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BEDOUIN WOMEN PRINCIPALS IN THE EDUCATIONAL SYSTEM OF THE ARAB SECTOR IN ISRAEL

***Hujeirat MALIK*[1]**

Abstract

This research discusses the aspects referring of the work of Bedouin women as school principals, and how social and professional barriers may be real challenges for them to establish their management and lead school. The chosen research method for collecting and coding data is qualitative, based on depth, semi-structured interviews with seven principals from the Bedouin sector. The findings showed that the principals' motivation and the educational staff's support was perceived by them as a more influential factor than the influence of the Bedouin society on them, and is the first source of strength to overcome social barriers and professional obstacles they are facing and that were defined as negative factors and impede woman's advancement and developing her carrier in many directions.

Keywords: Bedouin Women, principals, education, Arab sector, social barriers, professional obstacles, influential factors.

Introduction

This research examines a new aspect of management in the Bedouin sector, the work of Bedouin women as school principals in the Bedouin sector, and their perception of education and pedagogy in school. The role of Arab woman in Arab society is defined as assisting her husband in managing the household and raising the children. Her status on the hierarchical scale in the Arab family is considered secondary after the husband; so many reasons prevent her from advancing and raising her social status due to the society in which she lives.

Previous researches have examined the status of Arab woman on the public level, so Aziza *et al.* (2009) see that the gloomy image of the representation of Arab women on the public level is mainly because of the composition of the patriarchal Arab family, in addition to several social perspectives (religion, history,

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and family status) that deny women's rights over time, which by their very nature, prevents the woman from advancing and taking part in an equal role with the man who heads the pyramid in the family.

On the other hand, Asbah (2005) believes that acquiring education for the Arab woman intensifies her in social aspect, her status in society and in the family increases, and that many women have tried to acquire education and enter the world of education to improve their private status and make changes in their social lives, be partners in decision making and house managing.

In this research, I will examine the managerial role of the Bedouin woman in particular, what are their perceptions of pedagogy and educational process as reflected in their coping with administrative and teaching difficulties in school, and how their society perceives their status as the organizational leadership like man in a patriarchal society that embrace masculine opinions, and contradicting customs to raise their status like acquiring higher education and integrating in educational work life.

The research will include four main chapters, and the data collection method will be based on depth interviews with Bedouin school principals. At the end of the findings chapter, I will present the analysis of the data collected from the participants and present the discussion and conclusions based on the analysis of interviews and their compatibility with the literature review.

Literature review

The woman in the Bedouin sector as part of the collective of Arab society

According to Hamis (2005), the Bedouin woman is a representative example of the disadvantaged and helpless woman in Arab society. Going to work or for testing and follow-up was a danger for these women, since this was perceived as a renunciation of Bedouin customs and adherence to the norms of modernization, and even such behavior threatens their lives because this is perceived by the Bedouin man as a violation of family honor.

Not far from the definition of Hamis (2005), Abu Rabia-Quider and Levy (2011) claim that the forcible transfer of the Bedouin population that took place during the establishment of the state of Israel until now, and the intention to the move from the nomadic life of Bedouin society to permanent life in permanent settlements that the government initiated over many years, marginalized the Bedouin woman's status in the family and did not help her to advance herself as expected in a modern permanent transition. The women in the new society found themselves, according to the two researchers (ibid.), with no employment and cultural centers that can empower the woman's image and personality, despite the transition from the nomadic life in which the Bedouin woman had a particular important and central role in ensuring the basic needs of the family in hard work all day long in the tent.

Although the Bedouin woman's agenda was changed because of the forced transition to permanent life in urban cities, but still her role, according to the researchers who defined her as an uneducated woman who suffers from social weakness in the first place, is limited in terms of working outside her home due to the distance of suitable jobs in the environment and mostly unavailable public transportation in addition to the Bedouin man perceptions and norms that does not agree that his wife will work and support him, and his belonging to the collective decision of the clan leaves him as a dominant patriarchal figure in the Bedouin family (Abu Rabia-Quider, 2004).

