



THE ARAB WORKING WOMAN BETWEEN THE REALITY AND THE DESIRED: HOW DO ARAB WORKING WOMEN PERCEIVE THE GAP BETWEEN THEIR CURRENT WORKPLACE EXPERIENCES AND THEIR IDEAL PROFESSIONAL ASPIRATIONS, AND WHAT FACTORS INFLUENCE THIS PERCEIVED GAP?

Sena Safory Heby

Girne American University (GAU),
Cyprus

Abstract:

This study investigates how Arab working women in Israel perceive the gap between their real workplace experiences and their ideal professional aspirations, aiming to understand the cultural, structural, and social factors that shape this divide. The research used qualitative methods and engaged 40 Arab women working with a range of religious affiliations and socio-economic backgrounds through semi-structured interviews. The study highlights the paradox of motivated Arab women with credentials facing notions of gender equity, hegemonic cultural stereotypes, intersectional discrimination, and work-family conflicts while simultaneously being abruptly limited in their access to career progression and leadership roles. The research argues that institutional structures and rooted ideologies that underpin notions of gender equity must change for Arab women to achieve true equity in Israel's labor market. The study recommends policies to expand mentorship opportunities, workplace cultures and access to a broader range of professions. The research contributes in both theoretical and practical terms regarding the lived realities of Arab women in Israel and urges action to reduce the gap between what Arab women aspire to and what they can achieve in Israel's labor market.

Keywords: Arab women in Israel, workplace inequality, gender stereotyping, intersectional discrimination, career aspirations, work-family balance, qualitative research, labor market participation, cultural norms, gender equality

1. Introduction

The study aims to explore how Arab working women in Israel perceive the gap between their experiences in the workplace and their professional aspirations. The study draws from seven focused research questions that examine what motivates Arab women to

work, their perceptions of gender equality and stereotyping, discrimination affecting their career prospects, and the impact of family and community attitudes on their professional identities. With voices from 40 Arab women from diverse religious, ethnic, and professional backgrounds, this qualitative research has brought a deeper understanding to the tensions between aspiration and reality. This study shows that while the Arab women struggle to attain educational qualifications and professional motivation, they face the barriers of gender inequality, stereotyping, structural discrimination, and work–family conflict, among others.

Gender equality, stereotyping, and intersectional discrimination define the conceptual heart of the research. This study defines gender equality in the workplace as an opportunity for equal pay and equal representation in work settings irrespective of sex (Cislaghi *et al.*, 2022; International Labour Organization, 2023). Gender stereotyping, Tabassum and Nayak (2021) concede, by assigning specific supervisory roles and attributes to certain genders, usually undermines female access to leadership and high-skilled roles. In the Arab Society in Israel, these stereotypes intersect with cultural beliefs that assign caregiving and homemaking roles to women while favoring men for breadwinner roles (Lee *et al.*, 2023; Aljohani, 2020). Double discrimination in terms of gender and ethnicity is what Arab women in Israel face. Such structural constraining forces silence one's capability for career ambition, besides decreasing access to employment and leadership (Sigal & Michón, 2024).

To study these dynamics, qualitative semi-structured interviews and focus groups were analyzed through thematic analysis, eliciting rich personal narratives and group discussions around lived experiences in the labor market. The findings show that despite their education and aspirations for independence and self-realization, Arab women enter saturated fields like teaching, experience ongoing pay inequality, and cannot access professional networks (Fuchs & Friedman Wilson, 2018; Bar-Haim, 2025). Recommendations include improving mentorship and career guidance, establishing culturally responsive policies that will promote educational equality and support women's career advancement, as well as fostering inclusive organizational cultures. The study makes a new contribution to a deeper understanding of the multiple-layer challenges facing Arab women in Israel and recommends institutional reform and cultural change in order to close the gap between ambition and opportunity.

2. Literature Review

2.1 Gender Equality in the Workplace

Gender equality in the workplace means giving both men and women equal opportunities to advance in their careers, to be paid fairly, and to be treated equally (Cislaghi *et al.*, 2022; Ryan, 2022). Based on numerous articles and studies, women remain underrepresented in leadership positions and frequently are paid less than their male counterparts (Setyaningrum & Juansih, 2024). The International Labour Organization

(2023), reports that globally, the gender pay gap is approximately 20%, meaning women are earning, on average, 20% less than men for the same work. One of the biggest reasons for the gap is the assumption that men are better suited for leadership, which, in turn, leads to fewer opportunities for advancement for women.

