with the related leadership attributes are revealed to be influential where principals are perceived: to distribute responsibility to teachers; to involve teachers in decision-making at school; to encourage parent involvement and community involvement; and to resolve conflicts by negotiations. It reflects the influence of the Western culture and the globalization forces rather than the traditional Arabic culture, their culture of origin, as considered in Hofstede's cultural map.

Also, the second societal culture attribute reveals that the moderate group oriented attributes influence the related leadership practices where the principal is perceived: to motivate teachers for teamwork activities who are perceived to be motivated by collective needs and interests; teachers are perceived to be committed to the schools; are perceived to be involved in school planning processes where the community satisfaction and the Ministry of Education satisfaction are moderately perceived as a core planning process; teachers are involved in decision-making and parents and community members are encouraged to be involved in schools. This moderate group oriented attribute as characterizing Arab secondary school principals and teachers in Haifa area is consistent with Hofstede's cultural map (1991). Moreover these leadership practices are consistent with the world's educational policy which

emphasises teamwork, parent and community involvement and teacher involvement in school planning and school decision making.

As to the third societal culture attribute of aggression / consideration it is perceived that the moderate aggression attribute characterises society. This in turn influences school leadership attributes, where academic achievement rather than social contentment is considered in the planning process; job performance and productivity rather than personal relationships are perceived to determine teachers' privileges; and staff appraisal is stressed. These attributes are consistent with the western culture and the global educational policy rather than the traditional Arabic culture which is the principals' and teachers' culture of origin as considered by Hofstede's cultural map (1991).

As to the fourth societal culture attribute related to voluntarism / determinism, it is perceived by the principals and teachers to characterize their societal culture. It influences the school leadership attributes where principals are perceived to motivate staff to work and to react to control situations; consider innovations in school activities to achieve the goals and belief that things can be changed. Again this runs counter to Hofstede's cultural map (1991) as related to the traditional Arabic culture, their culture of origin.

Another step considered the comparison of female and male teachers' responses to the leadership questionnaire which revealed significant differences in 8 areas where female teachers agree less than male teachers that the principal motivates the staff to work and to teamwork activities; female teachers agree less that the principals involve teachers in planning activities; they agree less that community members play a positive role at school; they agree less that the principals encourage parent involvement and agree less that community members play a positive role at school. Also female teachers agree less than male teachers that the principal emphasizes job performance and productivity. These gender differences may be related to the male dominance at school and to the exclusion of female teachers from important school activities and decisions.

The last step performed is the comparison of principals' responses to the leadership questionnaire with respect to location. However, to test the significance of the differences we need a larger sample than the one considered.

5. Discussion and Conclusion

5.1 Introduction

The influence of societal culture on school leadership and management processes is considered in the discussion and conclusion of the present study. It is a preliminary and exploratory study related to the Arab secondary school principals and teachers in Haifa area and its environs in Israel. It follows the comparative perspective which challenges to develop a cultural model/theory to create new knowledge that may be more global and useful in understanding cultural and non-cultural differences in school leadership processes.

This cultural analysis and discussion compares the nature of the empowering reforms with the underlying cultural norms and leadership practices as perceived by the principals and teachers. It provides a profile of secondary school principals' practices in Haifa area and the Galilee which is found to be consonant with the globalization policy and reforms. These perceived 'modern' cultural values and leadership practices can be described as hybrids of the globalization forces and information age, the Israeli government policy and the historically ingrained Arabic culture. The results run counter to the traditional Arabic culture as considered Hofstede's cultural map (1991). The results of this preliminary and exploratory study cannot confirm the propositions, they can only provide face validity.

5.2 An overview of the research findings

5.2.1 The cultural comparative model provided the study with four societal culture attributes to triangulate and compare with relevant leadership attributes. The first societal culture attribute includes power concentration / power distribution and is compared with relevant leadership attributes. This reveals the influences of power distribution on the relevant leadership attributes.

The power distance attribute in terms of power concentration / power distribution is concerned with the inequality of power in society and the extent to which the less powerful accept power inequality considering it normal. Hofstede (1984, 1991) claims that there is inequality in all societies, but in different societies at different levels. The power distance attribute scores the degree of inequality tolerance in a culture.

In the present study principals' and teachers' responses indicate their preference to power distribution rather than power concentration. However they perceive to a much lesser degree that power is distributed to the various levels in their town/village. This

confirms Hofstede's explanation that National cultures change very slowly if at all; organizational culture may be consciously changed although it is not necessarily easy. Joint frequency distribution revealed the influence of power distribution as societal culture attribute on school leadership processes in the areas of position, role and power of the principal; planning; school level decision-making; parent and community involvement; and conflict resolution. As such principals' and teachers' high preference to power distribution influences the role, power and position of the principal where principals are perceived to distribute responsibility and power to the teachers. This provides the answer to the research question related to the influence of societal culture on leadership processes. This is consistent with Hofstede's findings which state that the core of organizational culture differences resided mainly at the level of shared perceptions of daily practices which can be consciously changed, although it is not easy. The proposition emerging from this finding considers that the low power distance perceived by principals and teachers aids in consciously dealing with resistance to change rather than unconsciously suppressing it. To foster educational change in terms of meeting the demands of the emerging era and assuming that the traditionally disadvantaged groups will be better served.

