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WOMEN IN EDUCATIONAL LEADERSHIP POSITIONS

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A SEARCH FOR CHRISTIAN SOLUTIONS TO CULTURAL ISSUES IN
THE SOUTH PACIFIC DIVISION OF THE SEVENTH-DAY ADVENTIST CHURCH

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SYNOPSIS

This study, using a cultural perspective and statistical data, addresses the perceived non-participation of women in decision-making processes within organizational structures of the Seventh-day Adventist Church in general and within the South Pacific Division (SPD) educational system in particular. While there are precedents for gender-inclusiveness in denominational history and scripture, a review of the general literature shows an ambivalent situation presently existing in the public sector in Australia. An examination of 1984-1989 staffing lists of Seventh-day Adventist elementary schools and high schools in the SPD (excluding mission union conferences) reveals a significant under-representation of women in educational leadership positions. Several strategies are suggested for implementation in order to effect change.

INTRODUCTION

The role of women within the Seventh-day Adventist (SDA) Church today, is increasingly receiving prominence in denominational journals [1] as well as being addressed by church commissions.[2] A small girl's diary entry both illustrates and gets to the heart of the issue very quickly:

"Dear God,
Are boys better than girls? I know you are one, but please try to be fair.

Love,
Samantha."

On the surface the child's thoughts may appear amusing, but on a deeper level her petition subconsciously reflects the norms of her society and its culture, including her learned notion of personhood. It appears to Samantha that, where she is living, girls are not 'getting the breaks'. A similar uncomfortable feeling is being experienced by different people within the SDA church where gender-exclusiveness is perceived by some as a persisting

problem,[4] the seriousness of which is acknowledged by the 1985 General Conference session, in calling on the Church worldwide to "open up leadership positions to women."[5] The issue can be perceived as part of a universal Christian dilemma, regarding the nature of the relationship between cultural traditions, which are human inventions and achievements, and scriptural truths as personified in Jesus and revealed through the Holy Spirit.[6] What light might Christian social ethics, history, Scripture, equal opportunity literature and research shed on the problem?

A CULTURAL PERSPECTIVE

Niebuhr proposes a typology of relationships between "Christ and culture": opposition, affirmation, synthesis, dualism and transformation.[7] There is no compelling evidence in denominational literature[8] to suggest that any one of these categories sufficiently reflects the position of the Seventh-day Adventist Church's understanding of the relationship between "Christ and culture". Indeed, there appears little indication whether the church has a position on the particular issue. It could well be that existing situations within the church that reflect specific relationships between cultural traditions and scriptural truths may have been arrived at by default rather than through careful consideration and study.

It is apparent that for too long the notion of women in significant positions of responsibility has been placed in the realm of the apocryphal by the Seventh-day Adventist Church. This is despite an array of scriptural and historical precedents for women to assume church leadership and decision-making roles.[9] From the data supplied by Dasher,[10] it is interesting to note that in less than two generations since Ellen G. White's death, women's participation in church leadership dropped from a 'high' at the beginning of the 20th century to one of virtual insignificance in the nineteen-forties and continuing into the nineteen-eighties. An individual unconvinced on this matter should make a point of counting the number of women pictured in official denominational journals, especially in photographs that accompany articles reporting meetings of denominational education administrators. It seems more than a touch of irony that a church which looks to the prophetic gift of a woman for organizational and spiritual guidance, and which regards the same person among its principal founders, should neglect to appoint women to prominent leadership positions. What reasons may be given for this phenomenon?

In the absence of specific research, a multiple factor explanation would probably point to, among other reasons, emphasis on role specialization, a perpetuation of male domination on important church committees, schooling experienced by children, the nature of family upbringing, media role models,

and the gradual change of SDA organizational identity from sect to denomination. Spender also draws attention to "the disappearance of the women of the past," which results in a loss of strength to succeeding generations of women,[11] while Byrne points out a different reason: "As institutions change and become larger, or co-educational or multi-disciplinary, the senior positions are filled by men."[12] Thus size may bring about changes in structure which then impact on the nature of people interaction. Viewed from within the framework of compliance theory[13], SDA organizational structures, although probably categorized as "common", "normative" and "moral", have tended to develop features where the interests of leaders and led are sometimes perceived as "conflicting", the power exercised by leaders as "coercive" and the involvement of lower participants as "alienative".