Research reports that no matter how the workplace is organized, equality based on gender leads to improved performance. According to Wu and others (2021), organizations with greater gender equality had superior performance than those organizations that were less gender diverse; and when there were gender equality organizations were more likely to outperform their counterparts in both profitability and total returns. Diverse teams are fundamental and can provide fresh perspectives and ideas that may add value to new decision-making or innovations (Zhang, 2024). In addition, when organizations create inclusive cultures, their employees report a higher level of satisfaction and less turnover, which are important measures to improve performance (Suherman *et al.*, 2024). While gender equal opportunity in the workplace is an important issue for fairness, it is also a measure of success in business and team spirit (Wolfram *et al.*, 2020)

While challenges for women still exist in organizations today, such as unconscious bias, limited access to mentorship, and disproportionate work-life balance with family responsibilities, these barriers that many women face are present in many work environments (Kyambade *et al.*, 2024). Moreover, an organization devoted to gender equality in the workplace, explores barriers women face in work, many women continue to experience exclusion from networks required to advance their careers - work networks are more often male based, ask women to attend social events with their male peers/bosses after hours, and are few and far between (Greguletz *et al.*, 2018). Some ways forward to change the gap listed by the catalyst include flexible work arrangements, improving access to leadership training for women, creating less gender stereotypical workplaces, and policies inclusive for women and men for family responsibilities (Sahni *et al.*, 2025). Promoting gender equality requires not only changes to organizational policies but also a change in overall work culture, and ensuring they are supported and promoted equally in the organization (Chikwe *et al.*, 2024).

2.1 Gender Stereotyping

Gender stereotyping at work occurs when people are judged on the basis of stereotypes about what they can or should do as a man or a woman (Tabassum & Nayak, 2021). This means that people may be stereotyped about anything: others may assume that women are less likely to be suitable for leadership or technical jobs. For example, in a study conducted by Moss-Racusin *et al.* (2012), it was found that science faculty (men and women) were more likely to hire male candidates over female candidates, even as they had the same resume. This study demonstrated that gender bias could affect hiring decisions in the absence of awareness and clearly demonstrates that these stereotypes

often inhibit the career growth of women in the workplace, and keep them from more leadership positions.

Gender stereotyping is also reflected in expected roles and job responsibilities. For example, there may be an expectation for women's work to be more supportive, emotional, etc. and an expectation for men's work to be more active and assertive leadership (Stewart *et al.*, 2021). Even though stereotyping is often not as intentional as it's made out to be, it can lead to possible unfairness and differentiation in opportunities available for promotions, raises and education, or promotion recognition (Shah, 2023). According to a report by the European Institute for Gender Equality (2022), women are underrepresented among decision and leadership positions across all sectors, and stereotypes and beliefs about gender roles are one of the primary underlying reasons. These beliefs hold women back and even hold men back when they are discouraged from entering specific roles, especially in jobs that are more likely to be seen as a "feminine" role (for example, caregiving), thus limiting their own areas of development.

In the area of Arab culture, gender stereotyping in the workplace is influenced largely by the traditional beliefs related to the roles of men and women in society (Lee *et al.*, 2023). Many Arab societies still accept or see "men as breadwinners" and women as caretakers. As a result, this cultural context influences how women are regarded in "professional roles" (Aljohani, 2020). In Israel specifically, Arab women face additional barriers because of cultural influences and limited opportunities to access leadership roles. According to Badran and others (2023), Arab women face double discrimination, by being both women and being in a minority. All of the stereotypes they face create challenges when applying for work, getting promoted, or being taken seriously in professional spaces.

2.2 Arab Working Women in Israel

Despite significant educational achievements, Arab Israeli women continue to face considerable obstacles to workforce participation. As of 2023, there are only about 33.7 per cent of Arab women in the workforce compared to 65.8 percent of Jewish women (Khalaily *et al.*, 2023). Educational achievements have been substantial as Arab women have increased their rates of obtaining high school and academic qualifications, yet employment levels are low (Fuchs & Friedman Wilson, 2018). The Taub Center reported that women's employment rate for women aged 25-54 only increased between approximately 21 percent in 2000 and 35 percent in 2016, compared to 80 percent from Jewish women (Fuchs & Friedman Wilson, 2018). Even though the employment rate is better among those with academic degrees (around 75 percent), the majority of work yields employment characteristics in education - accounting for over 50 percent of the total of degree holding women who are Muslims, Bedouins, and Druze - despite the degree of saturation among that population and fewer full-time women in sectors such as engineering or computer sciences (Bar-Haim, 2025). Further, the Israeli Arabs are less likely than their Jewish counterparts to score well on the required psychometric exam to

meet their needs for more lucrative degree types, which contributes to worsened degrees of occupational segregation and wage inequality (Fuchs, 2017). They are also susceptible to psychological barriers: a more recent project studying Arab women's experiences in Israel demonstrated that their levels of psychological capital (hope, resilience, self-efficacy, optimism) are low, which facilitates their ability for active searching for steady work amidst their social, cultural and socio-economic conditions (Sigal & Michón, 2024). Policy commitments - improving the quality of education in Arab communities, connections with career guidance to potential placements in demand industries, local labor development support, psychological-social capital, and increasing access to high-tech industries are likely to enable an increased base for Arab women's complete integration into the workforce (Tehawkho *et al.*, 2023).