In the area of planning principals involve teachers in planning activities which is consistent with their preference to power distribution as a societal culture attribute. In the area of decision-making, principals do not make all school level decisions, but teachers are sufficiently involved in decision-making that is made democratically. In the area of conflict resolution principals resolve conflicts by negotiation rather than power assertiveness. These leadership attributes are revealed to be consistent with principals and teachers preference to societal culture attribute of power distribution. It is important to emphasise that these findings are corroborated by the open-ended responses. It may be argued that the contemporary perception of secondary school principals and teachers in Haifa Area in Israel with relevance to societal culture attributes and school leadership attributes is consistent more with the Israeli Western culture and the globalization forces, besides their traditional indigenous Arabic culture, their culture of origin. As such, when reform programmes and global policies are adopted, the secondary Arab school principals in Haifa area in Israel seem to be prone to implement the new policies and reform programmes. They seem to be consciously able to act in accordance with the participatory management style and to distribute responsibilities and power to teachers.

This is consistent with Hargreaves (1994) who agrees that changes in society pose challenges to school's culture where schools need to be adaptable and able to meet society's demands.

The proposition is that as principals' and teachers' perceptions change in accordance with the society's and the world's demands which implies that a dynamic culture is created at school by its members. This is consistent with Bolman and Deal (1991) and Nias et al (1989) who consider culture as both static and dynamic, created by its members it can be seen as dynamic and as a process changing as members change. But if members learn the old ways this implies that the organization's culture remains static and rarely changes.

The power distribution dimension characterizing school leadership practices as perceived by the secondary principals and teachers in Haifa area and the Galilee in Israel is supported by Abu Saad and Hendrix's (1995) study of Modern Arab organizational practices. They explain that in Islam there remains a tension between participatory-consultative approaches and authoritarian approaches to management both of which are supported in the Quran and in Islamic traditions. In our study the scale turned to valuing participative-consultative approaches termed as low power distance attribute.

Also, it seems that these findings with respect to power distribution rather than power concentration are consistent with the goal of the Ministry of Education to move to decentralization and school-based management claiming to meet the needs of a multi-cultural Israeli society and reconstruct the knowledge of each sub-culture

Moreover our profile of the secondary schools principals' values and practices as perceived by principals and teachers is consistent with Cunningham's (1993) study of Amariello Independent School District in Texas whose principal Dr. Wilson implemented a cultural approach to achieve an effective work culture. This includes collegiality, trust, support and involvement of staff at different levels consistent with the global profile of school leadership.

5.2.2 The second societal culture attribute considered in the present study includes group oriented / self-oriented attributes as influencing school leadership and management processes. Group oriented as opposed to the self-oriented denotes a person in a collectivistic culture as highly integrated, belonging to one or more 'in groups', and extended family clan, or organization which protects his interests in

exchange for permanent loyalty. Self-oriented attribute denotes a person in our individualistic culture as loosely integrated concerned with his own interests and success and that of his core family. A high quality life refers to individual achievement, self-actualization and success where job life and private life are set apart (Hofstede 1984).

Findings of the research reveal that a trend towards the self oriented attribute besides the moderate group oriented attribute characterizes Haifa area societal culture. Principals and teachers moderately perceive that in their town/village relationships between persons are fairly tight rather than loose. This in turn influences relevant school leadership attributes and provides an answer to the research questions. In the area of motivation, principals are perceived to motivate teachers for teamwork activities and teachers are moderately perceived to be motivated by collective needs and interest. In the area of collaboration and participation, teachers are perceived to be committed to the school, which reveals the influence of the moderate group oriented, societal culture attribute. Leadership attribute related to planning reveals to involve teachers in planning activities. Also, the planning process reveals to moderately consider the community satisfaction, the local authority satisfaction, and the satisfaction of the ministry of education. This is consistent and reveals the influence of the group oriented societal culture attribute.

However, when the matter is related to considering academic achievement rather than social satisfaction in the planning process, the scale turns to academic achievement. This reveals the influence of the self-oriented attribute as characteristic of Haifa area societal culture.

It can be argued that the self-oriented attribute besides the moderate group oriented attribute is characteristic of the Haifa area societal culture. It influences school leadership processes in diverse fields, including the field of academic achievement which is influenced by the self-oriented societal culture attribute.

As such it can be implied that the understanding of the self-oriented attribute besides the moderate group-oriented attribute as characteristic of the Haifa area Arab societal culture in Israel as an ethnic minority can help practitioners and principals to consider these practices for leading their schools in the light of the global policies and reform programmes including to involve teachers in the planning activities; to consider community satisfaction, the local authority satisfaction and the Ministry of Education

satisfaction; to motivate teachers for teamwork activities; to consider collective needs and interests and to enhance teachers' commitment to the school.