On the family point of view, Ben-David (2004) supports the opinion of Abu Rabia and Levy (2011) on the status of Bedouin women. In his article, he refers to the phenomenon of polygamy, which reflects on the Bedouin women status in society. Polygamy is perceived as legitimate and accepted custom in the traditional Bedouin society and it completely restricts women's rights and leaves her powerless and dependent on her husband economically and socially for everything related to her own decisions, whether it is in acquiring education or working outside the home (Bolos, 2003; Ben-David, 2004).

The Bedouin woman's status in education

According to A-Hazeel (2007) in his article "The Status of Women in Bedouin Society," there are many social barriers that prevent the Bedouin woman from taking a significant part in her family life and prevents her from entering into the world of progress because Bedouin society see the woman's role as supporting her husband in times of trouble and responsible to raising the children and fulfilling her husband's needs, the Bedouin woman is also considered in the Bedouin culture as a supreme symbol of the preservation of family honor, a fact that imposes her a closure to the outside world, that symbolizes openness and acceptance of rights in terms of employment and society.

A-Hazeel further argues that the status of Bedouin women has improved in recent years, and that the percentage of women participating in the process of learning and higher education is growing thanks to both new education reforms and the compulsory education law that continues until high school, which increases the percentage of Bedouin women entering the field of education. In addition, women integrate in work side by side with men due to the difficulty of living. Despite the improvement in the status of the Bedouin woman in the field of education, there are still obstacles that hinder her participation and active integration in institutions of higher education. According to the researcher (ibid.), the norms and customs are still a real obstacle for many Bedouin women to acquire education under the masculine title who is the dominant character and the responsible for maintaining family honor and preventing the exposure of his wife to strangers, and that the Bedouin woman's more proper place is in home and in the family circle than in educational or institutional workplaces (A-Hazeel, 2007).

From a similar perspective, Abu Quaidar (2004) attributes the modernization process that took place at the beginning of this century the right to promote the status of Bedouin women in most of the Bedouin communities in the country. This process, according to the researcher's claim, lies partly in A-Hazeel 's (2007) definition of woman's status, that referred to Bedouin norms and customs a negative factor in promoting Bedouin woman in society, as acquiring education and nurturing her gender status in the family, what emphasizes the findings of Kassem's research (2002), which examined Bedouin women's breakthrough in traditional society, which showed that there is ideological alienation and oppression of the Bedouin woman in the Bedouin tribe, which creates obstacles for Bedouin girls to acquire higher education.

In Kassem's opinion (2002), the Bedouin society's adherence to customs and norms causes a moral clash between maintaining its personal profile, which is primarily Arab Bedouin and belong to the clan, and the man has the dominant decision in all concerning the protection of the Bedouin woman from modern anti-traditional processes and therefore women's supervising increases when they tend to integrate in formal education in the community, and what remains is a small percentage of girls who have not dropped out of high school due to the supervision and observance of social norms according to the prevailing male perception in society. Although only little of these women in the future, according to Kassem (2002), will bring to a radical change in Bedouin society, what is perceived by other men as a tangible threat of their control on their wives because much of this breakthrough will lead to "rebellion" in the family and more demands from women (Kassem, 2002).

On the other hand, Abu Quaidar (2004) attributes to government planning most of the negative impact on the Bedouin woman's life that is indirectly affected by changes and interactions between her and her perception by male society. The researcher (ibid) claims that most of the jobs offered to a Bedouin woman today require high education and training to match their level of knowledge to the level of functioning. If Bedouin women acquire education as a condition for employment outside the village, this contradicts norms and customs of Bedouin society that prohibit women to work in far places, and spend a lot of time outside her home that she was destined by nature as a woman to dedicate to it her full time and effort so her husband will be pleased of her. Along time, and under the auspices of modernization, the Bedouin male mentality went through a process of flexibility that allow the girls to complete their academic studies and thus to increase the women status in the Bedouin society in a slow and controlled process (Abu Quaidar, 2004).