Central to an adequate explanation are the concepts of "power" and "control". Put into question format the issue becomes: Who controls whom or what, how, when, where, how much, how well and why?

Attempts have been made to propose detailed answers to some of these questions on the denominational level (eg. in relation to the ordination of women to the gospel ministry), but unfortunately when the status quo is challenged, there is the danger that questioners are often perceived as spiritually suspect and lacking in commitment to the church. Scripture in general, and The Sermon on the Mount in particular, appear to provide no support for arguments based on the notion of "power over" vis a vis "power with" people. Acceptance of the "power shared, is power multiplied" principle would affirm that God is no respecter of gender (positions to the contrary tend to interpret selected Bible texts prescriptively rather than descriptively[14]) and would contribute to focusing on the benefits derived from the distribution of responsibility and power.

REVIEW OF THE LITERATURE

A scanning of the general literature reveals that there is ambivalence about the progress of equal opportunity programs in Australia. For instance there are reports from the public schools sector in one Australian state (New South Wales) that 40% of the promotion positions have been set aside for women teachers[15] and that emphasis is being given at the federal level to the implementation of a national policy that

> "recognises the need to provide a supportive school environment
> in which girls and boys are equally valued and challenged as
> learners and their needs are equitably catered for."[16]

On the other hand Yates[17] claims that much of the attention that has been given to sexism, gender and equal opportunity is illusory. Equally disheartening are articles in the Australian press which describe the field of

politics as "...still a man's game in which men set the rules"[18] and where women remain an expedient and "are manipulated as a 'gender requirement' when it suits men to do so ... Women in politics get only what the men want to give them."[19]

More specifically, a section of the literature focuses on schools. Examples of new insights gained from studies and research relevant to this discussion show:

Many children in Australian elementary schools are under the impression that teachers are 'promoted' from the 'easier' lower grades to the 'harder' upper grades.[20]

If the cycle of non-participation of girls and women in science and technology is to be broken, steps need to be taken to transform the expertise and self-concept of women teachers.[21]

Of young women who went into teaching, almost one quarter were no longer in the Australian workforce because of family responsibilities and home duties.[22]

The percentage of women school principals in Australia (NSW) almost halved over the period 1949-79, a decline from 20.9% to 9.6%.[23]

Australia has one of the lowest rates of women in educational decisionmaking positions in the world.[24]

Women teachers across all age groups, did more housework than men and perceived a conflict of afterschool commitments and domestic responsibilities. Nevertheless, "When asked about the importance of their own career to the household, 61% women replied that their own career was equally or more important than their partner's."[25]

Overall, the literature gives the reader the distinct impression that women's participation in administration and leadership in education is not increasing.

Where does the SDA education system in the South Pacific Division fit into this wider picture? Sampson claims "the proportion of women holding principalships in Catholic and independent schools in Australia is not known because such information is not generally published."[26] This criticism does not really apply to the SDA education system which freely circulates comprehensive staffing lists within the school system. No detailed analysis or study of women in leadership positions in the SPD education system, however, has been conducted and published to the writer's knowledge. A study which attempts an analysis was done by Vyhmeister, who published data on women in SDA church leadership positions in ten divisions around the world.[27] The data, which Vyhmeister described as constituting "a representation of reality, not reality itself,"[28] (because of variation in questionnaire reponse rates) showed one woman high school principal and zero women elementary school principals (sic) in the SPD. These were the 'equal lowest' figures for any division and

prompted the writer to make a more comprehensive collection of data regarding women in principalship positions in the SDA education system in the SPD (excluding mission union conferences). A subsequent and more comprehensive survey by Flowers and Kilcher showed 82 women in leadership positions in the SPD (**including** union mission conferences). The women were employed in five categories:

1. Division, union, conference/mission administration;
2. Departmental directors, associates or assistants;
3. Professional ministry (pastors, associates, chaplains);
4. Bible instructors;
5. Educational administration.[29]

Flowers reports that in response to the question: "What could the church do to make its women employees feel more secure and satisfied?" 90% of all respondents registered concerns and suggestions which were clustered as development opportunities, equality in compensation, and respect and recognition.[30] Flowers' research findings represent a 'global mural'. An analysis of available data in the SPD is intended to fill in details of the overall picture.