However, it is of paramount importance to emphasise that besides considering the above leadership practices which are influenced by the moderate group-oriented attribute, principals should also consider the academic achievement in the planning process rather than the social satisfaction which is influenced by the self-oriented attribute. The exposure to the global environment, the western culture, and the globalization forces accounts for this change in leadership practices to meet the world's standards. This finding considering academic achievement rather than social satisfaction contrasts Abu Saad and Hendrix's (1995) findings in their study of modern Arab organizational practices. They found that there is no clearly demarcated job life and private life which reflects the influence of the group oriented attribute rather than the self oriented attribute. Therefore, they explain that relationships take precedence over work tasks. However, from our study it is revealed that more emphasis is put on personal achievement which takes precedence over personal relationships reflecting the change towards the self oriented attribute in this respect.

5.2.3 A third societal culture attribute which seems to influence school leadership processes is consideration / aggression. It is considered to reveal the extent to which interpersonal relationships, solidarity, negotiation, compromise and concern for the weak are emphasized, and/or achievement, competition, assertiveness, education, career emphasis and material success are stressed.

In societies where masculinity (aggression) scores are high, inequality in gender roles is a societal norm – the father is tough, the mother is less so. Men are supposed to deal with facts, whereas women with feelings. In societies with feminine values, both men and women are permitted to deal with both facts and feelings. However, Hofstede states that a country's position on the masculinity (aggression) – femininity (consideration) scale does not necessarily determine women's activities outside the family. He claims that the economic factor plays a bigger role than values.

In the present study findings revealed that society is perceived by moderate aggression attributes. Status is defined more by individual success, career emphasis achievement, and competition. Failure at school is seen as serious and education is believed to be the path to social mobility and students are perceived to be motivated

to continue their higher studies. These moderate aggression attributes as characteristic of Haifa area Arab societal culture in Israel influence school leadership and management processes: As such it is revealed that at school the planning process considers academic achievement rather than social satisfaction. As to staff appraisal, it is revealed that qualification rather than personal relationship determines staff appraisal. This is consistent with Mazzawi (1997) stating that Arab society views education as a resource and as a tool in their struggle for existence as a defined national collective.

This trend towards the moderate aggression attribute as characteristic of society and as influencing school leadership processes is consistent with Hofstede's cultural map with respect to the Arabic culture their culture of origin. It must be considered by principals for leading their schools in the light of the globalization policy and reform programmes.

5.2.4 Determinism / Voluntarism is the last societal culture attribute whose influences on school leadership processes in the Haifa area in Israel is considered in the present study. It denotes the extent to which societies are characterized with a fatalistic view, accepting things as they are and try to avoid unpredictable situation. And/or it denotes the extent to which societies are characterized with a proactive view which reacts to control situations and accept personal risk.

Findings reveal that the Haifa area societal culture as perceived by principals and teachers is characterized by voluntarism. Findings also reveal the influence of this societal culture attribute on school leadership processes: Principals motivate staff to work, accept innovations in school activities to achieve the goals, believe that things can be changed and seek new ways and ideas. This finding contradicts Hofstede's cultural map related to the Arabic culture their culture of origin. On the other hand it is considered that this complex picture of the perceived Haifa area Arab societal culture in Israel and related perceived leadership practices are consistent with Hofstede (1984) stating that personal perceptions, choices, and practices are affected by the cultural environment in which people are brought up, be it their near environment or the global environment.

As to the influence of location on school leadership processes, the study considered whether location of the school in terms of mixed town, mixed village, and Moslem village influences school leadership and management attributes.

With respect to the leadership attribute related to the power of the principal, it is revealed that all mixed town principals agree that the principal distributes responsibility and power to teachers compared to Moslem village principals with a slightly lesser degree of agree responses. This is characteristic of towns rather than villages. To consider significance of findings, we need a larger number of samples (more than 50).

As to leadership attribute related to collaboration and participation Moslem and mixed village principals disagree more than mixed town principals that staff are motivated by individual needs rather than collective needs. Moreover, in towns people are more exposed to western culture than in mixed villages and Moslem villages and as such individual needs as motivators seem to be a characteristic of towns more than villages.

Also in the area of planning mixed town principals perceive more than the mixed/Moslem village principals that few preferred teachers are involved in planning activities. This may be explained by considering the nature of relations between people in towns being less tight than in mixed/Moslem villages. As such principals in an individualistic culture are less obligated/embarrassed to involve few preferred teachers in planning activities to make effective use of human and organizational resources. In villages it is more a matter of in-group – out-group consideration.

As to the satisfaction of both the local authority and the Ministry of Education it is considered more by Moslem school principals compared to mixed town principals. This finding may be related to the fact that in Moslem villages the secondary schools are public schools connected to the local authority as the main employer and the ministry of education more than private school principals which are church affiliated. As such the satisfaction of the local authority and the ministry of education is more of interest to the Moslem village schools.

As to academic achievement Moslem village principals highly consider academic achievement in the planning process compared to mixed town principals (who are the least to consider academic achievement in the planning process). This can be referred to the fact that public schools are the least achieving schools in terms of matriculation results compared to private school (mostly found in towns), which are the most achieving schools. This achievement gap between Moslem village schools and town schools seems to mostly motivate Moslem village school principals to consider

academic achievement as a core school planning process rather than social satisfaction in order to close the achievement gap.