3. Material and Methods

This research employed qualitative methods for multiple reasons, primarily because of its ability to explore the richness of social realities, specifically the lived experiences and voices of Arab women in the Israeli labor market (Mwita, 2022). Qualitative research can provide a deep understanding of participants' motivations, perceptions, and socio-cultural interaction in an examination of issues like work-life balance, discrimination, and gender equality (Morgan, 2022). A qualitative approach is particularly appropriate in researching marginalized groups, and in understanding personally and socially phenomena structurally influenced by dynamics of power (Mohajan, 2018)). And given that the qualitative method is meant to allow me to address the research questions in an integrative way through the examination of personal narratives that reveal identity, cultural expectations, and socio-economic realities, it allows for meaningful exploration of narratives that cannot be standardized (Busetto *et al.*, 2020).

Semi-structured interviews and focus groups were the study tools used for this research. Semi-structured interviews were selected, as they are flexible and allow participants to tell their stories in a guided yet open-ended way (Priyadarshini, 2020). Using this tool allows the researcher to probe into participants' experiences working in the labor market and aspects of gendered workplace challenges, including gender roles, and discrimination, while also allowing multiple participants across interviews. The focus groups were used in addition to interviews, as a way to promote interactive discussions on group-level perceptions and cultural norms regarding Arab women's labor market participation and ways to create work-life balance through interactional framing (Richard *et al.*, 2020). The mix method qualitative tool provided a layered qualitative analysis with focus group findings serving to triangulate data sets while supporting the credibility and rich findings (Morgan, 2019).

The study sample was Arab working women in Israel of different ethnicities: Muslim, Christian, Druze, and Bedouin. The purpose of the research sample was to adequately represent the ethnic diversity of the Arab sector of Israel within varying socio-

cultural and religious contexts. The population sample contained 40 Arab women employed within the labor market from a variety of fields - education, health, business, public sector, and NGOs. Participants were also recruited from different geographic areas and occupations with different socio-economic statuses to ensure the inclusion of a wide range of Arab women. The sample and population were structured to analyze and clarify how intersectionality contributes to motivating factors, discrimination, and family-work balance, with regard to ethnicity, religion, and professional field.

Through a snowball sampling model, participants were recruited, which began with a few women who fit the research population before expanding presenters through referral (Tenzek, 2017). Snowball sampling is especially useful for populations that may be difficult to reach or marginalized, like Arab women in leadership roles who may be difficult to locate on a planet or through directories (Ting *et al.*, 2025). Moreover, snowball sampling was especially beneficial for building trust to encourage study involvement with sensitive research topics, including discrimination and gender bias (Gierczyk *et al.*, 2023). Snowball sampling also allows participants with different social connectivity to be introduced to the study, thus developing richer qualitative data and providing a different perspective on communal attitudes toward working women in Arab society (Sefcik *et al.*, 2023).

4. Results

The results of this study present a nuanced exploration of the lived experiences of Arab working women in Israel, shedding light on the complex interplay between motivation, societal expectations, and structural limitations in the labor market. Through thematic analysis of in-depth interviews and focus groups, seven central themes emerged, reflecting both internal drivers and external challenges shaping women's professional trajectories.

4.1 Theme 1: Motivational Factors Driving Arab Women in Israel to Join the Workforce

Many Arab women in Israel are motivated to enter the labor market by a combination of financial necessity, personal growth, and the desire to contribute to society. As one participant stated, *"I didn't want to depend on anyone—I wanted to be able to support my children and myself."* Another shared, *"I want to prove that I can be more than what others expect from a traditional woman in my community."* Studies support this sentiment, showing that Arab women often seek employment not just for economic reasons but also to achieve independence and reshape gender norms (Fuchs & Friedmann-Wilson, 2018b). Moreover, Arar (2018) emphasizes that the pursuit of higher education among Arab women has significantly influenced their professional ambitions and social mobility.

4.2 Theme 2: Arab Working Women's Perceptions of Gender Equality in Israeli Workplaces

All respondents confirmed that gender inequality was a constant barrier, regardless of their education or effort. One stated, *"I finished my master's and was offered a lower job than another man who only had a bachelor's."* Another said, *"I am good, but I'm always proving myself twice as much just because I am/am a woman."* These accounts reflect broader patterns that have been documented in a few studies. Bar-Haim (2025) found that, despite the increase in Arab women in Israel entering higher education, finding work in any field, identifying as a leader or role in higher-paid roles has stayed the same due to systemic factors perpetuated and institutional failure to address bias. Likewise, Fuchs and Friedman-Wilson (2018) found that even highly educated Arab women were still experiencing limited opportunities for work and gender wage gaps compared to other Jewish women and Arab men. Similarly, the Israel Democracy Institute's perceptions of inequality indicator report (2023) also confirmed that gender was a strong predictor of inequities, despite survey respondents all obtaining education, signaling the exclusion from leadership and decision-making as a consequence of institutional structural factors. These findings show that education does not provide an avenue to dismantle the systems of gender inequality.