DESCRIPTION OF THE METHODOLOGY

This study incorporates all SDA schools in Australia and New Zealand ranging in size from one-teacher schools to schools of '30 plus' staff members.[31] Data set out in Tables 1, 2, 3 and 4 (see Appendix) cover the period 1984-89 and have been derived from the printed staffing lists of the SPD Education Department and its two 'home-field' union conferences. The term "prinicpal" refrs to a person in charge of a school.

The study tested the following hypotheses:

Hypothesis 1

H_o There is no significant difference in the proportion of the number of men and women elementary school principals in the SDA education system in the SPD (excluding the mission union conferences) for the year 1984, 85, 86, 87, 88, 89.

Hypothesis 2 is identical to hypothesis 1 except that it relates to high school principals.

In order to discover whether there is an overall trend for the period 1984-89, as opposed to the situation for any one given year, a list of appointments to vacant principalships was compiled from staffing lists, the hypothesis tested being:

Hypothesis 3

H_o There is no significant difference in the proportion of men and women appointed to vacant elementary school principalships in the SDA education

system in the SPD (excluding the mission union conferences) for the period 1984-89.

Hypothesis 4 is identical to hypothesis 3 except that it relates to high school principalships.

In addition, a sub-analysis is made of data for one-teacher elementary school principals for each year from 1984 to 1989, and whether in turn there is any overall trend for the period under consideration.

Hypothesis 5 is thus identical to hypothesis 1, except that it relates to one-teacher elementary school principals only, and

Hypothesis 6 is identical to hypothesis 3, except that it relates to one-teacher elementary school principalships only. The chi square test for two independent samples[32] is chosen to statistically test the null hypothesis in each case.

DATA ANALYSIS AND DISCUSSION

The null hypothesis was clearly rejected at alpha (significance) levels of 0.0005 and 0.005 for hypothesis 1 and hypothesis 2 respectively; i.e. The probability of the proportion of male principals to female principals occurring by chance is less than or equal to 5 in 10,000 for SDA elementary schools, and 5 in 1,000 for SDA high schools. It is evident that the number of men/women principals in SDA schools in the SPD is disproportionate to the total number of men teachers and the total number of women teachers in the denominational work force, for each of the given years. Principalship numbers are heavily weighted against women and in favour of men. This is particularly the case in elementary schools.

Analysis of data also reveals that, with one exception, all high school principals are male. Furthermore, while a representative number of women is shown working under the direction of women principals, a maximum of only 6 men in the whole SDA education system in the SPD worked under women principals during any one year for the given period.

The situation appears to be no better in educational administration at conference, union and division levels where, with the exception of some remedial and curriculum consultants, women are conspicuous by their absence. When Loma Linda University, in conjunction with the SPD Education Department recently began offering an M.A.(Education) degree as part of a summer school program held at Avondale College, Loma Linda co-ordinators (according to unofficial reports) were surprised that the SPD sponsored 10 men, but no women for the 'administration strand' of the 1986/7 M.A. program. Twelve men and 3 women were sponsored to enrol in the 'curriculum strand' during the following year. This was an improvement on the preceding year and on the previously favoured policy of full time employer-sponsored overseas post-graduate study

programs. Available data indicate that under that policy (now less favoured and only operating in part) no women from either the elementary or high school sector are presently benefiting from overseas full-time post-graduate studies, while it is not known whether men are still receiving benefits.

The null hypothesis was also rejected for both hypotheses 3 and 4. ($\alpha =$ 0.005), statistical analysis showing women as being significantly under-represented in denominational elementary and high school principalships in the SPD, on a continuing basis for the period 1984-89. It is noteworthy that during this period a total of 116 principalships became vacant in elementary schools, of which 65 were filled by men and 51 by women (see Table 4, Appendix). Given the total number of women elementary schools teachers (see Table 1, Appendix), the **expected** number of women appointed to principalships is 75 and an **expected** frequency of only 41 for male principals. Of special interest is that of 34 vacancies occurring in high school principalships during 1984-1989, only one was filled by a woman, whereas the **expected** frequency of appointments is 11 for females and 23 for males.