Bedouin women fulfil managemental role in teaching

Shapira (2006) claims that the most prominent representation of the educated Arabs focuses on teaching, since there are only few jobs in public sector open to them due to some cultural and ethnic reasons the government has set up throughout the years, creating the trend of discrimination against the educated Arabs.

There is only little educated Arabs employed in the public sector, except as managers in the area of teaching and education, therefore, the lack of opportunities to men and women in the Arab sector to integrate in areas of management that are not in teaching and education increases the discrimination against the Arab woman to take up managerial positions as men, and this reduces her chances of running schools or educational institutions.

Abu Asba (2005) believes that acquiring education for Arab women socially intensifies her, her status in society and in the family increases. Many women have tried to improve their private status through education and entering the world of education and try to make changes in their social life, to be involved in decision-making and household management. This explains the claim of Shapiro (2006) that the women's status of educational leadership has positive influence on the exclusion of the role of teacher in school, although the researcher (ibid) think that the Arab woman feel gender weakness and inferiority compared to the man in the system, so common stigma that the female nature is weaker than the man affects teachers' perception in school and sometimes brings to a clash between the female principal and the teachers, who believe that she suffers from a gender deficit that does not entitle her to be a model manager.

Shapira (2006) adopts the findings of the research performed by Fox and Hertz-Lazarovitz (1996 in Shapira, 2006), that there are female teachers who have shown leadership ability before they become teachers in schools and without managerial positions, and that a large amount of the female teachers showed impressive managerial involvement and commitment, and were successful in school. They overcame many obstacles and led other teachers to take part in the managerial role and develop professionally. This research's findings emphasize that a woman who engages in education have the ability to initiate and lead managerial processes, to demonstrate cooperative managerial ability more than male managers, and to combine in their management style more care and concern than a male manager (Shapira, 2006).

Shapira, Arar, & Aziza, (2012) have a broad opinion in this issue. They examined the cultural aspect of each female principal who participated in the research and found that the traditional woman who aspires to a managerial position must rely on her personal basis and her inner strength that motivates her against social norms and customs, and her family is a very important factor in shaping the personality of the traditional woman who is engaged in the field of education to move forward to managerial positions in school, and this process is a social index against the accepted opinions that men are the ones who lead and manage school and are more worthy to this role in terms of gender. Although the researchers explained that there is a problem in promoting Arab women in the educational system to managerial positions, and the source of the problem stems from the pattern of society in which these women live. They are limited in a patriarchal social style that in many cases, make women to give up their role as leaders in education in order to preserve and not undermine values and norms in the Arab society.

According to Arar and Shapira (2011), most of the women who have been appointed to be school principals received their jobs after a bitter struggle with the contestants, even though they acquire the same education as the men who compete with them and there is a steady rise in the rate of female teachers applying to higher studies and complete M.A and Ph.D. studies, However, the male teacher still receives more management hours than the female teacher in school (Arar and Shapira, 2011).

Methodology

The research subject

In this paper, I would like to examine the issue of women principals and their promotion to principal role, and whether family and society have an impact on the women promotion. I will also examine whether education and professionalization among women creates an impulse to aspire to senior positions. Are there any restrictions and barriers to promoting these women, and if so, what are the barriers to their promotion? Is there a difference between integration of Arab women and women from the Jewish sector in labor market?

The research goals

In this paper, I would like to examine the education and professionalism of the supporting environment Bedouin female principals in the north of Israel and its influence on their aspirations to be promoted to higher positions in society, and if so, what are the factors and barriers they face.

The research contribution

Few researches that examined the subject of the education and professionalism of Bedouin female principals in the north of Israel, the obstacles and difficulties they face, their coping with the difficulties and their success level in their role. Therefore, this research is intended to shed light on Bedouin female principals in the north of Israel that succeeded thanks to their power.

The research question

Do education and professionalism and a supportive environment affect women's aspirations to promote in the field of education and aspire to get higher-ranking positions in Bedouin society?