Another question considered in the present study is to determine whether teacher's perception of school leadership style and management is different for male and female teachers.

The findings reveal that considering the leadership attribute related to motivation the extent of agree responses is higher among male teachers than among female teachers.

In the area of planning it is revealed that male teachers agree more than female teachers that principals involve teachers in planning activities and programmes.

In the area of communication it is revealed that male teachers agree more than female teachers that the principals encourage interpersonal communication.

Considering parent involvement it is revealed that male teachers perceive to a higher extent that the principals encourage parent involvement at school. Also male teachers perceive to a higher extent than female teachers that community plays a positive role at school.

As to conflict resolution male teachers agree to a higher extent than female teachers that principals are capable of resolving conflict.

In the area of staff appraisal male teachers perceive to a higher extent compared to female teachers that job performance and productivity are emphasized at school.

In the area of religious affiliation it is revealed that female teachers agree to a higher extent that principals affiliation and religious beliefs have an impact on his management role.

As such, female teachers perceive less than male teachers that the principal involves teachers in planning activities; motivates teachers to teamwork activities; emphasises job performance and productivity; encourages interpersonal communication; encourages parent involvement at school; perceives the community to play a positive role; is capable of resolving conflicts. On the whole it is revealed that female teachers perceive themselves less involved in school life compared to male teachers and therefore less content.

It is noteworthy to indicate that in our school sample all of the principals are male which illustrate that in the education system as in society men are the dominant group whereas women are the subordinate group. The male domination in principalship and the exclusion of female teachers from promoted posts and equal opportunities is

evident in reproducing male leadership which is to be questioned.. In return female teachers' perspective is critical towards educational leadership with respect to equity issues particularly as they relate to men and women in society and at school which accounts for differences in their responses.

5.3 Implications for cross-cultural studies of school leadership

It is important to affirm that this preliminary study on cross-cultural school leadership and its findings require further investigation as well as further research. The preliminary findings of the present study reveal that Arab secondary school principals in Israel are subject to the influence of the dominant Israeli culture and the globalization forces rather than the traditional Arabic culture, their culture of origin with respect to leadership style and management. This implies that the globalization forces are influential in providing a leadership profile which can shape the context for leading educational change among Arab secondary school principals in Haifa area in Israel. This also implies that the global educational reforms and the empowerment policies, which include participative leadership, parental involvement, belief in change and new learning strategies and technologies, are consistent with the perceived cultural values and leadership norms of Haifa area Arab secondary school principals and teachers in Israel.

The desired worldview leadership profile and the global market demand is responsible for the principals' and teachers' perceptions in the present study. And as revealed in their perceived responses they are converging around a global profile of school leadership .However they retain something of their unique cultural features related to the moderate collectivism dimension and the moderate aggressive dimension . This implies that school leaders are to be trained in accordance to the worldview leadership profile including vision, teamwork, and links with external stakeholders with some accommodation made for cultural differences. In accordance leadership selection should refer to these globalized standards.

In the final analysis leadership processes and activities are based on gains in learning outcomes. As such the underachievement of the Arab students in the Arab sector in Israel and the achievement gap in comparison to the Jewish sector should not be attributed to the school leadership processes and cultural values .They should be attributed as Lavi argues to the settlement factors including underdeveloped local economy, high percentage of unemployment and poverty. Second, the family background mainly parents education, number of siblings and family income (Lavi 1999).However, with respect to the private schools in the Arabic sector where the family background variables and the settlement factors are controlled the achievement gap disappears. As such the lagging situation in the Arab schools in Israel is to be attributed first and foremost to a political social reponsability rather than to a cultural and leadership responsibility.

The proposition is that with the emerging demands of the information age and the widespread recognition that the traditional systems are ineffective at meeting the demands of the global educational goals considers the Arab secondary school principals as converging around a worldview profile of school leadership. They are adept change leaders who are acknowledgeable in the ways of the modern educational reforms and capable at negotiating the traditional culture their culture of origin.

References

- Abu-Saad, I. and Hendrix, V. (1995).** 'Organizational climate and teachers' job satisfaction in a multi-cultural milieu: The case of the Bedouin Arab schools in Israel'. International Journal of Educational Development, Vol. 15, No. 2, pp. 141-153.
- Al-Haj, M. (1996).** Education among Arabs in Israel (Hebrew). Jerusalem: Magnes.
- Ali, A.J. (1990).** 'Management Theory in a transitional society: the Arab's experience.' International Studies of Management and Organization, 20, 7-35.
- Allaire, Y. and Firsirotu, M. (1984).** 'Theories of Organizational Culture.' Organizational Studies, Vol. 5, No. 3, pp. 193-226.
- Alvesson, M. (1987).** 'Organizational Culture and Ideology'. International Studies of Management, Vol. 17, No. 3, pp. 4-18.
- Anderson, G.A. (1998).** 'Fundamentals of Educational Research'. (2nd Edition) Palmer Press.
- Archer, M. (1988).** 'Culture and Agency: the place of culture in social theory'. Cambridge Press.
- Bashi, J. and Shesh, Z. (1989).** 'School effectiveness – between theory and practice: Intervention pattern and its results'. (Hebrew). Van Leer Institute.
- Bashi, J. and Shesh, Z. (1990).** 'Effective schools from theory to practice'. Jerusalem: Nero Publishing.
- Bashi, J. (1991).** 'The Arab Education in Israel: Suggestions to develop', in Landau, J. (Ed.), The Arab Citizens in Israel toward the 21st century. Jerusalem: Sikuy.
- Bolman, L. G. and Deal, T. E. (1992).** 'Leading and Managing: Effects of Context, Culture, and Gender.' Educational Administration Quarterly, Vol. 28, No. 3, 314-329.
- Burrell, G. and Morgan, G. (1979).** 'Sociological Paradigms and Organizational Analysis'. London: Heineman.