For hypothesis 5, the null hypothesis was rejected for the year 1984 (α =0.02), but accepted for the years 1985, 86, 87, 88, 89; i.e. in the latter instances the number of men/women one-teacher school principals is not disproportionate. The null hypothesis was also accepted for hypothesis 6 ($\alpha =$ 0.05). These findings can be perceived as an encouraging sign. However the 'gild' on this development tends to fade in the light of research that indicates that over 50% of final year elementary teacher education students perceived appointments to a one-teacher school as either "negative" or "highly negative", scored on a five point Likert scale.[33] Major reasons given were: (i) Excessive workload[34] coupled with disproportionate financial remuneration; (ii) lack of opportunity for social contact and professional development; (iii) "small town" atmosphere.[35]

Given these perceptions, appointment of women to one-teacher school principalships seems very much like a penalty. Disregarding that possiblity, the 'acid test' of whether the present proportion of women in one-teacher school principalships represents a positive sign is whether a significant number of these women will move to principalships of larger elementary schools. Past experience has not proved to be a positive indicator in this area.

Some consideration will now be given to the arguments that are often tendered to maintain the status quo of male dominance in school administration. One of the most common arguments claims that there is no point in employing (young) women because they only get married and then leave to have babies, i.e. women are poor long term organizational investments. The facts of course are that not all women get married, and not all have children. Also

It is understandable for an employer to be disappointed when an employee leaves work, especially if she or he is doing a good

job. But it isn't just young women having children who leave a
job. Men and women of all ages leave jobs, mostly to go to new
ones. To say, 'I won't employ [promote] a woman because she'll
only leave to have a baby, is the same as saying, 'I won't
employ [promote] a man because he'll only leave to take another
job'.[36]
[promote] not in original

The level of frustration experienced by some women employed in
denominational schools is illustrated by one female respondent in a survey: [In
response to a written application to the denominational employer requesting
maternity leave]"... a letter came back accepting my resignation! I never
resigned!!"[37]

A second argument states that women do not apply for leadership positions
in denominational schools. When pressed, most women decline to accept
promotion to greater responsibility. This claim may not be spurious, but the
reason for this response could be that many women, other than those who seek
opportunities for professional growth outside denominational employment, have
become so discouraged through past policies and experiences that they have
reconciled themselves to institutionalised submissive roles. Other
disincentives for women to actively seek principalships relate to a perceived
lack of training for individuals prior to appointment.[38]

Thirdly it is suggested that the position of women in SDA schools is no
worse than that of women in state government education systems. Data for the
year 1983 for public schools,[39] when compared with 1984 SDA data, show
approximately similar percentages of women occupying principalships in
elementary and high schools in both education systems. The answer to this
point simply is that two wrongs do not make a right. Rather, the church should
heed the admonition of the apostle Paul: "Don't let the world around you
squeeze you into its own mould."[40] Thus in its utilisation and development of
human resources the church needs to provide a model that challenges the
thinking and existing practices of the world at large, rather than to reflect
its prejudices. Such a model should present Jesus as a transformer of culture
in the sense that he redirects, reinvigorates and regenerates all human
activities.[41]

RECOMMENDATIONS AND COMMENTS

Is there anything we can learn from the current situation and are there
ways in which we can respond? Yes! There is.

(i) It is suggested that corporately and individually there is a need to
acknowledge that a situation of gender exclusiveness relating to leadership
positions in schools continues to exist in SDA schools in the SPD. This need
is highlighted by the continuing use of discriminatory language in policy

statements and administrative procedures found in current SPD denominational
documents:

> 1.210:89 The school principal is responsible to the employing
> organisation for the management of the school. He receives
> his directions through its ranking officer the Conference
> President...[42]
>
> 2.710:89 It is expected that the principal will use his
> authority for the control of school property.[43]
>
> Job Description Union Education Director: <u>Functions and</u>
> <u>Responsibilities</u>
> 2. Assist division education director in his evaluation of the
> union colleges...[44]
> [emphases not in originals]

The question raised is whether these examples are merely lapses in
proof-reading or whether they are significant indicators of the 'deep thought
structure' of church administrators.