The research method

In this paper, I would like to perform qualitative research with women who have become principals in Arab sector in Israel and especially Bedouin principals. This research is a qualitative research that relies on hermeneutics and narrative approach. The life stories of the participants, and their insights. The documentation of an event or a group of people (including one person), a therapeutic process, etc. To use the narrative method of research we have to adopt specific attitude as a researched phenomenon. Narrative research is a way to understand and explore the experience through "cooperation between the researcher and participants, over time, in place or in a series of places, and in social interaction between them. Through adding cliches, narrative research is able to study the complexity of the relative composition of people's experiences in and out of the research, and also imagine the future possibilities of this life. Qualitative research is a research with people and not on people. One of the research's advantages is the ability of the research to examine all aspects of the participant. For example, they can examine the emotional, physical and connection between variables, as well as the educational, social environment.

The research population

The research will be based on seven female elementary school principals from the Bedouin sector ages 38-55 at least 5 years in the role.

Findings

The goal of this research is to examine the influence of education and professionalism and a supportive environment on the aspirations of women to be promoted and their aspiration to higher positions in Bedouin society. The findings of the research from analyzing of the content of the two groups participating in the research (female principals and male teachers) can be divided to two parts; one is the analysis of the content of the interviews of the seven principals, and a second part will present the analysis of the contents of the interviews of the teachers.

Based on the analysis of the content of the interviews of all the participants (7 participants), we can draw conclusions about the main research question: "Does education and professionalism and a supportive environment affect women's desire be promoted in the field of education and their aspiration to have higher positions in Bedouin society?

First part: dividing the findings to themes among the research's participants (the principals)

Analyzing the interviews of the seven principals shows a general negative perception of the influence of Bedouin society on school principal's role, since all seven of them presented negative feelings that Bedouin society does not support and encourage female teachers to take administrative positions and the Bedouin society sees in school management a burden on principal's family and that this role is essentially masculine and unsuitable for women.

First theme – mutual opinions and experiences among the research participants

The seven principals presented consensus regarding the negative Bedouin society's attitude toward the role of school management by a woman. Principal B claimed that the role of school principal is negatively perceived in the Bedouin society. She described the process of a teacher promoted to be principal as an odd and unusual process that go against the prevailing norms and customs in Bedouin society. According to principal B: "society does not acknowledge in its culture a woman to be principal". This statement conceals a lot of emotional disappointment in the principal's world to the society's attitude toward her, a barrier that does not accept the fact that Bedouin women become a principal. Principal S has also claimed that "I did not feel that there was an appreciation to the woman in principal role - remote support - they are sure that the woman has the ability, but they hide it, especially it is difficult for them to accept the woman as principal and believe she is evil". Both principals S. and B. presented reservations about the influence of society on the perception of their role, and this is what principal A emphasized about Bedouin society and woman's status. She said that Bedouin society does not empower women and their work; on the contrary, they see in women's work distancing from social norms customary in society and in every home, she said: "Society refers woman as weak that always needs a man."

The dependence of the Bedouin woman on her husband, a typical description of a patriarchal family headed by a man, and he is the one that makes decisions and is perceived as the only provider at home. The woman's status in this family is evaluated on her being a housewife and childcare, and there is no encouragement from her husband to go to work or to fulfill social and administrative roles.

Summarizing the analysis of all the interviews shows that the principals' perception of the support of the school's educational staff is insufficient and does not shown. Principal B said: "unfortunately, not all the educational staff believes in the principal's ability to lead school, there is always the look in the teachers' eyes, as if they say do not make much effort, you will not succeed, since you are a woman and it will not work out for you as if you were a man".

At the same time, principal S. claimed that in her school, during her first years in the role, she faced a new kind of social challenge: her acceptance to the role instead of a retired principal: "I did not feel appreciation to a woman principal. They are sure she has the ability but they hide it, especially it is difficult for them to accept the woman as principal and believe she is evil". Principal A said: "Our "Society refers woman as weak that always needs a man."