4.3 Theme 3: The Impact of Gender Stereotypes on the Career Development of Arab Women in Israel

Arab working women often say that stereotypes affect their careers. As one woman explained, *"It's assumed that a woman's place is at home—especially when she is married."* Another woman reported, *"I was told that leadership positions are 'not for women like us.'"* These comments illustrate the deep-rooted cultural expectations that continue to define gender-appropriate roles. The research of Tabassum and Nayak (2021) highlights this as well, emphasizing that gender stereotyping affects women's career trajectories in important ways because it spurred others' assumptions about women's abilities to lead and grow their professions. Stewart *et al.* (2021) also concluded that women from minority groups are still limited in their professional growth because of social norms.

4.4 Theme 4: Experiences of Discrimination Among Arab Women in the Israeli Labor Market

Discrimination is a common experience for Arab women looking for work in Israel. One interviewee stated, *"When they hear my name or see my headscarf, I notice the tone of the interview change."* Many Arab women noted they were passed over for a job because of assumptions made by the employer about their family responsibilities. Badran *et al.* (2023) position some of these barriers as either or both intersectional ethnic and gender discrimination, and recognize that Arab women living with disability encounter additional discrimination. Sigal and Michón (2024) identified psychological barriers and

workplace exclusion as important to understanding employment outcomes for Arab women in Israel.

4.5 Theme 5: Barriers Faced by Arab Women in Israel on Their Path to Career Advancement

Arab women working in Israel face many barriers to career advancement, including a lack of mentorship, biases in institutions, and social norms. One woman mentioned, *"There are few Arab women in management; this is frustrating."* Another described it saying, *"Every time I ask for a raise or promotion, I feel like I have to justify it twice as much as a man."* Fuchs and Friedman Wilson (2018) argued that these barriers are compounded by limited access to supportive networks and linguistic discrimination. Tehawkho and others (2023) note that even Arab graduates struggle to get jobs that suit their qualifications because of discrimination based on exclusion and a lack of representation.

4.6 Theme 6: Family, Workplace, and Community Attitudes Toward Arab Women's Career Pursuits

Attitudes from family and community members can enable or inhibit women's career paths. One participant mentioned, *"My father encouraged me to study, but when I got a job offer far from home, he hesitated."* Another noted, *"My manager is supportive, but my neighbors still think I should be home by 5 p.m."*. Lee and others (2023) found that while women's immediate families became increasingly supportive, extended community members more often upheld traditional norms that did not support women with demanding careers. Furthermore, Shah (2023) discussed the social stress and strain that many minority women experienced attempting to balance a cultural understanding of what it means to work with their career aspirations.

4.7 Theme 7: Life Experiences and Identity Factors Influencing Work–Family Balance Among Arab Women in Israel

In Israel, Arab working women often take on multiple roles that influence their work–family decisions and identity. *"I wake at 5 a.m. to get the kids ready, I work full-time, then I come home to a different shift,"* one woman shared. Another woman provided the perspective that *"I love my job, but I also feel guilt when I miss a school event of one of my kids."* These experiences are consistent with the explanations by Sahni and others (2025) about the gendered burden of work-life balance, especially in a collectivist culture. Griguletz and others (2018) also note that, partly due to limited professional connections and family responsibilities, Arab women often face hesitation in career progression, despite having strong personal motivation and qualifications.

5. Discussion

This study aimed to explore how Arab working women in Israel perceive the gap between their current workplace realities and their ideal professional aspirations. Input provided by 40 participants from various backgrounds and professions indicated that this gap is a continual conflict between educational qualifications, work ethics, and job opportunities provided to these women. The systemic challenges reflect ingrained gender norms, workplace culture, community expectations, and structural discrimination, and the factors listed stand for the real reason for the professional disconnect between the aspirations with which Arab women in Israel come, and what they achieve.

It has been observed that the motivation of Arab women to work is not restricted to the mere financial necessity associated with it. They are also encouraged to develop a sense of independence, fulfil a part of their identity, and make a social contribution. These findings align with previous research by Fuchs and Friedman Wilson (2018), which indicated that even though, in the last few decades, Arab women in Israel have been performing better academically, labor force entry has not shown relative reforms. As Khalaily and others (2023) emphasized, women from this group approach work in a desire to break social norms, become independent, and displace traditional expectations that prioritize domestic roles. The qualitative data confirm these findings: these women are active, engaged agents who resist sociocultural constraints.

Regardless of motivation or attainment, all participants experienced ongoing workplace gender inequalities. It was explained by many that no matter their level of education or skill/training, they had to excel differently to earn recognition. This finding was similar to that of Bar-Haim (2025); even with higher education status, the employment of Arab women remains comparatively low, especially in a few professions, like education. Likewise, Fuchs and Friedman Wilson (2018) presented in their study that even having the highest qualifications, Arab women encountered formal pathways that restricted their advancement and access to leadership roles. This evidence points to the fact that the remaining inequalities presented could not be attributed to their skill or even work output, but to systemic exclusion and structural discrimination that still shaped the experiences of Arab women working in Israel.