(ii) Men should repent of cornering denominational power structures, and
recognize their need of the Spirit of Jesus when it comes to power
relationships.[45]

(iii) We must reaffirm in local contexts, the call of the General
Conference Session of 1985 to open leadership positions to women. (Much
encouragement, no doubt would be provided if the General Conference followed
its own advice and gave a strong lead in this matter). We need also to go
beyond this at lower levels, by initiating "enabling strategies".

The strategies might include putting specific requests to nominating
committees (and the many other committees, which in their decision-making
impact on education) to take into consideration the large pool of resources
and leadership talents that women can bring to denominational education and to
the church at large. Moreover the composition of committees requires careful
scrutiny because

> "as long as selection panels are directed and composed
> largely of men, or women who are not professionally active
> and qualified, and as long as no account is taken of
> arguments about role models of women for girls (and for
> boys), nor of evidence of outstanding female leadership and
> participation in education, [the] situation can only get
> worse."[46]

For instance the validity of the findings or recommendations of the SDA
'Commission on Women's Roles'[47] might be called into question on account that
80% of its members are men. Hence there is a great need that as part of this
process of change, women need to represent themselves.

(iv) McMahon[48] directs our attention to a number of career tactics which
might be considered relevant to SDA women in denominational employment: Work
out values and pursue them; gain qualifications equal to those held by men;

display endurance, integrity and assertiveness; develop and use support groups and networks; understand the system; have long term career goals; and don't be afraid to work on committees if the opportunities arise.[49]

(v) Women, together with men, need to be given the opportunity to prepare for educational leadership positions through effective professional development and work experience programs.

(vi) As pointed out by Guy[50], a number of SDA schooling practices require change (e.g. curriculum content, instructional practices) if the problem is to be 'nipped in the bud'.

(vii) New insights might also be gained from qualitative and quantitative research paradigms applied to the problem area.

(viii) Finally, (although these suggestions are not intended to be exhaustive) there is a need to review and evaluate progress, or the lack of it, to see whether strategies have been effectively implemented and whether they are contributing towards reaching mission goals. This procedure should be part of an ongoing process in an organization where leadership has a 'vision'.

Church administrators could also respond to the existing situation by engaging in more pro-active decision-making. There has been an awareness on the part of some church members that, if it were not for religious organizations 'enjoying' certain exemptions from state and federal equal opportunity legislation on religious grounds, the church might well be the target for litigation by ('outside') pressure groups. The church must take steps to remove the causes for potential litigation.

Luke records for us the direction in which Jesus pointed a certain lawyer who enquired about obtaining eternal life: "But he, willing to justify himself said unto Jesus, "And who is my neighbour?"[51] Jesus' answer in the form of a parable focuses on the qualities of **inclusiveness** and compassion. It is not too difficult to imagine Jesus changing the setting of the parable for our benefit and zeroing in on a hybrid of the 'disease' of exclusiveness that afflicts us today.

If the SDA church were to act on the injunction that Jesus gives us[52] so that women were indeed fully participating in leadership roles in denominational education (or other areas), blessings would no doubt be poured out on schools and the church at large in that decision-making would utilize more of available human resources;[53] decision-making would also be wiser, more representative and provide more suitable role models than is presently the case.

In summary, this means that

The kingdom of God begins within, but it is to make itself manifest without...It is to penetrate the feelings, habits, thoughts, words, acts of him [her] who is the subject of it. At last it is to penetrate our whole social existence.[54]

To respond to such a challenge requires both the power of the Holy Spirit and the willing consent of the individual. At the same time one should be conscious of the danger that even our most sincere responses and well-intentioned efforts may, over time, turn into calcified institutional behaviour.

Also of relevance is Niebuhr's observation that the conclusions we reach individually, in seeking to be Christians in our culture, are in a number of ways relative. Our conclusions often are: 1. dependent on partial knowledge; 2. relative to one's measure of faith and unbelief; 3. related to one's historical position, status and responsibilities, and 4. related to the relative value of things.[55] One important implication is that there is no room for cultural smugness or triumphalism. Within changing contexts, each new generation of Christians must 'think through' its own cultural transformation, seeking to benefit from the redirection, reinvigoration and regeneration that Christ brings to all human activities.