The seven principals responded in the interview that the teachers' staff, both man and woman teachers did not accept their new role as principals, and they do not like the success of a women in the principal role as the man in the same managerial role.

There is an important finding on the analysis of the interviews - the perception of all principals of their personal identity as a powerful figure to can lead school. This perspective revealed that the seven principals answered in the interview that they believed in themselves, in their ability and skill to lead school, to promote school level, and to manage the learning process satisfactorily. This finding is very important since it shows the principals' determination to prove to the society in which they live their ability to manage and make decisions, although these characteristics are not acceptable in Bedouin customs, and this is considered to be the rebellion of the three principals in the common opinions in the Bedouin society and presented in school by the teachers and the parents and even by the students.

Second theme – mutual opinions and experiences among the research participants

In this context principal B said: "I see myself no less than men, I have brains and I am skilled and talented, and I know how to make the right decisions with planning and setting goals. A perception that a woman cannot make fateful decisions is wrong". The other two principals, S. and A. also showed motivation to manage and high self-esteem when there are social challenges that do not accept them and make the principal's work acceptable and common. Principal S. explicitly said: "I see myself better as a principal than a male principal". In contrast, principal A said: "my view of myself depends – at the beginning of my way as a principal I was less confident but after I learned the field especially everything that related to making connections in relationships and persuasion I feel more confident".

Principal A refers great importance to the professional and emotional support of the staff to promoting her school's work. Her things indicate that she is a principal who advocates professional partnership and teamwork for a common goal which is promoting the school's level. Another finding, which is considered a common denominator for all three principals, is advanced academic studies and management enrichment courses. The three principals noted that they rely on the higher education they have acquired, and that this education is a safe framework for them to run school and plan activities and set successful educational

goals. Principal B says that she is a talented principal and that she got the position with merit and not by grace, and as a result, her talent is no less than the man's talent, if not more, saying: "My training is based on two years of management course, running a project and a Principal S also tell: "I came to this role to improve and I want to accelerate changes, I was trained, managers course, master's degree in educational counseling". Principal A in a similar aspect tells about her education: "I went through training as an educator, coordinator of Arabic language, instructor for two groups of road safety, management course, academic achievement, MA in Children and Youth at Risk ".

Principal C also reinforces the views of the other principals regarding the Bedouin society's negative perception of the status of women in society, as her professional ability is less than that of a man, like the Bedouin man is better in managing institutions and organizations than a woman: "with no doubt, the Bedouin woman's way to get a role or position is much more difficult than a man, here in this process there is a role to the gender. My family was very happy when I got the job ... „ Principal C attributed the discrimination in this perception to the pattern and tradition of Bedouin society, the opinion that directs people's thinking about men's preference over women from many reasons and traditional factors.

Concerning the meaning of acquiring education and continuing education in strengthening the Bedouin women's status in teaching, in addition to improving her chances of entering the world of management and compete on senior positions. According to principal C's opinion, that the Bedouin principal should not settle for academic studies in the past, she does have to acquire degrees and courses in a variety of subjects in order to have a broad knowledge that will help her manage school in our age: "Throughout my teaching years, I had many training and courses and I have graduated master's degree in educational counseling it is very important that the female teacher in the Bedouin sector find her a way to continue learning, and not just settle for a small degree or what she has learned".

Third theme – opinions that were agreed by the research participants

Gender discrimination in the Bedouin sector

The analysis of the interviews of the seven participants in the research (Bedouin female school principals) is in complete compatibility with the discrimination in the Bedouin sector. They claim that the Bedouin society still perceive the man's role as the dominant and efficient in society, and it is related to the status of the woman's management in school, that the man is more professional and has the ability to lead the school more than a woman just because he is a man. Principal N. notes: Today many Bedouin women have studied at the academy and work in schools or public institutions. There is still a gender perception that differentiates the man's role from the women's role in my society. Principal D: "... Bedouin society is an integrative society and suffers from the same customs

and discrimination against women, but I can tell you with certainty that our thinking about the women's role is more rigid ...". principal H: "my society's attitude to me as a woman who is candidate for management role was not easy. Since the moment the previous manager decided to retire, I decided to run for management, some people in my family objected, but in the moment of truth, my husband and my parents supported me".