Gender stereotyping made the challenges that Arab women faced worse. Many participants reported that there are still societal norms guided by the belief that women have caregiving roles and are less competent when it comes to decision-making in leading roles. The findings of Tabassum and Nayak (2021) corroborate this evidenced influence of workplace gender stereotyping when assessing promotion opportunities, assigned roles and perceptions of competence. Stewart and others (2021) explored workplace gender stereotyping further, purporting that workplace stereotypical attributes are often normalized and institutionalized, especially in patriarchal societies. Moreover, they indicated that normalization of these attributes also restricts women's

upward mobility and professional career aspirations. The traditional notions present in the Arab culture impose a further limitation on the traditional attributes; women have to fulfil the role of support persons to men as breadwinners (Lee *et al.*, 2023). As a result, for many Arab women, professional aspirations are systematically restricted, even when they exceed the professional standards presented in their work.

The study also confirmed that discrimination—both from gender and ethnic-based discrimination—continues to be an obstacle. Participants described being passed over for promotion, being closed off from participating in decisions, and being judged based on markers of identity (name, accent, religious dress, etc.). Badran and others (2023) documented similar results in their study of Arab women with disabilities, where they found that for their participants, the interconnectedness of ethnicity and gender exacerbated exclusion from professional spaces. Sigal and Michón (2024) further noted that the low levels of psychological capital, stemming from ongoing marginalization, could inhibit these women from pursuing and obtaining opportunities in high-value sectors. In combination, this intersectional discrimination results in not only limited stability of access to employment, but also a recirculation of the lack of representation and utilization of talent among Arab women in Israel.

Social attitudes within families and communities emerged as another influential factor. While some participants described positive family support for education, many participants faced family friction about accessing opportunities outside of their families' placement or in sectors perceived as non-traditional. These themes mirrored those expressed by Shah (2023), who described that the interplay of ambition and tradition often leaves Arab women stuck between their professional aspirations and community, because these aspirations contradict societal and communal expectations. Lee and others (2023) showed that there has been increased tolerance by Arab families of women's education, labor market inclusion of women participants is still constrained by culture and subject to communal scrutiny, especially when women travel, have public visibility, or engage men in public.

Finally, work–family balance was discovered to be a real concern that shaped Arab women's decisions and perceptions of their professional aspirations. The participants each described a continuous “double shift” between working outside the home and working at home, which inhibited their availability for career advancement, as well as increased emotional labor. This suggests an agreement with Sahni and others (2025), who also identified work–life balance as an ongoing gendered concern, particularly in collectivist societies that disproportionately require women to assume caregiving responsibilities. As Greguletz and others (2018) acknowledged, structural exclusion from professional networks and informal promotion channels will further isolate women, especially through being time poor and subsequently assuming domestic roles. The study indicates that without some kind of institutional reform or cultural shift, the void between Arab women's professional situations and career aspirations will continue.

6. Conclusion

The results of this study indicate that Arab working women in Israel have aspirations about their profession that diverge substantially from their current work reality. In particular, the women in this study had a high degree of educational attainment and were, in general, motivated to work out of a desire for independence and to contribute to society. However, as revealed throughout the interviews, they were experiencing structural and cultural constraints in the labor market. The results substantiate the examination of the following issues in the literature: gender inequality despite the educational achievement of many of these women, the reality of continuing gender stereotyping, and intersectional discrimination against Arab women based on their gender and ethnicity. Combined, these issues are clearly limiting these women's potential for developing leadership roles, as well as advancing their professional careers and fully contributing to the Israeli labor market.

The synthesis of the results illustrates a paradox: that while more Arab women are obtaining greater professional qualifications and demonstrating ambition, they are still extremely limited by the expectations and structures of workplace environments. Gender roles have a stable inter-generational quality based on cultural norms with considerable impact on women's perceived suitability or even expectation of leadership and professional presence. Many women still find themselves relegated to degree-required positions in education and caregiving, and they are being excluded from professional societies and networks, thus aggravating organizational inequality. Assessment of discriminatory hiring practices, mentorship for professional development, and access to comparatively favorable supports through gender-neutral policies are all work environments contributing to limiting their professional gap. As Bar-Haim (2025), Sigal and Michón (2024) and Lee (2023) argue, substantive change will require both institutional boundaries in organizations as well as cultural shifts in communities.

Although this qualitative research yielded thoughtful perspectives, many questions remain concerning how structural barriers can be dismantled in both public and private sectors and how deeply rooted stereotypic ideologies can be challenged in fields that have been hierarchical regarding hiring, promotions and even expectations. Future research needs to formally evaluate programs such as mentorship initiatives, gender-sensitive policies, and accountability for employers to narrow the gap for Arab women working in Israel. There is also a need for longitudinal studies assessing whether and how younger generations of Arab working women may fundamentally experience different realities and outcomes when entering the workforce. Ultimately, addressing the structural and cultural barriers requires both public engagement and community recognition that continue to curtail the aspirations of Arab women in Israel and, therefore, their ambitions towards career possibilities will always be limited in terms of professional aspirations.