CONCLUSION

What of the future? Vyhmeister (in a spirit of kindness, no doubt) entitled her study about SDA women in church leadership positions: "Not Weary in Well Doing".[56] Analysis of data for the SDA education system in the SPD however, indicates that reality regarding women in leadership positions is perhaps more accurately described as "not doing well, and weary." The findings of this study are in general agreement with the findings of Flowers' and Kilchers' survey,[57] and in particular indicate that women employed in the SDA education system in the South Pacific Division (excluding union mission conferences) have not had equitable development opportunities. Women in educational leadership positions in the SPD have been conspicuous by their absence, over the last 6 years.[58]

Despite the existing situation, this is not a time for remaining despondent. The beginning of the history of the Seventh-day Adventist Church was marked by the creative, co-operative, caring and energetic endeavours of a group of relatively young people who had a vision. The latter phases of the development of the church will not be less challenging or exciting and, according to Scripture[59], there will be no room for gender exclusiveness. It only remains for us to step out in faith.

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17. Lyn Yates, "Does 'All Students' Include Girls? Some Reflections on Recent
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     AAARE/ NZARE Conference; University of Canterbury, Christchurch, New
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19. Ibid. It should be noted that Australian state and federal politics does
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     may be due to the fact that Australia has no equivalent of, for instance,
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26. Shirley Sampson, "Facts and Trends: A National Overview," p. 22.

27. Nancy Vyhmeister, "Not Weary in Well Doing," (Ministry, April, 1986), pp.
     11-13.

28. Ibid.

29. Karen Flowers and Carole Kilcher, "The Role of Women in the Church: An
     International Survey of Seventh-day Adventist Women in Leadership",
     Women's Ministries Advisory, General Conference of Seventh-day Adventists:
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30. Karen Flowers, Adventist Review, p. 17. A note of caution should be
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     questioinnaires, with no follow-up of non-respondents. Nevertheless there
     is much greater validity for the findings for divisions with a response
     rate of over 60%. The SPD comes into this category.

31. Because New Zealand is part of the Trans-Tasman Union Conference, which also incorporates the larger part of the eastern sea-board of Australia, New Zealand has not been treated as separate. However, the two mission union conferences within the South Pacific Division are not included in this study because of limited research resources.

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38. Ibid.

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41. H. Richard Niebuhr, p. 209.

42. Education Department, SPD of the SDA Church, Education Handbook, Draft, Wahroonga: SPD Ed. Dept., 1988, p. 16.

43. Ibid., p. 95.

44. Education Department, SPD of the SDA Church Mid-year Meeting Agendas, Wahroonga: SPD ED. DEPT., 1989, p.24.

45. See Matthew 20: 26-27; consequently altruism, deference, co-operation and submissiveness should not be qualities that are found only in women.

46. Shirley Sampson, "Facts and Trends: A National Overview," p. 23

47. See Adventist Review, (February 4, 1988), p. 28; William Johnsson, "Committees Vote Recommendations on Women's Roles, Global Strategy," Adventist Review, (August 3, 1989), pp. 6-7.

48. Anne McMahon, "Career Tactics in Educational Management," Changing Focus: The Participation of Women in Educational Management in Australia, Report of a National Conference, 3-5 June 1983, Melbourne, Australia, (Melbourne: The Australian College of Education, 1983), Appendix 7, pp. 102-107.

49. Ibid.

50. Fritz Guy, pp. 10, 33-35.

51. Luke 10:29, K.J.V.

52. See Luke 10:37.

53. For example see Kit Watts, "Outstanding Adventist Women Receive Awards," Adventist Review, (December 10, 1987), p.20, and J.H. Zachary, "First All-Women's Crusade Nets 160", Adventist Review, (November 5, 1987), p.28.

54. F. Maurice (ed.), The Life of Fredrick Denison Maurice Chiefly Told in his Letters, quoted in H. Richard Niebuhr, p. 228.