Those three principals presented negative views of the Bedouin society regarding the perception of women as managers, although there are some managers that raised the potential barrier to them from their nuclear family (husband) for some reasons that showed that there objection was due to Bedouin customs and traditions, that the woman has to work in easy work and not interfere in managerial positions, because involvement and integration in these positions brings to the people troubles and headaches, which can be saved by not taking women to senior positions including the role of school principal.

Fourth theme - mutual opinions and experiences among the research participants

Reading carefully the answers of the principals shows that all principals saw in education and strengthening the woman's self-image as the number one power source in her pedagogical and managerial empowerment. The participants referred to social barriers as factors that are evident as well as barriers of new people in a position and suffer from it for many years. On the other hand, they claim that the woman's sole power source is to learn how to be a talented principal, and to nurture herself professionally. In the second level of importance they put the support of the nuclear family as being the power source to the woman in running school. Principal B: "I am aware to what is missing and try and love to complete it. The power source I am proud of and gave me top priority in winning the principal role is my higher education. Principal A: "her source power – every woman has tools that men do not have, she is more accepting, more flexible, more patient, more open, politician and being a wife and a mother gives her more power and strength". In addition, principals S., A. and T. also reported that nurturing and training the Bedouin female principal is a necessary condition for her progress toward senior positions, and this is the most influential power source for her career. Principal S: "I am still strong and hang on and not letting go despite of all the challenges and situations I had while receiving the new role. I trust myself and the knowledge I have acquired over the years".

The acceptance of the new principal by the educational staff is not perceived as a flexible and rational process among the staff. The principals reported in their responses that they encountered a certain difficulty after receiving the role, some teachers did not cooperate with them, and some doubted their managerial ability. Principal A: "the teachers' acceptance of the principal - it is difficult to accept her in being a leading manager and leader of all of them after her ..." Principal H: "they have accepted me as the Bedouin principal from the village that comes to contribute and improve school level. I felt a bit of a vague relationship from old

teachers, sometimes there were arguments regarding the allocation of individual hours, etc. later on, everything went well because I was assertive and adopted a strategy that the school's goal is the supreme goal, and teachers should be preferred only in terms of pedagogy and skill".

The analysis of findings in this category, which relate to the acceptance of the new principal by the educational staff, show that there is no pure opinion of the participants by which their acceptance was without any difficulties or challenges, they claimed that they encountered difficulties with the educational staff that were blocking them from going forward and managing school actively.

Discussion

This research's goal is to examine whether education and professionalism and supportive environment influences women's aspiration to promotion in the education field and aspiration to get higher positions in Bedouin society. The research results show that the research participants which are Bedouin female principals who fulfill their role fully in elementary schools emphasized in their interview answers that they all have advanced academic degrees, and that they have taken management courses and many courses in their work as principals.

According to Arar and Shapira (2011), most of the women who have been appointed to be school principals got their roles after a bitter struggle with the contestants, although they acquire the same education as the men who compete them on the role and there is a steady rise in the number of female teachers applying for higher studies for M.A and Ph.D. degrees. However, the male teacher still receives more coordination and management hours than female teacher in school (Arar & Shapira, 2011). The research findings, from an analysis of the interviews of seven principals, support the claim of the two researchers, i.e., the findings of the research indicates that there is a clear consensus among them that their acceptance of the position was not easy and flexible. They encountered various difficulties and barriers, from the nuclear family in which most of the principals' husbands objected, they believe that school management is a social challenge that reflects bitterness and dilemmas in the woman's family life.