- Bush, T. (1995).** 'Theories of Educational Management'. London: Harper and Row.
- Cheng, Y.C. (1996).** The pursuit of school effectiveness: Recent management and policy, pp. 1-224.
- Cheng, Y.C. (2000).** 'Cultural factors in Educational Effectiveness: a framework for comparative research'. School Leadership and Management, Vol. 20, No. 2, pp. 207-225.
- Cohen, L. and Manion, L. (1994).** Research Methods in Education, London, Routledge.
- Comer, J. (1987)** New Haven's school-community connection. Educational Leadership, 44(6), pp. 13-16.
- Creswell, J.W. (1994)** 'Research Design: Qualitative and Quantative Approaches'. Sage Publications, London.
- Cunningham, W.G. and Greso, D.W. (1993).** Cultural Leadership: The Culture of excellence in education. Boston: Allyn & Bacon.
- Dar, Y. and Resh, N. (1988).** 'Educational Integration and Academic Administration: A Review of the Research in Israel'. Megamot, Vol. 31, 1988 (Hebrew).
- Davila, A. and Willower, F.J. (1996)** Organizational culture in a Mexican school: Lessons for reform. International Journal of Educational Reform, 5, pp. 438-443.
- Deal, T.E. and Kennedy, A. (1982).** Corporate Cultures, Reading, Mass: Addison-Wesley.
- Deal, T. and Kennedy, A. (1983)** Corporate Culture. Reading, MS, Jossey-Bass. .
- Deal, T.E. (1988).** 'The Symbolism of Effective Schools', in Westoby, N. (ed.) Culture and Power in Educational Organization. Milton Keynes, Open University Press.
- Denscombe, M. (1998).** 'The Good Research Guide'. Milton, Keynes: Open University Press.
- Denzin and Lincoln (1994).** Handbook of Qualitative Research.
- Dimmock, C. and Walker, A. (1998a).** 'Comparative educational administration: Developing a cross-cultural conceptual framework'. Educational Administration Quarterly, Vol. 34, No. 4, pp. 558-595.

Dimmock, C. and Walker, A. (1998b). 'Towards comparative educational administration: Building the case for a cross-cultural school-based approach'. Journal of Educational Administration, Vol. 36, No. 4, pp. 379-401.

Dimmock, C. and Walker, A. (1998). 'Transforming --- schools: Trends and Emerging Issues'. Journal of Educational Administration, Vol. 36, No. 5, pp 476-491.

Dimmock, Clive. and Walker, A. (2000). 'Developing comparative and international educational leadership and management: A cross-cultural model'. School Leadership and Management, Vol. 20, No. 2, pp. 143-160.

Denscombe, M. (1998) The Good Research Guide. Milton, Keynes, Open University Press.

Elboim-Dror, R. (1985). 'Educational Policy-makers in Israel', in Ackerman, W., Carom, A., and Zucker, D. (Eds.), Education in an Evolving Society, Van Leer Foundation, Jerusalem (Hebrew).

Goldring, E.B. (1992). 'System-wide Diversity in Israel: Principals as Transformational and Environmental Teachers', Journal of Educational Administration, Vol. 30, No. 1992, pp. 49-69. University Press.

Gregory, L.K. (1983). "Native-View Paradigms: Multiple Cultures and Culture Conflicts in Organizations". Administrative Science Quarterly 28: 359-376.

Gronn, P. and Ribbins, P. (1996) Leaders in content: Post-positivist approaches to understanding educational leadership. Educational Administration Quarterly, 32(3), pp. 452-473.

Hallinger, P. and Leithwood, K. (1996) Culture and educational administration, Journal of Educational Administration, 34(5), pp. 98-116.

Hallinger, P. and Kantamara, P. (2000). 'Educational Change in Thailand: opening a window onto leadership as a cultural process.' School Development and Management, Vol. 20, No. 2, pp. 189-205.

Hargreaves, D.H. (1995). 'School culture, school effectiveness and school improvement.' School Effectiveness and School Improvement, Vol. 6, No. 1, pp. 23-46.

Hofstede, G. (1984). 'The Cultural relativity of the quality of life concept'. Academy of Management Review, Vol. 3, pp. 389-398.