Creative Commons License Statement

This research work is licensed under a Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International License. To view a copy of this license, visit <https://creativecommons.org/licenses/by-nc-nd/4.0>. To view the complete legal code, visit <https://creativecommons.org/licenses/by-nc-nd/4.0/legalcode.en>. Under the terms of this license, members of the community may copy, distribute, and transmit the article, provided that proper, prominent, and unambiguous attribution is given to the authors, and the material is not used for commercial purposes or modified in any way. Reuse is only allowed under the terms of the Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International License.

Conflict of Interest Statement

The author declares no conflicts of interest.

References

- Abu-Rabia-Queder, S., & Weiner-Levy, N. (2013). Between Local and Foreign Structures: Exploring the Agency of Palestinian Women in Israel. *Social Politics: International Studies in Gender, State & Society*, 20(1), 88-108. <https://doi.org/10.1093/sp/jxs029>
- Aljohani, H. S. (2020). *The opportunities and challenges facing male- and female-run enterprises in the informal Saudi economy* (Doctoral dissertation, The University of Sheffield). Centre for Regional Economic and Enterprise Development (CREED), Management School. Retrieved from [https://www.researchgate.net/publication/395356617 THE OPPORTUNITIES AND CHALLENGES FACING MALE-AND FEMALE-RUN ENTERPRISES IN THE INFORMAL SAUDI ECONOMY](https://www.researchgate.net/publication/395356617_THE_OPPORTUNITIES_AND_CHALLENGES_FACING_MALE-AND_FEMALE-RUN_ENTERPRISES_IN_THE_INFORMAL_SAUDI_ECONOMY)
- Arar, K. (2018). Female Arab faculty staff in the Israeli academy: Challenges and coping strategies. *International Journal of Educational Development*, 62, 313–321. <https://doi.org/10.1016/j.ijedudev.2018.07.008>
- Badran, L., Amin, H., Gur, A., & Stein, M. A. (2023). It's disgraceful going through all this for being an Arab and disabled: Intersectional and ecological barriers for Arabs with disabilities in Israel. *Scandinavian Journal of Disability Research*, 25(1), 212–228. <https://doi.org/10.16993/sjdr.1002>
- Bar-Haim, E. (2025). Stagnation and de-segregation: The expansion of Palestinian Arabs' education in Israel. *Higher Education Policy*, 38, 148–164. <https://doi.org/10.1057/s41307-023-00336-x>
- Bental, B., Yonay, Y. & Kraus, V. (2016). Ethnic and gender earning gaps in a liberalized economy: The case of Israel. *Social Science Research*, 63. <https://doi.org/10.1016/j.ssresearch.2016.08.019>

- Busetto, L., Wick, W. & Gumbinger, C. (2020). How to use and assess qualitative research methods. *Neurological Research & Practice*, 2(14),1-10. <https://doi.org/10.1186/s42466-020-00059-z>
- Chikwe, C. F., Dagunduro, A. O., Ajuwon, O. A., & Kuteesa, K. N. (2024). Organizational development and gender inclusivity: A framework for sustainable change. *International Journal of Engineering Inventions*, 13(9), 284–291. Retrieved from https://www.researchgate.net/publication/385694272_Organizational_Development_and_Gender_Inclusivity_A_Framework_for_Sustainable_Change
- Cislaghi, B., Bhatia, A., Hallgren, E., Horanieh, N., Weber, A. M., & Darmstadt, G. L. (2022). Gender Norms and Gender Equality in Full-Time Employment and Health: A 97-Country Analysis of the World Values Survey. *Frontiers in Psychology*, 13. <https://doi.org/10.3389/fpsyg.2022.689815>
- European Institute for Gender Equality. (2022). *Gender Equality Index 2022*. <https://eige.europa.eu>
- Fuchs, H. (2017). *Education and employment among young Arab Israelis*. In *The State of the Nation Report 2017*. Taub Center for Social Policy Studies in Israel. Retrieved from <https://www.taubcenter.org.il/wp-content/uploads/2020/12/arabisraelisinhighereducation.pdf>
- Fuchs, H., & Friedman Wilson, T. (2018a). *Arab Israeli women entering the labor market: Higher education, employment, and wages* (Policy Brief). Taub Center for Social Policy Studies in Israel. Retrieved from <https://www.taubcenter.org.il/en/research/arab-israeli-women-entering-the-labor-market-higher-education-employment-and-wages/>
- Fuchs, H., & Friedmann-Wilson, T. (2018b). *Integration of Arab women in the labor market: Education, employment, and wages*. Taub Center for Social Policy Studies in Israel. [In Hebrew] Retrieved from <https://www.taubcenter.org.il/en/research/arab-israeli-women-entering-the-labor-market-higher-education-employment-and-wages/>
- Furlotti, K.; Mazza, T.; Tibiletti, V.; Triani, S. (2019). Women in top positions on boards of directors: Gender policies disclosed in Italian sustainability reporting. *Corp. Soc. Responsib. Environ. Manag.*, 26, 57–70. https://doi.org/10.1002/csr.1657?urlappend=%3Futm_source%3Dresearchgate
- Gabaren, S. (2020). The Status of the Arab Women in Israel: Trends, Changes and Factors. *Education, Language and Sociology Research*, 1,138. <https://doi.org/10.22158/elsr.v1n1p138>
- Gierczyk, M. K., Gromkowska-Melosik, A., Scott, S., & Parker, C. (2023). The snowball sampling strategy in the field of social sciences: Contexts and considerations. *Przegląd Badań Edukacyjnych*, 43. <https://doi.org/10.12775/PBE.2023.029>
- Graafland, J. (2020). Women in management and sustainable development of SMEs: Do relational environmental management instruments matter? *Corp. Soc. Responsib. Environ. Manag.*, 27, 2320–2328. <https://doi.org/10.1002/csr.1966>