Women's education in Bedouin society is perceived, even nowadays, as a selective aspect, which means that not all Bedouin families accept women in roles as school principals or for another parallel role. An analysis of the principals' interviews shows that the social environment in which the principal lives is important, but this environment and some of the customs are taken for granted, and therefore their duty is to prove that they have responsibility to run an educational institution and even succeeding in it.

The school principals referred to the Bedouin society they live in as a barrier to their promotion in the labor world. They claimed that the norms and customs of the sector set limits and obstacles because of their promotion and underestimated their value and their ability to work. These principals did not like the

influence of Bedouin society as a weakening factor and hindered their careers in Bedouin society in particular and in Arab society in general. The findings of societal obstruction and the underestimation of the principals by society are reflected and supported by al-Hazil's (2007) because there are many social barriers that prevent Bedouin woman from taking a significant part in her family life and prevent her from entering the world of progress, since in Bedouin society the woman's role is to support her husband in time of trouble and she is responsible for raising the children and filling the needs of the house and the husband. Moreover, the Bedouin woman is considered in Bedouin culture a supreme symbol of the preservation of family honor, what imposes on her a closure from the outside world that symbolizes openness and acceptance of rights in terms of employment and society.

The importance of empowering Bedouin women as a significant motivation to increase their professional motivation was evident when teachers were asked about how the principal ran school. Four of the teachers expressed their full sympathy and support in the principals' management style and her attitude towards the school teaching staff and emphasized their talent that is no less than a man's talent if he was in the principal's role. The professional environment of the principal is very important, and inspires her to grow stronger when she feels the staff that professionally backing her decisions and her management style. The principals' experiences in this context were compared with the claims of Einat (2006), who views the empowerment process as a very essential element in the realization of Arab women working in the field of education. According to Einat (2006), empowerment is usually given to women living in a weakening place and social oppression. Thus, imparting empowerment for them will increase their self-motivation and expressing their emotions more effectively and reflect their positions on a particular topic or perspective directly involves them.

Male teachers in the research expressed their support in women as school principals. Social norms do influence how the role is received, but the findings show a different image. The very fact that the principal proves herself in the managerial role, she shuts aside the social stereotypes of the Bedouin sector aside, and flows with the school staff towards success. Although social barriers can be a barrier for a Bedouin school female principal in the context of coping with parents and students from a weak population, but when the managerial ground is solid and there is a cohesive and supportive staff around them, these obstacles minimize and become ineffective in the way the woman manage, and stays only as criticism.

According to Kassem (2002), Bedouin women usually manage their lives in the patriarchal family, in which the man is the one who sets boundaries and positions and the Bedouin woman feels helplessness to make social change in her family and improve her status (Kassem, 2002). Kassem's claim is consistent with the opinion of the three principals that society treats them as weak class that cannot run a school and that its main role is at home and not successfully perform management role. The statements of the three principals reflect the social reality in Bedouin society, as well as in the Arab society in general, which they are part of it, but the customs and norms in Bedouin society are more rigid towards

women, especially in the matter of acquiring higher education in order to integrate in occupations and take roles in society. It is still accepted that the man is the one who controls, decides whether this job suits his wife or not, and only in some cases gives her the freedom to choose a profession or work, it all depends on the place of work and in the hours. However, a management position is considered as a very big deal, as told Director B "I feel like an alien in my society". This indicates on the non-equal situation comparing to the man not only about work but also social and economic status.

On the other hand, these findings are in contradiction with Abu Quider's (2004) claim. she attributes most of the negative impact on the Bedouin woman's life to the government's planning, which is indirectly influenced by the interactions between her and the male society. The researcher (ibid) claims that most of the jobs offered to a Bedouin woman today require higher education and training that will match their knowledge level to the functioning level, and if the Bedouin woman acquires education as a condition to move to work outside the village.

The gender level in Bedouin society constitutes a rigid filtering system to every Bedouin woman to progress and develop her employment, and this does not necessarily relate to her work in the education system or in government institutions which the society perceives as professions that are ordered and associated to civil service.