Hofstede, G. (1990). 'Measuring organizational cultures. A qualitative and quantitative study across twenty cases'. Administrative Science Quarterly, Vol. 35, pp. 286-316.

Hofstede, G. (1991). 'Cultures and Organizations: Software of the mind'. London: Harper Collins.

- Hofstede, G. (1994).** 'Cultures and Organizations: Software of the mind'. London: Harper Collins.
- Hunt, J.G. (1991).** 'Leadership: A new synthesis'. Newbury Point, CA: Sage.
- Johnson, D. (1994)** Research Methods in Educational Management, Harlow, Longman.
- Kilmann, R.H., Saxton, M.J. and Serpa, R. (1985)** Introduction: Five key issues in understanding and changing culture, in R. Kilmann, M. Saxton, and R. Serpa (Eds.), Gaining control of the corporate culture, pp.1-16, San Francisco, Jossey-Bass.
- Kopelman, R.E. (1990).** 'The role of climate and culture in productivity', in B. Schneider (Ed.), Organizational Climate and Culture. Jossey Ross: Oxford.
- Lavi, V. (1999).** Differences in Resources and Achievement in Arabic Education in Israel (Hebrew). <http://www.hps.org.il/html/hhinuhah6.htm>
- Mari', S. (1978)** 'Arab Education in Israel', New York, Syracuse University Press.
- Maslow, A. (1946)** 'A Theory of Human Motivation' in Psychological Review, Vol. 50, pp. 370-396.
- Mazzawi, A. (1997)** 'Education in the Arab community in Israel', in Kashti, Y., Arieli, M. and Shlasky, S. (1997) Teaching and Education, an Israeli Lexicon, Ramot, Tel Aviv University, Israel.
- Meek, V.L. (1988).** Organizational Culture: Origins and Weaknesses. Organization Studies, 9/4: 453-473.
- Ministry of Education (1999)** Bagrut Exams Data, Jerusalem.
- Mitchell, J.T.; & Willower, D.J. (1992).** 'Organizational culture in a good high school.' Journal of Educational Administration, Vol. 30, No. 6, pp. 6-16.
- Nias, J. (1989).** 'Refining the cultural perspective'. Cambridge Journal of Education, 29(2).
- Oakley, A. (2000).** 'Experiments in knowing: Gender and method in the social sciences'. Cambridge: Pondy Press.
- O'Neill, J. (1994)** 'Organizational Structure and Culture', in Bush, T. and West-Burnham, J. (Eds.), The Principles of Educational management, Longman, Harlow.
- O'Neill, J., Middlewood, D., and Derek, G. (1994).** 'Managing human resources in schools and colleges'. University of Leicester, EMOU, Longman, Harlow.
- Ouchi, W. and Wilkins, A.L. (1988)** 'Organizational Culture', in Westoby, A. (Ed.), 'Culture and Power in Organizations', Milton Keynes: Open University Press.

Owen, R.G. and Steinhoff, C.R. (1989). 'Towards a Theory of Organizational Culture.' Journal of Educational Administration. Vol. 27, No. 3, pp. 6-16.

Peter, T. and Waterman, R. (1982). 'In Search of Excellence'. New York: Harper and Row.

Petrie, (1988). 'Educational Policy Analysis and Cultural Perspective,' in Westoby, A. (Ed.), Culture and Power in Organizations, Milton Keynes: Open University Press.

Pettigrew, A. (1979). On studying organizational culture. Administrative Science Quarterly, 24, 570-581.

Ribbins, P. (1999). 'Producing Portraits of Leaders in Education: Cultural Relativism and Methodology of Absolutism.' Leading and Managing, Vol. 5, No. 2, pp. 78-99.

Rousseau, D.M. (1990) Assessing Organizational Culture: the case for multiple methods. In Schneider (Ed.), Organizational Climate and Culture, pp. 133-192, Oxford: Jossey-Bass.

Sarason, S.B. (1971) The Culture of the School and the Problem of Change. Boston: Allyn and Bacon.

Sarason, S.B. (1996) 'Revisiting "the culture of the school and the problem of change"'. New York: Teacher's College.

Schein, E. (1992) Organizational Culture and Leadership: a Dynamic View, Second Edition. San Francisco, Jossey.-Bass.

Schein, E. (1985) 'How culture forms, develops, and changes'. In R. Kilmann, M. Saxton, and R. Serpa (Eds.), Gaining control of the corporate culture, pp.17-43, San Francisco, Jossey-Bass.

Shackelton, V. and Ali, A. (1990). 'Work related values of managers: A Test of Hofstede's model.' Journal of Cross-Cultural Psychology, Vol. 21, No. 1, pp. 109-118.

Shavit, Y. (1989) 'Tracking and the Educational Spiral. A comparison of Arab and Jewish Patterns of Educational Expansion', in Comparative Education Review, Vol. 33, No. 2.

Schein, E.H., (1996). 'Culture: The missing concept in organizational studies'. Science Quarterly, 41, 229-240.

Schneider, B. (1990) Organizational climate and culture. San Francisco: Jossey-Bass.