- Greguletz, E., Diehl, M.-R., & Kreutzer, K. (2018). Why women build less effective networks than men: The role of structural exclusion and personal hesitation. *Human Relations*, 71(9), 1178–1206. <https://doi.org/10.1177/0018726718804303>
- Karimi Moghari, Z., Ebrahimi Faez, S., & Jahantigh, E. (2020). The Status of Women in Labor Market of Islamic and Non-Islamic Developing Countries (1995-2010). *Economía Coyuntural*, 5(4), 3-24. Retrieved from http://www.scielo.org.bo/scielo.php?script=sci_arttext&pid=S2415-06222020000400003
- Khalaily, M., Badran, A., & Rudnitzky, A. (2023). *Employment and wages* [Chapter 3]. In *Arab society statistical report 2023*. Israel Democracy Institute. <https://en.idi.org.il/arab-society/2023/?chapter=55097>
- Kyambade, M., Tushabe, M., Namatovu, A., & Oyella, S. (2024). Bridging the gender gap: Analyzing women's participation and leadership representation in university governance. *Cogent Social Sciences*, 10(1), 2432519. <https://doi.org/10.1080/23311886.2024.2432519>
- Lee, S., Hamad Alsereidi, R., & Ben Romdhane, S. (2023). Gender roles, gender bias, and cultural influences: Perceptions of male and female UAE public relations professionals. *Social Sciences*, 12(12), 673. <https://doi.org/10.3390/socsci12120673>
- International Labour Organization. (2023). *Global Wage Report 2022-23: The Impact of Inflation and COVID-19 on Wages*. Retrieved from <https://www.ilo.org/publications/flagship-reports/global-wage-report-2022-23-impact-inflation-and-covid-19-wages-and>
- Mohajan, H. (2018). Qualitative Research Methodology in Social Sciences and Related Subjects. *Journal of Economic Development, Environment and People*, 7(1), 23-48. <https://doi.org/10.26458/jedep.v7i1.571>
- Morgan, D. L. (2019). *Basic and advanced focus groups*. Sage Publications. Retrieved from <https://methods.sagepub.com/book/mono/basic-and-advanced-focus-groups/toc#>
- Morgan, H. (2022). Conducting a Qualitative Document Analysis. *The Qualitative Report*, 27(1), 64-77. Retrieved from <https://nsuworks.nova.edu/tqr/vol27/iss1/4/>
- Moss-Racusin, C. A., Dovidio, J. F., Brescoll, V. L., Graham, M. J., & Handelsman, J. (2012). Science faculty's subtle gender biases favor male students. *Proceedings of the National Academy of Sciences*, 109(41), 16474–16479. <https://doi.org/10.1073/pnas.1211286109>
- Mwita, K. M. (2022). Strengths and weaknesses of qualitative research in social science studies. *International Journal of Research in Business and Social Science*, 11(6), 618–625. <https://doi.org/10.20525/ijrbs.v11i6.1920>
- Priyadarshini, A. (2020). *Conducting and analyzing semi-structured interviews: A study of open innovation in food firms in Ireland*. SAGE Research Methods. <https://doi.org/10.4135/9781529705546>