The findings of the gender-based research point to the prevalent claim in Bedouin society that the woman herself is liable to cause injustice to family honor, since the woman's leaving to work causes her to develop personally and personally, and to begin to look at the developing society in terms of clothing, food and customs and even start imitating these processes, this, of course, seems to the masculine eye as going out of the traditional conventions of Bedouin society, and indeed this idea reinforces the male resistance to any move that the Bedouin woman will strive for and is considered a career progression.

These findings consistent with the claims of the two researchers, Hesse-Bieber and Carter (2005), that consider the gender function between men and women the natural reason that different approaches see in the woman a biological entity that is more suitable for housework than work outside her home and that she does not have strength and competitiveness to lead on these levels. These two researchers (ibid.) wonder whether the woman role derives from the socialization process society goes through, or her gender role is given to the culture from which she comes and her role in the family is influenced by the customs and norms of the society in which she lives.

The findings' analysis showed a very important point, most of the principals said that the husband objected to her acceptance of the management role because he sees this position as breaking the rules for him, his wife will become a public figure which can raise a lot of questions in his mind about how his wife will cope with large population including parents of students, teachers, external bodies and of course her spare time is cut in favor of the new job.

In our opinion, as Bedouin teachers in the field of education, Bedouin men are more likely to keep their wives from any foreign contact that can raise questions in society and the family that surrounds him. He wants that his wife will work and earn like him as a "default", or out of aspirations and expectations to move forward and live on a higher level, but the thin line that separates consent and disagreement from a new female role can arise at any moment and block the rest of the way. In this context, Bedouin women in the according to the category of management and gender aspire to work honestly and earn a living, without harming the society's tradition and customs that can produce any kind of framework that is contrary to any step it will initiate in the future.

Conclusions

The goal of this research is to examine the influence of the professionalism and education of Bedouin women on senior positions, as the school management which was selected in this research. The prominent findings emphasize the importance of the school environment as a source of power to the will to change, lead and prove. According to them, the school environment is more important to them than the large society they live in. according to them, the Bedouin mentality deprives the woman of equal status with the man, and her role is not only for raising children and protecting family honor, as the seven female principals have raised with regard to the women role in Bedouin society. this fits the claim of the literary review that the role of Arab woman is based on her definition as a housewife whose responsibility is limited to raising children and preserving family honor, but if the woman reaches a managerial position, she must nurture herself and strengthen the awareness of the surrounding population that she is a talented woman and can positively influence and lead school to pedagogical success.

In conclusion, the education of Bedouin women is a postmodern issue that is still perceived as a privilege among many Bedouin families. The findings of this research show that the education of Bedouin women who intend to join the world of management must nurture themselves and enrich their personal knowledge, although the most common barriers and obstacles described during the research were family and social barriers, that most of the female principals took for granted. But if the woman will nurture her professional level, she can prove that she can manage and lead organizations and educational institutions no less than the man. In my personal opinion, the new age made many changes in the lifestyle and, as a result of these social changes, Bedouin society become more and more inclined towards support in women's education, since social change requires people to be flexible in their attitudes towards the status of Bedouin women, and her supreme right to manage and lead schools like men. The old stereotypes that shaped the Bedouin woman as a housewife, cooks and cares for children, and if she wants to go to work in the field of education, her role is assigned only to be a teacher and not to senior positions.

The research contribution and future implications

The subject of the research was a challenge to me because I am a Bedouin teacher living in a Bedouin society and influenced by its social customs and norms. I thought it is appropriate to examine this issue and understand the views of these women principals. I was interested in the issue of management of educational organizations among Bedouin women, despite their low number compared to male Bedouin principals or Arab principals that do not belong to the Bedouin sector. The findings of this research can serve as vital and up-to-date information for future researchers who tend to gender management in Bedouin society, as well as a personal contribution to my exposure to innovative concepts and sources of information that can nurture my awareness and refresh my personal perceptions of women and their ability to lead and change in a society largely dominated by men.

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