Sergiovanni, T.J. (1984) 'Leadership as Cultural Expression', in Sergiovanni, T. and Corbally, J.E. Leadership and organizational culture, Urbana and Chicago, university of Illinois press.

Sergiovanni, T.J. (1990) 'Adding value to leadership gets extraordinary results', in: Educational Leadership, May, pp. 23-27.

Smircich, L. (1983). 'Concepts of culture and organizational analysis.' Administrative Science Quarterly, Vol. 28, pp. 339-358.

Squires, D.A. and Kranyik, R.D. (1996) The Comer Program: Changing School Culture. Educational Leadership, 29-32.

Statistical Abstract of Israel (1985). Central Bureau of Statistics, Jerusalem, Israel.

Statistical Abstract of Israel (1997) No. 48, Central Bureau of Statistics, Jerusalem, Israel.

Statistical Abstract of Israel (2000) No. 22.21, Central Bureau of Statistics, Jerusalem, Israel.

Steinhoff, D.R. and Owens, R.G. (1989) 'The Organizational Culture Assessment Inventory: A metaphorical analysis in educational setting'. Journal of Educational Administration, Vol. 27, pp. 17-23.

Swirski, S. (1990). 'Education in Israel. District of Separate Marks'. Hen: Tel Aviv.

Swirski, S. and Connor, E. (1997). 'How the 1998 Israel State Budget will affect Arab localities'. Adva Center. <http://www.adva.org/budarabs.html>

Swirski, S. and Swirski, B. (1998). 'Higher Education in Israel'. The Israel Equality Monitor, issue No. 8, February, Adva Center, Tel Aviv.

Swirski, S. and Yihezkel, Y. (1999). 'Information on equality and social justice in Israel'. Adva Center: Tel Aviv.

Thompson, R.K. and Luthans, F. (1990). 'Organizational Cultures: A Behavioural Perspective', in B. Schneider (Ed.). Organizational Climate and Culture, Jossey Bass, Oxford.

Volanski, A. and Bar-Eli, D. (1996). 'Moving Toward Equitable School-based Management'. Educational Leadership International, January, pp. 60-62.

Walker, A. and Dimmock, C. (1999). 'A cross-cultural approach to the study of educational leadership: An emerging framework.' Journal of School Leadership, Vol. 9, pp. 321-349.

Westoby, A. (1988). 'Introduction' in Westoby, A. (Ed.), 'Culture and Power in Educational Organizations'. Milton Keynes: Open University Press.

Yediot Ahronot, 26.4.1999. 'The Ministry of Education summarizes the Bagrut results in the year 1998: Only 1/3 (third) of the 18 year students achieve a Bagrut certificate'.

Yediot Ahronot, 15.6.1999. 'The highest achievement level in “villas settlements” and the lowest achievement level in Arab village'. (Hebrew)

Yediot Ahronot, 19.7.1999. 'The educational gap between Western Jews (Ashkenazim) and Oriental Jews (Mizrahi'im) did not narrow'. (Hebrew)

Appendix I

Dear Colleague,

My name is Anna Barbara and I have been a teacher since 1978. I teach in 'Yanni' secondary school in Kfar Yassif, as well as the Arab College in Haifa.

I am addressing to you this letter hoping for your help in answering the attached questionnaire of mine. It is an anonymous questionnaire relevant to my Ph.D. thesis, which I am conducting at the University of Leicester in England. The questionnaire pertains to school leadership and culture, trying to consider whether societal culture and school culture have an impact on school leadership.

I know that the questionnaire is long and demanding and I would be extremely grateful for your collaboration and patience in answering it and returning it anonymously in the enclosed addressed and postage paid envelope. Thank you for your time and cooperation.

Respectfully,

Anna Barbara

Personal Information (this is for the teachers)

Please fill in the blank space.

1. School name _____

2. Age _____
3. Gender _____
4. Religion _____
5. Address _____
6. Role at school _____

7. Subject(s) taught _____

8. Years as a Teacher _____

Personal Information (this is for the principal)

Please fill in the blank space.

1. School name _____
2. Age _____
3. Gender _____
4. Religion _____
5. Address _____
6. Role at school _____

7. Subject(s) taught _____

8. Years as a Teacher _____
9. Specialties available at school _____

10. Number of teachers at school _____
11. As a principal did you participate in development training programs on school leadership and management? Please state year, place, and duration of the program. _____

12. Do you believe that these training programs have a positive impact on your management style? Please clarify. _____

1. Questionnaire Items on School-Culture

Please read the questions carefully and circle the appropriate answer according to the scale from 1 to 5, 1 referring to strongly agreeing and 5 to strongly disagreeing.