- Powell, G.N. (2018). *Women and Men in Management*. SAGE Publications. Retrieved from https://books.google.ro/books/about/Women_and_Men_in_Management.html?id=_JC9cDwAAQBAJ&redir_esc=y
- Provasi, R.; Harasheh, M. (2021). Gender diversity and corporate performance: Emphasis on sustainability performance. *Corp. Soc. Responsib. Environ. Manag.*, 28, 127–137. <https://doi.org/10.1002/csr.2037>
- Richard, B., Sivo, S., Orlowski, M., Ford, R., Murphy, J., Boote, D., & Witta, E. (2020). Qualitative research via focus groups: Will going online affect the diversity of your findings? *Cornell Hospitality Quarterly*, 62(1), 32-45. <https://doi.org/10.1177/1938965520967769>
- Ryan, M. K. (2022). Addressing workplace gender inequality: Using the evidence to avoid common pitfalls. *British Journal of Social Psychology*, 62(1), 1–11. <https://doi.org/10.1111/bjso.12606>
- Sa'ar, A. (2015). Palestinian women in the Israeli workforce and the idea of economic citizenship. *Max Planck Institute for the Study of Societies (MPIfG), Cologne*, 16 (2), 14-20. Retrieved from <https://www.econstor.eu/bitstream/10419/156050/1/vol16-no02-a3.pdf>
- Sahni, S., Kaushal, L. A., & Gupta, P. (2025). Gendered differences and strategies for work-life balance: Systematic review based on social ecological framework perspective. *Acta Psychologica*, 256, 105019. <https://doi.org/10.1016/j.actpsy.2025.105019>
- Sefcik, J. S., Hathaway, Z., & Dimaria-Ghalili, R. A. (2023). When snowball sampling leads to an avalanche of fraudulent respondents in qualitative research. *International Journal of Older People Nursing*, 18(6), <https://doi.org/10.1111/opn.12572>.
- Setyaningrum, G., & Juansih. (2024). Gender-based challenges in women's leadership careers: A literature synthesis. *Technium Social Sciences Journal*, 63, 252–267. <https://techniumscience.com>
- Shah, F. A. (2023). *Promotions and rewards: Perceptions of minority women in corporate America* (Doctoral dissertation, Adler University). Chicago, IL. Retrieved from https://www.researchgate.net/publication/392101642_Promotions_and_Rewards_Perceptions_of_Minority_Women_in_Corporate_America
- Sigal, R., & Michón, P. (2024). Psychological capital and labor market participation of Arab women in Israel. *Applied Research in Quality of Life*, 19, 1173–1195. <https://doi.org/10.1007/s11482-024-10286-0>
- Stewart, R., Wright, B., Smith, L., Roberts, S., & Russell, N. (2021). Gendered stereotypes and norms: A systematic review of interventions designed to shift attitudes and behaviour. *Heliyon*, 7(4). <https://doi.org/10.1016/j.heliyon.2021.e06660>
- Suherman, A., Arminarahmah, N., & Martini. (2024). The impact of organizational culture on employee retention and performance in the technology industry: A comparative study. *International Journal of Management Science and Information Technology (IJMSIT)*, 4(2), 516–526. <https://doi.org/10.35870/ijmsit.v4i2.3405>

- Tabassum, N., & Nayak, B. S. (2021). Gender stereotypes and their impact on women's career progressions from a managerial perspective. *IIM Kozhikode Society & Management Review*, 10(1), 1–17. <https://doi.org/10.1177/2277975220975513>
- Tehawkho, M., Kiknadze, L., Sumkin, S., & Partush, A. (2023). *Paving the way to labor market success for Arab higher education graduates* (Policy Paper No. 2023.05). Reichman University, Aaron Institute for Economic Policy. Retrieved from <https://www.runi.ac.il/media/iaelocry/paving-the-way-to-labor-market-success-for-arab-higher-education-graduates-%D7%92%D7%99%D7%A8%D7%A1%D7%94-%D7%A1%D7%95%D7%A4%D7%99%D7%AA.pdf>
- Tenzek, K. (2017). Snowball subject recruitment. In *The sage encyclopedia of Communication Research Methods* (Vol. 4, pp. 1614-1616). SAGE Publications, Inc, <https://doi.org/10.4135/9781483381411.n569>
- Ting, H., Memon, M. A., Thurasamy, R., & Cheah, J.-H. (2025). Snowball sampling: A review and guidelines for survey research. *Asian Journal of Business Research*, 15(1). <https://doi.org/10.14707/ajbr.250186>
- Wolfram, H. J., Alfermann, D., & Athenstaedt, U. (2020). Gender, gender self-perceptions, and workplace leadership. *Handbook of labor, human resources and population economics*, 1-27. Retrieved from https://link.springer.com/rwe/10.1007/978-3-319-57365-6_22-1
- Wu, J., Richard, O. C., Triana, M. del C., & Zhang, X. (2021). The performance impact of gender diversity in the top management team and board of directors: A multiteam systems approach. *Human Resource Management*, 60(1), 1–24. <https://doi.org/10.1002/hrm.22086>
- Yagüe-Perales, R.M.; Pérez-Ledo, P.; March-Chordà, I. (2021). Analysing the Impact of the Glass Ceiling in a Managerial Career: The Case of Spain. *Sustainability*, 13, 6579. <https://doi.org/10.3390/su13126579>
- Yashiv, E., & Kasir, N. (2012). Arab women in the Israeli labor market: Characteristics and policy proposals. *Israel Economic Review*, 13(2), 1-27. Retrieved from <https://ideas.repec.org/p/boi/wpaper/2012.05.html>
- Zhang, W. (2024). The impact of top management team diversity on corporate decision making and performance. *Transactions on Economics, Business and Management Research*, 13, BMMFT 2024. <https://doi.org/10.62051/r5683x66>.