55. H. Richard Niebuhr, p. 234.

56. Nancy Vyhmeister, p.11.

57. Karen Flowers and Carole Kilcher, p. 5.

58. The only exception is the area of one-teacher elementary school principalships.

59. See Joel 2:28.

TABLE 1

NUMBER OF TEACHERS, ACCORDING TO GENDER, EMPLOYED IN
SEVENTH-DAY ADVENTIST SCHOOLS IN THE SOUTH PACIFIC DIVISION*
FOR THE PERIOD 1984-89 (* excluding mission union
conferences)

ELEMENTARY SCHOOL TEACHERS   HIGH SCHOOL TEACHERS

YEAR	1984	1985	1986	1987	1988	1989	1984	1985	1986	1987	1988	1989
FEMALE	132	137	155	163	159	151	69	67	82	99	90	99
MALE	93	78	78	82	80	84	157	168	182	168	171	171
TOTAL (N)	225	215	233	245	239	235	226	235	264	267	261	270

TABLE 2

NUMBER OF ELEMENTARY SCHOOL PRINCIPALS, ACCORDING TO GENDER,
EMPLOYED IN SEVENTH-DAY ADVENTIST SCHOOLS IN THE SOUTH
PACIFIC DIVISION* FOR THE PERIOD 1984-89.
(*excluding mission union conferences)

YEAR	1984			1985			1986			1987			1988			1989		
GENDER School size No of Teachers	M	F	(N)	M	F	(N)	M	F	(N)	M	F	(N)	M	F	(N)	M	F	(N)
1 T	22	15	37	17	17	34	11	16	27	12	18	30	10	16	26	10	16	26
2 T	16	5	21	19	3	22	19	6	25	18	7	25	18	7	25	21	4	25
3-5 T	11	1	12	10	1	11	13	1	14	11	3	14	12	2	14	10	1	11
6-10 T	5	0	5	5	0	5	2	0	2	3	1	4	1	3	4	2	3	5
11-15 T	1	0	1	0	0	0	2	0	2	1	0	1	2	0	2	1	0	1
16-20 T	1	0	1	1	0	1	1	0	1	0	0	0	0	0	0	0	0	0
21-25 T	0	0	0	0	0	0	0	0	0	1	0	1	1	0	1	1	0	1
26-30 T	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
30 + T	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
TOTAL (N)	56	21	77	52	21	73	48	23	71	46	29	75	44	28	72	45	24	69

TABLE 3

NUMBER OF HIGH SCHOOL PRINCIPALS, ACCORDING TO GENDER, EMPLOYED IN SEVENTH-DAY ADVENTIST SCHOOLS IN THE SOUTH PACIFIC DIVISION* FOR THE PERIOD 1984-1989.
(* excluding mission union conferences)

YEAR	1984			1985			1986			1987			1988			1989		
GENDER	M	F	(N)	M	F	(N)	M	F	(N)	M	F	(N)	M	F	(N)	M	F	(N)
School size No. of Teachers																		
1 T	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
2 T	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
3-5 T	6	0	6	5	0	5	2	0	2	4	0	4	3	0	3	2	0	2
6-10 T	8	0	7	8	1	9	10	1	11	9	1	10	8	1	9	10	1	11
11-15 T	5	0	5	5	0	5	4	0	4	5	0	5	7	0	7	5	0	5
16-20 T	4	0	4	3	0	3	5	0	5	3	0	3	3	0	3	3	0	3
21-25 T	1	0	1	2	0	2	1	0	1	1	0	1	1	0	1	2	0	2
26-30 T	0	0	0	0	0	0	1	0	1	1	0	1	1	0	1	1	0	1
30 + T	1	0	1	1	0	1	1	0	1	1	0	1	1	0	1	1	0	1
TOTAL (N)	25	0	25	24	1	25	24	1	25	24	1	25	24	1	25	24	1	25

TABLE 4

NUMBER OF **PRINCIPALSHIP VACANCIES AND APPOINTMENTS**
ACCORDING TO GENDER, IN SEVENTH-DAY ADVENTIST **HIGH
SCHOOLS AND ELEMENTARY SCHOOLS** IN THE SOUTH PACIFIC
DIVISION* FOR THE PERIOD 1984-89.
(*excluding mission union conferences)

YEARS 1984-89	VACANCIES		APPOINTMENTS	
	GENDER		GENDER	
	M	F	M	F
High Schools	34	0	33	1
Elementary Schools	74	42	65	51
1 - Teacher Elementary Schools Only	29	29	22	36