1. My school stresses exam results and achievement above the process of teaching and learning.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

2. My school stresses job performance above teachers' welfare.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

3. My school stresses maximum work effort above a caring environment.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

4. At my school the teachers feel frustrated and aloof.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

5. At my school, teachers are motivated to do their work.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

6. At my school, teachers are highly committed to the school.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

7. At my school parental influence and involvement are encouraged and welcomed.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

8. At my school there is little communication and interaction with the community.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

9. My school is highly bureaucratic and inflexible?

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

10. My school is highly flexible in its mode of work with relaxed interpersonal relationships?

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

11. At my school there is a strong commitment to shared values, beliefs and practices?

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

12. At my school, practices are achieved by super ordinate control rather than by teachers themselves.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

13. At my school managers communicate directly with their staff.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

14. At my school managers exert indirect control by delegating tasks to the staff.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

15. At my school there are diversified curriculum to meet individual student's needs.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

16. My school is considered a traditional school: less student focused with standardized programmes?

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

17. At my school I am considered a conformist rather than a non-conformist.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

18. At my school there are few teachers who are ready to confront and challenge the principal.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

19. At my school, teachers feel free to express their ideas.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

2. Questionnaire Items on Societal Culture

1. In my town/village power is widely distributed among the various levels rather than being highly concentrated among the few.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

2. I prefer power distribution rather than power concentration.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

3. In my town/village relationships between persons are fairly loose rather than tight.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

4. In my town/village status is defined by individual success and achievement.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

5. In my town/village achievement and competition are stressed.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

6. In my town/village failure at school is seen as serious.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

7. In my town/village education is highly stressed and considered.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

8. In my town/village education is believed to be the path to social mobility.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

9. In my town/village students are motivated to continue their higher studies.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

10. In my town/village assertiveness and career emphasis are valued.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

11. In my town/village there is a tendency to accept things as they are rather than believing that they can be controlled.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

12. In my town/village people are threatened by uncertainty and unpredictability.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

13. In my town/village people believe they can make their own luck.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

14. In my town/village people seek creative solutions rather than adopting ideas and approaches from elsewhere.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

15. In my town/village people are influenced by the western culture.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

16. In my town/village people are content and agree to follow the western culture.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

17. In my town/village people link modernization with western culture.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

18. In my town/village people are concerned with being original rather than assimilate with the western culture.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

19. In my town/village formal situations are driven by formal rules rather than by personal considerations.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

20. In my town/village religious affiliation is considered in life and work situations such as preferences, discrimination, and decision-making.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

3. Questionnaire Items on Leadership

1. At my school the principal distributes responsibilities and power to teachers rather than being all-responsible and powerful.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

2. At my school the principal motivates the staff to work.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

3. At my school the principal motivates teachers for teamwork activities.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

4. At my school the principal accepts innovations in school activities to achieve the goals.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

5. At my school the staff are motivated by individual needs and interests rather than by collective needs and interest.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

6. At my school the teachers are committed to the school.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

7. At my school the principal involves the teachers in planning activities and programs.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

8. At my school the principal involves only a few preferred teachers in the planning of activities and programs.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

9. At my school the planning process considers academic achievement rather than social contentment.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

10. At my school, school marketing is one of the planning process goals.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

11. At my school, community contentment regarding the school is a core planning process.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

12. At my school, the contentment of the local authority regarding the school is considered in the management of the school.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

13. At my school, the contentment of the ministry of education personnel regarding the school is considered in school management.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

14. At my school the principal makes all major school level decisions.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

15. At my school the teachers are sufficiently involved in decision-making.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

16. At my school decisions are made democratically by a majority of votes.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

17. At my school staff are content with the principals' manner of decision making.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

18. At my school the decisions are made by reaching a consensus.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

19. At my school the principal encourages interpersonal communication.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

20. At my school the principal communicates directly with the staff.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

21. At my school the principal encourages oral communication.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

22. At my school the principal encourages written communication.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

23. My school relies on computer technology for communication within and beyond the school.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

24. At my school the teachers are content with the communication relationships.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

25. At my school the principal encourages parent involvement.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

26. At my school the principal encourages community involvement.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

27. At my school, community members play a positive role.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

28. My school has the complete support of the local municipality.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

29. At my school the principal is capable of resolving conflicts.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

30. At my school conflicts are resolved by negotiation rather than power assertiveness.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

31. At my school the teachers are content with the principal's manner of conflict resolution.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

32. At my school teachers' appraisal is considered.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

33. At my school the principal emphasizes job performance and productivity.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

34. At my school the principal emphasizes staff welfare.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

35. At my school personal relationship rather than qualifications determine the teachers' privileges.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

36. At my school the principal stresses staff professional development.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

37. At my school there are in-school staff professional development training programs rather than undemanding programs.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

38. At my school there is mutual understanding between the principal and the staff.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

39. At my school the principal is considered a charismatic person.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

40. At my school the principal is considered to be a person with vision.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

41. At my school the principal is a respected and honourable person.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

42. At my school the principal believes that things can be changed and seeks new ways and ideas.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

43. At my school the principal values teachers who generate new ideas and new ways of working.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

44. At my school the principal takes accountability regarding students achievements.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

45. At my school the principal puts the accountability regarding the students achievements on the teachers.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

46. At my school the principal's religious affiliation and beliefs has an impact on his management role.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

47. At my school teachers are content with the leadership style regarding school management.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

Please answer the following open-ended question.

1. Please describe the management style of the principal including changes (in style) throughout the year, if any. _____

Thank you for taking the time to answer the questionnaire.